**e-Catena**

***Compiled Allusions to the NT in the Ante-Nicene Fathers***



***Source :*** [***eCatena***](http://www.earlychristianwritings.com/e-catena/)***, Formatage :*** [***Didier Fontaine***](http://areopage.net/blog/)

***12,517 cross-references***

I have attempted to contact Mr. Kirby at the email link on this site, but the link is dead. It is my understanding that the material in this Commentary is all in the public domain. Medieval scholars including Aquinas compiled references from the Church Fathers in order to illuminate scripture in collections called catenae, from the Latin for "chains" or "links." In modern terms, a catena is a hypertext. Since the footnotes of the public domain Ante-Nicene Fathers already contain information on allusions to biblical passages, the opportunity was there to take that information and format it so that the patristic references follow the canonical order. This invited a software solution. The fourteen hundred line program was coded in a 13-hour stint on one Sunday in September of 2002. Amazingly, it worked.

Several uses for catenae can be imagined, especially for scholarship. First, text critics can easily refer to the locations in the early Church Fathers in which certain passages are cited. The English translation of the patristic texts can indicate textual variations to be verified by consulting a critical edition. Second, exegetes can use the comments made by the patristic authors in determining the sense of the passage or the way in which it could be taken. Third, patristic scholars gain a helpful tool for analysing how various Church Fathers interpreted the New Testament, which may shed light on the development of doctrine and practice in early Christianity.

There are 12,517 cross-references. By the nature of its method of compilation, this e-Catena project has a rightful claim to providing the most comprehensive collection of allusions from the Ante-Nicene Fathers to the New Testament texts. But it is not without its faults. Because the electronic version of the Ante-Nicene Fathers has a high incidence of transcription error, particularly with the chapter and verse numbers, some of the references are off. Also, it currently only recognizes one particular abbreviation for the name of each New Testament book and does not pick up whatever references may exist with different forms of the book name. Some of the fragments are of dubious authorship; also, spurious hits are found in the longer recension of the Ignatian epistles. Some of the allusions may be imaginary, and some allusions may go unmentioned.

**[[@Headword:Matthew]]Matthew**

[[@Bible:Matthew 1:1]]Matthew 1:1   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2711\_443611   
And again: "The book of the generation of Jesus Christ, the son of David, the son of Abraham."[18]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
Matthew, again, relates His generation as a man, saying, "The book of the generation of Jesus Christ, the son of David, the son of Abraham; "[149]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
even as God did promise David that He would raise up from the fruit of his body an eternal King, having made the same promise to Abraham a long time previously, says: "The book of the generation of Jesus Christ, the son of David, the son of Abraham"[266]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9609\_2636820   
: "The book of the generation of Jesus Christ, the son of David, the son of Abraham."[307]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4618\_1759538   
-has the effigy of a lion. And Matthew, "The hook of the generation of Jesus Christ, the son of David, the son of Abraham: "[26]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6131\_936786   
For Matthew, writing for the Hebrews who looked for Him who was to come of the line of Abraham and of David, says:[26]   
[[@Bible:Matthew 1:5]]Matthew 1:5   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P618\_269680   
"if one shall have cast an eye lustfully on," and stirred his soul with immodest commotion; when He judges murder[7]   
[[@Bible:Matthew 1:11]]Matthew 1:11   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1871\_580839   
And the Magi (afford similar testimony) when they gaze wistfully upon the (Saviour's) star.[58]   
[[@Bible:Matthew 1:12]]Matthew 1:12   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7836\_2143030   
For Joseph is shown to be the son of Joachim and Jechoniah, as also Matthew sets forth in his pedigree.[423]   
[[@Bible:Matthew 1:16]]Matthew 1:16   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9571\_2627727   
was born Christ."[277]   
Julius Africanus The Epistle to Aristides   
http://ccel.org/fathers2/ANF-06/anf06-48.htm   
[Africanus ON The Genealogy IN The Holy Gospels.][1]   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
e has consumed all that it found! Woe to my feet, which have too often walked in ways displeasing to God! Woe to my body; and woe to my miserable soul, which has already turned aside from God its Maker! What shall I do when I arrive at that place where I must stand before the most righteous Judge, and when He shall call me to account for the works which I have heaped up in my youth? Woe to every man dying in his sins! Assuredly that same dreadful hour, which came upon my father Jacob,[23]   
[[@Bible:Matthew 1:17]]Matthew 1:17   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5237\_1583017   
And in the Gospel according to Matthew, the genealogy which begins with Abraham is continued down to Mary the mother of the Lord. "For," it is said,[298]   
[[@Bible:Matthew 1:18]]Matthew 1:18   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
Then, that he might free our mind from suspicion regarding Joseph, he says: "But the birth of Christ[267]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7836\_2143030   
To this effect they testify, [saying, ] that before Joseph had come together with Mary, while she therefore remained in virginity, "she was found with child of the Holy Ghost; "[407]   
Methodius Discourse XI. Arete   
http://ccel.org/fathers2/ANF-06/anf06-119.htm#P5526\_1679885   
Thekla. 18. The parent of Thy life, that unspotted Grace[9]   
The Gospel of the Nativity of Mary   
http://ccel.org/fathers2/ANF-08/anf08-69.htm#P6249\_1846977   
Therefore Joseph, according to the command of the angel, took the virgin as his wife; nevertheless he knew her not, but took care of her, and kept her in chastity.[15]   
[[@Bible:Matthew 1:19]]Matthew 1:19   
The Protevangelium of James   
http://ccel.org/fathers2/ANF-08/anf08-67.htm#P5880\_1717488   
And Joseph was greatly afraid, and retired from her, and considered what he should do in regard to her.[41]   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
And three months after her conception the righteous man Joseph returned from the place where he worked at his trade; and when he found my virgin mother pregnant, he was greatly perplexed, and thought of sending her away secretly.[10]   
[[@Bible:Matthew 1:20]]Matthew 1:20   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7409\_1981656   
Then again Matthew, when speaking of the angel, says, "The angel of the Lord appeared to Joseph in sleep."[70]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8457\_2372674   
For she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins."[335]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9571\_2627727   
a womb, because the angel in the dream said to Joseph, "That which is born in her" (not of her) "is of the Holy Ghost."[276]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7965\_1931597   
And in like manner it was necessary that He should be taken away by His parents, acting under the instructions of an angel from heaven, who communicated to them the divine will, saying on the first occasion, "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost; "[133]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins."[178]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P940\_252364   
And she shall bring forth a soil, and they shall call His name Jesus: for He shall save His people from their sins."[10]   
The Protevangelium of James   
http://ccel.org/fathers2/ANF-08/anf08-67.htm#P5880\_1717488   
And night came upon him; and, behold, an angel of the Lord appears to him in a dream, saying: Be not afraid for this maiden, for that which is in her is of the Holy Spirit; and she will bring forth a Son, and thou shall call His name Jesus, for He will save His people from their sins.[43]   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
And Joseph rose from his sleep, and did as the angel of the Lord had said to him; and Mary abode with him.[12]   
[[@Bible:Matthew 1:21]]Matthew 1:21   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3755\_683375   
And the angel of God who was sent to the same virgin at that time brought her good news, saying, "Behold, thou shalt conceive of the Holy Ghost, and shalt bear a Son, and He shall be called the Son of the Highest, and thou shalt call His name Jesus; for He shall save His people from their sins,"[64]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5405\_1670315   
."[189]   
[[@Bible:Matthew 1:23]]Matthew 1:23   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1338\_241878   
For says [the Scripture], "Behold, a virgin shall be with child, and shall bring forth a son, and He shall be called Immanuel."[128]   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2703\_442706   
And concerning His incarnation, "Behold, a virgin shall be with Child, and shall bring forth a Son; and they shall call his name Immanuel."[13]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7409\_1981656   
"Behold, a virgin shall conceive, and shall bring forth a son, and they shall call his name Emmanuel; which is, being interpreted, God with us."[72]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7836\_2143030   
and that the angel said to Joseph in a dream, "Now this was done, that it might be fulfilled which was spoken by Isaiah the prophet, Behold, a virgin shall be with child."[409]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
(which is, interpreted, "God with us"[127]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9531\_2615481   
Accordingly, a virgin did conceive and bear "Emmanuel, God with us."[244]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9591\_2632580   
Whereas, then, they contend that the novelty (of Christ's birth) consisted in this, that as the Word of God became flesh without the seed of a human father, so there should be no flesh of the virgin mother (assisting in the transaction), why should not the novelty rather be confined to this, that His flesh, although not born of seed, should yet have proceeded from flesh? I should like to go more closely into this discussion. "Behold," says he, "a virgin shall conceive in the womb."[290]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9849\_2721845   
eed, if all are figures, where will be that of which they are the figures? How can you hold up a mirror for your face, if the face nowhere exists? But, in truth, all are not figures, but there are also literal statements; nor are all shadows, but there are bodies too: so that we have prophecies about the Lord Himself even, which are clearer than the day For it was not figuratively that the Virgin conceived in her womb; nor in a trope did she bear Emmanuel, that is, Jesus, God with us.[112]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10840\_3039372   
That, therefore, had to be born which was conceived and was to be brought forth; that is to say, the Spirit, whose "name should be called Emmanuel which, being interpreted, is, God with us."[386]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7794\_1851068   
Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel, which is, being interpreted, God with us."[55]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the Gospel according to Matthew: "And ye shall call His name Emmanuel, which is, being interpreted, God with us."[172]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10346\_3251702   
And ye shall call His name Emmanuel; which is, interpreted, God with us."[187]   
Epitome of the Divine Institutes by Lactantius   
http://ccel.org/fathers2/ANF-07/anf07-11.htm#P3060\_1251365   
it is thus written: "Behold, a virgin shall conceive, and bear a son, and ye shall call His name Immanuel; "which, being interpreted, is God with us.[79]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6247\_2186746   
For that He was to be born of a virgin, they read this prophecy: "Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emanuel."[128]   
[[@Bible:Matthew 1:29]]Matthew 1:29   
Infancy Thomas Greek A   
http://ccel.org/fathers2/ANF-08/anf08-72.htm#P6337\_1883420   
And the child was very angry, and said to him: It is enough for thee to seek, and not to find; and most certainly thou hast not done wisely. Knowest thou not that I am thine? Do not trouble me.[6]   
[[@Bible:Matthew 1:30]]Matthew 1:30   
Infancy Thomas Greek A   
http://ccel.org/fathers2/ANF-08/anf08-72.htm#P6337\_1883420   
; of the same kind; principal and subordinate; of equal length. Thou hast the lines of the A.[7]   
[[@Bible:Matthew 1:32]]Matthew 1:32   
Infancy Thomas Greek A   
http://ccel.org/fathers2/ANF-08/anf08-72.htm#P6337\_1883420   
And the child's parents glorified God on account of the miracle that had happened, and adored Jesus.[10]   
[[@Bible:Matthew 1:33]]Matthew 1:33   
Infancy Thomas Greek A   
http://ccel.org/fathers2/ANF-08/anf08-72.htm#P6337\_1883420   
And His mother, seeing the miracle that had happened, kissed Him, and kept within herself the mysteries which she had seen Him doing.[12]   
[[@Bible:Matthew 1:34]]Matthew 1:34   
Infancy Thomas Greek A   
http://ccel.org/fathers2/ANF-08/anf08-72.htm#P6337\_1883420   
and calling all the poor of the village to the threshing-floor, He gave them the corn, and Joseph took away what was left of the corn. And He was eight years old when He did this miracle.[14]   
[[@Bible:Matthew 1:37]]Matthew 1:37   
Infancy Thomas Greek A   
http://ccel.org/fathers2/ANF-08/anf08-72.htm#P6337\_1883420   
And His father Joseph saw it, and wondered, and embraced the child, and blessed Him, saying: Blessed am I, because God has given me this child.[15]   
[[@Bible:Matthew 1:38]]Matthew 1:38   
Infancy Thomas Greek A   
http://ccel.org/fathers2/ANF-08/anf08-72.htm#P6337\_1883420   
And the child returned to Joseph's house; and Joseph was grieved, and gave orders to His mother, saying: Do not let him go outside of the door, because those that make him angry die.[16]   
[[@Bible:Matthew 1:39]]Matthew 1:39   
Infancy Thomas Greek A   
http://ccel.org/fathers2/ANF-08/anf08-72.htm#P6337\_1883420   
And when the child heard this, He laughed at him directly, and said: Since thou hast spoken aright, and witnessed aright, for thy sake he also that was struck down shall be cured. And immediately the other master was cured. And Joseph took the child, and went away home.[18]   
[[@Bible:Matthew 1:40]]Matthew 1:40   
Infancy Thomas Greek A   
http://ccel.org/fathers2/ANF-08/anf08-72.htm#P6337\_1883420   
And seeing this, the crowd that was standing by wondered, and said: Truly this child was either God or an angel of God, for every word of his is a certain fact. And Jesus went out thence, playing with the other children.[20]   
[[@Bible:Matthew 1:41]]Matthew 1:41   
Infancy Thomas Greek A   
http://ccel.org/fathers2/ANF-08/anf08-72.htm#P6337\_1883420   
, and at the point of death, Jesus came near and blew upon the bite; and the pain ceased directly, and the beast burst, and instantly James remained safe and sound.[19]   
[[@Bible:Matthew 2:1]]Matthew 2:1   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
Let those Eastern magi be believed, dowering with gold and incense the infancy of Christ as a king;[136]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9253\_2541591   
and let the wise men spare their legs so long a journey;[18]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the Gospel: "And when Jesus was born in Bethlehem of Judah, in the days of Herod the king, behold, Magi came from the east to Jerusalem, saying, Where is He that is born King of the Jews? For we have seen His star in the east, and we have come with gifts to worship Him."[202]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the Gospel according to Matthew: "And when Jesus was born in Bethlehem of Judah in the days of Herod the king, behold, Magi from the east came to Jerusalem, saying, Where is He who is born King of the Jews? for we have seen His star in the east, and have come to worship Him."[321]   
The Protevangelium of James   
http://ccel.org/fathers2/ANF-08/anf08-67.htm#P5880\_1717488   
And having been warned by the angel not to go into Judaea, they went into their own country by another road.[51]   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P6079\_1792113   
And when they were going to return to King Herod, they were warned by an angel in their sleep not to go back to Herod; and they returned to their own country by another road.[44]   
The Arabic Gospel of the Infancy of the Saviour   
http://ccel.org/fathers2/ANF-08/anf08-75.htm   
And in the same hour there appeared to them an angel in the form of that star which had before guided them on their journey; and they went away, following the guidance of its light, until they arrived in their own country.[11]   
[[@Bible:Matthew 2:2]]Matthew 2:2   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7409\_1981656   
But Matthew says that the Magi, coming from the east, exclaimed "For we have seen His star in the east, and are come to worship Him; "[76]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
in the fulness of days. And His star shall arise in heaven,[29]   
[[@Bible:Matthew 2:3]]Matthew 2:3   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
For thus it is written in the prophet: "And thou, Bethlehem, are not the least in the leaders of Judah: for out of thee shall issue a Leader who shall feed my People lsrµl."[258]   
[[@Bible:Matthew 2:6]]Matthew 2:6   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7883\_1891440   
Now the Scripture speaks, respecting the place of the Saviour's birth-that the Ruler was to come forth from Bethlehem-in the following manner: "And thou Bethlehem, house of Ephrata, art not the least among the thousands of Judah: for out of thee shall He come forth unto Me who is to be Ruler in Israel; and His goings forth have been of old, from everlasting."[93]   
[[@Bible:Matthew 2:9]]Matthew 2:9   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
I did not unfold divine grace. I was known by my mother, and I was not announced by a star.[387]   
[[@Bible:Matthew 2:11]]Matthew 2:11   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9253\_2541591   
let them keep their gold to themselves.[19]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4434\_1343516   
For "being warned of God in a dream," he says, "that they should not return to Herod, they departed into their own country another way."[56]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6808\_2051274   
The Jews therefore cried out, saying: We wish Caesar to be king over us, not Jesus, because Jesus received gifts[95]   
[[@Bible:Matthew 2:13]]Matthew 2:13   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7965\_1931597   
and on the second, "Arise, and take the young Child, and His mother, and flee into Egypt; and be thou there until I bring thee word: for Herod will seek the young Child to destroy Him."[134]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
here, our Lord Jesus Christ, after His birth by Mary His mother, was sent off in flight into Egypt through the instrumentality of an angel.[520]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4434\_1343516   
on account of whom no blame is attributed to Peter; for it was in their power, when they saw what was done, to escape, just as also all the infants in Bethlehem,[54]   
The Arabic Gospel of the Infancy of the Saviour   
http://ccel.org/fathers2/ANF-08/anf08-75.htm   
Then appeared an angel of the Lord to Joseph in his sleep, and said: Rise, take the boy and His mother, and go away into Egypt.[12]   
[[@Bible:Matthew 2:14]]Matthew 2:14   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P6087\_1794082   
Now the day before this was done Joseph was warned in his sleep by the angel of the Lord, who said to him: Take Mary and the child, and go into Egypt by the way of the desert. And Joseph went according to the saying of the angel.[47]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6808\_2051274   
And Herod also heard this-that there was going to be a king-and wished to put him to death, and for this purpose sent and put to death all the infants that were in Bethlehem. And on this account also his father Joseph and iris mother fleet from fear of him into Egypt.[96]   
[[@Bible:Matthew 2:15]]Matthew 2:15   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7409\_1981656   
Of what Lord he does himself interpret: "That it may be fulfilled which was spoken of the Lord by the prophet, Out of Egypt have I called my son."[71]   
The Arabic Gospel of the Infancy of the Saviour   
http://ccel.org/fathers2/ANF-08/anf08-75.htm   
12. Here was fulfilled the prophecy which says, Out of Egypt have I called my son.[13]   
[[@Bible:Matthew 2:16]]Matthew 2:16   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
For this cause, too, He suddenly removed those children belonging to the house of David, whose happy lot it was to have been born at that time, that He might send them on before into His kingdom; He, since He was Himself an infant, so arranging it that human infants should be martyrs, slain, according to the Scriptures, for the sake of Christ, who was born in Bethlehem of Judah, in the city of David.[283]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2770\_935898   
while the other, by being slaughtered, for His sake of course, knew what violence meant.[156]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and here, at the time of the birth of Jesus, every male among the Jews suddenly perished by reason of the treachery of Herod.[529]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4434\_1343516   
Hence the bloodthirsty "Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth," he says, "and slew all the children that were in Bethlehem, and in all the coast thereof, from two years old and under, according to the time that he had diligently inquired of the wise men."[57]   
The Protevangelium of James   
http://ccel.org/fathers2/ANF-08/anf08-67.htm#P5880\_1717488   
And when Herod knew that he had been mocked by the Magi, in a rage he sent murderers, saying to them: Slay the children[52]   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P6087\_1794082   
But when he could not find them at all; he sent anew to Bethlehem and all its borders, and slew all the male children whom he found of two years old and under, according to the time that he had ascertained from the magi.[46]   
Word and Revelation of Esdras   
http://ccel.org/fathers2/ANF-08/anf08-106.htm   
And I said to the angels: Who is this? and what is his sin? And they said to me: This is Herod, who for a time was a king, and ordered to put to death the children from two years old and under.[20]   
[[@Bible:Matthew 2:18]]Matthew 2:18   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
for her children, and would not," says (the prophet), "be comforted; sorrowing for them, for she knew," says he, "that they are not."[113]   
[[@Bible:Matthew 2:19]]Matthew 2:19   
The Protevangelium of James   
http://ccel.org/fathers2/ANF-08/anf08-67.htm#P5880\_1717488   
For it was he who had been warned by the Holy Spirit that he should not see death until he should see the Christ in the flesh.[57]   
[[@Bible:Matthew 2:20]]Matthew 2:20   
Cyprian Epistle LXVIII   
http://ccel.org/fathers2/ANF-05/anf05-93.htm#P6158\_1945134   
But it is no wonder, since his brethren said of Joseph, "Behold, this dreamer cometh; come now therefore, let us slay him."[24]   
[[@Bible:Matthew 2:23]]Matthew 2:23   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7414\_1520141   
We must therefore inquire whether, by the expression, "His own country," is meant Nazareth or Bethlehem,-Nazareth, because of the saying, "He shall be called a Nazarene,"[96]   
[[@Bible:Matthew 2:26]]Matthew 2:26   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P6124\_1803348   
After no long time the angel said to Joseph: Return to the land of Judah, for they are dead who sought the child's life.[56]   
[[@Bible:Matthew 3:1]]Matthew 3:1   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11272\_3193010   
John holds not his peace, saying, "Enter upon repentance, for now shall salvation approach the nations"[9]   
[[@Bible:Matthew 3:2]]Matthew 3:2   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5746\_2062117   
of the Virgin; those a little before His bodily appearance by John His forerunner, and the same by the same person after Christ's birth, saying, "Repent ye, for the kingdom of heaven is at hand; "[244]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7374\_1509405   
and proved by example and absolute demonstration, can one understand the kingdom of heaven, so that he who abounds in knowledge free from error is in the kingdom of the multitude of what are here represented as "heavens." So, too, you will allegorise the word, "Repent, for the kingdom of the heavens is at hand,"[70]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7948\_1690990   
And perhaps, also, each virtue is a kingdom of heaven, and all together are a kingdom of the heavens; so that according to this he is already in the kingdom of the heavens who lives according to the virtues, so that according to this the saying, "Repent, for the kingdom of heaven is at hand,"[103]   
[[@Bible:Matthew 3:3]]Matthew 3:3   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7409\_1981656   
Every valley shall be filled, and every mountain and hill brought low; and the crooked shall be made straight, and the rough into smooth ways; and all flesh shall see the salvation of God."[69]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11527\_3260688   
of baptism, "make the paths straight"[46]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
I cannot keep silence while Thou art present, for I am a voice; yea, I am the voice, as it is said, of one crying in the wilderness, Prepare ye the way of the Lord.[9]   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P6909\_2080523   
Then there came into the midst another, an ascetic from the desert; and the patriarchs said to him: Who art thou? And he said: I am John, the last of the prophets, who made the paths of the Son of God straight,[3]   
[[@Bible:Matthew 3:6]]Matthew 3:6   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11733\_3296954   
even of the baptism of John: "They were baptized," saith (the Scripture), "confessing their own sins."[203]   
[[@Bible:Matthew 3:7]]Matthew 3:7   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7409\_1981656   
And think not to say within yourselves, We have Abraham [to our] father: for I say unto you, that God is able of these stones to raise up children unto Abraham."[68]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P2694\_785619   
Again, therefore, some venomous and false hypocrites, who plotted against righteousness, He once called "a brood of vipers."[6]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3562\_1080005   
And in the Gospel by John He says, "Serpents, brood of vipers."[203]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2793\_946788   
If so, then "God will not be able any longer to raise up from the stones children unto Abraham; nor to make a generation of vipers bring forth fruits of repentance."[170]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
In fact, the doctors of the law and the Pharisees, who were unwilling to "believe," did not "repent" either.[101]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
Wherefore John, the forerunner of the Lord, who before knew not this mystery, on learning that He is Lord in truth, cried out, and spake to those who came to be baptized of him, "O generation of vipers,"[383]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6810\_1238153   
They send envoys who deal in rebukes, and so far as their power extends debar him from baptizing; their envoys ask, Why baptizest thou, then, if thou art not the Christ, nor Elijah, nor the prophet? And if we were to stitch together into one statement what is written in the various Gospels, we should say that at this time they spoke as is here reported, but that at a later time, when they wished to received baptism, they heard the address of John:[84]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6819\_1243874   
And we have to observe how, when Matthew reports that there went out to John Jerusalem and all Judaea, and all the region round about Jordan, to be baptized by him in Jordan, confessing their sins, it was not these people who heard from the Baptist any word of rebuke or refutation, but only those many Pharisees and Sadducees whom he saw coming. They it was who were greeted with the address, "Ye offspring of vipers," etc.[92]   
[[@Bible:Matthew 3:8]]Matthew 3:8   
Pseudo-Gregory Thaumaturgus First Homily   
http://ccel.org/fathers2/ANF-06/anf06-23.htm   
"that should bring forth fruits meet for repentance,"[6]   
[[@Bible:Matthew 3:9]]Matthew 3:9   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1527\_267641   
For Christ is one, in whom every nation that believes, and every tongue that confesses, is gathered unto God. And those that were of a stony heart have become the children of Abraham, the friend of God;[72]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8095\_2238399   
as John the Baptist says: "For God is able from these stones to raise up children unto Abraham."[76]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8475\_2380719   
For thus it had behoved the sons of Abraham [to be], whom God has raised up to him from the stones,[344]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8853\_2527346   
The skill of God, therefore, is not defective, for He has power of the stones to raise up children to Abraham;[627]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9370\_2746838   
Now I have shown a short time ago that the church is the seed of Abraham; and for this reason, that we may know that He who in the New Testament "raises up from the stones children unto Abraham,"[302]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P2694\_785619   
As our witness, let us adduce the voice of prophecy accordant with truth, and bewailing those who are crushed in ignorance and folly: "For God is able of these stones to raise up children to Abraham; "[5]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8318\_2351541   
if nature admits of change from evil to good in Matter, it can be changed from good to evil in God. Here some man will say, Then will "children not be raised up to Abraham from the stones? "[120]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8672\_2426260   
had been by nature evil, why might it not have been changed by God as the more powerful Being, as able to convert the nature of stones into children of Abraham?[404]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1121\_292506   
(nations) who, as the fruit of the "faith" which precedes digamy, had to be accounted "sons of Abraham."[36]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1615\_475267   
-and in their stead must be under-strewn stones polished and apt for conjunction, and firm,-such as are made (by God) into (sons) of Abraham,[262]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
Whence in the Gospel we find that "children of Abraham are raised from stones, that is, are gathered from the Gentiles."[9]   
[[@Bible:Matthew 3:10]]Matthew 3:10   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8115\_2243651   
"For every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire; "[100]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
that all may know, "that every tree that bringeth not forth good fruit shall be cut down, and cast into the fire."[574]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9130\_2644685   
For that the word of God is likened to an axe, John the Baptist declares [when he says] in reference to it, "But now also is the axe laid to the root of the trees."[153]   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
"The axe unto the root,"[51]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1106\_457990   
There the blood of the Lord serves for your purple robe, and your broad stripe is His own cross; there the axe is already laid to the trunk of the tree;[50]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11294\_3203205   
and shall not see fire,"[30]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11294\_3203205   
nor "axe."[31]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P992\_247142   
The wood was the old order, which is being pruned down by the new Gospel, in which withal "the axe has been laid at the roots."[30]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
This, he says, is what is spoken: "Every tree not producing good fruit, is cut down and cast into the fire."[105]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1466\_413044   
For somewhere near, he says, is the axe (which is laid) at the roots of the tree. Every tree, he says, which does not produce good fruit, is hewn down and cast into fire.[25]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Gospel according to Matthew: "Every tree that bringeth not forth good fruit shall be cut down, and cast into the fire."[548]   
Pseudo-Cyprian On the Glory of Martyrdom   
http://ccel.org/fathers2/ANF-05/anf05-128.htm#P9694\_2999060   
For things passing away ought not to move us, seeing that they are always being pressed forward to their own overthrow, not only by the law proposed to them, but even by the very end of time. John exclaims, and says, "Now is the axe laid to the root of the tree; "[24]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6819\_1243874   
But both classes see John point to the stones aforesaid and declare that even from these children can be raised up to Abraham, rising up out of unconsciousness and deadness. And observe how it is said to the Pharisees,[94]   
[[@Bible:Matthew 3:11]]Matthew 3:11   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4443\_921903   
He cried, as he sat by the river Jordan: `I baptize you with water to repentance; but He that is stronger than I shall come, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire: whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into the barn; but the chaff He will burn up with unquenchable fire.'[154]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8040\_2216168   
Now, who this Lord is that brings such a day about, John the Baptist points out, when he says of Christ, "He shall baptize you with the Holy Ghost and with fire, having His fan in His hand to cleanse His floor; and He will gather His fruit into the garner, but the chaff He will burn up with unquenchable fire."[44]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9381\_2627482   
But we say that the fire sanctifies[54]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
celestial in John-the Spirit of prophecy-so completely failed, after the transfer of the whole Spirit to the Lord, that he presently sent to inquire whether He whom he had himself preached,[105]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
and again, by saying that he "baptized in repentance only, but that One would shortly come who would baptize in the Spirit and fire; "[112]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
"There comes One mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire."[389]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
Moreover, in the Gospel according to Matthew, John says: "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with fire."[59]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
t is, from the most ancient baptism of Moses, and preparing the way of the new and true grace, both preoccupied the ears of the Jews gradually by the baptism of water and of repentance which for the time he practised, and took possession of them with the announcement of a spiritual baptism that was to come, exhorting them, and saying, "He that cometh after me is mightier than I, whose shoe's latchet I am not worthy to unloose: He shall baptize you with the Holy Ghost, and with fire; "[5]   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
John says: "I indeed baptize you with water, but there cometh after me He that baptizeth with the Spirit and fire."[42]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6837\_1259782   
Matthew reports that the Baptist, when he saw many of the Pharisees and Sadducees coming to his baptism, after the words of rebuke which we have already studied, went on:[101]   
[[@Bible:Matthew 3:12]]Matthew 3:12   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
and slaying the impious with the breath of His lips, and having a fan in His hands, and cleansing His floor, and gathering the wheat indeed into His barn, but burning the chaff with unquenchable fire.[468]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
Others again, speaking of Him as a judge, and [referring], as if it were a burning furnace, [to] the day of the Lord, who "gathers the wheat into His barn, but will burn up the chaff with unquenchable fire,"[500]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3562\_1080005   
"For the fan is in the Lord's hand, by which the chaff due to the fire is separated from the wheat."[219]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3143\_1138256   
and He carries "His fan in His hand to purge His threshing-floor."[26]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11294\_3203205   
and "dust of the threshing-floor,"[26]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P790\_190650   
At Rome, for instance, they who have to do with the type of that "inextinguishable fire,"[68]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
This is that fan which even now cleanses the Lord's threshing-floor-the Church, I mean-winnowing the mixed heap of believers, and separating the grain[2]   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
But some, as Heraclius says, marked with fire the ears of those who were sealed; understanding so the apostolic saying, "For His fan is in His hand, to purge His floor: and He will gather the wheat into the garner; but the chaff He will burn with fire un-quenchable."[43]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P2020\_568108   
But as the rain given by God equally nourishes the corn and the tares, but at the time of harvest the crops are gathered into the barn, but the chaff or the tares are burnt in the fire,[20]   
Acts and Martyrdom of the Holy Apostle Andrew   
http://ccel.org/fathers2/ANF-08/anf08-95.htm   
The holy Andrew said: Listen, O son of death and chaff made ready for eternal burnings,[15]   
[[@Bible:Matthew 3:13]]Matthew 3:13   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11213\_3180099   
came down on Jesus;[66]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11569\_3266884   
;[83]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
and was baptized in the Jordan.[377]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
Come, let us view the image of our regeneration, as it is emblematically presented in these waters. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him."[3]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
And Jesus answered and said to him: Suffer it to be so now, for thus it becometh us to fulfil all righteousness.[19]   
The Arabic Gospel of the Infancy of the Saviour   
http://ccel.org/fathers2/ANF-08/anf08-75.htm   
And from this day He began to hide His miracles and mysteries and secrets, and to give attention to the law, until He completed His thirtieth year, when His Father publicly declared Him at the Jordan by this voice sent down from heaven: This is my beloved Son, in whom I am well pleased; the Holy Spirit being present in the form of a white dove.[25]   
[[@Bible:Matthew 3:14]]Matthew 3:14   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
Wherefore John, on seeing so great a humbling of Himself, was struck with astonishment at the affair, and began to prevent Him, saying, as ye have just heard, "I have need to be baptized of Thee, and comest Thou to me? "[394]   
[[@Bible:Matthew 3:15]]Matthew 3:15   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2133\_358463   
of God; that He was truly born of a virgin, was baptized by John, in order that all righteousness might be fulfilled[5]   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2133\_358463   
by the Virgin Mary; was baptized by John, that all righteousness might be fulfilled[10]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
And what saith the Lord to him? "Suffer it to be so now, for thus it becometh us to fulfil all righteousness."[396]   
Cyprian Epistle LXXI   
http://ccel.org/fathers2/ANF-05/anf05-96.htm#P6251\_1976970   
t in the warmth of their faith, and believing in the Lord with their whole heart; and when, filled with the Spirit, they blessed God in divers tongues, still none the less the blessed Apostle Peter, mindful of the divine precept and the Gospel, commanded that those same men should be baptized who had already been filled with the Holy Spirit, that nothing might seem to be neglected to the observance by the apostolic instruction in all things of the law of the divine precept and Gospel.[5]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
And their hearts being purified, God bestowed upon them at the same time, in virtue of their faith, remission of sins; so that the subsequent baptism conferred upon them this benefit alone, that they received also the invocation of the name of Jesus Christ, that nothing might appear to be wanting to the integrity of their service and faith.[14]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1346\_578987   
away in the spiritual layer not His own sins, for it is evident that He had none, but those of the flesh,[165]   
[[@Bible:Matthew 3:16]]Matthew 3:16   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7409\_1981656   
And then, [speaking of His] baptism, Matthew says, "The heavens were opened, and He saw the Spirit of God, as a dove, coming upon Him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."[80]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P5180\_1626340   
-that is, simply like a dove.[379]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9279\_2545552   
of a dove, and sat upon the Lord.[47]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11547\_3263746   
He reposes: (He who) glided down on the Lord "in the shape of a dove,"[65]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
"And Jesus, when He was baptized, went up straightway out of the water: and the heavens were opened unto Him; and, lo, the Spirit of God descended like a dove, and rested upon Him. And a voice (came) from heaven, saying, This is my beloved Son, in whom I am well pleased."[398]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
and descended in flight upon Christ.[413]   
[[@Bible:Matthew 3:17]]Matthew 3:17   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4931\_1090854   
For this devil, when [Jesus] went up from the river Jordan, at the time when the voice spake to Him, `Thou art my Son: this day have I begotten Thee, '[397]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2735\_914808   
really hear the Father's voice testifying of Himself;[124]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10655\_2994011   
-as, for instance, when He said, "This is my beloved Son, in whom I am well pleased; hear ye Him."[232]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8413\_2113262   
Accordingly, the voice from heaven which proclaimed Him to be the Son of God, in the words, "This is my beloved Son, in whom I am well pleased,"[195]   
Pseudo-Gregory Thaumaturgus On the Trinity   
http://ccel.org/fathers2/ANF-06/anf06-16.htm#P881\_241502   
And on the mount the Father spake, and said, "This is my beloved Son."[5]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P927\_250644   
He became man and was born in Bethlehem, and was brought up in Nazareth, and advanced in age, and on completing the set number of years (appeared in public and) was baptized in the Jordan, and received this testimony from the Father, "This is my beloved Son,"[5]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
ture the Father of the Only-begotten, He who alone knoweth perfectly Him whom He alone in passionless fashion begat, to correct the erroneous imaginations of the Jews, opened the gates of the heavens, and sent down the Holy Spirit in the form of a dove, lighting upon the head of Jesus, pointing out thereby the new Noah, yea the maker of Noah, and the good pilot of the nature which is in shipwreck. And He Himself calls with clear voice out of heaven, and says: "This is my beloved Son,"[22]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And whose, too, was that voice which was sent forth out of heaven, and which gave Him this testimony, "This is my beloved Son, in whom I am well pleased? "[611]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
of Mary? For just as no other had the capacity sufficient for sustaining the burden of the Paraclete except only the disciples and the blessed Paul, so also no other was able to bear the Spirit who descended from heaven, and through whom that voice of the Father gave its testimony in these terms, "This is my beloved Son,"[636]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
For to distinguish Him from those who are not properly sons, He said that He was His own Son. And in the Gospel we read: "This is My beloved Son, in whom I am well pleased."[21]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1346\_578987   
of the purifying dew. Then a voice from heaven was heard: "Thou art my Son, to-day have I begotten Thee."[167]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1518\_390263   
But after Aaron, who was a priest, another is taken out of the waters. I do not speak of Moses, but of Him who, in the waters of baptism, was called by God His Son.[47]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7335\_1493888   
Precious, then, is a lamp to men in darkness, and there is need of a lamp until the sun rise; and precious also is the glory in the face of Moses, and of the prophets also, I think, and a beautiful sight, by which we are introduced so as to be able to see the glory of Christ, to which the Father bears witness, saying, "This is My beloved Son in whom I am well-pleased."[38]   
[[@Bible:Matthew 4:1]]Matthew 4:1   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7393\_2130388   
, whereas even the devil according to our Gospel recognised Jesus in the temptation,[252]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11733\_3296954   
showed, by maintaining a fast of forty days, that the man of God lives "not by bread alone," but "by the word of God; "[212]   
Dionysius The Gospel According to Luke   
http://ccel.org/fathers2/ANF-06/anf06-38.htm#P1976\_565873   
Thus Jesus was led up of the Spirit, not indeed to enter into temptation, but to be tempted of the devil.[30]   
Dionysius An Exposition of Luke XXII. 46   
http://ccel.org/fathers2/ANF-06/anf06-40.htm   
Thus Jesus was led up of the Spirit, not indeed to enter into temptation, but "to be tempted of the devil."[9]   
[[@Bible:Matthew 4:2]]Matthew 4:2   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
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.[527]   
The Protevangelium of James   
http://ccel.org/fathers2/ANF-08/anf08-67.htm#P5880\_1717488   
and there pitched his tent, and fasted forty days and forty nights,[8]   
[[@Bible:Matthew 4:3]]Matthew 4:3   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2912\_472849   
But after His [lengthened] fast thou didst again assume thy wonted audacity, and didst tempt Him when hungry, as if He had been an ordinary man, not knowing who He was. For thou saidst, "If thou be the Son of God, command that these stones be made bread."[42]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8076\_2227636   
And the devil looking at Him, and tempting Him, said: "If Thou art the Son of God; "[66]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9186\_2666415   
For, when tempting Him, he said, "If thou be the Son of God, command that these stones be made bread."[183]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10381\_2907727   
serpent has fallen out with himself, since, when he tempted Christ after John's baptism, he approached Him as "the Son of God; "surely intimating that God had a Son, even on the testimony of the very Scriptures, out of which he was at the moment forging his temptation: "If thou be the Son of God, command that these stones be made bread."[3]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
."[369]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1787\_524138   
having (the power) to make "loaves out of stones,"[60]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
As John says these things to the multitude, and as the people watch in eager expectation of seeing some strange spectacle with their bodily eyes, and the devil[391]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
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 of Him, he said to Him, "If thou be the Son of God."[632]   
[[@Bible:Matthew 4:4]]Matthew 4:4   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
"For the righteous shall not live by bread."[15]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4378\_1353725   
Notwithstanding let him read what follows: "For the righteous man shall not live by bread alone, but by the word of the Lord,"[71]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9933\_2745242   
You will reckon, (I suppose) onions and truffles among earth's bounties, since the Lord declares that "man shall not live on bread alone!"[187]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10327\_2892968   
For even so early was the principle consecrated: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."[468]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1750\_513693   
teaching man not to be studious of the stomach.[38]   
[[@Bible:Matthew 4:5]]Matthew 4:5   
Hegesippus   
http://ccel.org/fathers2/ANF-08/anf08-165.htm   
Do thou, therefore, persuade the people not to entertain erroneous opinions concerning Jesus: for all the people, and we also, listen to thy persuasion. Take thy stand, then, upon the summit[5]   
[[@Bible:Matthew 4:6]]Matthew 4:6   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2922\_475094   
from the very highest glory, to say to the Lord, "Cast thyself down from hence[47]   
[[@Bible:Matthew 4:7]]Matthew 4:7   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9204\_2675388   
Then in the Gospel, casting down the apostasy by means of these expressions, He did both overcome the strong man by His Father's voice, and He acknowledges the commandment of the law to express His own sentiments, when He says, "Thou shall not tempt the Lord thy God."[194]   
[[@Bible:Matthew 4:9]]Matthew 4:9   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2930\_475982   
And thou dost set forth thine own fall as an example to the Lord, and dost promise to give Him what is really His own, if He would fall down and worship thee.[53]   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4931\_1090854   
is recorded in the memoirs of the apostles to have come to Him and tempted Him, even so far as to say to Him, `Worship me; 'and Christ answered him, `Get thee behind me, Satan: thou shalt worship the Lord thy God, and Him only shalt thou serve.'[398]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9226\_2684492   
As therefore the devil lied at the beginning, so did he also in the end, when he said, "All these are delivered unto me, and to whomsoever I will I give them."[206]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11495\_3153400   
For we worship the Lord our God, and Him only do we serve, and desire to be followers of Christ, who, when the devil said to Him, "All these things will I give thee if thou wilt fall down and worship me," answered him by the words, "Thou shall worship the Lord thy God, and Him only shall thou serve."[115]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8020\_1713758   
with that said to the devil (who said to Him, "All these things will I give Thee if Thou wilt fall down and worship me"),[150]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8306\_1800150   
He was delivered into the hands of men, not by His own servants, but by the prince of this age who says, concerning the powers which are in the sphere of the invisible, the kingdoms which are set up against men. "All these things will I give Thee, if Thou wilt fall down and worship Me."[74]   
[[@Bible:Matthew 4:10]]Matthew 4:10   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2938\_477767   
But the Lord is long-suffering, and does not reduce to nothing him who in his ignorance dares [to utter] such words, but meekly replies, "Get thee hence, Satan."[56]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2938\_477767   
For I know Who I am, and by Whom I have been sent, and Whom it behoves Me to worship. For "thou shall worship the Lord thy God, and Him only shalt thou serve."[57]   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P5099\_1153228   
For He answers him, `It is written, Thou shalt worship the Lord thy God, and Him only shall thou serve.'[491]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9186\_2666415   
" The Lord then, exposing him in his true character, says, "Depart, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."[190]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11840\_3317553   
He Himself, when tempted by the devil, demonstrated who it is that presides over and is the originator of temptation.[61]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11182\_3031247   
and again, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."[151]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
But because it was God who first gave the commandment, the Lord Jesus Himself said to the devil, "Get thee behind me, Satan; "[294]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and, without doubt, to go behind God is the sign of being His servant. And again He says, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."[295]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4326\_1290940   
And when they shall have, during these days, exercised themselves much, and constantly fasted, then let them watch in prayer, meditating upon what was spoken by the Lord to him who tempted Him to fall down and worship him: "Get thee behind me, Satan; for it is written, Thou shall worship the Lord thy God, and Him only shalt thou serve."[5]   
Recognitions of Clement IV   
http://ccel.org/fathers2/ANF-08/anf08-34.htm#P2291\_661031   
Therefore our Lord, confirming the worship of one God, answered him: `It is written, Thou shall worship the Lord thy God, and Him only shalt thou serve.'[28]   
Recognitions of Clement V   
http://ccel.org/fathers2/ANF-08/anf08-35.htm#P2359\_679835   
Imitate Him, therefore, and fear Him, as the commandment is given to men, `Thou shall worship the Lord thy God, and Him only shalt thou serve.'[10]   
Clementine Homily X   
http://ccel.org/fathers2/ANF-08/anf08-54.htm#P4512\_1335191   
"Therefore you shall be able to persuade yourselves with respect to the things that are profitable, if, like charmers, you say to the horrible serpent which lurks in your heart, `The Lord God thou shall fear, and Him alone thou shall serve.'[2]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8020\_1713758   
"get thee hence,"[151]   
[[@Bible:Matthew 4:11]]Matthew 4:11   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7361\_1502716   
And those who attended to the net which was cast into the sea are Jesus Christ, the master of the net, and "the angels who came and ministered unto Him,"[54]   
[[@Bible:Matthew 4:12]]Matthew 4:12   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2130\_723259   
while the light from on high would beam upon us who were sitting in darkness, and were being detained in the shadow of death.[88]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1787\_524138   
By and by the Lord Himself consecrated His own baptism (and, in His own, that of all) by fasts;[59]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7727\_1623281   
and that, because of their being suspected of plotting against Him, it is said, "He withdrew," is manifest from the passage, "And when He heard that John was delivered up He withdrew into Galilee."[154]   
[[@Bible:Matthew 4:14]]Matthew 4:14   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5405\_1670315   
As Isaiah says: "Drink in this first, and be prompt, O region of Zabulon and land of Nephthalim, and ye others who (inhabit) the sea-coast, and that of Jordan, Galilee of the nations, ye people who sit in darkness, behold a great light; upon you, who inhabit (that) land, sitting in the shadow of death, the light hath arisen."[167]   
[[@Bible:Matthew 4:15]]Matthew 4:15   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
" And that this is said prophetically of the Church of the Gentiles, is made apparent to us in the Gospel: "The land of Zabulun, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light."[19]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
And he (Naphtali) is adopted as a figure of things pertaining to us, as the Gospel shows: "The land of Zabulun, and the land of Nephthalim, by the way of the sea, beyond Jordan,"[35]   
[[@Bible:Matthew 4:16]]Matthew 4:16   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
-to them, that is, "who sit in darkness and in the shadow of death? "[531]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10734\_2862003   
For "the people that sat in darkness-the Gentiles-saw a great light, and to them who sat in the region and shadow of death light is sprung up,"[347]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P924\_242719   
giving light to "those who sit in darkness,"[11]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8306\_1800150   
no longer sitting "in the region and shadow of death,"[79]   
[[@Bible:Matthew 4:17]]Matthew 4:17   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3146\_913233   
For this, and nothing but this, is His only work-the salvation of man. Therefore He Himself, urging them on to salvation, cries, "The kingdom of heaven is at hand."[115]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
etc.; and, "To them that sat in darkness light has arisen."[36]   
[[@Bible:Matthew 4:18]]Matthew 4:18   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7028\_1348197   
and him who is seen by Jesus when walking by the sea of Galilee,[23]   
[[@Bible:Matthew 4:19]]Matthew 4:19   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7938\_1918809   
el relates of them, and in respect to which Celsus believes that they speak the truth, inasmuch as it is their own ignorance which they record), discoursing boldly not only among the Jews of faith in Jesus, but also preaching Him with success among other nations, would not inquire whence they derived this power of persuasion, as theirs was certainly not the common method followed by the multitude? And who would not say that the promise, "Follow Me, and I will make you fishers of men,"[117]   
The Teaching of Addaeus the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-143.htm   
For there was no one who saw them that did not run to meet them, that he might salute them respectfully, because the very sight of them shed peace upon the beholden: for just like a net[90]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8010\_1711064   
" But that Peter was formerly behind the Son of God, before he committed this sin, is manifest from the words, "Come ye behind Me, and I will make you fishers of men."[148]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8020\_1713758   
without the addition, "behind Me; "for to be behind Jesus is a good tiling. Wherefore it was said, "Come ye behind Me and I will make you fishers of men."[152]   
[[@Bible:Matthew 4:21]]Matthew 4:21   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
and handicrafts, and trades, are to be quite left behind for the Lord's sake; while James and John, called by the Lord, do leave quite behind both father and ship;[88]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11620\_3275111   
deserted father and ship, and the craft by which he gained his living;[134]   
[[@Bible:Matthew 4:23]]Matthew 4:23   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2892\_468015   
and was a perfect man, and not merely one dwelling in a man? But how came this magician into existence, who of old formed all nature that can be apprehended either by the senses or intellect, according to the will of the Father; and, when He became incarnate, healed every kind of disease and infirmity?[33]   
[[@Bible:Matthew 4:24]]Matthew 4:24   
Excerpt on Edessa from the History of the Church   
http://ccel.org/fathers2/ANF-08/anf08-139.htm   
of the country, to Jesus, the good Saviour, who has appeared in the country of Jerusalem: Peace. I have heard about Thee,[20]   
[[@Bible:Matthew 4:66]]Matthew 4:66   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2922\_475094   
and to provoke to a display of vainglory Him that was free from all ostentation? And didst thou pretend to read in Scripture concerning Him: "For He hath given His angels charge concerning Thee, and in their hands they shall bear Thee up, lest thou shouldest dash Thy foot against a stone? "[49]   
[[@Bible:Matthew 5:1]]Matthew 5:1   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7328\_1491548   
Now it is manifest that these things were said to the disciples from that which is prefixed to His words, "And seeing the multitudes He went up into the mountain, and when He had sat down His disciples came unto Him; "[33]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7569\_1568185   
It is written then-as if the multitudes were below, but the disciples were able to come to Jesus when He went up into the mountain, where the multitudes were not able to be-as follows: "And seeing the multitudes He went up into the mountain, and when He had sat down His disciples came unto Him; and He opened His mouth and taught them saying, Blessed are the poor in spirit," etc.[30]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7676\_1609007   
Again, elsewhere it is written, "And seeing the multitudes, He went up into the mountain, and when He had sat down His disciples came unto Him; "[116]   
[[@Bible:Matthew 5:3]]Matthew 5:3   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
and once more, "Blessed are the poor, and those that are persecuted for righteousness' sake, for theirs is the kingdom of God."[20]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5680\_1721779   
to lead a philosophic life. But, on the other hand, it blesses "the poor; "[51]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
In the same way spiritual poverty is blessed. Wherefore also Matthew added, "Blessed are the poor."[19]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12334\_3448603   
For whom but the patient has the Lord called happy, in saying, "Blessed are the poor in spirit, for theirs is the kingdom of the heavens? "[113]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P912\_220501   
To a Christian believer it is irksome to wed a believer inferior to herself in estate, destined as she will be to have her wealth augmented in the person of a poor husband! For if it is "the pour," not the rich, "whose are the kingdoms of the heavens,"[57]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
Blessed therefore are the poor, because, He says, the kingdom of heaven is theirs who have the soul only treasured up.[51]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6490\_1254510   
and, "Blessed are the poor in spirit, for they shall inherit the kingdom of heaven; "[32]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Jesus called the poor blessed,[420]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
whereas Jesus calls the poor blessed.[466]   
Methodius Discourse VII. Procilla   
http://ccel.org/fathers2/ANF-06/anf06-115.htm#P5234\_1577536   
" And the Lord does not profess to give the same honours to all; but to some He promises that they shall be numbered in the kingdom of heaven, to others the inheritance of the earth, and to others to see the Father.[10]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1569\_406732   
"Then Caiaphas attempted to impugn the doctrine of Jesus, saying that He spoke vain things, for He said that the poor are blessed;[58]   
Clementine Homily XV   
http://ccel.org/fathers2/ANF-08/anf08-59.htm#P5062\_1492314   
Thus he may worship idols, or be a blasphemer or fornicator, or he may live indiscriminately, or perjure himself, or lie, or live the life of an unbeliever. But our teacher pronounced the faithful poor blessed;[29]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8580\_1885883   
But if it be likened to such a king, and onewho has done such things, who must we say that it is but the Son of God? For He is the King of theheavens, and as He is absolute Wisdom and absolute Righteousness and absolute Truth, is He not soalso absolute Kingdom? But it is not a kingdom of any of those below, nor of a part of those above,but of all the things above, which were called heavens. But if you enquire into the meaning of thewords, "Theirs is the kingdom of heaven,"[43]   
[[@Bible:Matthew 5:4]]Matthew 5:4   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1232\_228077   
Conquer ye their harsh temper by gentleness, their passion by meekness. For "blessed are the meek ; "[75]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
" He adds further: "And they reach abodes fairer than those, which it is not easy, nor is there sufficient time now to describe." Whence with reason, "blessed are they that mourn: for they shall be comforted; "[49]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12334\_3448603   
Well, who is humble, except he be patient? For no one can abase himself without patience, in the first instance, to bear the act of abasement. "Blessed," saith He, "are the weepers and mourners."[114]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
Whence the Lord in the Gospel calls those that mourn, blessed; because he who mourns calls forth mercy.[46]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Concerning this same thing in the Gospel according to Matthew: "Blessed are they that mourn, for they shall be comforted."[408]   
[[@Bible:Matthew 5:5]]Matthew 5:5   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7879\_2159850   
This, therefore, the Word of God was made, recapitulating in Himself His own handiwork; and on this account does He confess Himself the Son of man, and blesses "the meek, because they shall inherit the earth."[431]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9000\_2591079   
inherit, but is inherited; as also the Lord declares, "Blessed are the meek, for they shall possess the earth by inheritance; "[63]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9333\_2732800   
For God is true and faithful; and on this account He said, "Blessed are the meek, for they shall inherit the earth."[283]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
" And because He brought all things to bear on the discipline of the soul, He said, "Blessed are the meek: for they shall inherit the earth."[46]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12334\_3448603   
Who, without patience, is tolerant of such unhappinesses? And so to such, "consolation" and "laughter" are promised. "Blessed are the gentle: "[115]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6490\_1254510   
ension and their chastisement for the offences which they have undergone by way of purgation, may, after having fulfilled and discharged every obligation, deserve a habitation in that land; while those who have been obedient to the word of God, and have henceforth by their obedience shown themselves capable of wisdom, are said to deserve the kingdom of that heaven or heavens; and thus the prediction is more worthily fulfilled, "Blessed are the meek, for they shall inherit the earth; "[31]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
On this same thing in the Gospel according to Matthew: "Blessed are the meek, for they shall inherit the earth."[394]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5014\_1862924   
My child, be not a murmurer, since it leadeth the way to blasphemy; neither self-willed nor evil-minded, for out of all these blasphemies are engendered. 7. But be thou meek, since the meek shall inherit the earth.[37]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5326\_1937329   
In like manner it is in the Gospel also: "Blessed are the meek: for they shall inherit the earth."[9]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6708\_2289048   
since "the meek shall inherit the earth."[67]   
Revelation of Paul   
http://ccel.org/fathers2/ANF-08/anf08-107.htm   
And I said: My lord, what is this? And he said to me: This is the land of the meek. Knowest thou not that it is written, Blessed are the meek, for they shall inherit the earth?[21]   
[[@Bible:Matthew 5:6]]Matthew 5:6   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
How? "In spirit." And again, "Blessed are they that hunger and thirst after the righteousness of God."[20]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1861\_551311   
How unworthy, also, is the way in which you interpret to the favour of your own lust the fact that the Lord "ate and drank" promiscuously! But I think that He must have likewise "fasted" inasmuch as He has pronounced, not "the full; "but "the hungry and thirsty, blessed: "[104]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6732\_1399370   
They add, moreover, that declaration, in which the Saviour calls those blessed who now hunger and thirst,[189]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
And let it disturb no one, that when the divine Scrip-lure speaks of baptism, it says that we thirst and drink, since the Lord also in the Gospel says, "Blessed are they which do hunger and thirst after righteousness; "[18]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing also in the Gospel according to Matthew: "Blessed are they who hunger and thirst after righteousness: for they shall be satisfied."[353]   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
For "blessed are they that hunger and thirst after" God's "righteousness; for they shall be filled."[30]   
[[@Bible:Matthew 5:7]]Matthew 5:7   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
And He[52]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "Blessed are the merciful: for they shall obtain mercy."[354]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5326\_1937329   
Let him also be merciful; for again it is said: "Blessed are the merciful: for they shall obtain mercy."[10]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6537\_2258042   
He that forbade hatred, now pronounces him blessed that loves his enemies.[141]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6713\_2289480   
Be merciful; for "blessed are the merciful: for they shall obtain mercy."[69]   
Acts of Paul and Thecla   
http://ccel.org/fathers2/ANF-08/anf08-89.htm   
blessed are they that have kept the baptism, for they shall rest beside the Father and the Son: blessed are the merciful, for they shall obtain mercy,[9]   
Revelation of Paul   
http://ccel.org/fathers2/ANF-08/anf08-107.htm   
not being able to give an answer. And again there came a voice to it: He who has shown mercy will have mercy shown to him;[15]   
[[@Bible:Matthew 5:8]]Matthew 5:8   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8138\_2250345   
As, therefore, when that which is perfect is come, we shall not see another Father, but Him whom we now desire to see (for "blessed are the pure in heart: for they shall see God"[110]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
The prophets, then, indicated beforehand that God should be seen by men; as the Lord also says, "Blessed are the pure in heart, for they shall see God."[279]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5793\_1760036   
and knowing this, "that not what enters into the mouth defileth, but that it is what cometh forth by the mouth that defileth the man. For out of the heart proceed thoughts."[114]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5987\_1823868   
But when the only good Father visits it, it is sanctified, and gleams with light. And he who possesses such a heart is so blessed, that "he shall see God."[243]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
And since there are two paths of reaching the perfection of salvation, works and knowledge, He called the"pure in heart blessed, for they shall see God."[54]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
For it is evident that no one during the period of life has been able to apprehend God clearly. But" the pure in heart shall see God,"[17]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9275\_2603126   
e gods are allotted by distribution, reckoned holy among the holy, transferred entire from among the entire, reaching places better than the better places, embracing the divine vision not in mirrors or by means of mirrors, but in the transcendently clear and absolutely pure insatiable vision which is the privilege of intensely loving souls, holding festival through endless ages, remain honoured with the indentity of all excellence. Such is the vision attainable by "the pure in heart."[21]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6246\_1101017   
Here, if any one lay before us the passage where it is said, "Blessed are the pure in heart, for they shall see God,"[21]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10205\_2705441   
For, according to the declaration of our Jesus, "Blessed are the pure in heart, for they shall see God."[19]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11011\_2964803   
or any other evil thing. Wherefore it is said, "Blessed are the pure in heart, for they shall see God."[72]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11069\_2987629   
" We also hold that it is a hard matter to see the Creator and Father of the universe; but it is possible to see Him in the way thus referred to, "Blessed are the pure in heart, for they shall see God; "[99]   
Cyprian Epistle XLV   
http://ccel.org/fathers2/ANF-05/anf05-70.htm#P5484\_1672261   
that henceforth, as though nothing had been either done or said, all things on both sides being forgiven, they would now exhibit to God a heart clean and pure, following the evangelical word which says, "Blessed are the pure in heart, for they shall see God."[6]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Gospel according to Matthew: "Blessed are they of a pure heart, for they shall see God."[733]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10393\_3272346   
But if Christ Himself had been the Father, why did He promise as future, a reward which He had already granted and given? For that He says, "Blessed are they of a pure heart, for they shall see God,"[242]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Listen also to what Scripture has to say on this subject: "Blessed are the pure in heart, for they shall see God? "[483]   
Methodius Discourse XI. Arete   
http://ccel.org/fathers2/ANF-06/anf06-119.htm#P5585\_1688289   
Gregorion. Certainly, For these[13]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5326\_1937329   
Let him also be one of a good conscience, purified from all evil, and wickedness, and unrighteousness; for it is said again: "Blessed are the pure in heart: for they shall see God."[12]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1707\_460601   
Understand, therefore, that the way is this course of our life; the travellers are those who do good works; the gate is the true Prophet, of whom we speak; the city is the kingdom in which dwells the Almighty Father, whom only those can see who are of pure heart.[18]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P1981\_553027   
as you say, to be dissolved, why was it made at first? "Peter answered: "It was made for the sake of this present life of men, that there might be some sort of interposition and separation, lest any unworthy one might see the habitation of the celestials and the abode of God Himself, which are prepared in order to be seen by those only who are of pure heart.[12]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P1988\_555243   
You said now that God is visible to no one; but when that heaven shall be dissolved, and that superior condition of the heavenly kingdom shall shine forth, then those who are pure in heart[13]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P1993\_556323   
And thus my statement is not contrary to the law; neither is that which our Master said, `Blessed are they of a pure heart, for they shall see God.'[16]   
Clementine Homily XVII   
http://ccel.org/fathers2/ANF-08/anf08-61.htm#P5242\_1534759   
perceives, moves, energizes, acts on every side. But He has the most beautiful shape on account of man, that the pure in heart[19]   
Acts of Paul and Thecla   
http://ccel.org/fathers2/ANF-08/anf08-89.htm   
And Paul having gone into the house of Onesiphorus, there was great joy, and bending of knees, and breaking of bread, and the word of God about self-control and the resurrection; Paul saying: Blessed are the pure in heart, for they shall see God:[4]   
Martyrdom of the Holy and Glorious Apostle Bartholomew   
http://ccel.org/fathers2/ANF-08/anf08-102.htm   
The true God and man, therefore, hath not given Himself out to be known, except to those who are pure in heart,[9]   
The Second Epistle of Pope Pontianus   
http://ccel.org/fathers2/ANF-08/anf08-126.htm   
Of the good, however, the Truth says in His own person, "Blessed are the pure in heart, for they shall see God."[3]   
[[@Bible:Matthew 5:9]]Matthew 5:9   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
And nutriment is received both by bread and by words. And truly "blessed are the peace-makers,"[15]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
"Blessed, then, are the peacemakers,"[55]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
" But do you see yourself overcome and overthrown by it? Leave it, throw it away, hate, renounce, flee. "Even if thy right eye offend thee," quickly "cut it out."[31]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11656\_3282737   
For which reason the "peace-making"[147]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12334\_3448603   
under this term, surely, the impatient cannot possibly be classed. Again, when He marks "the peacemakers"[116]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
and `peacemakers; '[22]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1341\_368603   
these will it be thy duty so to be, for "blessed are the peacemakers; "[47]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
If we are fellow-heirs with Christ, let us abide in the peace of Christ; if we are sons of God, we ought to be peacemakers. "Blessed," says He, "are the peacemakers; for they shall be called the sons of God."[67]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "Blessed are the peacemakers, for they shall be called the sons of God."[376]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5326\_1937329   
[11]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5688\_2045518   
Draw by your instruction those who are angry to friendship, and those who are at variance to agreement. For the Lord says: "Blessed are the peacemakers, for they shall be called the children of God."[216]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1725\_467989   
But you both unskilfully and rashly find fault with what you do not understand: for you have heard that the Master came not to send peace on earth; but that He also said, `Blessed are the peace-makers, for they shall be called the very sons of God, '[21]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1733\_470427   
The believers therefore, and the obedient, He charges to have peace among themselves. and says to them, `Blessed are the peacemakers, for they shall be called the very sons of God.'[23]   
Origen Commentary on Matthew Book II   
http://ccel.org/fathers2/ANF-10/anf10-45.htm#P7264\_1470203   
.... "[2]   
[[@Bible:Matthew 5:10]]Matthew 5:10   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
Our holy Saviour applied poverty and riches, and the like, both to spiritual things and objects of sense. For when He said, "Blessed are they that are persecuted for righteousness' sake,"[23]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
"Blessed are they," says He, "who are persecuted for righteousness' sake, for they shall be called the sons of God; "[56]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10069\_2802465   
He remembered the award (which the Lord assigns) in the Gospel: "Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."[270]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11040\_3120002   
! He will have commanded either no martyrdoms at all, or those which must be understood in a sense different from the ordinary, being such a person as to urge no one to a risk of this kind as to promise no reward to them who suffer for Him, because He does not wish them to suffer; and therefore does He say, when setting forth His chief commands, "Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."[57]   
Cyprian Epistle XXV   
http://ccel.org/fathers2/ANF-05/anf05-50.htm#P5151\_1563142   
Rejoice, and be exceeding glad: for so did their fathers persecute the prophets which were before you."[5]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
Moreover, the Lord in the Gospel, Himself the avenger of our persecution and the rewarder of our suffering, says: "Blessed are they who suffer persecution for righteousness' sake, for theirs is the kingdom of heaven."[112]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same matter, according to Matthew: "Blessed are they which shall suffer persecution for righteousness' sake; for theirs is the kingdom of heaven."[482]   
Dionysius Extant Fragments Part II   
http://ccel.org/fathers2/ANF-06/anf06-34.htm#P1640\_463879   
And another individual, who was by birth a Libyan, and who at once in name ' and in real blessedness was also a true Macar[28]   
The Second Epistle of Zephyrinus   
http://ccel.org/fathers2/ANF-08/anf08-117.htm   
Yet even persecutions are to be endured patiently, that ye may be known to be His disciples, for whom also ye suffer. Whence, too, he says Himself, "Blessed are they which are persecuted for righteousness' sake."[4]   
[[@Bible:Matthew 5:11]]Matthew 5:11   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12295\_3439507   
If the tongue's bitterness break out in malediction or reproach, look back at the saying, "When they curse you, rejoice."[89]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12334\_3448603   
When, however, He says, "Rejoice and exult, as often as they shall curse and persecute you; for very great is your reward in heaven,"[117]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
If I avoid suffering, I am ashamed to confess. "Happy they who suffer persecution for My name's sake."[26]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5396\_1951129   
But if any one be maliciously prosecuted by the heathen, because he will not still go along with them to the same excess of riot, let him know that such a one is blessed of God, according as our Lord says in the Gospel: "Blessed are ye when men shall reproach you, or persecute you, or say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for your reward is great in heaven."[45]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6072\_2146177   
Rejoice, and be exceeding glad, because your reward is great in heaven: for so persecuted they the prophets which were before us."[6]   
[[@Bible:Matthew 5:12]]Matthew 5:12   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
Thus, too, [she passes through an experience] similar to that of the ancient prophets, as the Lord declares, "For so persecuted they the prophets who were before you; "[493]   
[[@Bible:Matthew 5:13]]Matthew 5:13   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6278\_1432723   
Spiritual substance, again, they describe as having been sent forth for this end, that, being here united with that which is animal, it might assume shape, the two elements being simultaneously subjected to the same discipline. And this they declare to be "the salt"[80]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8596\_2429528   
which appertain to the human race, indicating that the Church also, which is the salt of the earth,[443]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
For if it is proper mystically "in the closet" to pray to God, it will follow that we are also to greet mystically our neighbour, whom we are commanded to love second similarly to God, within doors, "redeeming the time." "For we are the salt of the earth."[158]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4997\_1498794   
Wherefore it was not said to all, "Ye are the salt of the earth."[95]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
There are, besides, some, the elect of the elect, and so much more or less distinguished by drawing themselves, like ships to the strand, out of the surge of the world and bringing themselves to safety; not wishing to seem holy, and ashamed if one call them so; hiding in the depth of their mind the ineffable mysteries, and disdaining to let their nobleness be seen in the world; whom the Word calls "the light of the world, and the salt of the earth."[64]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11559\_3182332   
and society is held together as long as the salt is uncorrupted: for "if the salt have lost its savour, it is neither fit for the land nor for the dunghill; but it shall be cast out, and trodden under foot of men. He that hath ears, let him hear"[130]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
1. Since the Lord warns us, saying, "Ye are the salt of the earth,"[3]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
But if the salt have lost his savour, in what shall it be salted? It is good for nothing, but to be cast out abroad, and to be trodden under foot of men."[751]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
said: Since the Lord in His Gospel said, "Ye are the salt of the earth: but if the salt should have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out of doors, and to be trodden under foot of men."[24]   
Methodius Discourse I. Marcella   
http://ccel.org/fathers2/ANF-06/anf06-110.htm#P4857\_1461507   
Now the whole spiritual meditation of the Scriptures is given to us as salt which stings in order to benefit, and which disinfects, without which it is impossible for a soul, by means of reason, to be brought to the Almighty; for "ye are the salt of the earth,"[8]   
[[@Bible:Matthew 5:14]]Matthew 5:14   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8095\_2238399   
But He is the Creator, who does also through Christ prepare lights in the world, [namely] those who believe from among the Gentiles. And He says, "Ye are the light of the world; "[78]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P765\_315024   
are a light of the world,[124]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P517\_107620   
Why, moreover, does the Lord call us the light of the world; why has He compared us to a city built upon a mountain;[132]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9829\_2565118   
to ascend above all created things, and to hope for the enjoyment of the most glorious rewards with God on account of their virtuous lives, and who had heard the words, "Ye are the light of I the world,"[33]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11125\_3005928   
Our earnest desire then is both to see for ourselves, and to be leaders of the blind, to bring them to the Word of God, that He may take away from their minds the blindness of ignorance. And if our actions are worthy of Him who taught His disciples, "Ye are the light of the world,"[133]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P924\_242719   
For the beams of their light illumine the whole creation even now by good works, as those who are truly "the light of the world,"[10]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1083\_270299   
faithful workmen; workmen who shall be "the light of the world; "[132]   
Recognitions of Clement VIII   
http://ccel.org/fathers2/ANF-08/anf08-38.htm#P2664\_785015   
There fore it was well said by One to the heralds of the truth, `Ye are the light of the world, and a city set upon a hill cannot be hid; neither do men light a candle and put it tinder a bushel, but upon a candlestick, that it may enlighten all who are in the house.'[4]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6283\_992099   
while it is day; the night cometh when no man can work. As long as I am in the world, I am the light of the world." Then He says to His disciples,[124]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6979\_1325614   
and is said to be the light of the world. "You," he says,[178]   
[[@Bible:Matthew 5:15]]Matthew 5:15   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
"No one lighteth a candle, and putteth it under a bushel, but upon a candlestick, that it may give light to those who are regarded worthy of the feast."[28]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3482\_1195909   
He used Himself to tell them that a candle was not usually "pushed away under a bushel, but placed on a candlestick," in order to "give light to all who are in the house."[283]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P517\_107620   
if we do not shine in (the midst of) darkness, and stand eminent amid them who are sunk down? If you hide your lamp beneath a bushel,[133]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
And (he affirms) that such stands not only in the most hallowed temples chief of idols, but that also, for the information of all, it is as it were a light not set under a bushel, but upon a candlestick, proclaiming its message upon the housetops,[47]   
[[@Bible:Matthew 5:16]]Matthew 5:16   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6815\_1685284   
That God is the Creator of the world is accepted even by those very persons who in many ways speak against Him, and yet acknowledge Him, styling Him the Creator, and an angel, not to mention that all the Scriptures call out [to the same effect], and the Lord teaches us of this Father[41]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
For this reason the Lord also said, "Let your light so shine before men, that they may see your good deeds, and glorify your Father who is in heaven."[599]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6238\_1899829   
Quid vero? an nescitis, viri egregii (loquor enim tanquam praesentibus), quod cure praeceptis, quae se recte habent, pugnantes, propriae saluti resistis? Non enim ea, quae sunt utiliter edicta, sed vos ipsos evertitis. Et Dominus: "Luceant" quidera, inquit, "bona vestra opera: "[32]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P7105\_2172062   
"Let thy works shine,"[259]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P765\_315024   
But "let your works shine," saith He;[114]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P517\_107620   
For what purpose, except that malice may have no access at all to you, or that you may be an example and testimony to the evil? Else, what is (that): "Let your works shine? "[131]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9829\_2565118   
and, "Let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven,"[34]   
Cyprian Epistle VI   
http://ccel.org/fathers2/ANF-05/anf05-31.htm#P4827\_1461276   
so on the other hand those are dear to God through whose conformity to discipline the name of God is declared with a testimony of praise, as it is written, the Lord Himself forewarning and saying, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."[6]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."[550]   
Epistle of Theonas to Lucianus   
http://ccel.org/fathers2/ANF-06/anf06-72.htm   
Yea, like gold reduced in the furnace, it has only been made to shine the more under the storms of persecution, and its truth and grandeur have only become always the more and more illustrious, so that now, peace being granted to the churches by our gracious prince, the works of Christians are shining even in sight of the unbelieving, and God your Father, who is in heaven, is glorified thereby;[3]   
Epistle of Theonas to Lucianus   
http://ccel.org/fathers2/ANF-06/anf06-72.htm   
For in old times some former princes thought us malevolent and filled with all manner of crime; but now, seeing your good works, they should not be able to avoid glorifying Christ Himself.[5]   
Methodius Discourse VI. Agathe   
http://ccel.org/fathers2/ANF-06/anf06-114.htm#P5186\_1563697   
Now the oil represents wisdom and righteousness; for while the soul rains down unsparingly, and pours forth these things upon the body, the light of virtue is kindled unquenchably, making its good actions to shine before men, so that our Father which is in heaven may be glorified.[8]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P924\_242719   
that they may arise and go forth from the darkness by the light of the good works of the fear of God, "that they may see our good works and glorify our Father who is in heaven."[12]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6501\_1100301   
To them the light of the saints will shine. Here, perhaps, we have the key to the meaning of that verse:[50]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7296\_1478700   
For whom will they shine? For those below them who will enjoy their light, after the analogy of the sun which now shines for those upon the earth? For, of course, they will not shine for themselves. But perhaps the saying," Let your light shine before men,"[16]   
[[@Bible:Matthew 5:17]]Matthew 5:17   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8735\_2467393   
For by His advent He Himself fulfilled all things, and does still fulfil in the Church the new covenant foretold by the law, onwards to the consummation [of all things]. To this effect also Paul, His apostle, says in the Epistle to the Romans, "But now,[546]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Et hic est ejus finis, ut nos ab injustitia ad justitiam deducamur, honesta eligendo matrimonia, et liberorum procreationem, bonamque vitae institutionem. Dominus autem "Non venit ad solvendam legem, sed ad implendam: "[52]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
and him Christ Himself, coming "to fulfil the prophets,"[175]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5405\_1670315   
, He came not to destroy the law and the prophets, but rather to fulfil them;[170]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5490\_1689851   
"I came not to destroy the law, but to fulfil it."[277]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5640\_1724908   
" Thus Christ did not at all rescind the Sabbath: He kept the law thereof, and both in the former case did a work which was beneficial to the life of His disciples, for He indulged them with the relief of food when they were hungry, and in the present instance cured the withered hand; in each case intimating by facts, "I came not to destroy, the law, but to fulfil it,"[412]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6776\_1978021   
This verity of the gospel then stands unimpaired: "I am not come to destroy the law and the prophets, but rather to fulfil them."[1452]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
If also the gospel of Christ is fulfilled in this same precept, but not the Creator's Christ, what is the use of our contending any longer whether Christ did or did not say, "I am not come to destroy the law, but to fulfil it? "[697]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11859\_3321175   
), that when, set in "the way" of prayer, we go not unto "the Father" with anger. After that, the Lord, "amplifying the Law,"[75]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P364\_76443   
on His goodness! But why are we a (source of) danger to our neighbour? why do we import concupiscence into our neighbour? which concupiscence, if God, in "amplifying the law,"[11]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1000\_249272   
Unity, moreover, is everything which is once for all. But for Christ was reserved, as in all other points so in this also, the "fulfilling of the law."[34]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1137\_296723   
And since there are some who sometimes assert that they have nothing to do with the law (which Christ has not dissolved, but fulfilled),[41]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
For even if we are just now beginning with the Law in demonstrating (the nature of) adultery, it is justly with that phase of the law which Christ has "not dissolved, but fulfilled."[55]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
For they who keep the commandments, and do not disclaim the ordinances of the law, enjoy rest both in them and in the doctrine of our Lord; and that is the meaning of "in the midst of the lots." As the Lord says, "I am not come to destroy the law and the prophets, but to fulfil them."[23]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
When I heard such a sentiment propounded, I repeated to the people that sentence of the Gospel in which our Lord Jesus Christ said of Himself: "I am not come to destroy the law, but to fulfil it."[417]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3847\_1172990   
"And His sending to the scribes and teachers of the existing Scriptures, as to those who knew the true things of the law that then was, is well known. And also that He said, `I am not come to destroy the law, '[42]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7361\_1502716   
And before our Saviour Jesus Christ this net was not wholly filled; for the net of the law and the prophets had to be completed by Him who says, "Think not that I came to destroy the law and the prophets, I came not to destroy but to fulfil."[53]   
[[@Bible:Matthew 5:18]]Matthew 5:18   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6202\_1403574   
, or one tittle, shall by no means pass away until all be fulfilled."[37]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3146\_913233   
I could adduce ten thousand Scriptures of which not "one tittle shall pass away,"[101]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1518\_439232   
There are, then, according to Pythagoras, two worlds: one intelligible, which has the monad for an originating principle; and the other sensible. But of this (latter) is the quaternion having the iota the one tittle,[46]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
Hence, too, they indicated the day of the consummation to us, and signified beforehand the day of the apostate that is to appear and deceive men at the last times, and the beginning and end of his kingdom, and the advent of the Judge, and the life of the righteous, and the punishment of the sinners, in order that we all, bearing these things in mind day by day and hour by hour, as children of the Church, might know that "not one jot nor one tittle of these things shall fail,"[9]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6492\_2246960   
For He nowhere has dissolved the law, as Simon pretends, bat fulfilled it; for He says: "One iota, or one tittle, shall not pass from the law until all be fulfilled." For says He, "I come not to dissolve the law, but to fulfil it."[108]   
Clementine Epistle of Peter to James   
http://ccel.org/fathers2/ANF-08/anf08-42.htm#P3262\_1016208   
alive, to transform my words by certain various interpretations, in order to the dissolution of the law; as though I also myself were of such a mind, but did not freely proclaim it, which God forbid! For such a thing were to act in opposition to the law of God which was spoken by Moses, and was borne witness to by our Lord in respect of its eternal continuance; for thus he spoke: "The heavens and the earth shall pass away, but one jot or one tittle shall in no wise pass from the law."[3]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3847\_1172990   
And His saying, `The heaven and the earth shall pass away, but one jot or one tittle shall not pass froth the law, '[43]   
Acts of Andrew and Matthias   
http://ccel.org/fathers2/ANF-08/anf08-96.htm   
Then Jesus said to Andrew: O our Andrew, the heaven and the earth shall pass away, but my words shall not pass away.[35]   
[[@Bible:Matthew 5:19]]Matthew 5:19   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1302\_237074   
It is good to teach, if he who speaks also acts. For he who shall both "do and teach, the same shall be great in the kingdom."[109]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5964\_1816751   
He is the Gnostic, who is after the image and likeness of God, who imitates God as far as possible, deficient in none of the things which contribute to the likeness as far as compatible, practising self-restraint and endurance, living righteously, reigning over the passions, bestowing of what he has as far as possible, and doing good both by word and deed. "He is the greatest," it is said, "in the kingdom who shall do and teach; "[218]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
Moreover, in another place He establishes it, saying, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."[32]   
Cyprian Epistle LXXVI   
http://ccel.org/fathers2/ANF-05/anf05-101.htm#P6537\_2113676   
All which things, most brave and faithful soldiers of Christ, you have suggested to your brethren, fulfilling in deeds what ye have previously taught in words, hereafter to be greatest in the kingdom of heaven, as the Lord promises and says, "Whosoever shall do and teach so, shall be called the greatest in the kingdom of heaven."[13]   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
why does he who falsely asserts himself to be a Christian, dishonour the flock of Christ? To put on the name of Christ, and not to go in the way of Christ, what else is it but a mockery of the divine name, but a desertion of the way of salvation; since He Himself teaches and says that he shall come unto life who keeps His commandments, and that he is wise who hears and does His words; that he, moreover, is called the greatest doctor in the kingdom of heaven who thus does and teaches;[28]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Gospel according to Matthew: "He who shall do and teach so, shall be called greatest in the kingdom of heaven."[773]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5372\_1945341   
Wherefore he says: "Whosoever shall do and teach, he shall be called great in the kingdom of God."[34]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8351\_1813070   
least, and who occupied the middle position, they further desired to know; unless, indeed, it is more accurate to say that they knew who was least from the words, "Whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; "but who was the greatest of all they did not know, even if they had grasped the meaning of the words, "Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven; "[99]   
[[@Bible:Matthew 5:20]]Matthew 5:20   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4947\_1096762   
For He exhorted His disciples to surpass the pharisaic way of living, with the warning, that if they did not, they might be sure they could not be saved; and these words are recorded in the memoirs: `Unless your righteousness exceed that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven.'[409]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8209\_2278020   
For all these do not contain or imply an opposition to and an overturning of the [precepts] of the past, as Marcion's followers do strenuously maintain; but [they exhibit] a fulfilling and an extension of them, as He does Himself declare: "Unless your righteousness shall exceed that of the scribes and Pharisees, ye shall not enter into the kingdom of heaven."[155]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6238\_1899829   
Revera enim, ut dixit Dominus: "Nisi abundavetit justitia vestra plus quam scribarum et Pharisaeorum, non intrabitis in regnum Dei."[26]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8931\_2507342   
Through the knowledge, then, as appears, of a bad and good life is the Gnostic saved, understanding and executing "more than the scribes and Pharisees."[222]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P9140\_2570461   
After abandoning idols, then, they will hear the Scripture, "Unless your righteousness exceed the righteousness of the scribes and Pharisees "[306]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P618\_269680   
How will our "righteousness abound above that of the Scribes and Pharisees," as the Lord has prescribed,[10]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1137\_296723   
as relate to righteousness not only permanently remain reserved, but even amplified; in order, to be sure, that our righteousness may be able to redound above the righteousness of the scribes and of the Pharisees.[43]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5607\_2024230   
For the Lord says to you in the Gospel: "Unless your righteousness abound more than that of the scribes and Pharisees, ye shall by no means enter into the kingdom of heaven."[169]   
[[@Bible:Matthew 5:21]]Matthew 5:21   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7227\_1905696   
Moreover, this impious opinion of theirs with respect to actions-namely, that it is incumbent on them to have experience of all kinds of deeds, even the most abominable-is refuted by the teaching of the Lord, with whom not only is the adulterer rejected, but also the man who desires to commit adultery;[280]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8209\_2278020   
But I say unto you, Every one who is angry with his brother without a cause, shall be in danger of the judgment."[153]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11859\_3321175   
, when from the beginning "all anger" is forbidden us?[72]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11859\_3321175   
murder.[76]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11859\_3321175   
Not even by an evil word does He permit it to be vented.[77]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
and instead of, "Thou shalt not kill," "Whoever shall have said to his brother, Racha, shall be in danger of hell."[63]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
But I say unto you, That every one who is angry with his brother without cause shall be guilty of the judgment."[419]   
[[@Bible:Matthew 5:22]]Matthew 5:22   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8259\_2297672   
and, "he that is angry with his brother without a cause, shall be in danger of the judgment."[208]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
), used to express Himself thus: "But I say unto you."[560]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3909\_1193434   
And if "he that calls his brother a fool be in danger of the judgment," what shall we pronounce regarding him who speaks what is foolish? Is it not written respecting such: "Whosoever shall speak an idle word, shall give an account to the Lord in the day of judgment? "[124]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11859\_3321175   
before we compose whatever of discord or offence we have contracted with our brethren.[69]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12270\_3433086   
, nor to say "fool"[68]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
and again the Lord says in His Gospel, "Whosoever shall say to his brother, Thou fool; and whosoever shall say, Raca, shall be in danger of the Gehenna of fire,"[14]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in the Gospel according to Matthew: "He who shall say to his brother, Thou fool! shall be liable to the Gehenna of fire."[462]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5588\_2019228   
For if he that calls one of the laity Raka,[161]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5726\_2056839   
Be ye therefore righteous judges, peacemakers, and without anger. For "he that is angry with his brother without a cause is obnoxious to the judgment."[229]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6537\_2258042   
He who then forbade murder, does now forbid causeless anger.[139]   
The Second Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-131.htm   
Who would ever consider the man who says to his brother "Thou fool" worthy of hell-fire, were it not that the Truth Himself told us so?[16]   
[[@Bible:Matthew 5:23]]Matthew 5:23   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8324\_2319830   
For by the gift both honour and affection are shown forth towards the King; and the Lord, wishing us to offer it in all simplicity and innocence, did express Himself thus: "Therefore, when thou offerest thy gift upon the altar, and shalt remember that thy brother hath ought against thee, leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then return and offer thy gift."[237]   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P1020\_268803   
Will not the Lord, therefore, because of this conduct of yours regarding His Spirit, act in the same way, and deliver you over to death? Assuredly, I say, he will do the same to all those whom He shall find retaining a recollection of offences.[54]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12345\_3451740   
if the absence of patience makes you tenacious of a wrong? No one who is at variance with his brother in his mind, will finish offering his "duteous gift at the altar," unless he first, with intent to "re-conciliate his brother," return to patience.[125]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
Peace with his brother:[269]   
Cyprian Epistle XXVII   
http://ccel.org/fathers2/ANF-05/anf05-52.htm#P5199\_1580957   
You have done uprightly and with discipline, beloved brethren, that, by the advice of my colleagues who were present, you have decided not to communicate with Gaius the presbyter of Didda, and his deacon; who, by communicating with the lapsed, and offering their oblations,[2]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in the Gospel according to Matthew: If thou wouldest offer thy gift at the altar, and there rememberest that thy brother hath ought against thee; leave thou thy gift before the altar, and go; first be reconciled to thy brother, and then come and offer thy gift at the altar."[384]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4651\_1774795   
But we perceive that the golden altar is thus called heaven, by the testimony that our Lord bears to it; for He says, "When thou bringest thy gift to the altar" (assuredly our gifts are the prayers which we offer), "and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar."[37]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5134\_1887696   
2. But let no one that is at variance[126]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5726\_2056839   
But our Lord and Saviour Jesus Christ says in the Gospels: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift to God."[233]   
[[@Bible:Matthew 5:24]]Matthew 5:24   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6238\_1899829   
" Dicunt itaque ex iis quemdam, cum ad hostram virginem vultu formosam accessisset, dixisse: Scriptum est: "Da omni te petenti: "[20]   
[[@Bible:Matthew 5:25]]Matthew 5:25   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6624\_1581594   
They affirm that for this reason Jesus spoke the following parable:-"Whilst thou art with thine adversary in the way, give all diligence, that thou mayest be delivered from him, lest he give thee up to the judge, and the judge surrender thee to the officer, and he cast thee into prison. Verily, I say unto thee, thou shalt not go out thence until thou pay the very last farthing."[298]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6238\_1899829   
Jam vero ipse quoque Servator, cui soil censent esse parendum, odio bere, et maledictis insequi prohibuit et, "Cum adversario," inquit, "vadens, ejus amicus conare discedere."[31]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6863\_2103116   
and the like; to which it is added, "that ye may be the children of your Father who is in heaven," in allusion to resemblance to God. Again, it is said, "Agree with thine adversary quickly, whilst thou art in the way with him."[131]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2910\_1021299   
lest such a man in any transaction of business be irritated by any unjust conduct of yours, and "deliver thee to the judge" of his own (nation[244]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3085\_1117545   
It is therefore quite in keeping with this order of things, that that part of our nature should be the first to have the recompense and reward to which they are due on account of its priority. In short, inasmuch as we understand "the prison" pointed out in the Gospel to be Hades,[353]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12345\_3451740   
Who that is contemplating a suit against his adversary will compose the matter by agreement,[123]   
[[@Bible:Matthew 5:26]]Matthew 5:26   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2910\_1021299   
Moreover, as often as the soul has fallen short as a defaulter in sin, it has to be recalled to existence, until it "pays the utmost farthing,"[240]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10078\_2805327   
which will exact the very last farthing?[276]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
l from heaven is made ready for Daniel in the den, when shut up by the king's command for a prey to the lions; and you are afraid that food should be wanting to you, labouring and deserving well of the Lord, although He Himself in the Gospel bears witness, for the rebuke of those whose mind is doubtful and faith small, and says: "Behold the fowls of heaven, that they sow not, nor reap, nor gather into barns; and your heavenly Father feedeth them: are you not of more value than they? "[36]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Gospel: "Thou shalt not go out thence until thou pay the uttermost farthing."[656]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
he shall be examined concerning the things which he hath done, and he shall not escape thence until he pay back the last farthing.[19]   
[[@Bible:Matthew 5:27]]Matthew 5:27   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8209\_2278020   
But I say unto you, That every one who hath looked upon a woman to lust after her, hath committed adultery with her already in his heart."[152]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6360\_1946233   
prius exclamavit ante conjunctam Domini in Novo Testamento vocem, quae dicit ex sua ipsius persona: "Audivistis legem praecipientem: Non moechaberis. Ego autem dico: Non concupisces."[115]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11284\_3197669   
as well (as other sins); while He defines not only the man who had actually invaded another's wedlock to be an adulterer, but likewise him who had contaminated (a woman) by the concupiscence of his gaze?[20]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
-forsooth in those (points) which, being even now interdicted by the New Testament, are prohibited by an even more emphatic precept: instead of, "Thou shalt not commit adultery," "Whoever shall have seen with a view to concupiscence, hath already committed adultery in his own heart; "[62]   
[[@Bible:Matthew 5:28]]Matthew 5:28   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3655\_644921   
" And, "If thy right eye offend thee, cut it out; for it is better for thee to enter into the kingdom of heaven with one eye, than, having two eyes, to be cast into everlasting fire." And, "Whosoever shall marry her that is divorced from another husband, committeth adultery."[19]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8259\_2297672   
And, "he who has looked upon a woman to lust after her, hath committed adultery with her already in his heart; "[207]   
Shepherd of Hermas Vision First   
http://ccel.org/fathers2/ANF-02/anf02-05.htm#P210\_24051   
or when spoke I an unseemly word to you? Did I not always think of you as a lady? Did I not always respect you as a sister? Why do you falsely accuse me of this wickedness and impurity? "With a smile she replied to me, "The desire of wickedness[9]   
Shepherd of Hermas Commandment Fourth   
http://ccel.org/fathers2/ANF-02/anf02-14.htm#P476\_89997   
"I charge you," said he, "to guard your chastity, and let no thought enter your heart of another man's wife, or of fornication, or of similar iniquities; for by doing this you commit a great sin. But if you always remember your own wife, you will never sin. For if this thought[1]   
Theophilus to Autolycus Book III   
http://ccel.org/fathers2/ANF-02/anf02-43.htm#P2023\_542347   
And the voice of the Gospel teaches still more urgently concerning chastity, saying: "Whosoever looketh on a woman who is not his own wife, to lust after her, hath committed adultery with her already in his heart."[25]   
Athenagoras A Plea for the Christians   
http://ccel.org/fathers2/ANF-02/anf02-46.htm#P2506\_676735   
"For," saith He, "he that looketh on a woman to lust after her, hath committed adultery already in his heart."[123]   
Athenagoras A Plea for the Christians   
http://ccel.org/fathers2/ANF-02/anf02-46.htm#P2506\_676735   
On behalf of those, then, to whom we apply the names of brothers and sisters, and other designations of relationship, we exercise the greatest care that their bodies should remain undefiled and uncorrupted; for the Logos[126]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3172\_922880   
"thou shalt not lust, for by lust alone thou hast committed adultery."[151]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4355\_1345542   
Men, therefore, affording to women a noble example of truth, ought to be ashamed at their stripping before them, and guard against these dangerous sights; "for he who has looked. curiously," it is said, "hath sinned already."[58]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5793\_1760036   
The Gnostic, therefore, will abstain from errors in speech, and thought, and sensation, and action, having heard "that he that looks so as to lust hath committed adultery; "[112]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5837\_1775158   
"And he that looketh so as to lust"[139]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5845\_1777484   
And those are not reckoned that are not the effect of choice; "for he who has lusted has already committed adultery,"[149]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6171\_1882846   
Hoc autem dicit: "Quicunque respicit ad concupiscentiam, jam moechatus est."[10]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6427\_1971178   
generatio creatura Omnipotentis, qui nunquam ex melioribus ad deteriora deduxerit animam); sed ad eos, qui sensibus seu cogitationibus aberraverant, ad nos, inquam, venit Servator: qui quidem ex nostra in praeceptis inobedientia corrupti sunt, dum nimis avide voluptatem persequeremur; cum utique protoplastus noster ternpus praevenisset, et ante debitum tempus matrimonii gratiam appetiisset et aberrasset: quoniam "quicunque aspicit mulierem ad concupiscendum eam, jam moechatus est eam"[172]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6427\_1971178   
Is ipse ergo erat Dominus, qui tunc quoque damnabat cupiditatem, quae praevenit matrimonium. Cum ergo dicit Apostolus: "Induite novum hominem, qui secundum Deum creatur,"[173]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6919\_2120278   
For, expounding the words, "But i say unto you, he that looketh on a woman to lust after, hath committed adultery,"[178]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9646\_2713790   
Now the Scripture, showing that sinning is foreign to him, sells those who have fallen away to strangers, saying, "Look not on a strange woman, to lust,"[136]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P618\_269680   
even in concupiscence,[6]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P849\_339913   
Enough, that the Lord has said faults are committed in the mind and the conscience. If concupiscence or malice have ascended into a man's heart, He saith it is held as a deed.[175]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2703\_905584   
when, lastly, "he who looketh on a woman so as to lust after her, hath already committed adultery with her in his heart,"[104]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2952\_1042217   
The emotions of sin, indeed, when not resulting in effects, are usually imputed to the soul: "Whosoever looketh on a woman to lust after, hath already in his heart committed adultery with her."[270]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3085\_1117545   
"Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."[350]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9810\_2700978   
and again: "Whosoever looketh on a woman, to lust after her, hath already committed adultery with her in his heart."[89]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P364\_76443   
dissociate in (the way of) penalty from the actual commission of fornication,[13]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1018\_255235   
ery kind of personal attraction, with a view to increasing their power of allurement; (since), moreover, to please by personal beauty and dress is the genius of carnal concupiscence, which again is the cause of fornication: pray, does second marriage seem to you to border upon fornication, since in it are detected those ingredients which are appropriate to fornication? The Lord Himself said, "Whoever has seen a woman with a view to concupiscence has already violated her in his heart."[46]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
and, "Whosoever shall look upon a woman to lust after her, hath already committed adultery with her in his heart; "[42]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
and, "Whosoever shall look upon a woman to lust after her, hath already committed adultery with her in his heart; "[54]   
Constitutions of the Holy Apostles Book I   
http://ccel.org/fathers2/ANF-07/anf07-40.htm#P5249\_1914980   
But now I say unto you myself, Whosoever shall look on his neighbour's wife to lust after her, hath committed adultery with her already in his heart."[5]   
Recognitions of Clement VII   
http://ccel.org/fathers2/ANF-08/anf08-37.htm#P2636\_775276   
' And to this He added: `If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members perish, rather than thy whole body be cast into hell-fire.'[12]   
Addition to Acts of Philip   
http://ccel.org/fathers2/ANF-08/anf08-94.htm   
Knowest thou not, Bartholomew, that the word of our Lord is true life and knowledge? for the Lord said to us in His teaching, Every one who shall look upon a woman, and lust after her in his heart, has completed adultery.[8]   
[[@Bible:Matthew 5:29]]Matthew 5:29   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
Accordingly, the Lord very summarily cures this malady: "If thine eye offend thee, cut it out,"[127]   
Genuine Acts of Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-99.htm   
For when his hypocrisy was laid bare, immediately using the evangelical sword, "If thy right eye offend thee, pluck it out and cast it from thee,"[7]   
[[@Bible:Matthew 5:32]]Matthew 5:32   
Shepherd of Hermas Commandment Fourth   
http://ccel.org/fathers2/ANF-02/anf02-14.htm#P476\_89997   
" And I said to him, "What then, sir, is the husband to do, if his wife continue in her vicious practices? "And he said, "The husband should put her away, and remain by himself. But if he put his wife away and marry another, he also commits adultery."[3]   
Theophilus to Autolycus Book III   
http://ccel.org/fathers2/ANF-02/anf02-43.htm#P2023\_542347   
"And he that marrieth," says [the Gospel], "her that is divorced from her husband, committeth adultery; and whosoever putteth away his wife, saving for the cause of fornication, causeth her to commit adultery."[26]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P6088\_1861343   
"He that taketh a woman that has been put away," it is said, "committeth adultery; and if one puts away his wife, he makes her an adulteress,"[279]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6656\_1949881   
For in the Gospel of Matthew he says, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery."[1343]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1178\_308343   
" But another reason, too, conspires; nay, not another, but (one)which imposed the law of "the beginning," and moved the will of God to prohibit divorce: the fact that (he)who shall have dismissed his wife, except on the ground of adultery, makes her commit adultery; and (he) who shall have married a (woman) dismissed by her husband, of course commits adultery.[78]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1501\_440065   
Meantime withal, while prohibiting divorce, he uses the Lord's precept against adultery as an instrument for providing, in place of divorce, either perseverance in widowhood, or else a reconciliation of peace: inasmuch as "whoever shall have dismissed a wife (for any cause) except the cause of adultery, maketh her commit adultery; and he who marrieth one dismissed by a husband committeth adultery."[179]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
But I shall also offer, to the best of my ability, some expositions of the other words referred to; that is to say, I shall show that Jesus neither said nor did aught that was contrary to Moses. And first, as to the word, "An eye for an eye, and a tooth for a tooth,"[461]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8781\_1948428   
But perhaps some Jewish man of those who dare to oppose the teaching of our Saviour will say,that when Jesus said, "Whosoever shall put away his own wife, saving for the cause of fornication,maketh her an adulteress,"[192]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8781\_1948428   
After this our Saviour says,not at all permitting the dissolution of marriages for any other sin than fornication alone, whendetected in the wife, "Whosoever shall but away his own wife, saving for the cause of fornication,maketh her an adulteress."[195]   
[[@Bible:Matthew 5:33]]Matthew 5:33   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8209\_2278020   
And, "It hath been said, Thou shalt not forswear thyself. But I say unto you, Swear not at all; but let your conversation be, Yea, yea, and Nay, nay."[154]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6537\_2258042   
He who made a law for swearing rightly, and forbade perjury, has now charged us not to swear at all.[146]   
[[@Bible:Matthew 5:34]]Matthew 5:34   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3667\_648975   
And with regard to our not swearing at all, and always speaking the truth, He enjoined as follows: "Swear not at all; but let your yea be yea, and your nay, nay; for whatsoever is more than these cometh of evil."[29]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8002\_2206070   
He says: "Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King."[21]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P707\_298434   
mendacity, the minister of covetousness (of false swearing I am silent, since even swearing is not lawful[71]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6467\_1238961   
and by the Saviour's words, when He says that we are to swear "neither by heaven, for it is God's throne; nor by the earth, for it is His footstool: "[7]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6522\_1281340   
, of His creation? Further, do not those admirable principles which He lays down respecting oaths, saying that we ought not to "swear either by heaven, because it is the throne of God; nor by the earth, because it is His footstool,"[36]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
) I say unto you, Swear not at all: (neither by heaven, because it is God's throne; nor by the earth, because it is His footstool; nor by Jerusalem, because it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black.) But let your discourse be, Yea, yea; Nay, nay: (for whatever is fuller than these is of evil.")[455]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4997\_1860926   
3. thou shalt not forswear thyself,[27]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6182\_2171011   
For if our Master charged us not to swear by the true God, that our word might be firmer than an oath, nor by heaven itself, for that is a piece of heathen wickedness, nor by Jerusalem, nor by the sanctuary of God, nor the altar, nor the gift, nor the gilding of the altar, nor one's own head,[86]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6669\_2284498   
"Thou shalt not covet the things that belong to thy neighbour, as his wife, or his servant, or his ox, or his field." "Thou shalt not forswear thyself; for it is said, "Thou shalt not swear at all."[42]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3879\_1176821   
But to those who affirmed that He was in the temple, He said, `Swear not by heaven, for it is God's throne; nor by the earth, for it is the footstool of His feet.'[60]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6867\_1276110   
For how can it be harmonized with such a view, that "Heaven is My throne and the earth My footstool," a testimony which Jesus accepts as said of the Father?[113]   
[[@Bible:Matthew 5:35]]Matthew 5:35   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8040\_2216168   
Further, also, concerning Jerusalem and the Lord, they venture to assert that, if it had been "the city of the great King,"[36]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
, ] that there is one King and Lord, the Father of all, of whom He had previously said, "Neither shalt thou swear by Jerusalem, for it is the city of the great King; "[577]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
But here, as in port, putting in the vessel that bears the ensign of the cross, let us reef the sails of our oration, in order that it may be with itself commensurate. Only first, in as few words as possible, let us salute the city of the Great King[111]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7105\_1390269   
Now Jerusalem, as the Lord Himself teaches in the Gospel according to Matthew,[70]   
[[@Bible:Matthew 5:36]]Matthew 5:36   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4297\_1322283   
"And none other," says the Lord, "can make the hair white or black."[26]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P419\_87976   
For, whatever is wont to be burned to the honour of the unclean spirit, that-unless it is applied for honest, and necessary, and salutary uses, for which God's creature was provided-may seem to be a sacrifice. But, however, God saith, "Which of you can make a white hair black, or out of a black a white? "[55]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
But are sincerity and truth preserved, when what is sincere is polluted by adulterous colours, and what is true is changed into a lie by the deceitful dyes of medicaments? Your Lord says, "Thou canst not make one hair white or black; "[35]   
[[@Bible:Matthew 5:37]]Matthew 5:37   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3482\_1195909   
Moreover, they remembered the words): "Let your communication be yea, yea; nay, nay; for whatsoever is more than this cometh of evil; "[289]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9619\_2639894   
Light is light; and darkness, darkness; yea is yea; and nay, nay; "whatsoever is more than these cometh of evil."[318]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10498\_2941060   
For, of course, all things will be what their names represent them to be; and what they are and ever will be, that will they be called; and the distinction indicated by the names does not at all admit of any confusion, because there is none in the things which they designate. "Yes is yes, and no is no; for what is more than these, cometh of evil."[102]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
Already their case has been examined, already sentence concerning them has been pronounced; nor is it fitting for the dignity of priests to be blamed for the levity of a changeable and inconstant mind, when the Lord teaches and says, "Let your communication be, Yea, yea; Nay, nay."[55]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3871\_1175935   
"But to those who think, as the Scriptures teach, that God swears, He said, `Let your yea be yea, and nay, nay; for what is more than these is of the evil one.'[54]   
Clementine Homily XIX   
http://ccel.org/fathers2/ANF-08/anf08-63.htm#P5443\_1593805   
Moreover, in giving advice, He said, `Let your yea be yea, and your nay nay; for what is more than these is of the evil one.'[8]   
[[@Bible:Matthew 5:38]]Matthew 5:38   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2069\_705019   
demonstrates? For the wont of the old law was to avenge itself by the vengeance of the glaive, and to pluck out "eye for eye," and to inflict retaliatory revenge for injury.[53]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P992\_247142   
So, too, "Eye for eye, and tooth for tooth,"[31]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6537\_2258042   
not as if just revenge were an unrighteous thing, but because long-suffering is more excellent. Nor did He make laws to root out our natural passions, but only to forbid the excess of them.[143]   
[[@Bible:Matthew 5:39]]Matthew 5:39   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
For if He did not truly suffer, no thanks to Him, since there was no suffering at all; and when we shall actually begin to suffer, He will seem as leading us astray, exhorting us to endure buffering, and to turn the other[350]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8735\_2467393   
But if the law of liberty, that is, the word of God, preached by the apostles (who went forth from Jerusalem) throughout all the earth, caused such a change in the state of things, that these [nations] did form the swords and war-lances into ploughshares, and changed them into pruning-hooks for reaping the corn, [that is], into instruments used for peaceful purposes, and that they are now unaccustomed to fighting, but when smitten, offer also the other cheek,[550]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
But the soul which uses them provides the cause for each. Bear then, it is said, when struck on the face;[22]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12295\_3439507   
If one attempt to provoke you by manual violence, the monition of the Lord is at hand: "To him," He saith, "who smiteth thee on the face, turn the other cheek likewise."[84]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P992\_247142   
has now grown old, ever since "Let none render evil for evil"[32]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
by which he shows that it was in the power of the people to hear, and to walk in the ways of God. The Saviour also saying, "I say unto you, Resist not evil; "[40]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
and, "Whoever shall be angry with his brother, shall be in danger of the judgment; "[41]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
showing that it was in the power of His people to hear and to walk in the ways of God. And the Saviour also, when He commands, "But I say unto you, Resist not evil; "[52]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
and, "Whosoever shall be angry with his brother, shall be in danger of the judgment; "[53]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10967\_2948414   
and on the other, we have read, "I say unto you, Whoever shall smite thee on the one cheek, turn to him the other also."[51]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11170\_3025520   
From these remarks it is evident, that when Jesus said "coarsely," as Celsus terms it, "To him who shall strike thee on the one cheek, turn the other also; and if any man be minded to sue thee at the law, and take away thy coat, let him have thy cloak also,"[145]   
Arnobius Against the Heathen Book I   
http://ccel.org/fathers2/ANF-06/anf06-134.htm   
For since we, a numerous band of men as we are, have learned from His teaching and His laws that evil ought not to be requited with evil,[17]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
If one give thee a blow upon thy right cheek, turn to him the other also;[12]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6637\_2280388   
"If any one gives thee a stroke on thy right cheek, turn to him the other also."[18]   
Clementine Homily XV   
http://ccel.org/fathers2/ANF-08/anf08-59.htm#P5030\_1482958   
which rather appeared to me to be very unjust, and I shall tell you how. He alleged that it was right to present to him who strikes you on the one cheek the other[15]   
Addition to Acts of Philip   
http://ccel.org/fathers2/ANF-08/anf08-94.htm   
And the Saviour said: O Philip, since thou hast forsaken this commandment of mine, not to render evil for evil,[6]   
[[@Bible:Matthew 5:40]]Matthew 5:40   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
" And He says: "If any one strike thee on the one cheek, turn to him the other also; and if any one take away thy coat, hinder him not from taking thy cloak also."[195]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12282\_3435623   
unless he be a man likewise to offer to one who takes away his coat his cloak as well?[78]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
If one take away thy cloak, give him also thy coat.[14]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6637\_2280388   
And, "He that will sue thee at the law, and take away thy coat, let him have thy cloak also."[21]   
The Second Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-131.htm   
To this, too, our Lord's word may refer: "And if any man will take away thy coat, and sue thee at the law, let him have thy cloak also."[14]   
[[@Bible:Matthew 5:41]]Matthew 5:41   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8209\_2278020   
so that we may not grieve as those who are unwilling to be defrauded, but may rejoice as those who have given willingly, and as rather conferring a favour upon our neighbours than yielding to necessity. "And if any one," He says, "shall compel thee [to go] a mile, go with him twain; "[158]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
and thou shalt be perfect. If one impress thee for one mile, go with him two.[13]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6637\_2280388   
"If any one compel thee to go a mile, go with him twain."[20]   
[[@Bible:Matthew 5:42]]Matthew 5:42   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3431\_584777   
Thou shalt not hesitate to give, nor murmur when thou givest. "Give to every one that asketh thee,"[266]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Carpocratis autem justitia, et eorum, qui aeque atque ipse impudicam prosequuntur communionem, hoc modo dissolvitur; simul enim ac dixerit: "Te petenti des; "subjungit: "Et eum, qui velit mutuo accipere, ne averseris; "[77]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1196\_317897   
the law and the apostle-if, notwithstanding, you care even about this-with what face do you request (the solemnizing of) a matrimony which is unlawful to those of whom you request it; of a monogamist bishop, of presbyters and deacons bound by the same solemn engagement, of widows whose Order you have in your own person refused? And they, plainly, will give husbands and wives as they would morsels of bread; for this is their rendering of "To every one who asketh thee thou shalt give!"[86]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
But also to every one who asks me I will give on the plea of charity, not under any intimidation. Who asks?[56]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
That alms are to be denied to none, also in the same place: "Give to every one that asketh thee; and from him who would wish to borrow, be not turned away."[358]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6637\_2280388   
"Give to him that asketh thee, and from him that would borrow of thee do not shut thy hand."[23]   
[[@Bible:Matthew 5:43]]Matthew 5:43   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
For if ye love them which love you, what reward shall ye have? do not even the publicans the same? And if ye shall salute your brethren only, what do ye more (than others)? do not even the heathens the same thing? Be ye therefore perfect, even as your Father in heaven is perfect."[14]   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
But I say unto you, Love your enemies, and pray for them which persecute you; that ye may be the children of your Father which is in heaven, who maketh His sun to rise on the good and on the evil, and sendeth rain upon the just and on the unjust."[38]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6537\_2258042   
He that forbade revenge, now commands long-suffering;[142]   
[[@Bible:Matthew 5:44]]Matthew 5:44   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P874\_159362   
and potentates, and princes, and for those that persecute and hate you,[74]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
the long-suffering, patience, compassion, and goodness of Christ are exhibited, since He both suffered, and did Himself exculpate those who had maltreated Him. For the Word of God, who said to us, "Love your enemies, and pray for those that hate you,"[349]   
Theophilus to Autolycus Book III   
http://ccel.org/fathers2/ANF-02/anf02-43.htm#P2030\_543472   
For if ye love them who love you, what reward have ye? This do also the robbers and the publicans."[29]   
Athenagoras A Plea for the Christians   
http://ccel.org/fathers2/ANF-02/anf02-46.htm#P2218\_613430   
What, then, are those teachings in which we are brought up? "I say unto you, Love your enemies; bless them that curse you; pray for them that persecute you; that ye may be the sons of your Father who is in heaven, who causes His sun to rise on the evil and the good, and sends rain on the just and the unjust."[35]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
He will not desire us to take revenge, who teaches us "to pray for those that despitefully use us."[158]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6863\_2103116   
How great also is benignity! "Love your enemies," it is said, "bless them who curse you, and pray for them who despitefully use you,"[130]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9666\_2718917   
For he does not merely instance the Gnostic as characterized by suffering wrong rather than do wrong; but he teaches that he is not mindful of injuries, and does not allow him even to pray against the man who has done him wrong. For he knows that the Lord expressly enjoined "to pray for enemies."[141]   
Tertullian The Apology   
http://ccel.org/fathers2/ANF-03/anf03-05.htm#P390\_184349   
Learn from them that a large benevolence is enjoined upon us, even so far as to supplicate God for our enemies, and to beseech blessings on our persecutors.[44]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P839\_336052   
How much more, while you are returning the malediction in the name of Jupiter himself, are you doing honour to Jupiter in the same way as he who provoked you! But a believer ought to laugh in such cases, not to rave; nay, according to the precept,[169]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11782\_3306997   
even for our personal enemies.[23]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12270\_3433086   
The law has found more than it has lost, while Christ says, "Love your personal enemies, and bless your cursers, and pray for your persecutors, that ye may be sons of your heavenly Father."[70]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11395\_3108402   
" And I am not yet speaking of those whose characters have been formed by the teaching of Jesus, and who have heard the words, "Love your enemies, and pray for them which despitefully use you, that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."[76]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also according to Matthew: "Love your enemies, and pray for those who persecute you, that ye may be the children of your Father who is in heaven, who maketh His sun to rise upon the good and the evil, and giveth rain upon the righteous and the unrighteous."[623]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2311\_952628   
He must not receive a gift from a poor man; so that if he himself has afforded anything, it may be good, inasmuch as it is gratuitous. If any one reviles, he must answer him with a blessing;[132]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
the teaching is this: Bless them that curse you, and pray for your enemies, and fast for them that persecute you.[8]   
Constitutions of the Holy Apostles Book I   
http://ccel.org/fathers2/ANF-07/anf07-40.htm#P5261\_1917681   
For so says He again in the Gospel: "Love your enemies, do good to them that hate you, and pray for them which despitefully use you and persecute you; and ye shall be the children of your Father which is in heaven: for He maketh His sun to shine on the evil and on the good, and raineth on the just and unjust."[15]  
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6637\_2280388   
"Bless them that curse you; pray for them that despitefully use you."[14]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7784\_2539717   
"There is no thank unto you, if ye love them that love you; but there is thank unto you, if ye love your enemies and them that hate you; "[97]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3717\_1142173   
And not only did He o this as a father, but also taught His disciples to do the like, bearing themselves as towards brethren.[10]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3885\_1177650   
And again, `Be ye good and merciful, as your Father in the heavens, who makes the sun rise on good and evil men, and brings rain upon just and unjust.'[63]   
[[@Bible:Matthew 5:45]]Matthew 5:45   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1975\_332554   
Wherefore "He makes His sun to rise upon the evil and on the good, and sendeth rain on the just and on the unjust; "[22]   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3655\_644921   
But seek ye the kingdom of heaven, and all these things shall be added unto you. For where his treasure is, there also is the mind of a man."[25]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6815\_1685284   
That God is the Creator of the world is accepted even by those very persons who in many ways speak against Him, and yet acknowledge Him, styling Him the Creator, and an angel, not to mention that all the Scriptures call out [to the same effect], and the Lord teaches us of this Father[41]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7011\_1802900   
For where is the day of retribution? For the year has passed, and the day of retribution has not yet come; but He still "makes His sun to rise upon the good and upon the evil, and sends rain upon the just and unjust."[137]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7947\_2185682   
4. The God, therefore, who does benevolently cause His sun to rise upon all,[481]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8209\_2278020   
so that thou mayest not follow him as a slave, but may as a free man go before him, showing thyself in all things kindly disposed and useful to thy neighbour, not regarding their evil intentions, but performing thy kind offices, assimilating thyself to the Father, "who maketh His sun to rise upon the evil and the good, and sendeth rain upon the just and unjust."[159]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
For He gives existence to all; He, "who maketh His sun to rise upon the evil and the good, and sendeth rain upon the just and unjust."[588]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8920\_2554446   
And as we are His members, we are also nourished by means of the creation (and He Himself grants the creation to us, for He causes His sun to rise, and sends rain when He wills[12]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9272\_2705331   
om the unbelieving, since, as those who believe do His will agreeably to their own choice, and as, [also] agreeably to their own choice, the disobedient do not consent to His doctrine; it is manifest that His Father has made all in a like condition, each person having a choice of his own, and a free understanding; and that He has regard to all things, and exercises a providence over all, "making His sun to rise upon the evil and on the good, and sending rain upon the just and unjust."[240]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
In addition to these, again He says, "My Father makes His sun to shine on all."[169]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7273\_2208951   
Since also "the rain" of the divine grace is sent down "on the just and the unjust."[51]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8600\_2396065   
Do you see that "He who sendeth His rain on the just and on the unjust"[48]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9666\_2718917   
For if the truth seems to get enemies who entertain bad feeling, yet it is not hostile to any one. "For God makes His sun to shine on the just and on the unjust,"[143]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2991\_1070974   
-must all those visions be regarded as emanating, which may be compared to the actual grace of God, as being honest, holy, prophetic, inspired, instructive, inviting to virtue, the bountiful nature of which causes them to overflow even to the profane, since God, with grand impartiality, "sends His showers and sunshine on the just and on the unjust."[285]   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4528\_1460745   
and supreme goodness, which, removed as it is from judiciary emotions, and pure in its own condition, the Marcionites refuse to acknowledge to be in one and the same Deity, "raining on the just and on the unjust, and making His sun to rise on the evil and on the good,"[208]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6776\_1978021   
He is the good God who "sendeth rain on the just and on the unjust, and maketh His sun to rise on the evil and on the good; "[1444]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9933\_2745242   
Otherwise, how vain that God should invite men to obedience by the fruits of the field and the elements of this life, when He dispenses these to even irreligious men and blasphemers; on a general condition once for all made to man, "sending rain on the good and on the evil, and making His sun to shine on the just and on the unjust!"[185]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9165\_2363503   
and that God, being good, "maketh His sun to arise upon the evil and the good, and sendeth His rain upon the just and the unjust; "[109]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
is declared concerning this (one): "Why do you say that am good? One is good, my Father which is in the heavens, who causeth His sun to rise upon the just and unjust, and sendeth rain upon saints and sinners."[44]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
for indeed thou art not able. 5. Give to every one that asketh thee, and ask it not back;[16]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5439\_1959349   
For they do but imitate "their Farther which is in heaven, who maketh His sun to rise on the righteous and unrighteous, and sendeth His rain on the evil and on the good; "[75]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5726\_2056839   
Although he does not do so, yet, however, do thou endeavour to forgive thy brother for God's sake, "that thou mayest be the son of thy Father which is in heaven,"[240]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6637\_2280388   
For your Father would have you give to all, who Himself "maketh His sun to rise on the evil and on the good, and sendeth His rain on the just and on the unjust."[25]   
The Testaments of the Twelve Patriarchs X   
http://ccel.org/fathers2/ANF-08/anf08-14.htm   
One man hateth him that showeth mercy, and doeth wrong to the adulterer and the thief: this, too, is double-faced, but the whole work is good, because he followeth the Lord's example, in that he receiveth not that which seemeth good with that which is really bad.[5]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P2020\_568108   
Peter answered: "Because without righteousness, goodness would be unrighteousness; for it is the part of a good God to bestow His sunshine and rain equally on the just and the unjust;[19]   
Recognitions of Clement V   
http://ccel.org/fathers2/ANF-08/anf08-35.htm#P2359\_679835   
"Wherefore awake, and take to yourselves our Lord and God, even that Lord who is Lord both of heaven and earth, and conform yourselves to His image and likeness, as the true Prophet Himself teaches, saying, `Be ye merciful, as also your heavenly Father is merciful, who makes His sun to rise upon the good and the evil, and rains upon the just and the unjust.'[9]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6171\_952117   
And He who goes up into the mountains and preaches good things to them, being Himself instructed by His good Father,[57]   
[[@Bible:Matthew 5:46]]Matthew 5:46   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3655\_644921   
But I say unto you, Pray for your enemies, and love them that hate you, and bless them that curse you, and pray for them that despitefully use you."[23]   
Athenagoras A Plea for the Christians   
http://ccel.org/fathers2/ANF-02/anf02-46.htm#P2224\_615738   
the Father with the Son, what is the Spirit, what is the unity of these three, the Spirit, the Son, the Father, and their distinction in unity; and who know that the life for which we look is far better than can be described in words, provided we arrive at it pure from all wrong-doing; who, moreover, carry our benevolence to such an extent, that we not only love our friends ("for if ye love them," He says, "that love you, and lend to them that lend to you, what reward will ye have? "[39]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
, if ye love them that love you? Do not also the Gentiles do the same?[9]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6637\_2280388   
"Love your enemies; for what thanks is it if ye love those that love you? for even the Gentiles do the same."[15]   
[[@Bible:Matthew 5:48]]Matthew 5:48   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1975\_332554   
of whose kindness the Lord, wishing us also to be imitators, says, "Be ye perfect, even as also your Father that is in heaven is perfect."[23]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8846\_2482380   
Thence assimilation to God the Saviour arises to the Gnostic, as far as permitted to human nature, he being made perfect "as the Father who is in heaven."[184]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9646\_2713790   
For all men are the work of one will. And is it not the Saviour, who wishes the Gnostic to be perfect as" the heavenly Father,"[132]   
Tertullian Against Marcion Book I   
http://ccel.org/fathers2/ANF-03/anf03-28.htm#P4177\_1361790   
But as God is eternal and rational, so, I think, He is perfect in all things. "Be ye perfect, even as your Father which is in heaven is perfect."[300]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P353\_73152   
turn aside from them, as in all other things, so also in your gait; since you ought to be "perfect, as (is) your Father who is in the heavens."[8]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6522\_1281340   
The injunction also of the Saviour, when exhorting His disciples to the exercise of kindness, "Be ye perfect, even as your Father who is in heaven is perfect; for He commands His sun to rise upon the evil and the good, and sendeth rain on the just and on the unjust,"[34]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
and, "Be ye perfect, even as your Father also is perfect."[67]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9177\_2366147   
And therefore we are taught to become "perfect," as our Father in heaven is perfect.[124]   
[[@Bible:Matthew 6:1]]Matthew 6:1   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3655\_644921   
And, "Do not these things to be seen of men; otherwise ye have no reward from your Father which is in heaven."[26]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P886\_213665   
But since Scripture commands each of two things-namely, that we work for the Lord without the privity of any second person,[36]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7716\_1619594   
Accordingly, if we do alms before men, having in our thoughts the design of appearing to men philanthropic, and of being honoured because of philanthropy, we receive the reward from men;[148]   
[[@Bible:Matthew 6:2]]Matthew 6:2   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P7015\_2144453   
"If thou doest alms," it is said, "let no one know it; and if thou fastest, anoint thyself, that God alone may know,"[208]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P643\_156286   
Is it to please the brethren, or God Himself? If God Himself, He is as capable of beholding whatever is done in secret, as He is just to remunerate what is done for His sole honour. In fine, He enjoins us not to trumpet forth[48]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "When thou doest an alms, do not sound a trumpet before thee, as the hypocrites do in the streets and in the synagogues, that they may be glorified of men. Verily I say unto you, They have fulfilled their reward."[598]   
[[@Bible:Matthew 6:3]]Matthew 6:3   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8575\_2419204   
And, "When thou doest thine alms, let not thy left hand know what thy right hand doeth."[426]   
Theophilus to Autolycus Book III   
http://ccel.org/fathers2/ANF-02/anf02-43.htm#P2030\_543472   
And those that do good it teaches not to boast, lest they become men-pleasers. For it says: "Let not your left hand know what your right hand doeth."[30]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Gospel according to Matthew: "Let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father, which seeth in secret, shall render to thee."[597]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5919\_2110982   
But if any woman has been good, let her, as a prudent person, conceal her own name, not sounding a trumpet before her, that her alms may be with God in secret, as the Lord says: "Thou, when thou doest thine alms, let not thy left hand know what thy right hand cloth, that thine alms may be in secret."[42]   
[[@Bible:Matthew 6:5]]Matthew 6:5   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11911\_3329199   
Do the ears of God wait for sound? How, then, could Jonah's prayer find way out unto heaven from the depth of the whale's belly, through the entrails of so huge a beast; from the very abysses, through so huge a mass of sea? What superior advantage will they who pray too loudly gain, except that they annoy their neighbours? Nay, by making their petitions audible, what less error do they commit than if they were to pray in public?[103]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11995\_3347073   
But how" in every place," since we are prohibited[161]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5073\_1874049   
2. Neither pray as the hypocrites; but as the Lord commanded in His Gospel,[82]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6804\_2302060   
Now, "when ye pray, be not ye as the hypocrites; "[109]   
[[@Bible:Matthew 6:6]]Matthew 6:6   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4971\_1489766   
Or go to the bee, and learn how laborious she is; for she, feeding on the whole meadow, produces one honey-comb. And if "thou prayest in the closet," as the Lord taught, "to worship in spirit,"[75]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and again, "Pray to your Father which is in secret? "[165]   
The Testaments of the Twelve Patriarchs XI   
http://ccel.org/fathers2/ANF-08/anf08-15.htm   
How often did the Egyptian threaten me with death! How often did she give me over to punishment, and then call me back, and threaten me when I would not company with her! And she said to me, Thou shalt be lord of me, and all that is mine, if thou wilt give thyself unto me, and thou shall be as our master. Therefore I remembered the words of the fathers of my father Jacob, and I entered into my chamber[3]   
[[@Bible:Matthew 6:7]]Matthew 6:7   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12240\_3424209   
of a discussion on the necessaries of faith is not idle, because it is not unfruitful. In edification no loquacity is base, if it be base at any time.[37]   
[[@Bible:Matthew 6:8]]Matthew 6:8   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11854\_3320595   
Since, however, the Lord, the Foreseer of human necessities,[65]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
To those who seek God's kingdom and righteousness, He promises that all things shall be added.[57]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3871\_1175935   
To those who suppose that God does not foreknow, He said, `For your heavenly Father knoweth that ye need all these things before ye ask Him.'[57]   
[[@Bible:Matthew 6:9]]Matthew 6:9   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6815\_1685284   
That God is the Creator of the world is accepted even by those very persons who in many ways speak against Him, and yet acknowledge Him, styling Him the Creator, and an angel, not to mention that all the Scriptures call out [to the same effect], and the Lord teaches us of this Father[41]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
And the Lord says in His prayer, "Our Father, who art in heaven."[172]   
Fragments of Clement from the Latin Translation of Cassiodorus   
http://ccel.org/fathers2/ANF-02/anf02-74.htm#P9996\_2825432   
For so you have in the Lord's prayer, "Hallowed be Thy name."[23]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10748\_3017079   
self looked up, and prayed, and made supplication of the Father; whither also He taught us to raise ourselves, and pray, "Our Father which art in heaven," etc.,[314]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6522\_1281340   
Again, what else does the expression, which ought to be used by those who pray, "Our Father who art in heaven,"[35]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
And forgive us our debts, as we forgive our debtors. And suffer us not to be led into temptation; but deliver us from evil. Amen."[16]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And to whom, then, did the Lord Jesus address Himself, when in these terms He taught men to pray: "When ye pray, say, Our Father which art in heaven; "[164]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1655\_672193   
And it makes the entire difference what you worship, not how you worship, or what prayer you offer.[385]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5948\_2118110   
ure, holy, beloved of God, the son of God, praying as a son to his father, and saying, as from the common congregation of the faithful, thus: "Our Father, which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one: for Thine is the kingdom, and the power, and the glory, for ever. Amen."[56]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6804\_2302060   
but as the Lord has appointed us in the Gospel, so pray ye: "Our Father which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done, as in heaven, so on earth; give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom for ever. Amen."[110]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8210\_2609038   
and not only hast Thou given us this, but hast also taught us how to pray;[52]   
[[@Bible:Matthew 6:10]]Matthew 6:10   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6792\_2063563   
And the earthly Church is the image of the heavenly, as we pray also "that the will of God may be done upon the earth as in heaven."[99]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the daily prayer: "Thy will be done, as in heaven, so in earth."[506]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5752\_2063741   
For this is that which our Lord taught us when we pray to say to His Father, "Thy will be done, as in heaven, so upon earth; "[246]   
[[@Bible:Matthew 6:11]]Matthew 6:11   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1861\_551311   
in our ordinary prayer likewise commanding us to request "bread,"[107]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5073\_1874049   
Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us to-day our daily (needful) bread,[83]   
[[@Bible:Matthew 6:12]]Matthew 6:12   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P264\_39618   
For thus He spoke: "Be ye merciful, that ye may obtain mercy; forgive, that it may be forgiven to you ; as ye do, so shall it be done unto you; as ye judge, so shall ye be judged; as ye are kind, so shall kindness be shown to you; with what measure ye mete, with the same it shall be measured to you."[55]   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
forgive, and it shall be forgiven unto you;[17]   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P826\_152613   
abstaining from all wrath, respect of persons, and unjust judgment; keeping far off from all covetousness, not quickly crediting [an evil report] against any one, not severe in judgment, as knowing that we are all under a debt of sin. If then we entreat the Lord to forgive us, we ought also ourselves to forgive;[39]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9130\_2644685   
) our disobedience by His own obedience; conferring also upon us the gift of communion with, and subjection to, our Maker. For this reason also He has taught us to say in prayer, "And forgive us our debts; "[143]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9646\_2713790   
He never remembers those who have sinned against him, but forgives them. Wherefore also he righteously prays, saying, "Forgive us; for we also forgive."[131]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Gospel, in the daily prayer: "Forgive us our debts, even as we forgive our debtors."[537]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5507\_1985262   
As also He instructed us by His prayer to say unto God: "Forgive us our debts, as we forgive our debtors."[119]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5383\_774066   
For thus He spoke: "Be ye merciful, that ye may obtain mercy; forgive, that it may be forgiven to you; as ye do, so shall it be done unto you; as ye judge, so shall ye be judged; as ye are kind, so shall kindness be shown to you; with what measure ye mete, with the same it shall be measured to you."[64]   
[[@Bible:Matthew 6:13]]Matthew 6:13   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P832\_153920   
and persevering in fasting; beseeching in our supplications the all-seeing God "not to lead us into temptation ,"[46]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
own power! But in the prayer prescribed to us, when we say to our Father, "Lead us not into temptation "[8]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4386\_1314156   
and again in His prayer, He says to His Father, "and lead us not into temptation, but deliver us from evil."[24]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5073\_1874049   
(or, evil); for Thine is the power and the glory for ever.[84]   
Clementine Homily XIX   
http://ccel.org/fathers2/ANF-08/anf08-63.htm#P5443\_1593805   
Also, in the prayer which He delivered to us, we have it said, `Deliver its from the evil one.'[9]   
[[@Bible:Matthew 6:14]]Matthew 6:14   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1707\_291443   
Let no one of you, therefore, cherish any grudge against his neighbour. For says our Lord, "Forgive, and it shall be forgiven unto you."[57]   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P1020\_268803   
Will not the Lord, therefore, because of this conduct of yours regarding His Spirit, act in the same way, and deliver you over to death? Assuredly, I say, he will do the same to all those whom He shall find retaining a recollection of offences.[54]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
For it is in the power of God alone to grant the forgiveness of sins, and not to impute transgressions; since also the Lord commands us each day to forgive the repenting brethren.[77]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11859\_3321175   
without peace? the remission of debts[71]   
[[@Bible:Matthew 6:15]]Matthew 6:15   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
Thus, moreover, John also in his epistle warns us, and says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, the Lord is faithful and just to forgive us our sins."[60]   
[[@Bible:Matthew 6:16]]Matthew 6:16   
Shepherd of Hermas Commandment Tenth   
http://ccel.org/fathers2/ANF-02/anf02-20.htm#P584\_121543   
Cleanse yourself from this wicked grief, and you will live to God; and all will live to God who drive away grief from them, and put on all cheerfulness."[9]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11920\_3330472   
Whom does peace impede when rendering service to his Lord? What kind of sacrifice is that from which men depart without peace? Whatever our prayer be, it will not be better than the observance of the precept by which we are bidden to conceal our fasts;[106]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1787\_524138   
Thereafter He prescribed to fasts a law-that they are to be performed "without sadness: "[63]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5073\_1874049   
1. But let not your fasts be with the hypocrites;[80]   
[[@Bible:Matthew 6:19]]Matthew 6:19   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3655\_644921   
For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for it? Lay up treasure, therefore, in heaven, where neither moth nor rust doth corrupt."[24]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8259\_2297672   
that is, consecrated [to God], and ministering continually to our faith, and persevering in it, and abstaining from all avarice, and not acquiring or possessing treasures upon earth.[193]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Est autem alius, qui nemini impertit, let incassum "thesauros in terra colligit, ubi aerugo et tinea destruunt."[89]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Insectatur autem aliquis generationera, in earn dicens interitum cadere, eamque perire: et detorquet aliquis ad filiorum procreationem illud dictum Servatoris: "Non oportere in terra thesauros recondere, ubi tinea et aerugo demolitur; "[154]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
"Lay not up for yourselves, therefore, treasures on the earth, where moth and rust destroy, and thieves break through and steal,"[37]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
"Acquire treasures in heaven, where neither moth nor rust destroys, nor thieves break through."[16]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where thy treasure is, there will thy heart be also."[23]   
[[@Bible:Matthew 6:20]]Matthew 6:20   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3655\_644921   
For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for it? Lay up treasure, therefore, in heaven, where neither moth nor rust doth corrupt."[24]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3172\_922880   
For he that is fired with ardour and admiration for righteousness, being the lover of One who needs nothing, needs himself but little, having treasured up his bliss in nothing but himself and God, where is neither moth,[140]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not dig through and steal: for where your treasure is, there will your heart be also."[355]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5614\_2026032   
yet at least bestow upon the strangers one, or two, or five mites. "Lay up to thyself heavenly treasure, which neither the moth nor thieves can destroy."[175]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7374\_1509405   
And he who is truly a householder is both free and rich; rich because from the office of the scribe he has been made a disciple to the kingdom of heaven, in every word of the Old Testament, and in all knowledge concerning the new teaching of Christ Jesus, and has this riches laid up in his own treasure-house-in heaven, in which he stores his treasure as one who has been made a disciple to the kingdom of heaven,-where neither moth doth consume, nor thieves break through.[75]   
[[@Bible:Matthew 6:21]]Matthew 6:21   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9579\_2691008   
commandments, preferring these things from believing them to exist. "For where any one's mind is, there also is his treasure."[118]   
Tertullian Ad Martyras   
http://ccel.org/fathers2/ANF-03/anf03-52.htm#P12066\_3359958   
The mind compasses the whole man about, and whither it wills it carries him. But where thy heart shall be, there shall be thy treasure.[5]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5880\_2099876   
For she that uses herself to nothing but talking of money, worships mammon instead of God,-that is, is a servant to gain, but cannot be pleasing to God, nor resigned to His worship; not being able to intercede with Him continuously on account that her mind and disposition run after money: for "where the treasure is, there will the heart be also."[27]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7374\_1509405   
For pain is a worm and a moth, which wounds the heart which has not its treasures in heaven and spiritual things, for if a man has his treasure in these-"for where the treasure is, there will the heart be also,"[77]   
[[@Bible:Matthew 6:22]]Matthew 6:22   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3667\_648975   
And let your good works shine before men, that they, seeing them, may glorify your Father which is in heaven."[27]   
The Testaments of the Twelve Patriarchs XII   
http://ccel.org/fathers2/ANF-08/anf08-16.htm   
The good mind hath not two tongues, of blessing and of cursing, of insult and of honour, of sorrow and of joy, of quietness and of trouble, of hypocrisy and of truth, of poverty and of wealth; but it hath one disposition, pure and un-corrupt, concerning all men. It hath no double sight,[4]   
[[@Bible:Matthew 6:24]]Matthew 6:24   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7395\_1976255   
naming indeed Caesar as Caesar, but confessing God as God. In like manner also, that [text] which says, "Ye cannot serve two masters,"[58]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6238\_1899829   
Quae cum ita se habeant, vitii erat depulsio atque expurgatio, in medium apostolorum circumactio uxoris, cujus dicebatur laborare zelotypia: et continentia a voluptatibus, quae magno studio parari solent, docebat illud, "abuti carne," hoc est, exercere carnem. Neque enim, ut existimo, volebant, convenienter Domini praecepto, "duobus dominis servire,"[18]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
pronuntiavit eum, qui est obtemperaturus, "serviturum duobus dominis: "[140]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9579\_2691008   
How, then, can what relates to meat, and drink, and amorous pleasure, be agreeable to such an one? since he views with suspicion even a word that produces pleasure, and a pleasant movement and act of the mind. "For no one can serve two masters, God and Mammon,"[106]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
"But I was under contract." "None can serve two lords."[84]   
Tertullian De Spectaculis   
http://ccel.org/fathers2/ANF-03/anf03-09.htm#P991\_405231   
How many other undoubted proofs we have had in the case of persons who, by keeping company with the devil in the shows, have fallen from the Lord! For no one can serve two masters.[25]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1098\_455020   
So you see idolatry is not without its gain, selling, as it does, Christ for pieces of gold, as Judas did for pieces of silver. Will it be "Ye cannot serve God and mammon"[45]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2725\_910384   
,"[115]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P866\_209150   
how much more fellowship of life, and indivisible intimacy! Any and every believing woman must of necessity obey God. And how can she serve two lords[32]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11226\_3047897   
Before proceeding to the next point, it may be well for us to see whether we do not accept with approval the saying, "No man can serve two masters," with the addition, "for either he will hate the one, and love the other; or else he will hold to the one, and despise the other," and further, "Ye cannot serve God and mammon."[3]   
Cyprian Treatise III On the Lapsed   
http://ccel.org/fathers2/ANF-05/anf05-113.htm#P7011\_2277205   
He says that he has done what another has actually committed; and although it is written, "Ye cannot serve two masters,"[57]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4422\_1341040   
and again, "Ye cannot serve God and mammon."[45]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6626\_2278946   
The Lord Jesus also said justly: "No one can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other."[5]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6699\_2287855   
Thou shalt not speak obscenely, nor use wanton glances, nor be a drunkard; for from such causes arise whoredoms and adulteries. Be not a lover of money, lest thou "serve mammon instead of God."[64]   
The Ecclesiastical Canons of the Holy Apostles   
http://ccel.org/fathers2/ANF-07/anf07-50.htm   
Either therefore let him agree not to do so, or let him be deprived. For, "no one can serve two masters,"[53]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7719\_2526727   
Now the Lord declares, "No servant can serve two masters."[44]   
Recognitions of Clement V   
http://ccel.org/fathers2/ANF-08/anf08-35.htm#P2343\_675096   
Wherefore also the true Prophet, when He was present with us, and saw some rich men negligent with respect to the worship of God, thus unfolded the truth of this matter: `No one, 'said He, `can serve two masters; ye cannot serve God and mammon; `[5]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5868\_859282   
Now the Lord declares, "No servant can serve two masters."[33]   
[[@Bible:Matthew 6:25]]Matthew 6:25   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P708\_130188   
that our nature was unable to attain to life, and having now revealed the Saviour who is able to save even those things which it was [formerly] impossible to save, by both these facts He desired to lead us to trust in His kindness, to esteem Him our Nourisher, Father, Teacher, Counsellor, Healer, our Wisdom, Light, Honour, Glory, Power, and Life, so that we should not be anxious[53]   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3655\_644921   
But seek ye the kingdom of heaven, and all these things shall be added unto you. For where his treasure is, there also is the mind of a man."[25]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4079\_1265528   
The covering ought, in my judgment, to show that which is covered to be better than itself, as the image is superior to the temple, the soul to the body, and the body to the clothes.[248]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
"I shall have no food." But "think not," says He, "about food; "[80]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12295\_3439507   
of less important things?[83]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1238\_340268   
the Spirit from God, being no longer even a Psychic, because even his psychic element is not derived from God's afflatus! What if a man allege "indigence," so as to profess that his flesh is openly prostituted, and given in marriage for the sake of maintenance; forgetting that there is to be no careful thought about food and clothing?[108]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10960\_2946487   
How much better are ye than they! And why take ye thought for raiment? Consider the lilies of the field; "[47]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8163\_2585505   
as also in the Gospel it has been said, Take no heed for your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on: because the life is more than food, and the body than clothing.[28]   
[[@Bible:Matthew 6:26]]Matthew 6:26   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P749\_182835   
who, without any labour on their part, feeds the fowls of the heaven;[45]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "Behold the fowls of the heaven: for they sow not, nor reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of more value than they? "[437]   
Constitutions of the Holy Apostles Book IV   
http://ccel.org/fathers2/ANF-07/anf07-44.htm#P5989\_2127010   
Are not ye much better than they? Be not therefore solicitous, saying, What shall we eat? or what shall we drink? For your Father knoweth that ye have need of all these things."[9]   
[[@Bible:Matthew 6:27]]Matthew 6:27   
Tertullian De Spectaculis   
http://ccel.org/fathers2/ANF-03/anf03-09.htm#P979\_399986   
In the same way, with their high shoes, he has made the tragic actors taller, because "none can add a cubit to his stature."[20]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P431\_90321   
The wonder is, that there is no (open) contending against the Lord's prescripts! It has been pronounced that no one can add to his own stature.[61]   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
Thus He limits not only our occupations, but our cares. For He says: "Ye cannot, by taking thought, add aught to your stature."[26]   
[[@Bible:Matthew 6:28]]Matthew 6:28   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
and as an example of clothing we have the lilies.[81]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P749\_182835   
which you do not feel! Far be all this from believers, who have no care about maintenance, unless it be that we distrust the promises of God, and (His) care and providence, who clothes with such grace the lilies of the field;[44]   
[[@Bible:Matthew 6:30]]Matthew 6:30   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
He does not term those men of little faith, but faithless and hypocrites,[60]   
[[@Bible:Matthew 6:31]]Matthew 6:31   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
"Wherefore I say, Take no thought for your life, what ye shall eat; neither for your body, what ye shall put on. For your life is more than meat, and your body than raiment."[43]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P749\_182835   
who prohibits care to be taken about to-morrow's food and clothing,[46]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
Seek ye first the kingdom of God and His righteousness, and alI these things shall be added unto you."[56]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
Seek first the kingdom of God, and His righteousness; and all these things shall be added unto you."[32]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Seek first the kingdom of God, and His righteousness; and all these things shall be added unto you."[434]   
[[@Bible:Matthew 6:32]]Matthew 6:32   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4079\_1265528   
" Now pride and luxury make men waverers (or raise them aloft) from the truth; and the voluptuousness, which indulges in superfluities, leads away from the truth. Wherefore He says very beautifully, "And all these things do the nations of the world seek after."[224]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
" "But seek first the kingdom of heaven, and its righteousness," for these are the great things, and the things which are small and appertain to this life "shall be added to you."[44]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11815\_3312991   
necessary for believers; for "all other things the nations seek after."[43]   
[[@Bible:Matthew 6:33]]Matthew 6:33   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4140\_1287523   
But you also oppose Scripture, seeing it expressly cries "Seek first the kingdom of heaven, and all these things shall be added unto you."[254]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5436\_1650241   
Of the kingly office one kind is divine,-that which is according to God and His holy Son, by whom both the good things which are of the earth, and external and perfect felicity too, are supplied. "For," it is said, "seek what is great, and the little things shall be added."[310]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11815\_3312991   
withal issued His edict, "Seek ye first the kingdom, and then even these shall be added: "[39]   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
For He said: "Seek," and anxiously seek, "the kingdom of God, and all these things shall be added to you: for the Father knoweth what things ye have need of."[25]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1698\_457281   
for whosoever are obedient to it seem indeed themselves to confer some favour upon God; whereas they do themselves obtain from Him the gift of His greatest bounty, walking in His paths of righteousness. Wherefore the first duty of all is to inquire, into the righteousness of God and His kingdom;[16]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1818\_494306   
For He alone is the true God, who is the God of the Jews; and for this reason our Lord Jesus Christ did not teach them that they must inquire after God, for Him they knew well already, but that they must seek His kingdom and righteousness,[57]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P1956\_543081   
Therefore He commanded us to inquire, not whence evil cometh, as you asked just now, but to seek the righteousness of the good God, and His kingdom; and all these things, says He, shall be added to you."[8]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P2016\_565958   
In a word, to the Hebrews, whose opinion concerning God was that He is only good, our Master said that they should seek also His righteousness;[17]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P2033\_570985   
" Then said Simon: "Why, then, am I not persuaded of it? "Peter: "Because you have not heard the true Prophet saying, `Seek first His righteousness, and all these things shall be added to you.'[22]   
[[@Bible:Matthew 6:34]]Matthew 6:34   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
Wherefore also in what follows He says: "Take no anxious thought for the morrow; sufficient unto the day is the evil thereof."[36]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3687\_1111715   
Besides, He makes preparation for a self-sufficing mode of life, for simplicity, and for girding up our loins, and for free and unimpeded readiness of our journey; in order to the attainment of an eternity of beatitude, teaching each one of us to be his own storehouse. For He says, "Take no anxious thought for to-morrow,"[264]   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4639\_1485910   
be understood to be one of this class of judiciary evils, and along with them to be compatible with (God as) a judge. The Greeks also sometimes[315]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11815\_3312991   
," seeing He had previously said, "Take no careful thought about the morrow, what ye are to eat."[47]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1043\_263276   
is pleasing to God. "But Christians concern themselves about posterity"-to whom there is no to-morrow![65]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
But he who has begun to be Christ's disciple, renouncing all things according to the word of his Master, ought to ask for his daily food, and not to extend the desires of his petition to a long period, as the Lord again prescribes, and says, "Take no thought for the morrow, for the morrow itself shall take thought for itself. Sufficient for the day is the evil thereof."[51]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Likewise in the same place: "Think not for the morrow, for the morrow shall take thought for itself. Sufficient unto the day is its own evil."[435]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm   
Since, therefore, you have been set free from these, you are without care, and without grief, and without fear; and there remains to you that which was said by the Saviour: Take no care for the morrow, for the morrow will take care of itself.[15]   
[[@Bible:Matthew 6:38]]Matthew 6:38   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12270\_3433086   
made patience her pre-eminent coadjutrix for amplifying and fulfilling the law, because that alone had been lacking unto the doctrine of righteousness. For men were of old wont to require "eye for eye, and tooth for tooth"[66]   
[[@Bible:Matthew 7:1]]Matthew 7:1   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
or blow for blow, or cursing for cursing, but being mindful of what the Lord said in His teaching: "Judge not, that ye be not judged;[16]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8575\_2419204   
And therefore has the Lord said: "Judge not, that ye be not judged: for with what judgment ye shall judge, ye shall be judged."[423]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
"Judge not, then, that ye be not judged. With what measure ye mete, it shall be measured to you again;[59]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12318\_3444959   
patience to me, and I will reward patience. For when He says, "Judge not, lest ye be judged,"[109]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
`not judging, that we be not judged.'[24]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8490\_1857588   
But what at all he will suffer, who at first did not hear, but required witnesses, or even refused to hear these, but was brought to the church, God knows; for we do not declare it, according to the precept, "Judge not that ye be not judged,"[199]   
[[@Bible:Matthew 7:2]]Matthew 7:2   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P264\_39618   
For thus He spoke: "Be ye merciful, that ye may obtain mercy; forgive, that it may be forgiven to you ; as ye do, so shall it be done unto you; as ye judge, so shall ye be judged; as ye are kind, so shall kindness be shown to you; with what measure ye mete, with the same it shall be measured to you."[55]   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
with what measure ye mete, it shall be measured to you again;[19]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
Besides, the Lord Himself demonstrates the manner in which He threatens such as judge: "For with what judgment ye judge, judgment shall be given on you."[40]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
Therefore also He says in another place, "With what measure ye mete, it shall be measured to you again."[61]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
Hast thou not read, that "God destroys the remembrance of the proud, and does not forsake the memory of the lowly? "Hast thou not read, that "with what judgment a man shall judge he must be judged? "[44]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5658\_2038142   
For the Lord says: "With what judgment ye judge, ye shall be judged; and as you condemn, you shall be condemned."[202]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5702\_2049471   
For of what unjust judgment soever you are the instruments, of the same you shall receive the reward from God. "For with what judgment ye judge ye shall be judged."[220]   
Clementine Homily XVIII   
http://ccel.org/fathers2/ANF-08/anf08-62.htm#P5397\_1583199   
and neither themselves entered nor allowed those who wished to enter, on this account, and justly, inasmuch as they hid the ways from those who wished, were in like manner the secrets hidden from them, in order that they themselves might experience what they had done to others, and with what measure they had measured, an equal measure might be meted out to them.[22]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5383\_774066   
For thus He spoke: "Be ye merciful, that ye may obtain mercy; forgive, that it may be forgiven to you; as ye do, so shall it be done unto you; as ye judge, so shall ye be judged; as ye are kind, so shall kindness be shown to you; with what measure ye mete, with the same it shall be measured to you."[64]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8490\_1857588   
let each one with all his power do what he can so that he may not receive punishment for more evil things done in the body, even if he is going to receive back for all the wrongs which he has done; but it should be our ambition to procure the reward for a greater number of good deeds, since "with what measure we mete, it shall be measured to us,"[203]   
[[@Bible:Matthew 7:3]]Matthew 7:3   
Hippolytus Refutation of All Heresies Book VIII   
http://ccel.org/fathers2/ANF-05/anf05-12.htm#P2037\_626805   
Since the great body of (the heretics) do not employ the counsel of the Lord, by having the beam in the eye,[4]   
[[@Bible:Matthew 7:5]]Matthew 7:5   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8575\_2419204   
Therefore, against men of this kind (namely, the heretics) the word of the Lord applies, which says: "Thou hypocrite, first cast the beam out of thine eye, and then shalt thou see clearly to pull out the mote out of thy brother's eye."[421]   
[[@Bible:Matthew 7:6]]Matthew 7:6   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5090\_1520700   
And even now I fear, as it is said, "to cast the pearls before swine, lest they tread them under foot, and turn and rend us."[144]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3482\_1195909   
in accordance with the Lord's saying, "Not to cast one's pearls before swine, nor that which is holy unto dogs."[279]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3679\_1237903   
"That which is holy they will cast to the dogs, and their pearls," although (to be sure) they are not real ones, "they will fling to the swine."[430]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11705\_3290478   
is rather to be looked at carefully: "Give not the holy thing to the dogs, nor cast your pearls before swine; "[182]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P886\_213665   
"Cast not," saith He, "your pearls to swine, lest they trample them to pieces, and turn round and overturn you also."[37]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
This, he says, is what (Jesus) asserts: "Throw not that which is holy unto the dogs, nor pearls unto the swine."[107]   
Hippolytus Refutation of All Heresies Book IX   
http://ccel.org/fathers2/ANF-05/anf05-13.htm#P2249\_715314   
Inasmuch as (Elchasai) considers, then, that it would be an insult to reason that these mighty and ineffable mysteries should be trampled under foot, or that they should be committed to many, he advises that as valuable pearls[68]   
Cyprian Treatise V An Address to Demetrianus   
http://ccel.org/fathers2/ANF-05/anf05-115.htm#P7276\_2388719   
And we are, moreover, bidden to keep what is holy within our own knowledge, and not expose it to be trodden down by swine and dogs, since the Lord speaks, saying, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."[6]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Gospel according to Matthew: "Give not that which is holy to dogs; neither cast ye your pearls before the swine, lest perchance they trample them down with their feet, and turn again and crush you."[625]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm#P4001\_1155198   
" You see that it is hid in them that are lost. "For it is not meet to give the holy things to dogs."[717]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5091\_1534668   
For they insult the commandments, accomplishing the will of the spirits of evil, and cast holy things to dogs, and pearls before swine,[73]   
Methodius Fragments   
http://ccel.org/fathers2/ANF-06/anf06-123.htm#P5952\_1814706   
The passage, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine,"[6]   
Lactantius Divine Institutes Book VII   
http://ccel.org/fathers2/ANF-07/anf07-10.htm#P2797\_1155715   
For a mystery ought to be most faithfully concealed and covered, especially by us, who bear the name of faith.[156]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5083\_1875880   
But let no one eat or drink of your Thanksgiving (Eucharist), but they who have been baptized into the name of the Lord; for concerning this also the Lord hath said, Give not that which is holy to the dogs.[92]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5866\_2095810   
For in the mystical points we ought not to be rash, but cautious; for the Lord exhorts us, saying: "Cast not your pearls before swine, lest they trample them with their feet, and turn again and rend you."[18]   
The Second Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-26.htm#P1144\_283114   
men, but in everything are estranged from the wicked. And we "do not cast that which is holy before dogs, nor pearls before swine; "[31]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1635\_428424   
that we may eat with him, how much more is it proper for us to ascertain who or what sort of man he is to whom the words of immortality are to be committed! For we ought to be careful, yea, extremely careful, that we cast not our pearls before swine.[5]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P1923\_530759   
What, then, shall he do who has to address a mixed multitude? Shall he conceal what is true? How, then, shall he instruct those who are worthy? But if he set forth pure truth to those who do not desire to obtain salvation, he does injury to Him by whom he has been sent, and from whom he has received commandment not to throw the pearls of His words before swine and dogs,[2]   
Revelation of Saint John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-108.htm   
nor cast our pearls before swine, lest perchance they should trample them with their feet.[55]   
Martyrdom of Habib the Deacon   
http://ccel.org/fathers2/ANF-08/anf08-150.htm   
But another thing too it teaches us: that we should "not cast that which is holy to dogs, nor cast pearls before swine."[30]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7328\_1491548   
And the Saviour holds converse with all the disciples, as merchant-men who are not only seeking the goodly pearls but who have found them and possess them, when He says, "Cast not your pearls before swine."[32]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7328\_1491548   
for, in the course of those words, He said, "Give not that which is holy unto the dogs, neither cast your pearls before the swine."[34]   
[[@Bible:Matthew 7:7]]Matthew 7:7   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6855\_1706939   
And by these human passions, drawing away their intelligence, while they describe the origin and production of the Word of God in the fifth place, they assert that thus they teach wonderful mysteries, unspeakable and sublime, known to no one but themselves. It was, [they affirm, ] concerning these that the Lord said, "Seek, and ye shall find,"[64]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6943\_1766308   
This opinion [of theirs], however, is not only untenable, but also opposed to that which was spoken by our Lord: "Seek, and ye shall find."[98]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7190\_1880621   
men, and, by descending to their argument, may often refute them by their own doctrines; but in thus acting may God be merciful to me, for I venture on these statements, not with the view of comparing Him to them, but of convicting and overthrowing their insane opinions)-they, for whom many foolish persons entertain so great an admiration, as if, forsooth, they could learn from them something more precious than the truth itself! That expression of Scripture, "Seek, and ye shall find,"[262]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4366\_1349605   
For he whose it is to desire nothing that is not in our power, and to obtain by asking from God what he piously desires, does he not possess much, nay all, having God as his everlasting treasure? "To him that asks," it is said, "shall be given, and to him that knocketh it shall be opened."[64]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
And, in truth, the Word does not wish him who has believed to be idle. For He says, "Seek, and ye shall find."[127]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5987\_1823868   
Gold is not taken from the earth in the lump, but is purified by smelting; then, when made pure. it is called gold, the earth being purified. For "Ask, and it shall be given you,"[244]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6327\_1932977   
Non potest autem ea aliter comparari continentia, nisi gratia Dei. Et ideo dixit: "Petite, et dabitur vobis."[93]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6602\_2012417   
"For narrow," in truth, "and strait is the way" of the Lord. And it is to the "violent that the kingdom of God belongs."[1]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
Faith, then, we say, we are to show must not be inert and alone, but accompanied with investigation. For I do not say that we are not to inquire at all. For "Search, and thou shalt find,"[28]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7273\_2208951   
The righteous man will seek the discovery that flows from love, to which if he haste he prospers. For it is said, "To him that knocketh, it shall be opened: ask, and it shall be given to you."[38]   
Clement of Alexandria Stromata Book VIII   
http://ccel.org/fathers2/ANF-02/anf02-71.htm#P9834\_2772360   
But, on the contrary, the Barbarian philosophy, expelling all contention, said, "Seek, and ye shall find; knock, and it shall be opened unto you; ask, and it shall be given you."[2]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3230\_1152848   
It is written, they say, "Seek, and ye shall find."[83]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3230\_1152848   
" For it is clear that the next words also apply to the Jews: "Knock, and it shall be opened unto you."[89]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3230\_1152848   
Now, how shall he who was always outside knock at the place where he never was? What door does he know of, when he has passed through none, either by entrance or ejection? Is it not rather he who is aware that he once lived within and was thrust out, that (probably) found the door and knocked thereat? In like manner, "Ask, and ye shall receive,"[93]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11733\_3296954   
may be supplied you. "Ask," saith He, "and ye shall receive."[217]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11854\_3320595   
said separately, after delivering His Rule of Prayer, "Ask, and ye shall receive; "[66]   
A Letter from Origen to Gregory   
http://ccel.org/fathers2/ANF-04/anf04-52.htm   
For to this the Saviour exhorted, and said not only, "Knock, and it shall be opened to you; and seek, and ye shall find,"[5]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3852\_1173646   
and elsewhere, `Seek and find, '[48]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8210\_2609038   
And the apostle laid his hand on her, and began to say: Jesus, who always appearest to us-for this Thou always wishest, that we should seek Thee-and Thou Thyself hast given us this power of asking and receiving;[51]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8210\_2609038   
who art not seen by bodily eyes, but who art not altogether hidden from those of our soul, and who art hidden in Thy form, but manifested to us by Thy works; and by Thy many deeds we have recognised Thee as we go on, and Thou hast given us Thy gifts without measure, saying, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.[53]   
Letter of Origen to Gregory   
http://ccel.org/fathers2/ANF-10/anf10-35.htm#P6080\_923606   
And do not be content with knocking and seeking, for what is most necessary for understanding divine things is prayer, and in urging us to this the Saviour says not only,[6]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7335\_1493888   
Now you will connect with the man seeking goodly pearls the saying, "Seek and ye shall find,"[35]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8790\_1953021   
"To whom it is given," as if those who wished to remain pure in celibacy, but weremastered by their desires, had an excuse, we must say that, if we believe the Scriptures, why at alldo we lay hold of the saying, "But they to whom it is given," but no longer attend to this, "Ask andit shall be given you,"[200]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8790\_1953021   
For if they "to whom it is given" can receivethis saying about absolute purity, let him who wills ask, obeying and believing Him who said, "Askand it shall be given you,"[202]   
[[@Bible:Matthew 7:8]]Matthew 7:8   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7335\_1493888   
and this-"Every one that seeketh findeth."[36]   
[[@Bible:Matthew 7:9]]Matthew 7:9   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11815\_3312991   
? "[45]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
The Lord also in His Gospel, setting forth the love of God the Father, says, "What man is there of you, whom, if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much l more shall your heavenly Father give good things to them that ask Him?"[45]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3879\_1176821   
"And to those who think that He is not good, as the Scriptures say, He said, `From which of you shall his son ask bread, and he will give him a stone; or shall ask a fish, and he will give him a serpent? If ye then, being evil, know to give good gifts to your children, how much more shall your heavenly Father give good things to those who ask Him, and to those who do His will!'[59]   
[[@Bible:Matthew 7:11]]Matthew 7:11   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1234\_333183   
If, however, he may not happen upon this doctrine, neither will he understand the necessity of generation, just as an abortion born at night will perish at night. When, therefore, he says, the Saviour observes, "your Father which is in heaven,"[190]   
[[@Bible:Matthew 7:12]]Matthew 7:12   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11047\_3128287   
And, "As ye would that men should do to you, do ye likewise so to, them."[65]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
And again: "Whatsoever good things ye would that men should do unto you, do ye even so to them. For this is the law and the prophets."[79]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and know that it shall he mine if only I can be pure in heart? And that is quite in accordance with the truth which we have learned now, to wit, that if one prevails in the keeping of the two commandments, he fulfils the whole law and the prophets.[485]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
and all things whatsoever thou wouldst should not occur to thee, thou also to another do not do.[6]   
Clementine Homily XII   
http://ccel.org/fathers2/ANF-08/anf08-56.htm#P4822\_1427750   
In one word, what he wishes for himself, he wishes also for his neighbour. For this is the law of God and of the prophets[15]   
The Second Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-131.htm   
For there was no laying of accusations against each other among them, except what was friendly; neither ought there ever to be such among their followers or among believers: for the Lord says, "Do not that to another which thou wouldst not have done to thyself."[3]   
[[@Bible:Matthew 7:13]]Matthew 7:13   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
For they have heard in the commandment that "the broad and wide way leadeth to destruction, and many there are who go in by it."[40]   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4475\_1445337   
But who, when so many incentives to evil were assailing him, would desire that good, which he could despise with impunity? Who, again, would take care of what he could lose without danger? You read bow broad is the road to evil,[170]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1885\_559614   
More easily, it may be, through the "strait gate"[123]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
On account of this, he says, Jesus uses the words, "I am the true gate."[88]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
Concerning these, it is said, the Saviour has expressly declared that "straight and narrow is the way that leadeth unto life, and few there are that enter upon it; whereas broad and spacious is the way that leadeth unto destruction, and many there are that pass through it."[120]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P3120\_1007270   
"And they went out at privy doors; "showing thus by anticipation, that he who desires to partake of the water in the garden must renounce the broad gate, and enter by the strait and narrow.[215]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
On this same subject, according to Matthew: "How broad and spacious is the way which leadeth unto death, and many there are who go in thereby: how straight and narrow is the way that leadeth to life, and few there are that find it!"[412]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
one of life and one of death;[3]   
Clementine Homily XVIII   
http://ccel.org/fathers2/ANF-08/anf08-62.htm#P5403\_1584200   
`Behold, I have set before thy face the way of life and the way of death.' And the Teacher spoke in harmony with this:[26]   
[[@Bible:Matthew 7:14]]Matthew 7:14   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6158\_1380382   
Or, again, what inexperienced person can with ease detect the presence of brass when it has been mixed up with silver? "Lest, therefore, through my neglect, some should be carried off, even as sheep are by wolves, while they perceive not the true character of these men, -because they outwardly are covered with sheep's clothing (against whom the Lord has enjoined[5]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6602\_2012417   
"For narrow," in truth, "and strait is the way" of the Lord. And it is to the "violent that the kingdom of God belongs."[1]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10317\_2738509   
for a rich man to enter into the kingdom of God!" Now, if Celsus had not perused the Gospels in a spirit of hatred and dislike, but had been imbued with a love of truth, he would have turned his attention to the point why a camel-that one of animals which, as regards its physical structure, is crooked-was chosen as an object of comparison with a rich man, and what signification the "narrow eye of a needle" had for him who saw that "strait and narrow was the way that leadeth unto life;[92]   
Hippolytus Refutation of All Heresies Book IV   
http://ccel.org/fathers2/ANF-05/anf05-07.htm#P866\_220600   
There is likewise a certain other "Small Bear" (Cynosuris), as it were some image of the second creation-that formed according to God. For few, he says, there are that journey by the narrow path.[155]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6788\_1228584   
This way is narrow, indeed, for the many cannot bear to walk in it and are lovers of their flesh; but it is also hard-pressed[71]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6788\_1228584   
to walk in it, for it is not called afflicting, but afflicted.[73]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7227\_1460544   
We ought to notice certainly that "many" are said to believe, not in Him, but in His name. Now, those who believe in Him are those who walk in the straight and narrow way,[160]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7923\_1684425   
and also that which is written in the Gospel of Matthew thus, "For narrow is the gate, and strait is the way that leadeth unto life, and few be they that find it."[87]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8521\_1867263   
But he who has the power will consider whether thisagreement and a congregation of this sort in the midst of which Christ is, can be found in more,since "narrow and straightened is the way that leadeth unto life, and few be they that findit."[10]   
[[@Bible:Matthew 7:15]]Matthew 7:15   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1162\_215854   
are offered, and with "the Church of the first-born whose names are written in heaven," is a wolf in sheep's clothing,[40]   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1963\_331663   
But where the shepherd is, there do ye as sheep follow. For there are many wolves in sheep's clothing,[11]   
Epistle of Ignatius to Hero, a Deacon of Antioch   
http://ccel.org/fathers2/ANF-01/anf01-30.htm#P2800\_453807   
Every one that teaches anything beyond what is commanded, though he be [deemed] worthy of credit, though he be in the habit of fasting, though he live in continence, though he work miracles, though he have the gift of prophecy, let him be in thy sight as a wolf in sheep's clothing,[12]   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4314\_881643   
For he said, `Many shall come in My name, clothed outwardly in sheep's clothing, but inwardly they are ravening wolves.'"[88]   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4314\_881643   
And, `Beware of false prophets, who shall come to you clothed outwardly in sheep's clothing, but inwardly they are ravening wolves.'[90]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3130\_1134787   
neither ought their existence to surprise us, for it was foretold that they should come to pass;[3]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3171\_1142171   
But let us rather be mindful of the sayings of the Lord, and of the letters of the apostles; for they have both told us beforehand that there shall be heresies, and have given us, in anticipation, warnings to avoid them; and inasmuch as we are not alarmed because they exist, so we ought not to wonder that they are capable of doing that, on account of which they must be shunned. The Lord teaches us that many "ravening wolves shall come in sheep's clothing."[34]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
, however, held back, because he did not find a suitable reply; for he was pondering the conclusion which might be drawn from either of two answers which he might make, tutoring the matter over thus in his thoughts: If I say that they are converted, he will meet me with that statement which is recorded in the Gospel about the trees;[134]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
lest perchance, after we had traversed lengthened courses of our own, we should find our day prematurely closing upon us in night, and lest, while outwardly indeed we might appear splendid to men's view, we should inwardly he comparable only to ravening wolves,[481]   
Lactantius Divine Institutes Book V   
http://ccel.org/fathers2/ANF-07/anf07-08.htm#P1766\_708558   
But it is the same blindness, to give the name of falsehood to truth, and of truth to falsehood. Doubtless the crafty man wished to conceal the wolf under the skin of a sheep,[38]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6437\_2233588   
Ye shall know them by their fruits; take care of them. For false Christs and false prophets shall arise and shall deceive many."[69]   
[[@Bible:Matthew 7:16]]Matthew 7:16   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3524\_1204321   
Persons are still living who remember them,-their own actual disciples and successors,-who cannot therefore deny the lateness of their date. But, in fact, by their own works they are convicted, even as the Lord said.[319]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
But just as, when a man desires to make any purchase, he does not produce the money unless he first ascertains by tasting the object whether it is of a dry or a moist species, so I shall not admit to you that the tree is evil and utterly corrupt, unless the quality of its fruit is first exhibited; for it is written, that "the tree is known by its fruits."[146]   
[[@Bible:Matthew 7:17]]Matthew 7:17   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9380\_2579754   
is a fault, as is the body, such must be its parts-faulty too; so in like manner must be the heaven and its celestial (contents), and everything which is conceived and produced out of it. And "a corrupt tree must needs bring forth evil fruit."[123]   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11220\_3182374   
He, starting from the fact that it is said, "Every good tree beareth good fruit, but an evil evil,"[73]   
[[@Bible:Matthew 7:18]]Matthew 7:18   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3891\_1188695   
For the saying, "It is not a good tree which produces corrupt fruit, nor a corrupt tree which produces good fruit,"[116]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8331\_2354262   
How occurs the seed of what is good, nay, very good, in that which is evil, nay, very evil? Surely a good tree does not produce evil fruit,[131]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6550\_1295088   
They again recall us, however, to the words of Scripture, by bringing forward that celebrated question of theirs, affirming that it is written, "A bad tree cannot produce good fruits; for a tree is known by its fruit."[65]   
Hippolytus Refutation of All Heresies Book X   
http://ccel.org/fathers2/ANF-05/anf05-14.htm#P2393\_778674   
For it is requisite that the things made should be similar to the maker; wherefore also they thus employ the evangelical parables, saying, "A good tree cannot bring forth evil fruit,"[19]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
namely, that "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."[22]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For who ought to be believed? Should it be those masters of yours whose enjoyment is in the flesh, and who pamper themselves with the richest delights; or our Saviour Jesus Christ, who says, as it is written in the book of the Gospels, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit,"[101]   
[[@Bible:Matthew 7:19]]Matthew 7:19   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9012\_2597580   
As, therefore, when the wild olive has been engrafted, if it remain in its former condition, viz., a wild olive, it is "cut off, and cast into the fire; "[65]   
[[@Bible:Matthew 7:21]]Matthew 7:21   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3667\_648975   
By their works ye shall know them. And every tree that bringeth not forth good fruit, is hewn down and cast into the fire."[32]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9579\_2691008   
"Not every one," therefore, "that says Lord, Lord, shall enter into the kingdom of God; but he that doeth the will of God."[110]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9717\_2735027   
Wherefore also he added: "But with all of them He was not well pleased." Who is this? He who said, "Why do you call Me Lord, and do not the will of My Father? "[176]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
"For not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father."[42]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
And again, it is said, the Saviour has declared, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."[96]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
Again, there is no ground for any one, for the circumvention of Christian truth, opposing to us the name of Christ, and saying, "All who are baptized everywhere, and in any manner, in the name of Jesus Christ, have obtained the grace of baptism,"-when Christ Himself speaks, and says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."[21]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also according to Matthew: "Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he who doeth the will of my Father which is in heaven, he shall enter into the kingdom of heaven."[507]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7700\_2523832   
For He saith, "Not every one that saith to Me, Lord, Lord, shall be saved, but he that worketh righteousness."[31]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P924\_242719   
Of all virgins of either sex who have truly resolved to preserve virginity for the sake of the kingdom of heaven-of each and every one of them it is required that he be worthy of the kingdom of heaven in every thing. For not by eloquence[4]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5852\_856820   
For He saith, "Not every one that saith to me, Lord, Lord, shall be saved, but he that worketh righteousness."[23]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7227\_1460544   
We must, therefore, cleave to Him rather than to His name, test after we have done wonders in His name, we should hear these words addressed to us which He will speak to those who boast of His name alone.[157]   
[[@Bible:Matthew 7:22]]Matthew 7:22   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4730\_1013563   
And, `Many shall say to Me in that day, Lord, Lord, have we not eaten, and drunk, and prophesied, and cast out demons in Thy name? And I will say to them, Depart from Me.'[290]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7679\_1786517   
Such power, indeed, does the name of Jesus possess over evil spirits, that there have been instances where it was effectual, when it was pronounced even by bad men, which Jesus Himself taught (would be the case), when He said: "Many shall say to Me in that day, In Thy name we have cast out devils, and done many wonderful works."[22]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8257\_2056703   
And in another passage: "Many will say unto Me in that day, Lord, Lord, have we not eaten and drunk in Thy name, and by Thy name have cast out demons, and done many wonderful works? And then will I say unto them, Depart from Me, because ye are workers of iniquity."[113]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
The Lord denounces, and says, "Many shall say to me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."[45]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "Many shall say unto me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name have done great works? And then shall I say to them, I never knew you; depart from me, ye who work iniquity."[549]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
For that He says, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven," its meaning is assuredly with respect to future time-to the time at which the Lord shall begin to judge the secrets of men-to the time at which we must all stand before the judgment-seat of Christ-to the time at which many shall begin to say, "Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out devils, and in Thy name done many wonderful works? "[24]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
shall hear the voice of the Lord saying, "Depart from me, all ye that have worked iniquity: I know you not."[25]   
[[@Bible:Matthew 7:23]]Matthew 7:23   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
Ye subdued your body to virginity, but ye kept not mercy, but ye did not cast the hatred of your brother out of your souls. For not every, one that saith to me, Lord, Lord, shall be saved, but he that doeth my will.[137]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7700\_2523832   
in My very bosom, yet if ye were not to keep My commandments, I would cast you off, and say unto you, Depart from Me; I know you not whence ye are, ye workers of iniquity."[36]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5852\_856820   
me in my very bosom, yet if ye were not to keep my commandments, I would cast you off, and say unto you, Depart from me; I know you not whence ye are, ye workers of iniquity."[26]   
[[@Bible:Matthew 7:24]]Matthew 7:24   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
And hence He Himself also declares: "Every one who hears my words, and doeth them, I will show to whom he is like: he is like a wise man who built his house upon a rock," etc.[43]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
"Whosoever," says He, "heareth my words, and doeth them, I will liken him unto a wise man, that built his house upon a rock: the rain descended, the floods came, the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."[8]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
The rain descended, the floods came, the winds blew, and beat upon that house; and it fell: and its ruin became great."[774]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For this most devout Marcellus was only found to be like the rock on which the house was built with the most solid foundations; and when the rain descended, and the floods and the winds burst in and beat upon that house, it stood firm: for it had been built on the most solid and immoveable foundations.[560]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7909\_1680344   
Now, if the gates of Hades prevail against any one, such an one cannot be a rock upon which Christ builds the church, nor the church built by Jesus upon the rock; for the rock is inaccessible to the serpent, and it is stronger than the gates of Hades which are opposing it, so that because of its strength the gates of Hades do not prevail against it; but the church, as a building of Christ who built His own house wisely upon the rock,[81]   
[[@Bible:Matthew 7:25]]Matthew 7:25   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm   
[3]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7131\_1850249   
But since parables admit of many interpretations, what lover of truth will not acknowledge, that for them to assert God is to be searched out from these, while they desert what is certain, indubitable, and true, is the part of men who eagerly throw themselves into danger, and act as if destitute of reason? And is not such a course of conduct not to build one's house upon a rock[226]   
[[@Bible:Matthew 7:26]]Matthew 7:26   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
So also the declaration: "Whoso heareth these things, and doeth them not, is like a foolish man, who built his house upon the sand," etc.[44]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
; "while he that heareth them, but doeth them not, is like a foolish man, who built his house upon the sand," etc.[56]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
Of whom the Lord had intimated the future destruction in the Gospel in these words, saying, "He who heareth my words and doeth them not, I will liken him to a foolish man, who built his house upon the sand: the tempests came and beat upon that house, and it fell; and great was its destruction."[17]   
[[@Bible:Matthew 8:1]]Matthew 8:1   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6635\_2002691   
And another Jew stepped up and said: I was crooked, and he straightened me with a word. And another said: I was a leper, and he cured me with a word.[25]   
[[@Bible:Matthew 8:2]]Matthew 8:2   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6909\_1296215   
Naaman then says, not understanding the great mystery of the Jordan, "Behold, I said that he will certainly come out to me, and will call upon the name of the Lord his God, and lay his hand upon the place, and restore the leper." For to put his hand on the leprosy[138]   
[[@Bible:Matthew 8:3]]Matthew 8:3   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7860\_1880616   
And similarly to this, and more as a matter to be understood by the mind than to be perceived by the senses, Jesus touched the leper,[85]   
[[@Bible:Matthew 8:4]]Matthew 8:4   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
And when he had cleansed the leprous man, he said, "Go, show thyself to the priest."[18]   
Cyprian Epistle LXIV   
http://ccel.org/fathers2/ANF-05/anf05-89.htm#P6050\_1906799   
For when He had cleansed the leper, He said to him, "Go, show thyself to the priest, and offer the gift."[9]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6492\_2246960   
Which law is so very holy and righteous, that even our Saviour, when on a certain time He healed one leper, and afterwards nine, said to the first, "Go, show thyself to the high priest, and offer the gift which Moses commanded for a testimony unto them; "[106]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6606\_1144341   
"You shall be my witnesses in Jerusalem and in Judaea and in Samaria and unto the uttermost parts of the earth." The leper who was cleansed[108]   
[[@Bible:Matthew 8:5]]Matthew 8:5   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P815\_331177   
albeit, likewise, a centurion had believed;[159]   
Tertullian Against the Valentinians   
http://ccel.org/fathers2/ANF-03/anf03-38.htm#P9124\_2518193   
) than he runs to him with haste and joy, with all his might, like the centurion in the Gospel.[255]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11613\_3273224   
" Pray does the emperor in person set forth, or the prefect in person cudgel? One whose ministers do a thing is always said to do it.[114]   
[[@Bible:Matthew 8:9]]Matthew 8:9   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6291\_1439739   
They maintain that he is the centurion mentioned in the Gospel, who addressed the Saviour in these words: "For I also am one having soldiers and servants under my authority; and whatsoever I command they do."[94]   
Recognitions of Clement IV   
http://ccel.org/fathers2/ANF-08/anf08-34.htm#P2287\_659617   
For as he who has soldiers under him, although he may be inferior, and they superior to him in strength, yet 'says to this one, Go, and he goeth; and to another, Come, and he cometh; and to another, Do this, and he doeth it; '[26]   
[[@Bible:Matthew 8:10]]Matthew 8:10   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Wall, I observe again, that the centurion, a man exceedingly wealthy and well dowered with worldly influence, possessed a faith surpassing that of all Israel;[473]   
[[@Bible:Matthew 8:11]]Matthew 8:11   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4730\_1013563   
], and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness.'[289]   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P5051\_1137151   
`For they shall come, 'He said, `from the west and from the east, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness.'[463]   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P5192\_1190856   
And our Lord, according to the will of Him that sent Him, who is the Father and Lord of all, would not have said, `They shall come from the east, and from the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness.'[542]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8115\_2243651   
And the Lord [also bears witness to him, ] in the first place, indeed, by raising up children to him from the stones, and making his seed as the stars of heaven, saying, "They shall come from the east and from the west, from the north and from the south, and shall recline with Abraham, and Isaac, and Jacob in the kingdom of heaven; "[85]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
But the children of the kingdom shall go into outer darkness; there shall be weeping and gnashing of teeth."[596]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9303\_2719209   
nd six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which kingdom the Lord declared, that "many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob."[261]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."[37]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
In the Gospel the Lord says: "Many shall come from the east and from the west, and shall lie down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall go out into outer darkness: there shall be weeping and gnashing of teeth."[114]   
Recognitions of Clement IV   
http://ccel.org/fathers2/ANF-08/anf08-34.htm#P2178\_625847   
But whereas He said also, `Many shall come from the east and the west, from the north and the south, and shall recline in the bosom of Abraham, and Isaac, and Jacob; '[6]   
Clementine Homily VIII   
http://ccel.org/fathers2/ANF-08/anf08-52.htm#P4323\_1288114   
For I remember His saying, `Many shall come from the east and from the west, the north and the south, and shall recline on the bosoms of Abraham, and Isaac, and Jacob.'[6]   
The Narrative of Joseph   
http://ccel.org/fathers2/ANF-08/anf08-85.htm#P7364\_2228155   
And the sons of the kingdom, the children of Abraham, and Isaac, and Jacob, and Moses, shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.[12]   
[[@Bible:Matthew 8:12]]Matthew 8:12   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10011\_2778964   
-not even a hair, as also not an eye nor a tooth. And yet whence shall come that "weeping and gnashing of teeth,"[236]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6090\_2150557   
ath, and the next day should fall dangerously sick upon his bed, with a distemper in his bowels, his stomach, or his head, or any of the incurable diseases, as a consumption, or gangrene, or looseness, or iliac passion, or dropsy, or colic, and has a sudden catastrophe, and departs this life; is not he deprived of the things present, and loses those eternal? Or rather, he is within the verge of eternal punishment, "and goes into outer darkness, where is weeping and gnashing of teeth."[16]   
[[@Bible:Matthew 8:13]]Matthew 8:13   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
and, "Go thy way; and as thou hast believed, so be it done unto thee."[613]   
[[@Bible:Matthew 8:15]]Matthew 8:15   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2735\_914808   
or that He was deceived in touching Peter's wife's mother;[125]   
[[@Bible:Matthew 8:17]]Matthew 8:17   
Epistle of Ignatius to Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-22.htm#P2322\_385612   
Bear the infirmities of all, as being a perfect athlete [in the Christian life], even as does the Lord of all. For says [the Scripture], "He Himself took our infirmities, and bare our sicknesses."[9]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6560\_1125105   
of the flesh of sin and for sin, and condemned sin by taking ripen Him the likeness of the flesh of sin, then it cannot be said of Him, absolutely and directly, that there was no darkness in Him. We may add that "He[79]   
[[@Bible:Matthew 8:20]]Matthew 8:20   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4902\_1474770   
This, I think, is signified by the utterance of the Saviour, "The foxes have holes, but the Son of man hath not where to lay His head."[44]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P792\_325288   
That Lord walked in humility and obscurity, with no definite home: for "the Son of man," said He, "hath not where to lay His head; "[143]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in Matthew: "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where He may lay His head."[439]   
[[@Bible:Matthew 8:21]]Matthew 8:21   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1137\_296723   
according to John. For the reason why He recalls that young man who was hastening to his father's obsequies,[61]   
[[@Bible:Matthew 8:22]]Matthew 8:22   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
They who sing thus, and sing in response, are those who before hymned immortality,-found at last wicked and wickedly singing this most pernicious palinode, "Let us eat and drink, for to-morrow we die." But not to-morrow in truth, but already, are these dead to God; burying their dead,[153]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6238\_1899829   
Quod si usurpent vocem Domini, qui dicit Philippo: "Sine mortuos sepelire mortuos suos, tu autem sequere me: "[17]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
And to the disciple who had made mention of his dead father, He replied, "Let the dead bury their dead; "[26]   
[[@Bible:Matthew 8:24]]Matthew 8:24   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11620\_3275111   
Others make the suggestion (forced enough, clearly "that the apostles then served the turn of baptism when in their little ship, were sprinkled and covered with the waves: that Peter himself also was immersed enough when he walked on the sea."[124]   
Clementine Homily XIX   
http://ccel.org/fathers2/ANF-08/anf08-63.htm#P5510\_1613487   
it evidently sends forth its fruits to nourish all who are made by Him? And how does it not fear Him as superior, as trembling through earthquakes it confesses, and as, though its billows ran high, yet, when the Teacher was sailing on it and commanded a calm, it immediately obeyed and became still?[34]   
[[@Bible:Matthew 8:26]]Matthew 8:26   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8890\_2497485   
" But plainly, unrighteous gain is pleasure and pain, toil and fear; and, to speak comprehensively, the passions of the soul, the present of which is delightful, the future vexatious. "For what is the profit," it is said, "if you gain the world and lose the soul? "[212]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
rose and gave His commands to the winds and the sea.[540]   
Acts of Andrew and Matthias   
http://ccel.org/fathers2/ANF-08/anf08-96.htm   
And a great wind having arisen, and the sea being stormy, so that the waves were uplifted, and came under the sail of the boat, and when we were in great fear, the Lord stood up and rebuked the winds, and there was a calm in the sea; for all things feared Him, as being made by Him.[8]   
[[@Bible:Matthew 8:28]]Matthew 8:28   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6875\_1280450   
The transaction about the swine, which were driven down a steep place by the demons and drowned in the sea, is said to have taken place in the country of the Gerasenes.[118]   
[[@Bible:Matthew 8:29]]Matthew 8:29   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
."[370]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the Gospel according to Matthew: "What have we to do with Thee, Thou Son of David? why art Thou come hither to punish us before the time? "[306]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8186\_2598700   
Wherefore dost thou wish to destroy us, when our time has not yet come? On what account dost thou wish to take away our power? for until the present hour we have had hope and time left us.[35]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
and who call Him Son of God, and that without the addition "truly" like the demoniacs who say, "What have we to do with Thee, Thou Son of God; "[163]   
[[@Bible:Matthew 8:30]]Matthew 8:30   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
he handed himself over to the prince of this age. He set him over "swine," to feed that flock familiar to demons,[111]   
[[@Bible:Matthew 8:31]]Matthew 8:31   
Clementine Homily XIX   
http://ccel.org/fathers2/ANF-08/anf08-63.htm#P5510\_1613487   
What! did not the demons go out through fear and respect for Him, and others of them desired to enter into swine; but they first entreated Him before going, plainly because they had no power to enter even into swine without His permission? "[35]   
[[@Bible:Matthew 9:2]]Matthew 9:2   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9130\_2644685   
Rightly then does His Word say to man, "Thy sins are forgiven thee; "[145]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9130\_2644685   
But if indeed we had disobeyed the command of any other, while it was a different being who said, "Thy sins are forgiven thee; "[146]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3301\_980658   
Further, He heals the soul itself by precepts and gifts-by precepts indeed, in course of time, but being liberal in His gifts, He says to us sinners, "Thy sins be forgiven thee."[9]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
But neither should I omit that which the Gospel well announces. For our Lord says to the paralytic man, "Be of good cheer, my son, thy sins are forgiven thee,"[56]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5495\_1979755   
For by thee does our Saviour say to him who is discouraged under the sense of his sins, "Thy sins are forgiven thee: thy faith hath saved thee; go in peace."[112]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6099\_2154623   
will raise us up in glory; He that raised Him up that had the palsy whole,[57]   
[[@Bible:Matthew 9:4]]Matthew 9:4   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2703\_905584   
"Why think ye evil in your hearts? "[100]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9810\_2700978   
The Lord Himself, in short, when rebuking our thoughts, includes in His censures this aspect of the flesh, (man's heart), the citadel of the soul: "Why think ye evil in your hearts? "[88]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
Nor need He be clamorously reminded, since He sees men's thoughts, as the Lord proves to us when He says, "Why think ye evil in your hearts? "[10]   
[[@Bible:Matthew 9:6]]Matthew 9:6   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9130\_2644685   
But as the only-begotten Son had come for man's salvation from Him who is God, He did both stir up the incredulous by the miracles which He was in the habit of working, to give glory to the Father; and to the Pharisees, who did not admit the advent of His Son, and who consequently did not believe in the remission [of sins] which was conferred by Him, He said, "That ye may know that the Son of man hath power to forgive sins."[149]   
[[@Bible:Matthew 9:8]]Matthew 9:8   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9130\_2644685   
And therefore, when He had healed the man sick of the palsy, [the evangelist] says "The people upon seeing it glorified God, who gave such power unto men."[148]   
[[@Bible:Matthew 9:9]]Matthew 9:9   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
while Matthew is roused up from the toll-booth;[89]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11620\_3275111   
left the toll-booth behind for ever;[133]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8677\_1919457   
But you will observe the difference between thecrowds who simply followed, and Peter and the others who gave up everything and followed, andMatthew, who arose and followed him;[118]   
[[@Bible:Matthew 9:10]]Matthew 9:10   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
name,-a (name) of such as put up the pathways of the very sky, and earth, and sea, for sale. Moreover, when (the writer) adjoins "sinners" to "publicans,"[101]   
[[@Bible:Matthew 9:12]]Matthew 9:12   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
"a Physician." necessary to "the sick" "more than to the whole."[107]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8845\_2258255   
For there are in the divinity of the word some helps towards the cure of those who are sick, respecting which the word says, "They that be whole need not a physician, but they that are sick; "[184]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
and again, "They that be whole need not a physician, but they that are sick."[25]   
Cyprian Epistle LXVI   
http://ccel.org/fathers2/ANF-05/anf05-91.htm#P6086\_1918494   
Since therefore the Lord thus threatens such shepherds by whom the Lord's sheep are neglected and perish, what else ought we to do, dearest brother, than to exhibit full diligence in gathering together and restoring the sheep of Christ, and to apply the medicine of paternal affection to cure the wounds of the lapsed, since the Lord also in the Gospel warns, and says, "They that be whole need not a physician, but they that are sick? "[8]   
Methodius Discourse I. Marcella   
http://ccel.org/fathers2/ANF-06/anf06-110.htm#P4857\_1461507   
of immortality, and also its flower and first-fruits; and for this reason the Lord promises that those shall enter into the kingdom of heaven who have made themselves eunuchs, in that passage[2]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5439\_1959349   
and are in danger, and fall, and, as far as lies in our power, to reduce them to sobriety by our exhortations, and so save them from death. For "the whole have no need of the physician, but the sick; "[81]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5495\_1979755   
As a skilful and compassionate physician, heal all such as have wandered in the ways of sin; for "they that are whole have no need of a physician, but they that are sick. For the Son of man came to save and to seek that which was lost."[113]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5643\_2033303   
But yet do not thou, O bishop, presently abhor any person who has fallen into one or two offences, nor shalt thou exclude him from the word of the Lord, nor reject him from common intercourse, since neither did the Lord refuse to eat with publicans and sinners; and when He was accused by the Pharisees on this account, He said: "They that are well have no need of the physician, but they that are sick."[188]   
[[@Bible:Matthew 9:13]]Matthew 9:13   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3183\_534841   
But when He chose His own apostles who where to preach His Gospel, [He did so from among those] who were sinners above all sin, that He might show He came "not to call the righteous, but sinners to repentance."[41]   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3655\_644921   
For what shall I say, too, of the countless multitude of those who have reformed intemperate habits, and learned these things? For Christ called not the just nor the chaste to repentance, but the ungodly, and the licentious, and the unjust; His words being, "I came not to call the righteous, but sinners to repentance."[22]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
" And mercy is not, as some of the philosophers have imagined, pain on account of others' calamities, but rather something good, as the prophets say. For it is said, "I will have mercy, and not sacrifice."[51]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
Wherefore also He cries, "I will have mercy, and not sacrifice."[74]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6408\_1895016   
but even to sacrifice.[1105]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11357\_3223124   
verted? "He it is, indeed, who "would have mercy rather than sacrifices."[77]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
which He holds `dearer than all sacrifice, '[17]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
But some one says, "What, then, shall become of those who in past times, coming from heresy to the Church, were received without baptism? "The Lord is able by His mercy to give indulgence,[35]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7679\_2520564   
And another Scripture saith, "I came not to call the righteous, but sinners."[20]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1465\_375532   
And all this was arranged with this view, that when the fitting time should come, and they should learn by means of the Prophet that God desires mercy and not sacrifice,[28]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3879\_1176821   
And to those who supposed that God is pleased with sacrifices, He said, `God wishes mercy, and not sacrifices'[61]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5833\_854222   
And another Scripture saith, "I came not to call the righteous, but sinners."[13]   
[[@Bible:Matthew 9:14]]Matthew 9:14   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1708\_501023   
At all events, in the Gospel they think that those days were definitely appointed for fasts in which "the Bridegroom was taken away; "[5]   
[[@Bible:Matthew 9:15]]Matthew 9:15   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6275\_2192622   
Do ye who are able fast the day of the preparation and the Sabbath-day entirely, tasting nothing till the cock-crowing of the night; but if any one is not able to join them both together, at least let him observe the Sabbath-day; for the Lord says somewhere, speaking of Himself: "When the bridegroom shall be taken away from them, in those days shall they fast."[147]   
[[@Bible:Matthew 9:16]]Matthew 9:16   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P5019\_1581272   
How is it, again, that he tells us that "a piece of new cloth is not sewed on to an old garment," or that "new wine is not trusted to old bottles,"[217]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11763\_3301331   
-has determined for us, the disciples of the New Testament, a new form of prayer; for in this particular also it was needful that new wine should be laid up in new skins, and a new breadth be sewn to a new garment.[3]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
But if, on the other hand, a person maintains that the body is the work of the wicked one, inasmuch as it is so corruptible, and antiquated, and worthless, it would follow then that it is incapable of sustainting the virtue of the spirit or the movement of the soul, and the most splendid creation of the same. For just as, when a person puts a piece of new cloth into an old garment, the rent is made worse;[156]   
[[@Bible:Matthew 9:17]]Matthew 9:17   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
-plainly announced that liberty which distinguishes the new covenant, and the new wine which is put into new bottles,[540]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
o profess that man is the workmanship of an author of this character? But, again, if man consists both of soul and of body, and not merely of body without soul, and if the one cannot subsist apart from the other, why will you assert that these two are antagonistic and contrary to each other? For our Lord Jesus Christ, indeed, seems to me to have spoken of these in His parables, when He said: "No man can put new wine into old bottles, else the bottles will break, and the wine run out."[154]   
Acts of Saint Philip the Apostle When He Went to Upper Hellas   
http://ccel.org/fathers2/ANF-08/anf08-93.htm   
And Philip answering, said to them: O philosophers of Hellas, if you wish to hear some new thing, and are desirous of something new, you ought to throw away from you the disposition of the old man; as my Lord said, It is impossible to put new wine into old bottles, since the bottle is burst, and the wine spilled, and the bottle destroyed.[3]   
[[@Bible:Matthew 9:18]]Matthew 9:18   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
And again the ruler of the synagogue makes supplication for a daughter twelve years old, as being dead,[168]   
[[@Bible:Matthew 9:20]]Matthew 9:20   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1603\_452714   
, but only the hem of His garment, with a view to her cure.[161]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6642\_2003905   
cried out from a distance, and said: I had an issue of blood, and I touched the hem of his garment, and the issue of blood which I had had for twelve years was stopped.[27]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6799\_2050530   
There was found there also a woman named Veronica, and she said: Twelve years I was in an issue of blood, and I only touched the edge of his garment, and directly I was cured.[89]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7608\_1582968   
beseeching this grace from Him, since they were not like "the woman who had an issue of blood twelve years, and who came behind Him and touched the border of His garment, saying within herself, If I do but touch His garment, I shall be made whole."[62]   
[[@Bible:Matthew 9:22]]Matthew 9:22   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
To those, therefore, who desire to be healed, and are moved by faith, He added, "Thy faith hath saved thee."[7]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8655\_2416104   
For to those who were righteous according to the law, faith was wanting. Wherefore also the Lord, in healing them, said, "Thy faith hath saved thee."[71]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7608\_1582968   
-for it was said to the woman with the issue of blood, "Thy faith hath saved thee,"[66]   
[[@Bible:Matthew 9:24]]Matthew 9:24   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7818\_1650520   
And I conjecture that they suspected that the signs upon earth might possibly not be of God; for they did not hesitate indeed to say, "Jesus casts out demons by Beelzebub the prince of the demons; "[7]   
[[@Bible:Matthew 9:29]]Matthew 9:29   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
And not merely in works, but also in faith, has God preserved the will of man free and under his own control, saying, "According to thy faith be it unto thee; "[611]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
But faith is not lame in any respect; nor after our departure from this world does it make us who have believed, and received without distinction the earnest of future good, wait; but having in anticipation grasped by faith that which is future, after the resurrection we receive it as present, in order that that may be fulfilled which was spoken, "Be it according to thy faith."[60]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5793\_1760036   
And again, "According to thy faith let it be to thee."[110]   
[[@Bible:Matthew 9:33]]Matthew 9:33   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1604\_649973   
A power worthy of admiration,[345]   
[[@Bible:Matthew 9:35]]Matthew 9:35   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2892\_468015   
and was a perfect man, and not merely one dwelling in a man? But how came this magician into existence, who of old formed all nature that can be apprehended either by the senses or intellect, according to the will of the Father; and, when He became incarnate, healed every kind of disease and infirmity?[33]   
[[@Bible:Matthew 9:37]]Matthew 9:37   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
If, then, "the harvest is plenteous, but the labourers few," it is incumbent on us "to pray" that there may be as great abundance of labourers as possible.[13]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7938\_1918809   
e to the present occasion, as it confirms both the divine manifestation of our Saviour's foreknowledge regarding the preaching of His Gospel, and the power of His word, which without the aid of teachers gains the mastery over those who yield their assent to persuasion accompanied with divine power; and the words of Jesus referred to are, "The harvest is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."[122]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1083\_270299   
Let us, therefore, "ask of the Lord of the harvest" that He would send forth workmen into the harvest;[130]   
Recognitions of Clement IV   
http://ccel.org/fathers2/ANF-08/anf08-34.htm#P2178\_625847   
For I remember that He said, `The harvest indeed is plenteous, but the labourers are few; ask therefore the Lord of the harvest, that He would send out labourers into His harvest.'[5]   
Of the Journeyings of Philip the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-92.htm   
Behold, the supper is ready; and blessed is he who is invited, and is ready to go to Him that has invited him. The harvest of the field is much,[20]   
[[@Bible:Matthew 10:2]]Matthew 10:2   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6442\_2234483   
On whose account also we, who are now assembled in one place,-Peter and Andrew; James and John, sons of Zebedee; Philip and Bartholomew; Thomas and Matthew; James the son of Alphaeus, and Lebbaeus who is surnamed Thaddaeus; and Simon the Canaanite,[70]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-99.htm   
At that time we the apostles were all in Jerusalem-Simon called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the tax-gatherer; James of Alphaeus and Simon the Cananaean; and Judas of James;[1]   
[[@Bible:Matthew 10:3]]Matthew 10:3   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7938\_1918809   
also, who was a follower of Jesus, may have been a tax-gatherer; but he was not of the number of the apostles, except according to a statement in one of the copies of Mark's Gospel.[116]   
[[@Bible:Matthew 10:4]]Matthew 10:4   
The Arabic Gospel of the Infancy of the Saviour   
http://ccel.org/fathers2/ANF-08/anf08-75.htm   
of whom mention is made in the Gospel.[20]   
[[@Bible:Matthew 10:5]]Matthew 10:5   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
-"In viam gentium ne abieritis, et ne ingrediamini in urbem Samaritanorum,"[217]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3230\_1152848   
not yet did He charge them to "go into the way of the Gentiles."[97]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
We maintain that this belongs specially to the persons of the apostles, and to their times and circumstances, as the following sentences will show, which are suitable only to the apostles: "Do not go into the way of the Gentiles, and into a city of the Samaritans do not enter: but go rather to the lost sheep of the house of Israel."[18]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1319\_363875   
was entirely opposed to the teaching of the holy Scriptures, and moreover to the written or oral teaching of the blessed evangelists, according as the Logos was accustomed to instruct His disciples, saying, "Go not into the way of the Gentiles; "[245]   
Cyprian Epistle LXXV   
http://ccel.org/fathers2/ANF-05/anf05-100.htm#P6475\_2083559   
For when first He sent His disciples on the ministry of salvation, He bade them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not."[19]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1554\_401781   
and another who supported him in what he said, James and John, the sons of Zebedee, strove vigorously; and although they had a command not to enter into their cities,[55]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7959\_1695650   
It is written above that Jesus sent forth these twelve saying unto them, "Go not into any way of the Gentiles,"[110]   
[[@Bible:Matthew 10:6]]Matthew 10:6   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7603\_2061887   
To allege, then, that these men did not know the truth, is to act the part of false witnesses, and of those who have been alienated from the doctrine of Christ. For why did the Lord send the twelve apostles to the lost sheep of the house of Israel,[226]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8002\_2206070   
But as many as feared God, and were anxious about His law, these ran to Christ, and were all saved. For He said to His disciples: "Go ye to the sheep of the house of Israel,[26]   
[[@Bible:Matthew 10:7]]Matthew 10:7   
The Teaching of Addaeus the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-143.htm   
In my lifetime I have not taken anything from thee, nor will I now at my death take anything from thee, nor will I frustrate the word of Christ which He spake to us: Accept not anything from any man, and possess not anything in this world.[83]   
[[@Bible:Matthew 10:8]]Matthew 10:8   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6240\_1413485   
For these doctrines are not at all similar to those of which our Lord said, "Freely ye have received, freely give."[65]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7227\_1905696   
from them Ion account of such miraculous interpositions]. For as she has received freely[291]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
`giving in their turn just as Christ withal hath given to us; '[23]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Gospel: "Freely ye have received, freely give."[780]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1068\_266101   
many other acts of healing; and, "Freely ye have received, freely give."[125]   
[[@Bible:Matthew 10:9]]Matthew 10:9   
Apollonius   
http://ccel.org/fathers2/ANF-08/anf08-173.htm   
,"[7]   
[[@Bible:Matthew 10:10]]Matthew 10:10   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8115\_2243651   
"For the workman is worthy of his meat."[98]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Well, then, are justice and goodness opposed to each other? Far from it! There has only been an advance from simple justice to positive goodness. And again, we have the saying, "The workman is worthy of his hire."[462]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5126\_1886070   
2. So also a true teacher is himself worthy, as the workman, of his support.[120]   
Acts of Saint Philip the Apostle When He Went to Upper Hellas   
http://ccel.org/fathers2/ANF-08/anf08-93.htm   
For they thought that Philip was a philosopher, since he was travelling in the dress of a recluse; and they did not know that he was an apostle of Christ. For the dress which Jesus gave to His disciples was a mantle only, and a linen cloth.[1]   
Acts of Andrew and Matthias   
http://ccel.org/fathers2/ANF-08/anf08-96.htm   
For He chose for Himself us twelve, and gave us such a commandment, saying, When you go to preach, do not carry money in the journey, nor bread, nor bag, nor shoes, nor staff, nor two coats.[6]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6303\_1001587   
But that progress too, which is in wisdom and which is found by those who seek their salvation in it to do for them what they require both in respect of exposition of truth in the divine word and in respect of conduct according to true righteousness, it lets us understand how Christ is the way. In this way we have to take nothing with us,[134]   
[[@Bible:Matthew 10:11]]Matthew 10:11   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1635\_428424   
For if we have it in charge, that when we enter into a city we should first learn who in it is worthy,[4]   
[[@Bible:Matthew 10:12]]Matthew 10:12   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5741\_2060515   
Wherefore, O bishop, when you are to go to prayer after the lessons, and the psalmody, and the instruction out of the Scriptures, let the deacon stand nigh you, and with a loud voice say: Let none have any quarrel with another; let none come in hypocrisy; that if there be any controversy found among any of you, they may be affected in conscience, and may pray to God, and be reconciled to their brethren. For if, upon coming into any one's house, we are to say, "Peace be to this house,"[241]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5919\_2110982   
And if the son of peace be there, your peace shall rest upon it; but if it be not worthy, your peace shall return to you."[45]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1738\_471878   
`But it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city or house.'[26]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3761\_1152233   
an infallible Prophet of that which is supremely profitable, gave us in charge, by way of salutation before our words of instruction, to announce to you, in order that if there be any son of peace among you, peace may take hold of him through our teaching; but if any of you will not receive it, then we, shaking off for a testimony the road-dust of our feet, which we have borne through our toils, and brought to you that you may be saved, will go to the abodes and the cities of others.[20]   
[[@Bible:Matthew 10:15]]Matthew 10:15   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8550\_2409814   
and that it shall be more tolerable for Sodom and Gomorrha in the judgment than for that city which did not receive the word of His disciples.[403]   
[[@Bible:Matthew 10:16]]Matthew 10:16   
Epistle of Ignatius to Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-22.htm#P2337\_387869   
Be in all things "wise as a serpent, and harmless as a dove."[11]   
Epistle of Ignatius to Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-22.htm#P2337\_387869   
Be in all things "wise as a serpent, and harmless always as a dove."[16]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
Again, when He says, "as suckling calves," He again alludes figuratively to us; and "as an innocent and gentle dove,"[27]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9646\_2713790   
Mixing, then, "the serpent with the dove,"[137]   
Tertullian Against the Valentinians   
http://ccel.org/fathers2/ANF-03/anf03-38.htm#P8811\_2452519   
by them as simple, and as being merely so, without being wise also; as if indeed wisdom were compelled to be wanting in simplicity, whereas the Lord unites them both: "Be ye therefore wise as serpents, and simple as doves."[20]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11040\_3120002   
For even thus again does He address words of guidance to the apostles: "Behold, I send you forth as sheep in the midst of wolves; "and, "Beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles," etc.[58]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11547\_3263746   
gall. And accordingly He says, "Be ye simple as doves."[67]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Gospel according to Matthew: "Be ye prudent as serpents, and simple as doves."[750]   
Lactantius Of the Manner in Which the Persecutors Died   
http://ccel.org/fathers2/ANF-07/anf07-15.htm#P4163\_1675346   
To His everlasting mercy ought we to render thanks, that, having at length looked on the earth, He deigned to collect again and to restore His flock, partly laid waste by ravenous wolves, and partly scattered abroad, and to extirpate those noxious wild beasts who had trod down its pastures, and destroyed its resting-places.[41]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7709\_2525216   
our sojourn in this present world, let us do the will of Him that called us, and not fear to depart out of this world. For the Lord saith, "Ye shall be as lambs in the midst of wolves."[37]   
The Second Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-26.htm#P1144\_283114   
If, moreover, it chance that we go to a place in which there are no Christians, and it be important for us to stay there a few days, let us be "wise as serpents, and harmless as doves; "[26]   
Acts of Andrew and Matthias   
http://ccel.org/fathers2/ANF-08/anf08-96.htm   
Where are the great mysteries which thou hast been taught, and the wonderful things which we have believed? And Matthias said to him: Didst thou not hear the Lord saying, I shall send you like sheep into the midst of wolves?[17]   
The First Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-130.htm   
Follow not such, but keep them far off from you. Be ye, according to the voice of Truth, wise as serpents and harmless as doves.[6]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5859\_857942   
Wherefore, brethren, leaving [willingly] our sojourn in this present world, let us do the will of Him that called us, and not fear to depart out of this world. For the Lord saith, "Ye shall be as lambs in the midst of wolves."[27]   
[[@Bible:Matthew 10:17]]Matthew 10:17   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
And to the disciples He was wont to say, "And ye shall stand before governors and kings for My sake; and they shall scourge some of you, and slay you, and persecute you from city to city."[345]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
So we preach throughout all the world; nay, no special care even for Israel has been laid upon us, save as also we are bound to preach to all nations, Yes, and if we are apprehended, we shall not be brought into Jewish councils, nor scourged in Jewish synagogues, but we shall certainly be cited before Roman magistrates and judgment-seats.[19]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4386\_1314156   
As it was with Him it happens to those who walk keeping Him before them as an example, recollecting His divine words, in which, confirming us, He speaks of persecution: "Take heed unto yourselves, for they will deliver you up to the councils, and they will scourge you in their synagogues."[27]   
[[@Bible:Matthew 10:18]]Matthew 10:18   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8083\_1984569   
And who is there who would not be astonished at this prediction: "Ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles; "[49]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8083\_1984569   
And observe whether it is not with great authority that this declaration is uttered: "Whosoever therefore shall confess Me before men, him will I confess also before My Father who is in heaven. And whosoever shall deny Me before men,"[51]   
Cyprian Epistle XXV   
http://ccel.org/fathers2/ANF-05/anf05-50.htm#P5151\_1563142   
And again," Because ye shall stand before kings and powers, and the brother shall deliver up the brother to death, and the father the son, and he that endureth to the end shall be saved; "[6]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4386\_1314156   
Now, He says, they will deliver you up, and not, ye shall deliver up yourselves; and "ye shall be brought before rulers and kings for My sake,"[28]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7973\_1700221   
hat on their introduction into the school of Christ the Jews were taught by the disciples glorious things about Jesus, so that in due season there might be built upon these as a foundation the things about Jesus being the Christ; and perhaps many of the things which were said to them were said to all who virtually believed; for not to the Apostles alone did the saying apply, "Before governors and kings also shall ye be brought for My sake for a testimony to them and to the Gentiles; "[120]   
[[@Bible:Matthew 10:19]]Matthew 10:19   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11062\_3138186   
" How would Christ speak, but in accordance with the treatment to which the Christian would be subjected? But when He forbids thinking about what answer to make at a judgment-seat,[74]   
Cyprian Epistle VIII   
http://ccel.org/fathers2/ANF-05/anf05-33.htm#P4898\_1482943   
"When they," says He, "deliver you up, take no thought what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."[5]   
Cyprian Epistle LIII   
http://ccel.org/fathers2/ANF-05/anf05-78.htm#P5678\_1746443   
For the Lord says in His Gospel: "But when they deliver you up, take no thought what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."[6]   
Cyprian Epistle LV   
http://ccel.org/fathers2/ANF-05/anf05-80.htm#P5800\_1806494   
The uncorrupted and unconquered might of the Holy Spirit broke forth by their mouth, so that the words which the Lord in His Gospel spoke are seen to be true: "But when they shall seize you, take no thought what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."[13]   
Cyprian Epistle LXXVI   
http://ccel.org/fathers2/ANF-05/anf05-101.htm#P6537\_2113676   
For that it is His doing that we conquer, and that we attain by the subduing of the adversary to the palm of the greatest contest, the Lord declares and teaches in His Gospel, saying, "But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."[11]   
Cyprian Epistle LXXXII   
http://ccel.org/fathers2/ANF-05/anf05-107.htm#P6644\_2146884   
For whatever, in that moment of confession, the confessor-bishop speaks, he speaks in the mouth of all, by inspiration of God.[3]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
For it shall be given you in that hour what ye shall speak. For it is not ye who speak, but the Spirit of your Father who speaketh in you."[79]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "But when they shall deliver you up, take no thought what ye shall speak; for it is not ye who speak, but the Spirit of your Father which speaketh in you."[480]   
[[@Bible:Matthew 10:20]]Matthew 10:20   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7716\_2104969   
That is the Spirit of whom the Lord declares, "For it is not ye that speak, but the Spirit of your Father which speaketh in you."[308]   
[[@Bible:Matthew 10:21]]Matthew 10:21   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6202\_1403574   
and again, "Taking up the cross follow me; "[49]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11047\_3128287   
For so is it brought to pass, that the brother delivers up the brother to death, and the father the son: and the children rise up against the parents, and cause them to die. And he who endureth to the end let that man be saved.[71]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7973\_1700221   
and perhaps also not to the Apostles absolutely, but to all who were about to believe the word, "And brother shall deliver up brother to death,"[121]   
[[@Bible:Matthew 10:22]]Matthew 10:22   
Address of Tatian to the Greeks   
http://ccel.org/fathers2/ANF-02/anf02-37.htm#P1133\_306768   
For what reason, men of Greece, do you wish to bring the civil powers, as in a pugilistic encounter, into collision with us? And, if I am not disposed to comply with the usages of some of them, why am I to be abhorred as a vile miscreant?[5]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
For it is neither the faith, nor the love, nor the hope, nor the endurance of one day, but "he that endureth to the end shall be saved."[57]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3143\_1138256   
but the Christian; and no one is a Christian but he who perseveres even to the end.[20]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9316\_2557561   
I am safe, if I am not ashamed of my Lord. "Whosoever," says He, "shall be ashamed of me, of him will I also be ashamed."[71]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
Unhappy, therefore, they who, by running away, will not suffer according to the divine command. "He who shall endure to the end shall be saved."[27]   
Cyprian Epistle V   
http://ccel.org/fathers2/ANF-05/anf05-30.htm#P4805\_1453938   
And the Lord also says, "He that endureth to the end, the same shall be saved."[5]   
Cyprian Epistle XXXVI   
http://ccel.org/fathers2/ANF-05/anf05-61.htm#P5346\_1629192   
saith the Lord. They have confessed Him "He that endureth to the end, the same shall be saved,"[3]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
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,"[58]   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
It is the wholesome precept of our Lord and Master: "He that endureth," saith He, "unto the end, the same shall be saved; "[27]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
Moreover, in the Gospel the Lord speaks, and says: "He that shall endure to the end, the same shall be saved."[55]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6072\_2146177   
And, "He that endureth unto the end, the same shall be saved."[9]   
[[@Bible:Matthew 10:23]]Matthew 10:23   
Martyrdom of Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-13.htm#P933\_170470   
Wherefore, brethren, we do not commend those who give themselves up [to suffering], seeing the Gospel does not teach so to do.[9]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6831\_2083501   
When, again, He says, "When they persecute you in this city, flee ye to the other,"[113]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P736\_178772   
to take advantage of the permission granted, and "flee from town to town,"[25]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
For so a certain individual, but a fugitive likewise has chosen to maintain, and others have done the same who are unwilling to understand the meaning of that declaration of the Lord, that they may use it as a cloak for their cowardice, although it has had its persons as well as its times and reasons to which it specially applies. "When they begin," He says, "to persecute you, flee from city to city,"[17]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
Neither were they to flee to any city as if by stealth, but as if everywhere about to proclaim their message; and for this, everywhere about to undergo persecutions, until they should fulfil their teaching. Accordingly the Saviour says, "Ye will not go over all the cities of Israel."[20]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7961\_1929468   
"If they persecute you in this city, flee ye into another; and if they persecute you in the other, flee again into a third,"[129]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4386\_1314156   
but not, ye shall bring yourselves, for He would have us pass from place to place as long as there are those who persecute us for His name's sake; even as again we hear Him saying, "But when they persecute you in this city, flee ye into another."[29]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6072\_2146177   
Receive also those that are persecuted on account of the faith, and who "fly from city to city"[5]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6072\_2146177   
For in the world ye have tribulation: for they shall deliver you into the synagogues; and ye shall be brought before rulers and kings for my sake, and for a testimony to them."[8]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7347\_2454768   
on account of the faith, and who fly from city to city,[201]   
The Second Epistle of Pope Callistus   
http://ccel.org/fathers2/ANF-08/anf08-121.htm   
If, however, he is persecuted in his own church, he must flee to another, and attach himself to it, as the Lord says: "If they persecute you in one city, flee ye into another."[9]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7507\_1549693   
For who would still hesitate about avoiding such things, when not only did Jesus retreat in view of what happened to John, but also taught and said, "If they persecute you in this city, flee ye into the other"?[167]   
[[@Bible:Matthew 10:24]]Matthew 10:24   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7142\_1854703   
If, then, the Son was not ashamed to ascribe the knowledge of that day to the Father only, but declared what was true regarding the matter, neither let us be ashamed to reserve for God those greater questions which may occur to us. For no man is superior to his master.[240]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5908\_1791521   
Accordingly we don't fly, since we neither can nor wish; we do not swim at present, for example, since we can indeed, but do not choose; and we are not as the Lord, since we wish, but cannot be: "for no disciple is above his master, and it is sufficient if we be as the master: "[179]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3041\_1098102   
These persons, who are "servants above their Lord, and disciples above their Master,"[315]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5323\_1655600   
heresy, which is for ever mending the Gospels, and corrupting them in the act, is an affair of man's audacity, not of God's authority; and if Marcion be even a disciple, he is yet not "above his master; "[102]   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11183\_3171490   
not agreeing with Cerinthus in every point; in that he affirms the world[49]   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11183\_3171490   
lord, "[50]   
The Second Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-131.htm   
In like manner we decree and ordain by apostolic authority, that the flock should not dare to bring a charge against their pastor, to whose care they had been consigned, unless he falls into error in the faith; for the deeds of superiors are not to be smitten with the sword of the mouth; neither can the disciple be above the master, as the voice of Truth saith, "The disciple is not above his master, nor the servant above his lord."[22]   
[[@Bible:Matthew 10:25]]Matthew 10:25   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9272\_2705331   
For "He came to divide a man against his father, and the daughter against the mother, and the daughter-in-law against the mother-in-law; "[235]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of which members of the household it is said in the Gospel: "If they have called the master of the house Beelzebub, how much rather them of his household!"[726]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1725\_467989   
Where, then, is the consistency of that other saying of his, `it is enough for the disciple that he be as his master? '"[22]   
[[@Bible:Matthew 10:26]]Matthew 10:26   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6158\_1380382   
"For there is nothing hidden which shall not be revealed, nor secret that shall not be made known."[7]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P651\_158880   
, they have the audacity to draw near to God with head bare. But the "jealous God and Lord," who has said, "Nothing covered which shall not be revealed,"[53]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P1932\_533561   
For if you had been willing to hear, that saying would have been exemplified in you, of Him who said that `there is nothing hidden which shall not be known, nor covered which shall not be disclosed.'"[5]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8604\_1893719   
for a record, as it were, is made of all things that have been spoken and done and thought, and bydivine power every hidden thing of ours shall be manifested, and everything that is covered shall berevealed,[61]   
[[@Bible:Matthew 10:27]]Matthew 10:27   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5090\_1520700   
But the wise do not utter with their mouth what they reason in council. "But what ye hear in the ear," says the Lord, "proclaim upon the houses; "[146]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8931\_2507342   
Comprehending this, as He who taught wished, and receiving it in its grand sense, he teaches worthily "on the housetops"[221]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3482\_1195909   
He had Himself commanded that, "whatsoever they had heard in darkness" and in secret, they should "declare in the light and on the house-tops."[281]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2932\_931118   
He took the book, therefore, and loosed it, in order that the things spoken concerning Him of old in secret, might now be proclaimed with boldness upon the house-tops.[178]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7979\_1701660   
And likewise he who holds that the fact that He was Christ had been formerly proclaimed by the Apostles when they heard the saying, "What I tell you in the darkness, speak ye in the light, and what ye hear in the ear proclaim on the housetops,"[123]   
[[@Bible:Matthew 10:28]]Matthew 10:28   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3692\_656458   
and, "Fear not them that kill you, and after that can do no more; but fear Him who after death is able to cast both soul and body into hell."[43]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
For this purpose did He give them this exhortation: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to send both soul and body into hell; "[346]   
Shepherd of Hermas Commandment Twelfth   
http://ccel.org/fathers2/ANF-02/anf02-22.htm#P641\_139273   
But as to the threats of the devil, fear them not at all, for he is powerless as the sinews of a dead man. Give ear to me, then, and fear Him who has all power, both to save and destroy,[18]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10011\_2778964   
But He also teaches us, that "He is rather to be feared, who is able to destroy both body and soul in hell," that is, the Lord alone; "not those which kill the body, but are not able to hurt the soul,"[229]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
striking down not the body only, but the souls too, into hell.[39]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
"Fear not them who are able to kill the body, but are unable to do ought against the soul; but fear Him who can destroy both body and soul in hell."[28]   
Cyprian Epistle LV   
http://ccel.org/fathers2/ANF-05/anf05-80.htm#P5800\_1806494   
He is to be feared whose anger no one can escape, as He Himself forewarns, and says: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both body and soul in hell."[18]   
Cyprian Epistle LXXX   
http://ccel.org/fathers2/ANF-05/anf05-105.htm#P6604\_2134882   
And again: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body in hell."[8]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
Whence the Lord exhorts and strengthens us to contempt of death, saying: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to kill soul and body in Gehenna."[40]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to kill the soul and body in Gehenna."[483]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10356\_3257738   
is man? For what if the divinity in Christ does not die, but the substance of the flesh only is destroyed, when in other men also, who are not flesh only, but flesh and soul, the flesh indeed alone suffers the inroads of wasting and death, while the soul is seen to be uncorrupted, and beyond the laws of destruction and death? For this also our Lord Himself said, exhorting us to martyrdom and to contempt of all human power: "Fear not those who slay the body, but cannot kill the soul."[193]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
It is then He who must be revered by us; He must be held fast; He must be propitiated by our full and worthy confession, "who has the power of sending soul and body to the Gehenna of fire,"[67]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
If it is your intention to persecute me, I am prepared for it: and if you wish to involve me in punishment, I shall not shrink from it; yea, if you mean even to put me to death, I am not afraid: "For we ought to fear Him only who is able to destroy both soul and body in hell."[562]   
Genuine Acts of Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-99.htm   
escended to the interior part of the prison, and according to the agreement made, made a sound on the wall; and those outside hearing this, forcing an aperture, received this athlete of Christ armed on all sides with no brazen breastplate, but with the virtue of the cross of the Lord, and fully prepared to carry out the Lord's words who said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell."[21]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6080\_2147479   
And afterwards: "Fear not them that kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell."[12]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7709\_2525216   
the wolves; and in like manner, fear not ye them that kill you, and can do nothing more unto you; but fear Him who, after you are dead, has power over both soul and body to cast them into hell-fire."[40]   
Clementine Homily XVII   
http://ccel.org/fathers2/ANF-08/anf08-61.htm#P5230\_1531125   
For sometimes by other utterances, taken from the Scriptures, he presents God as being terrible and just, saying,[10]   
Martyrdom Of the Holy Confessors   
http://ccel.org/fathers2/ANF-08/anf08-151.htm   
But we, listening to the words of Christ, will "not be afraid of those that kill the body but are not able to kill the soul: "Him rather will we fear "who is able to destroy our soul and body."[9]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5859\_857942   
the wolves; and in like manner, fear not ye them that kill you, and can do nothing more unto you; but fear Him who, after you are dead, has power over both soul and body to cast them into hell-fire."[30]   
[[@Bible:Matthew 10:29]]Matthew 10:29   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7119\_1844644   
larger and others smaller heads, some have bushy heads of hair, others thin, and others scarcely any hair at all,-and then those who imagine that they have discovered the number of the hairs, should endeavour to apply that for the commendation of their own sect which they have conceived? Or again, if any one should, because of this expression which occurs in the Gospel, "Are not two sparrows sold for a farthing? and not one of them falls to the ground without the will of your Father,"[218]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9204\_2675388   
For how can he make grants to him who has fallen? Moreover, since God rules over men and him too, and without the will of our Father in heaven not even a sparrow falls to the ground,[197]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10011\_2778964   
, whilst confirming us in the selfsame hope, adds the example of "the sparrows"-how that "not one of them falls to the ground without the will of God."[232]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P950\_228926   
without whose will neither does a leaf glide down from a tree, nor a sparrow of one farthing's worth fall to the earth.[9]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1178\_308343   
-for fear, namely, that he contravene the Lord: for He alone shall "separate" who has "conjoined" (separate, moreover, not through the harshness of divorce, which (harshness) He censures and restrains, but through the debt of death) if, indeed, "one of two sparrows falleth not on the ground without the Father's will."[77]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
Believe it most surely, if indeed you believe in that God without whose will not even the sparrow, a penny can buy, falls to the ground.[16]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
, that nothing comes to man without (the will of) God, when our Lord and Saviour declares, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father who is in heaven."[315]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11559\_3182332   
For of "two sparrows which are sold for a farthing," as the Scripture says, "not one of them falls on the ground without our Father in heaven."[133]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
No one, pleasing himself, and swelling with arrogance, would found a new heresy, separate and without, unless any one be of such sacrilegious daring and abandoned mind, as to think that a priest is made without God's judgment, when the Lord says in His Gospel, "Are not two sparrows sold for a farthing? and one of them does not fall to the ground without the will of your Father."[25]   
Cyprian Epistle LXVIII   
http://ccel.org/fathers2/ANF-05/anf05-93.htm#P6158\_1945134   
This is not to believe in God-this is to stand forth as a rebel against Christ and His Gospel; so that although He says, "Are not two sparrows sold for a farthing? and neither of them falls to the ground without the will of my Father,"[3]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10150\_3156559   
And lest moreover any one should think that such an indefatigable providence of God does not reach to even the very least things, "One of two sparrows," says the Lord, "shall not fall without the will of the Father; but even the very hairs of your head are all numbered."[40]   
Clementine Homily XII   
http://ccel.org/fathers2/ANF-08/anf08-56.htm#P4818\_1426943   
But to the wicked who punish and desire to ill-use them, and will not repent, it is permitted to ill-use the righteous for the filling up of their own punishment. For without the will of God, not even a sparrow can fall into a girn.[13]   
[[@Bible:Matthew 10:30]]Matthew 10:30   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7119\_1844644   
For how would it be, if any one, gradually elated by attempts of the kind referred to, should, because the Lord said that "even the hairs of your head are all numbered,"[217]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4297\_1322283   
But the embellishment of smoothing (for I am warned by the Word), if it is to attract men, is the act of an effeminate person,-if to attract women, is the act of an adulterer; and both must be driven as far as possible from our society. "But the very hairs of your head are all numbered," says the Lord;[30]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10011\_2778964   
for the very reason that, when fallen, we rise again. He affirms, lastly, that "the very hairs of our head are all numbered,"[234]   
Acts of Andrew and Matthias   
http://ccel.org/fathers2/ANF-08/anf08-96.htm   
Where are Thy words, Lord, which Thou spakest to us, confirming us, when we walked about with Thee, saying to us, Ye shall not lose one hair?[34]   
[[@Bible:Matthew 10:32]]Matthew 10:32   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6818\_2076910   
Whosoever therefore shall confess in Me before men, him will I also confess before my Father in heaven.[104]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
, He will confess those who confess Him, and deny those who deny Him, before His Father.[375]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
If to flee, how to suffer? If to suffer, how to flee? In fact, what utter inconsistency in the decrees of One who commands to flee, and yet urges to suffer, which is the very opposite! "Him who will confess Me, I also will confess before My Father."[24]   
Cyprian Epistle IX   
http://ccel.org/fathers2/ANF-05/anf05-34.htm#P4915\_1492617   
n our brotherhood is deceived by some of you, who, while without the means of restoring salvation they desire to please, become a still greater stumbling-block to the lapsed, For that it is a very great crime which persecution has compelled to be committed, they themselves know who have committed it; since our Lord and Judge has said, "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven; but whosoever shall deny me, him will I also deny."[3]   
Cyprian Epistle XXXVI   
http://ccel.org/fathers2/ANF-05/anf05-61.htm#P5346\_1629192   
"Whosoever shall confess me before men, him will I also confess before my Father which is in heaven,"[2]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And therefore in the Gospel He threatens, and says: "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven."[37]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "Whosoever shall confess me before men, him also will I confess before my Father which is in heaven; but he who shall deny me before men, him also will I deny before my Father which is in heaven. And he that shall endure to the end, the same shall be saved."[484]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
has been punished before it has been granted him to be baptized with water? Wilt thou declare him to have perished because he has not been baptized with water? Or, indeed, wilt thou think that there may be something from without that helps him to salvation, although he is not baptized with water? Thy thinking him to have perished will be opposed by the sentence of the Lord, who says, "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven; "[31]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6062\_2140839   
For such a one is worthy of God, and will fulfil His will by supplying those who have confessed Him before nations and kings, and the children of Israel; concerning whom our Lord declared, saying: "Whosoever shall confess me before men, him will I also confess before my Father."[1]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7690\_2522474   
"Whosoever shall confess Me before men, him will I confess before My Father."[27]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5843\_855764   
but by not denying Him through whom this knowledge has been attained? For He himself declares, "Whosoever shall confess me before men, him will I confess before my Father."[20]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7973\_1700221   
etc.; but, "Whosoever shall confess Me,"[122]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8042\_1718121   
arid bears testimony to the works of Christ, as making confession by all these things of Christ before men, will be confessed by Him before His Father in heaven.[167]   
[[@Bible:Matthew 10:33]]Matthew 10:33   
Shepherd of Hermas Vision Second   
http://ccel.org/fathers2/ANF-02/anf02-06.htm#P267\_36489   
For the Lord hath sworn by His Son, that those who denied their Lord have abandoned their life in despair, for even now these are to deny Him in the days that are coming.[14]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P737\_306909   
But "whosoever shall be ashamed of Me in the presence of men, of him will I too be ashamed," says He, "in the presence of my Father who is in the heavens."[100]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9800\_2694981   
that is, shall flourish or revive, from death, from the grave-to teach you to believe that a bodily substance may be recovered even from the fire. Our Lord has declared that we are "better than many sparrows: "[85]   
Cyprian Epistle XXX   
http://ccel.org/fathers2/ANF-05/anf05-55.htm#P5243\_1594947   
so it is written, "Whosoever shall deny me before men, him will I also deny before my Father and before His angels."[19]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
And in the Gospel the Lord says, "Whosoever shall deny me, him will I deny."[41]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
from that utterance of the Lord, where He says, "Whosoever shall deny me before men, him will I deny before my Father which is in heaven."[22]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6080\_2147479   
For of such a one our Lord declared, saying: "Whosoever shall deny me before men, and shall be ashamed of my name, I also will deny and be ashamed of him before my Father which is in heaven."[10]   
Martyrdom Of the Holy Confessors   
http://ccel.org/fathers2/ANF-08/anf08-151.htm   
For we have a Father in heaven whose will we follow, and He says: "He that shall confess Me before men, him will I also confess before My Father who is in heaven; but he that shall deny Me before men, him will I also deny before My Father and His angels."[6]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8042\_1718121   
So also he who has not denied himself but denied the Christ will experience the saying, "I also will deny him."[168]   
[[@Bible:Matthew 10:34]]Matthew 10:34   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6202\_1403574   
but the separating power when He said, "I came not to send peace, but a word."[50]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P5001\_1577131   
This sword the Lord Himself came to send on earth, and not peace.[201]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11047\_3128287   
"For I am come to set a man at variance against his father, and the daughter against her mother, and the mother-in-law against her daughter-in-law. And a man's foes shall be they of his own household."[70]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1305\_358354   
For when the animal is dead, each of its parts is separated; and when dissolution takes place, the animal in this way vanishes. This is, he says, what has been spoken: "I came not to send peace on the earth, but a sword,"[239]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and here, the Lord Jesus said, "I came to send a sword upon the earth, and to set a man at variance with his neighbour,"[535]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm#P4001\_1155198   
explain to us how Jesus says, "I came not to send peace, but a sword."[714]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4548\_1741089   
And that He might show to the apostles that He was announcing judgment, He says: "I came not to send peace, but a sword."[8]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1721\_466773   
in opposition to your Master, and that what you propose is not suitable to him who promises that he will overthrow ignorance? Or, if you are right in asking peace from the audience, then your Master was wrong in saying, `I have not come to send peace on earth, but a sword.'[20]   
Recognitions of Clement VI   
http://ccel.org/fathers2/ANF-08/anf08-36.htm#P2463\_718502   
And in this manner the battle of knowledge and ignorance, of truth and error, arises between believing and unbelieving kinsmen and relations. And therefore He who has sent us said again `I am not come to send peace on earth, but a sword.'[6]   
Clementine Homily XI   
http://ccel.org/fathers2/ANF-08/anf08-55.htm#P4648\_1374970   
over against error, sending as it were fire upon those who are sober, namely wrath against the seducer, which is likened to a sword,[7]   
[[@Bible:Matthew 10:35]]Matthew 10:35   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1733\_470427   
and brother from brother, and daughter-in-law from mother-in-law, and a man's foes shall be they of his own house.'[24]   
[[@Bible:Matthew 10:37]]Matthew 10:37   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5992\_1802834   
that "whosoever preferred father or mother or brethren to the Word of God, was not a disciple worthy of Him."[730]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11620\_3275111   
fulfilled, before he heard it, that highest precept of the Lord, "He who prefers father or mother to me, is not worthy of me."[136]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11840\_3317553   
had commanded even Abraham to make a sacrifice of his son, for the sake not of tempting, but proving, his faith; in order through him to make an example for that precept of His, whereby He was, by and by, to enjoin that he should hold no pledges of affection dearer than God.[60]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
And then what does He allot to the fearful? "He who will value his life more than Me, is not worthy of Me; and he who takes not up his cross and follows Me, cannot be My disciple."[29]   
Cyprian Epistle XXV   
http://ccel.org/fathers2/ANF-05/anf05-50.htm#P5151\_1563142   
For to this battle our Lord, as with the trumpet of His Gospel, stimulates us when He says, "He that loveth father or mother more than me is not worthy of me: and he that loveth his own soul more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."[4]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
recall the Christian from good and righteous works, that any one should fancy that he could be excused for the benefit of his children; since in spiritual expenditure we ought to think of Christ, who has declared that He receives them; and not prefer our fellow-servants, but the Lord, to our children, since He Himself instructs and warns us, saying, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me."[48]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
In the Gospel the Lord speaks, and says: "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth me, is not worthy of me."[43]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Gospel according to Matthew: "He that loveth father or mother above me, is not worthy of me; and he that loveth son or daughter above me, is not worthy of me; and he that taketh not up his cross and followeth me, is not my disciple."[502]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
to the number of twelve, whom He also named His apostles, He gave them this injunction, Leave father and mother, that you may be made worthy of me;[585]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6080\_2147479   
For what is a man profited, if he shall gain the whole world, and lose his own souL? or what shall a man give in exchange for his soul? "[11]   
[[@Bible:Matthew 10:38]]Matthew 10:38   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8020\_1713758   
And to the same effect is the saying, "He that doth not take his cross and follow behind Me is not worthy of Me."[153]   
[[@Bible:Matthew 10:39]]Matthew 10:39   
Shepherd of Hermas Vision Second   
http://ccel.org/fathers2/ANF-02/anf02-06.htm#P267\_36489   
Happy ye who endure the great tribulation that is coming on, and happy they who shall not deny their own life.[13]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
draws the soul away gladly from the body, even if it wrench itself away in its removal. "For he that loveth his life shall lose it, and he that loseth his life shall find it,"[27]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
And abstinence from vicious acts is found, somehow, [to result in] the diminution and extinction of vicious propensities, their energy being destroyed by inaction. And this is the import of "Sell what thou hast, and give to the poor, and come, follow Me"[28]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11062\_3138186   
-that is, he who will rather live by denying, than die by confessing, me; and "he who findeth his life shall lose it; but he who loseth it for my sake shall find it."[73]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12282\_3435623   
?[80]   
Pseudo-Cyprian On the Glory of Martyrdom   
http://ccel.org/fathers2/ANF-05/anf05-128.htm#P9694\_2999060   
For it is the very voice of Christ who speaks, and says, "Whosoever shall lose his life for my name's sake, shall receive in this world a hundred fold, and in the world to come shall possess eternal life."[20]   
Pseudo-Cyprian On the Glory of Martyrdom   
http://ccel.org/fathers2/ANF-05/anf05-128.htm#P9694\_2999060   
That is the very voice of Christ, who says: "He that loveth his life in this world, shall lose it in the world to come; but he that hateth his life in this world, shall find it in the world to come."[29]   
Martyrdom of Habib the Deacon   
http://ccel.org/fathers2/ANF-08/anf08-150.htm   
Habib said: Nay, we do not hate our bodies: the Scripture distinctly teaches us, "Whosoever shall lose his life shall find it."[29]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7998\_1707869   
-a perishing which corresponds to the words, "He that loseth his life for My sake shall find it."[135]   
[[@Bible:Matthew 10:40]]Matthew 10:40   
Shepherd of Hermas Similitude Eighth   
http://ccel.org/fathers2/ANF-02/anf02-31.htm#P857\_207353   
They never, however, departed from God, but gladly bore His name, and joyfully received His servants into their houses.[33]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
And in another place, "He that receiveth you; receiveth Me; and he that receiveth not you, rejecteth Me."[46]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and again He says, "He that receiveth me, receiveth Him that sent me; "[566]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5105\_1880705   
But concerning the apostles and prophets, according to the decree of the Gospel, thus do. 4. Let every apostle that cometh to you be received as the Lord.[105]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7355\_2455469   
For says the Lord: "He that heareth you, heareth me; and he that heareth me, heareth Him that sent me." And, "He that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me."[203]   
[[@Bible:Matthew 10:41]]Matthew 10:41   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2246\_375025   
thing. For "he who honours a prophet in the name of a prophet, shall receive a prophet's reward."[67]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
"Whosoever shall receive," says He, "a prophet in the name of a prophet, shall receive a prophet's reward; and whosoever shall receive a righteous man in the name of a righteous man, shall receive a righteous man's reward; and whoso shall receive one of the least of these my disciples, shall not lose his reward."[47]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
And again, "He that receiveth a righteous man or a prophet in the name of a righteous man or a prophet, shall receive their reward; and he that giveth to a disciple in the name of a disciple a cup of cold water to drink, shall not lose his reward."[50]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6827\_2307177   
that comes to you is worthy of his maintenance, as being a labourer in the word of righteousness.[122]   
[[@Bible:Matthew 10:42]]Matthew 10:42   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11569\_3266884   
offered to a poor (child);[88]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
That even a small work is of advantage, also in the same place: "And whoever shall give to drink to one of the least of these a cup of cold water in the name of a disciple, verily I say unto you, His reward shall not perish."[357]   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
For a single cup of water,[4]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8593\_1891091   
and Guy cup of cold water only which one hasgiven to drink in the name of a disciple.[59]   
[[@Bible:Matthew 11:2]]Matthew 11:2   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7472\_1538038   
But since we learned, in the first place, that when the Saviour after the temptation heard that John was given up, He retreated into Galilee, and in the second place, that when John was in prison and heard the things about Jesus he sent two of his disciples and said to Him, "Art thou He that cometh, or look we for another? "[149]   
[[@Bible:Matthew 11:3]]Matthew 11:3   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3643\_1099451   
The second, whose meaning is understood from the present times, as being apprehended by perception; as it was said to those who asked the Lord, "If He was the Christ, or shall we wait for another? Go and tell John, the blind receive their sight, the deaf hear, the lepers are cleansed, the dead are raised up; and blessed is he who shall not be offended in Me."[237]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6142\_940822   
And again each Gospel tells of the sojourn of the good Father in the Son with those minded to receive Him, as is plain to every believer; and moreover by these books a good is announced which had been formerly expected, as is by no means hard to see. For John the Baptist spoke in the name almost of the whole people when he sent to Jesus and asked,[32]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6737\_1202813   
In the case of Christ nothing of this sort is reported to have been done by the Jews; but what the Jews do to John, John does to Christ, sending his own disciples to ask him,[32]   
[[@Bible:Matthew 11:4]]Matthew 11:4   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P9087\_2553039   
But in the one case for the purpose of being warmed; and in the other, we are compelled to be Christians in order to be excellent and good. For the kingdom belongs pre-eminently to the violent,[283]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7818\_1650520   
than that He was truly the Son of God who wrought works so mighty? In respect of which things He said also to the disciples of John, "Go your way and tell John what great things ye see and hear; the blind receive their sight," etc.[15]   
[[@Bible:Matthew 11:5]]Matthew 11:5   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7001\_2348812   
Nor were the former shamed by the rod which was turned into a living serpent, nor by the hand which was made white with leprosy, nor by the river Nile turned into blood; nor the latter by the blind who recovered their sight, nor by the lame who walked, nor by the dead who were raised.[11]   
[[@Bible:Matthew 11:7]]Matthew 11:7   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
145 August in life, and marked with praise sublime,[74]   
[[@Bible:Matthew 11:8]]Matthew 11:8   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P792\_325288   
unadorned in dress, for else He had not said, "Behold, they who are clad in soft raiment are in kings' houses: "[144]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8163\_2585505   
And if we speak of fine clothing, which they who delight in this life put on, it has been said, They that wear soft things are in kings' palaces;[26]   
The Teaching of Addaeus the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-143.htm   
of paganism wherewith they had been afflicted. Jews also, traders in fine raiment,[54]   
[[@Bible:Matthew 11:9]]Matthew 11:9   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
For whom, then, did he prepare the people, and in the sight of what Lord was he made great? Truly of Him who said that John had something even "more than a prophet,"[91]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
John, therefore, having been sent by the founder and maker of this world, how could he testify of that Light, which came down from things unspeakable and invisible? For all the heretics have decided that the Demiurge was ignorant of that Power above him, whose witness and herald John is found to be. Wherefore the Lord said that He deemed him "more than a prophet."[132]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
Turning now to the law, which is properly ours-that is, to the Gospel-by what kind of examples are we met, until we come to definite dogmas? Behold, there immediately present themselves to us, on the threshold as it were, the two priestesses of Christian sanctity, Monogamy and Continence: one modest, in Zechariah the priest; one absolute, in John the forerunner: one appeasing God; one preaching Christ: one proclaiming a perfect priest; one exhibiting "more than a prophet,"[63]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1564\_405185   
"And, behold, one of the disciples of John asserted that John was the Christ, and not Jesus, inasmuch as Jesus Himself declared that John was greater than all men and all prophets.[56]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6763\_1220392   
" (One might indeed get past this passage by laying stress on the word called: he is to be called, he is not said to be, a prophet.) And still more weighty is it that the Saviour said to those who considered John to be a prophet,[54]   
[[@Bible:Matthew 11:10]]Matthew 11:10   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
alled him an "angel," on account of the magnitude of the mighty deeds which he was to achieve (which mighty deeds Joshua the son of Nun did, and you yourselves read), and on account of his office of prophet announcing (to wit) the divine will; just as withal the Spirit, speaking in the person of the Father, calls the forerunner of Christ, John, a future "angel," through the prophet: "Behold, I send mine angel before Thy"-that is, Christ's-"face, who shall prepare Thy way before Thee."[173]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6712\_2027547   
And Rabbi Isaac said: It is written in the law, Behold, I send my messenger before thy face, who shall go before thee to keep thee in every good way, because my name has been called upon him.[58]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6776\_1223836   
We shall understand this aright if we call to mind what was adduced in our exposition of the texts: "That all might believe through Him," and "This is he of whom it is written, Behold I send My messenger before thy face, who shall prepare thy way before thee."[62]   
[[@Bible:Matthew 11:11]]Matthew 11:11   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
Similarly also He says that "the least in the kingdom of heaven" that is His own disciple "is greater than John, the greatest among those bern of women."[49]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11620\_3275111   
none greater than John the Baptist."[123]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
in the kingdom of heaven is greater than he,"[608]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P979\_251601   
John, the ambassador, he who came before our Lord, he "than whom there was not a greater among those born of women,"[48]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7496\_1545418   
but by the former, John, "than whom no one greater hath risen among those born of women,"[159]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8351\_1813070   
And every one will acknowledge that even though all these were great according to the Scripture, yet the Saviour was greater than they. But whether John also (than whom there was no greater among those born of women),[101]   
[[@Bible:Matthew 11:12]]Matthew 11:12   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4467\_929401   
receive it, he is Elijah, who was to come. He that hath ears to hear, let him hear.'[164]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
On this account, too, did the Lord assert that the kingdom of heaven was the portion of "the violent; "and He says, "The violent take it by force; "[616]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6602\_2012417   
"For narrow," in truth, "and strait is the way" of the Lord. And it is to the "violent that the kingdom of God belongs."[1]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7273\_2208951   
"For the violent that storm the kingdom "[39]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
Nor does the kingdom of heaven belong to sleepers and sluggards, "but the violent take it by force."[24]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P12035\_3353290   
Prayer is alone that which vanquishes[196]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6788\_1228584   
by those who use violence[72]   
[[@Bible:Matthew 11:13]]Matthew 11:13   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7422\_2244179   
This, then, is the type of "the law and the prophets which were until John; "[106]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2152\_731804   
In short, if this is not so, let the Jews exhibit, subsequently to Christ, any volumes of prophets, visible miracles wrought by any angels, (such as those) which in bygone days the patriarchs saw until the advent of Christ, who is now come; since which event "sealed is vision and prophecy," that is, confirmed. And justly does the evangelist[115]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
And thus, the former gifts of grace being withdrawn, "the law and the prophets were until John,"[311]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
according to the apostle; and "the law and the prophets (were) until John,"[54]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1708\_501023   
and that these are now the only legitimate days for Christian fasts, the legal and prophetical antiquities having been abolished: for wherever it suits their wishes, they recognise what is the meaning of" the Law and the prophets until John."[6]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
In the Gospel also: "All the prophets and the law prophesied until John."[52]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6819\_1243874   
And the question may be raised how, if the whole city of Jerusalem, and the whole of Judaea, and the whole region round about Jordan, were baptized of John in Jordan, the Saviour could say,[98]   
[[@Bible:Matthew 11:14]]Matthew 11:14   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2910\_1021299   
and again, in another passage, "And if ye will receive it, this is Elias, which was for to come."[250]   
Hippolytus Refutation of All Heresies Book VIII   
http://ccel.org/fathers2/ANF-05/anf05-12.htm#P2058\_637044   
And (we may learn, according to the Docetae, the same) from the expressions of the Saviour, "And if ye will receive it, this is Elias that was for to come. He that hath ears to hear, let him hear."[19]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6581\_1131672   
" He who sedulously guards himself in his dealings with Scripture against forced, or casual, or capricious procedure, must necessarily assume that John's soul was older than his body, and subsisted by itself before it was sent on the ministry of the witness of the light. Nor must we overlook the text, "This is Elijah which is to come."[95]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6626\_1155589   
Thus, in all his life, he is a little before Christ, and everywhere makes ready for the Lord a people prepared for Him. And John's testimony precedes also the second and diviner coming of Christ, for we read,[116]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6743\_1206898   
they asked him, What then? Art thou Elijah? and he said, I am not." No one can fail to remember in this connection what Jesus says of John,[35]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7472\_1538038   
Just as because of the spirit and the power of Elijah, and not because of his soul, it is said about John, "This is Elijah which is to come,"[144]   
[[@Bible:Matthew 11:15]]Matthew 11:15   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
Now faith is the ear of the soul. And such the Lord intimates faith to be, when He says, "He that hath ears to hear, let him hear; "[1]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8931\_2507342   
says the Scripture, plainly in the way of declaring them to the unworthy. For the Lord says, "He that hath ears to hear, let him hear,"[226]   
[[@Bible:Matthew 11:16]]Matthew 11:16   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
And, again, He likens the kingdom of heaven to children sitting in the market-places and saying, "We have piped unto you, and ye have not danced; we have mourned, and ye have not lamented; "[23]   
[[@Bible:Matthew 11:17]]Matthew 11:17   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7496\_1545418   
And up to this point I think that the movements of the people of the Jews, which seem to be according to the law, were nothing else than the movements of the daughter of Herodias; but the dancing of Herodias was opposed to that holy dancing with which those who have not danced will be reproached when they hear the words. "We piped unto you, and ye did not dance."[157]   
[[@Bible:Matthew 11:18]]Matthew 11:18   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Quin etiam Dominus de seipso dicens: "Venit," inquit, "Joannes, nec comedens, nec bibens, et dicunt: daemonium habet; venit Filius hominis comedarts et bibens, et dicunt: Ecce homo vorax et vini potor, amicus publicanorum, et peccator."[72]   
[[@Bible:Matthew 11:19]]Matthew 11:19   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8596\_2429528   
At what time, then, did He pour out upon the human race the life-giving seed-that is, the Spirit of the remission of sins, through means of whom we are quickened? Was it not then, when He was eating with men, and drinking wine upon the earth? For it is said, "The Son of man came eating and drinking;[438]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3775\_1149122   
But that it was wine which was drunk by the Lord, He tells us again, when He spake concerning Himself, reproaching the Jews for their hardness of heart: "For the Son of man," He says, "came, and they say, Behold a glutton and a wine-bibber, a friend of publicans."[81]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
); while that "man gluttonous and toping," the "frequenter of luncheons and suppers, in the company of publicans and sinners,"[74]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
name,-a (name) of such as put up the pathways of the very sky, and earth, and sea, for sale. Moreover, when (the writer) adjoins "sinners" to "publicans,"[101]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1708\_501023   
while Himself withal was wont to eat and drink till He made Himself noted thus; "Behold, a gormandizer and a drinker: "[14]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm   
From his brave deeds he is often called a son, whether, from his works shining before men, of light, or from his possessing the peace of God which passes all understanding, of peace, or, once more, from the help which wisdom brings him, a child of wisdom; for wisdom,[4]   
[[@Bible:Matthew 11:20]]Matthew 11:20   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10304\_2735278   
And so great is this doctrine of humiliation, that it has no ordinary individual as its teacher; but our great Saviour Himself says: "Learn of Me, for I am meek and lowly of heart, and ye shall find rest for your souls."[88]   
[[@Bible:Matthew 11:21]]Matthew 11:21   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1428\_404285   
The Lord Himself presumed repentance on the part of the Sidonians and Tyrians if they had seen the evidences of His "miracles."[116]   
[[@Bible:Matthew 11:22]]Matthew 11:22   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8415\_1838048   
The occasions then which come are an army of the devil, his angels, and a wicked band of impure spirits, which, seeking out instruments through whom they will work, often find men altogether strangers to piety, and sometimes even some of those who are thought to believe the Word of God, for whom exists a worse woe than that which comes to him who is caused to stumble, just as also it shall be more tolerable for Tyre and Sidon in the day of judgment,[142]   
[[@Bible:Matthew 11:23]]Matthew 11:23   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
Verily I say unto you, that it shall be more tolerable for Sodom in the day of judgment than for you."[570]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1772\_518883   
Sodom also, and Gomorrah, would have escaped if they had fasted.[53]   
Word and Revelation of Esdras   
http://ccel.org/fathers2/ANF-08/anf08-106.htm   
And he said to me: The form of his countenance is like that of a wild beast; his right eye like the star that rises in the morning, and the other without motion; his mouth one cubit; his teeth span long; his fingers like scythes; the track of his feet of two spans; and in his face an inscription, Antichrist. He has been exalted to heaven; he shall go down to Hades.[22]   
[[@Bible:Matthew 11:24]]Matthew 11:24   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
And it is He who uses [the words], that it will be more tolerable for Sodom in the general judgment than for those who beheld His wonders, and did not believe on Him, nor receive His doctrine[575]   
[[@Bible:Matthew 11:25]]Matthew 11:25   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6558\_1550528   
All things have been delivered to Me by My Father; and no one knoweth the Father but the Son, or the Son but the Father, and he to whom the Son will reveal Him."[266]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8002\_2206070   
Again, our Lord Jesus Christ confesses this same Being as His Father, where He says: "I confess to thee, O Father, Lord of heaven and earth."[15]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
" He Himself adores.[371]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
, because Thou hast hid these things from the wise and prudent."[373]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also according to Mark: "And when ye stand for prayer, forgive, if ye have ought against any one; that also your Father who is in heaven may forgive you your sins. But if ye do not forgive, neither will your Father which is in heaven forgive you your sins."[538]   
Recognitions of Clement IV   
http://ccel.org/fathers2/ANF-08/anf08-34.htm#P2184\_627347   
For this also the Master intimated, when He said, `I will confess' to Thee, O Father, Lord of heaven and earth, because Thou hast concealed these things from the wise and prudent, and hast revealed them to babes.[9]   
Clementine Homily VIII   
http://ccel.org/fathers2/ANF-08/anf08-52.htm#P4333\_1289923   
And that this is so our Lord Himself says, `I thank thee, Father of heaven and earth, because Thou hast concealed these things from the wise and elder, and hast revealed them to sucking babes.'[9]   
Clementine Homily XVII   
http://ccel.org/fathers2/ANF-08/anf08-61.htm#P5230\_1531125   
" Now he who speaks of God as an avenging and rewarding God, presents Him as naturally just, and not as good. Moreover he gives thanks to the Lord of heaven and earth.[12]   
Clementine Homily XVIII   
http://ccel.org/fathers2/ANF-08/anf08-62.htm#P5391\_1581321   
And Simon, being vexed at this, said: "Blame your own teacher, who said, `I thank Thee, Lord of heaven and earth, that what was concealed from the wise, Thou hast revealed to suckling babes.'[18]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm   
And the apostle, seized with joy, said: I make full confession[6]   
[[@Bible:Matthew 11:27]]Matthew 11:27   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3914\_737644   
And Jesus the Christ, because the Jews knew not what the Father was, and what the Son, in like manner accused them; and Himself said, "No one knoweth the Father, but the Son; nor the Son, but the Father, and they to whom the Son revealeth Him."[132]   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3914\_737644   
And again, Jesus, as we have already shown, while He was with them, said, "No one knoweth the Father, but the Son; nor the Son but the Father, and those to whom the Son will reveal Him."[136]   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4909\_1081376   
For I have showed already that Christ is called both Jacob and Israel; and I have proved that it is not in the blessing of Joseph and Judah alone that what relates to Him was proclaimed mysteriously, but also in the Gospel it is written that He said: `All things are delivered unto me by My Father; 'and, `No man knoweth the Father but the Son; nor the Son but the Father, and they to whom the Son will reveal Him.'[381]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6782\_1663711   
Wherefore, although "no one knows the Father, except the Son, nor the Son except the Father, and those to whom the Son will reveal Him,"[27]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6875\_1724026   
is truth), then on their theory the Saviour spoke falsely when He said, "No one knoweth the Father but the Son,"[78]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8076\_2227636   
For the Lord, revealing Himself to His disciples, that He Himself is the Word, who imparts knowledge of the Father, and reproving the Jews, who imagined that they, had [the knowledge of] God, while they nevertheless rejected His Word, through whom God is made known, declared, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son has willed to reveal [Him]."[60]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8076\_2227636   
In order, therefore, that we might know that the Son who came is He who imparts to those believing on Him a knowledge of the Father, He said to His disciples:[63]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8076\_2227636   
For the Son is the knowledge of the Father; but the knowledge of the Son is in the Father, and has been revealed through the Son; and this was the reason why the Lord declared: "No man knoweth the Son, but the Father; nor the Father, save the Son, and those to whomsoever the Son shall reveal [Him]."[69]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8095\_2238399   
Vain, therefore, ark those who, because of that declaration, "No man knoweth the Father, but the Son,"[83]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
Likewise does the Lord also say: "All things are delivered to Me by My Father; "[271]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P2694\_785619   
For the gates of the Word being intellectual, are opened by the key of faith. No one knows God but the Son, and he to whom the Son shall reveal Him.[20]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
Of late, then, God was known by the coming of Christ: "For no man knoweth God but the Son, and he to whom the Son shall reveal Him."[43]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5503\_1671305   
"For no man knoweth the Son but the Father, nor the Father but the Son, and he to whom the Son shall reveal Him."[337]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7612\_2294593   
"No one," says the Lord, "hath known the Father but the Son, and he to whom the Son shall reveal Him."[156]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9525\_2669731   
the Son, who taught the truth respecting God, and expressed the fact that the Almighty is the one and only God and Father, "whom no man knoweth but the Son, and he to whom the Son shall reveal Him."[88]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
He then who would live the true life is enjoined first to know Him "whom no one knows, except the Son reveal (Him)."[7]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3403\_1181692   
Since the Lord Jesus Christ sent the apostles to preach, (our rule is) that no others ought to be received as preachers than those whom Christ appointed; for "no man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him."[213]   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4704\_1500478   
With regard, however, to the Father, the very gospel which is common to us will testify that He was never visible, according to the word of Christ: "No man knoweth the Father, save the Son."[372]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10480\_2936103   
With us, however, the Son alone knows the Father,[84]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10773\_3023197   
and, "All things are delivered unto me by the Father; "[334]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
;[374]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6246\_1101017   
the Son, save the Father; nor any one the Father, save the Son."[20]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6522\_1281340   
But to a nature that is incorporeal and for the most part intellectual, no other attribute is appropriate save that of knowing or being known, as the Saviour Himself declares when He says, "No man knoweth the Son, save the Father; nor does any one know the Father, save the Son, and he to whom the Son will reveal Him."[53]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
seeing clearly also that it is written, "No one knoweth the Father, save the Son, nor doth any one know the Son, save the Father"[78]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10324\_2741320   
Nay, our Lord and Saviour, the Logos of God, manifesting that the greatness of the knowledge of the Father is appropriately comprehended and known pre-eminently by Him alone, and in the second place by those whose minds are enlightened by the Logos Himself and God, declares: "No man knoweth the Son, but the Father; neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal Him."[97]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11075\_2989940   
But when the Word of God says, "No man knoweth the Father but the Son, and he to whomsoever the Son will reveal Him,"[101]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
But if he desires to learn how it is shown still that there is one God, let him know that His power[234]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
is the only one that knows the Father, with the sole exception of him to whom He has chosen also to reveal Him,[385]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
"For no man," says He, "knoweth the Son, but the Father: neither knoweth any man the Father, save the Son."[16]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
But men who are moved by the Spirit of truth, have no need to learn these things from me, for in our ears are sounding the words before uttered by Christ on this very thing," No man knoweth the Father, save the Son; and no man knoweth who the Son is, save the Father."[35]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1823\_495615   
e world; and Enoch knew him, inasmuch as he was translated by him; and Noah, since he was ordered by him to construct the ark; and although Abraham, and Isaac, and Jacob, and Moses, and all, even every people and all nations, know the maker of the world, and confess him to be a God, yet your Jesus, who appeared long after the patriarchs, says: `No one knows the Son, but the Father; neither knoweth any one the Father, but the Son, and he to whom the Son has been pleased to reveal Him.'[60]   
Clementine Homily XVII   
http://ccel.org/fathers2/ANF-08/anf08-61.htm#P5222\_1529557   
For the framer of the world was known to Adam whom He had made, and to Enoch who pleased Him, and to Noah who was seen to be just by Him; likewise to Abraham, and Isaac, and Jacob; also to Moses, and the people, and the whole world. But Jesus, the teacher of Peter himself, came and said,[8]   
Clementine Homily XVIII   
http://ccel.org/fathers2/ANF-08/anf08-62.htm#P5345\_1565241   
And Simon said: "How, then, if the framer of the world, who also fashioned Adam, was known, and known too by those who were just according to the law, and moreover by the just and unjust, and the whole world, does your teacher, coming after all these, say,[7]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6403\_1035387   
For as with us the word is a messenger of those things which tile mind perceives, so the Word of God, knowing the Father, since no created being can approach Him without a guide, reveals the Father whom He knows. For no one knows the Father save the Son,[189]   
[[@Bible:Matthew 11:28]]Matthew 11:28   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6558\_1550528   
And again, when He said, "Come unto Me all ye that labour and are heavy laden, and I will give you rest, and learn of Me,"[264]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3248\_965947   
Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest to your souls. For My yoke is easy, and My burden light."[173]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3643\_1099451   
And again He says, "Come all to Me, who labour, and are heavy laden, and I will give you rest; "[241]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5680\_1721779   
he calls vice a servile thing, and virtue the attribute of freemen. "Take away from you the heavy yoke, and take up the easy one,"[52]   
Fragments of Clement Found in the Oxford Edition   
http://ccel.org/fathers2/ANF-02/anf02-84.htm#P10341\_2878128   
And let us endeavour after this ceaselessly and energetically. For He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."[14]   
Fragments of Clement Found in the Oxford Edition   
http://ccel.org/fathers2/ANF-02/anf02-84.htm#P10341\_2878128   
Let us obey the Lord, who calls to us, "Come unto Me, all ye that labour, and I will give you rest."[18]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8418\_2115128   
For He had formerly summoned all men to the light in the words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."[197]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8861\_2262575   
ye that labour and are heavy laden, and I will give you rest."[197]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
For this is a pleasant rest, as He says Himself: "Come unto me, all ye that labour and are heavy laden,"[22]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is excellent, and my burden is light."[62]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
and ye shall find rest for your souls. For my yoke is good, and my burden is light."[822]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
invisibly punished, for daring to touch what may not be touched; for God Himself invites, and who will stand hesitating with fear? He says: "Come unto Me, all ye that labour and are heavy laden."[5]   
Constitutions of the Holy Apostles Book I   
http://ccel.org/fathers2/ANF-07/anf07-40.htm#P5285\_1923827   
all ye that labour and are heavy laden, and I will dive you rest."[26]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3852\_1173646   
he who entereth through me entereth into life, 'there being no other teaching able to save. Wherefore also He cried, and said, `Come unto me, all who labour, '[46]   
[[@Bible:Matthew 11:29]]Matthew 11:29   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7345\_2222379   
Wherefore the Lord says, "Take My yoke, for it is gentle and light."[74]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8034\_1961858   
For how could an arrogant man thus express himself "Learn of Me, for I am meek and lowly of heart, and you shall find rest for your souls? "[21]   
Of the Journeyings of Philip the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-92.htm   
And this He taught, saying: Learn of me, for I am meek and lowly in heart.[15]   
[[@Bible:Matthew 11:30]]Matthew 11:30   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1080\_274434   
or with burdensomeness, in opposition to the "light burden"[6]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm   
and accept the yoke of gentleness and the light burden,[18]   
[[@Bible:Matthew 11:40]]Matthew 11:40   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9319\_2728170   
And the Lord Himself says, "As Jonas remained three days and three nights in the whale's belly, so shall the Son of man be in the heart of the earth."[263]   
[[@Bible:Matthew 12:5]]Matthew 12:5   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9370\_2746838   
I have shown that all the disciples of the Lord are Levites and priests, they who used in the temple to profane the Sabbath, but are blameless.[313]   
Victorinus On the Creation of the World   
http://ccel.org/fathers2/ANF-07/anf07-29.htm   
And in Matthew we read, that it is written Isaiah also and the rest of his colleagues broke the Sabbath[13]   
[[@Bible:Matthew 12:6]]Matthew 12:6   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8138\_2250345   
2. He declares: "For in this place is One greater than the temple."[107]   
[[@Bible:Matthew 12:7]]Matthew 12:7   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8290\_2306841   
Besides, our Lord also exhorted them to the same effect, when He said, "But if ye had known what [this] meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless."[231]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
" And mercy is not, as some of the philosophers have imagined, pain on account of others' calamities, but rather something good, as the prophets say. For it is said, "I will have mercy, and not sacrifice."[51]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6408\_1895016   
but even to sacrifice.[1105]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
which He holds `dearer than all sacrifice, '[17]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1465\_375532   
And all this was arranged with this view, that when the fitting time should come, and they should learn by means of the Prophet that God desires mercy and not sacrifice,[28]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3879\_1176821   
And to those who supposed that God is pleased with sacrifices, He said, `God wishes mercy, and not sacrifices'[61]   
[[@Bible:Matthew 12:8]]Matthew 12:8   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9494\_2606764   
and "The Son of man is Lord of the Sabbath-day."[212]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
for He was Himself also Lord of the Sabbath.[476]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8742\_1936904   
so he who, casting oat his former wife, takes indue season "a wife of fornication," having done it according to the command of Him who says, when itis necessary, and so long as it was necessary, "He shall not take a harlot to wife," and, when it wasreasonable, He says, "Take to yourself a wife of fornication." For as the Son of man is Lord of thesabbath,[171]   
[[@Bible:Matthew 12:15]]Matthew 12:15   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7569\_1568185   
And again in another place, as the multitudes stood in need of healing, it is said, "Many multitudes followed Him and He healed them."[31]   
[[@Bible:Matthew 12:17]]Matthew 12:17   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6252\_980937   
" That it is Christ about whom such prophecies are made, Matthew shows in his Gospel, where he quotes from memory and says:[113]   
[[@Bible:Matthew 12:18]]Matthew 12:18   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
and in His name shall the Gentiles trust."[140]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
3. Do you wish then to know in what manner the Word of God, who was again the Son of God,[17]   
[[@Bible:Matthew 12:19]]Matthew 12:19   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
If He "neither did contend nor shout, nor was His voice heard abroad," who "crushed not the bruised reed"-Israel's faith, who "quenched not the burning flax"[184]   
Acts and Martyrdom of the Holy Apostle Andrew   
http://ccel.org/fathers2/ANF-08/anf08-95.htm   
For my Lord, when He was betrayed, endured it with all patience; He did not strive, He did not cry out, nor in the streets did any one hear Him crying out.[12]   
[[@Bible:Matthew 12:21]]Matthew 12:21   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10311\_2885586   
and sometimes as about to hope and "trust in the name"[462]   
[[@Bible:Matthew 12:24]]Matthew 12:24   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8046\_1967451   
He, indeed, manifested Himself among the Jews as the power of God, by the miracles which He performed, which Celsus suspected were accomplished by sorcery, but which by the Jews of that time were attributed I know not why, to Beelzebub, in the words "He casteth out devils through Beelzebub, the prince of the devils."[36]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7818\_1650520   
And I conjecture that they suspected that the signs upon earth might possibly not be of God; for they did not hesitate indeed to say, "Jesus casts out demons by Beelzebub the prince of the demons; "[7]   
[[@Bible:Matthew 12:25]]Matthew 12:25   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9261\_2698677   
For that the kingdom must be divided, and thus come to ruin, the Lord [declares when He] says: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand."[229]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1743\_473092   
But if you differ and disagree with yourself, how shall you stand? He must of necessity fall who is divided in himself; `for every kingdom divided against itself shall not stand.'[27]   
[[@Bible:Matthew 12:26]]Matthew 12:26   
Clementine Homily XIX   
http://ccel.org/fathers2/ANF-08/anf08-63.htm#P5443\_1593805   
And I know that He has said somewhere else. `If Satan casts out Satan, he is divided against himself: how then is his kingdom to stand? '[4]   
[[@Bible:Matthew 12:27]]Matthew 12:27   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
and to no purpose dissent from your children, then shall they be your judges[41]   
[[@Bible:Matthew 12:29]]Matthew 12:29   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7395\_1976255   
But also, when He spoke of the devil as strong, not absolutely so, but as in comparison with us, the Lord showed Himself under every aspect and truly to be the strong man, saying that one can in no other way "spoil the goods of a strong man, if he do not first bind the strong man himself, and then he will spoil his house."[61]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
and through obedience doing away with disobedience completely: for He bound the strong man,[352]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7902\_2166910   
But inasmuch as God is invincible and long-suffering, He did indeed show Himself to be long-suffering in the matter of the correction of man and the probation of all, as I have already observed; and by means of the second man did He bind the strong man, and spoiled his goods,[449]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9186\_2666415   
For when Satan is bound, man is set free; since "none can enter a strong man's house and spoil his goods, unless he first bind the strong man himself."[191]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
This is the first commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."[77]   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
Blessed is He that cometh in the name of the Lord: God against the devil; not manifestly in His might, which cannot be looked on, but in the weakness of the flesh, to bind the strong man[45]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7085\_2375039   
Thou, who hast bound the strong man, and spoiled all that was in his house, who hast given us power over serpents and scorpions to tread upon them, and upon all the power of the enemy;[58]   
[[@Bible:Matthew 12:30]]Matthew 12:30   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
The Lord warns, saying, "He who is not with me is against me, and he who gathereth not with me scattereth."[20]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Gospel according to Matthew: "He that is not with me is against me; and he that gathereth not with me scattereth."[747]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
said: Since our Lord Christ says, "He who is not with me is against me; "[34]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
said: Are heretics Christians or not? If they are Christians, why are they not in the Church of God? If they are not Christians, how come they to make Christians? Or whither will tend the Lord's discourse, when He says, "He that is not with me is against me, and he who gathereth not with me scattereth? "[50]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5752\_2063741   
For this is His will in Christ, that those who are saved by Him may be many; but that you do not occasion any loss or diminution to Him, nor to the Church, or lessen the number by one soul of man, as destroyed by you, which might have been saved by repentance; and which therefore perishes not only by its own sin, but also by your treachery besides, whereby you fulfil that which is written, "He that gathereth not with me, scattereth."[248]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5776\_2074991   
For it is not only spoken concerning the priests, but let every one of the laity hearken to it as concerning himself, considering that it is said by the Lord: "He that is not with me is against me, and he that gathereth not with me scattereth abroad."[258]   
[[@Bible:Matthew 12:31]]Matthew 12:31   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
he speaks expressly of prophetical gifts, and recognises men and women prophesying in the Church. Sinning, therefore, in all these particulars, against the Spirit of God,[158]   
Shepherd of Hermas Vision Second   
http://ccel.org/fathers2/ANF-02/anf02-06.htm#P267\_36489   
then shall they be forgiven all the sins which in former times they committed, and forgiveness will be granted to all the saints who have sinned even to the present day, if they repent with all their heart, and drive all doubts from their minds.[9]   
Theognostus of Alexandria From His Seven Books of Hypotyposes   
http://ccel.org/fathers2/ANF-06/anf06-65.htm   
unes with the perfected, and yet we could never say on that account that the teaching of the Spirit is superior to the teaching of the Son, but only that the Son condescends to the imperfect, while the Spirit is the seal of the perfected; even so it is not on account of the superiority of the Spirit over the Son that the blasphemy against the Spirit is a sin excluding impunity and pardon, but because for the imperfect there is pardon, while for those who have tasted the heavenly gift,[13]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5105\_1880705   
ye shall neither try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven.[108]   
[[@Bible:Matthew 12:32]]Matthew 12:32   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1452\_415356   
Moreover, if the crime of Hymenaeus and Alexander-blasphemy, to wit-is irremissible in this and in the future. age,[134]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
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![62]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Gospel according to Matthew: "Whosoever shall say a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come."[555]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
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."[284]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6473\_2242112   
, "to whom forgiveness shall not be granted, neither in this world nor in that which is to come; "[91]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6457\_1075919   
But on further thought one may perhaps see reason to consider that the Son is second beside the Father, He being the same as the Father, while manifestly a distinction is drawn between the Spirit and the Son in the passage,[23]   
[[@Bible:Matthew 12:33]]Matthew 12:33   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1286\_235348   
nor does he that possesses love hate any one. The tree is made manifest by its fruit;[100]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1286\_235348   
Those that profess themselves to be Christ's are known not only by what they say, but by what they practise. "For the tree is known by its fruit."[105]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P937\_244899   
" For virginity of such a kind is impure, and disowned by all good works. For "every tree whatsoever is known from its fruits."[19]   
Apollonius   
http://ccel.org/fathers2/ANF-08/anf08-173.htm   
For the fruits of the prophet must needs be brought to the test: for "from its fruit is the tree known."[8]   
[[@Bible:Matthew 12:34]]Matthew 12:34   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
The Lord acknowledges a twofold treasure,-the good: "For the good man, out of the good treasure of his heart, bringeth forth good; " and the evil: for "the evil man, out of the evil treasure, bringeth forth evil: for out of the abundance of the heart the mouth speaketh."[18]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
A good man out of the good treasure bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."[11]   
Clementine Homily XIX   
http://ccel.org/fathers2/ANF-08/anf08-63.htm#P5476\_1602578   
For thus said our Teacher, who always spoke the truth: `Out of the abundance of the heart the mouth speaketh.'[20]   
[[@Bible:Matthew 12:35]]Matthew 12:35   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6550\_1295088   
And in this way also is to be understood the declaration, "A good man, out of the good treasure of his heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things."[69]   
[[@Bible:Matthew 12:36]]Matthew 12:36   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6956\_1775789   
It really seems to me, that, with a view to such opinions, the Lord expressed Himself thus: "For every idle word that men speak, they shall give account on the day of judgment."[102]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8259\_2297672   
And therefore the Lord says, "As to every idle word that men have spoken, they shall render an account for it in the day of judgment."[206]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3909\_1193434   
And if "he that calls his brother a fool be in danger of the judgment," what shall we pronounce regarding him who speaks what is foolish? Is it not written respecting such: "Whosoever shall speak an idle word, shall give an account to the Lord in the day of judgment? "[124]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12295\_3439507   
awaits us for every vain and needless word."[93]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same matter, according to the same Matthew: "But I say unto you, That every idle word which men shall speak, they shall give account for it in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."[463]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5326\_1937329   
bishop for the churches in every parish, must be unblameable, unreprovable, free from all kinds o wickedness common among men, not under fifty years of age; for such a one is in good part past youthful disorders, and the slanders of the heathen, as well as the reproaches which are sometimes cast upon many persons by some false brethren, who do not consider the word of God in the Gospel: "Whosoever speaketh an idle word shall give an account thereof to the Lord in the day of judgment."[1]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6678\_2285505   
Thy words shall not be vain; for "ye shall give an account of every idle word."[49]   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
And He will examine every single foolish and idle word which men speak, and they shall give an account of it.[6]   
[[@Bible:Matthew 12:37]]Matthew 12:37   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3909\_1193434   
And again, "By thy speech thou shalt be justified," He says, "and by thy speech thou shalt be condemned."[125]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5038\_1508036   
What the one exhibits as actually done, the other speaks, preparing, as it were, the way for well-doing, and leading the hearers to the practice of good. For there is a saving word, as there is a saving work. Righteousness, accordingly,[103]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P828\_333002   
so, "Out of thy own mouth shalt thou be justified"[161]   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4670\_1492861   
thou shall be justified, and by thy words thou shalt be condemned."[338]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5326\_1937329   
And again: "By thy words thou shalt be justified, and by thy words thou shalt be condemned."[2]   
[[@Bible:Matthew 12:38]]Matthew 12:38   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4961\_1101611   
"And that He would rise again on the third day after the crucifixion, it is written[412]   
A Strain of Jonah the Prophet   
http://ccel.org/fathers2/ANF-04/anf04-26.htm   
150 To be a sign hereafter of the Lord[14]   
[[@Bible:Matthew 12:39]]Matthew 12:39   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the Gospel: "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: for as Jonas was in the whale's belly three days and three nights, so shall the Son of man be three days and three nights in the heart of the earth."[284]   
[[@Bible:Matthew 12:40]]Matthew 12:40   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1725\_293735   
At the dawning of the Lord's day He arose from the dead, according to what was spoken by Himself, "As Jonah was three days and three nights in the whale's belly, so shall the Son of man also be three days and three nights in the heart of the earth."[68]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3041\_1098102   
By ourselves the lower regions (of Hades) are not supposed to be a bare cavity, nor some subterranean sewer of the world, but a vast deep space in the interior of the earth, and a concealed recess in its very bowels; inasmuch as we read that Christ in His death spent three days in the heart of the earth,[310]   
Methodius Fragments   
http://ccel.org/fathers2/ANF-06/anf06-123.htm#P5944\_1810755   
I. The history of Jonah[2]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
But when the first day of the week dawned He arose from the dead, and fulfilled those things which before His passion He foretold to us, saying: "The Son of man must continue in the heart of the earth three days and three nights."[116]   
[[@Bible:Matthew 12:41]]Matthew 12:41   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7836\_2143030   
that the Egyptians themselves might testify that it is the finger of God which works salvation for the people, and not the son of Joseph. For if He were the son of Joseph, how could He be greater than Solomon, of greater than Jonah,[420]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
Or how shall they receive adoption from God if they remain in this [kind of] generation, which is naturally possessed by man in this world? And how could He (Christ) have been greater than Solomon,[476]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9540\_2619451   
Now, that we may give a simpler answer, it was not fit that the Son of God should be born of a human father's seed, lest, if He were wholly the Son of a man, He should fail to be also the Son of God, and have nothing more than "a Solomon" or "a Jonas,"[248]   
Recognitions of Clement VI   
http://ccel.org/fathers2/ANF-08/anf08-36.htm#P2503\_732840   
But with respect to those who refused to repent of their evil deeds, He spoke thus: `The men of Nineve shall rise in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.'[15]   
Clementine Homily XI   
http://ccel.org/fathers2/ANF-08/anf08-55.htm#P4694\_1387742   
And to those amongst the people who would not repent at His preaching He said, `The men of Nineveh shall rise up with this generation and shall condemn it, for they heard and repented on the preaching of Jonas: and behold, a greater is here, and no one believes.'[12]   
[[@Bible:Matthew 12:42]]Matthew 12:42   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7172\_1587031   
, that this is the same wisdom of God which was hidden from other times and generations, and was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets, and Which was also that wisdom of God before the advent of the Saviour, by means of which Solomon obtained his wisdom, and in reference to which the language of the Saviour Himself declared, that what He taught was greater than Solomon, in these words, "Behold, a greater than Solomon is here,"[319]   
Recognitions of Clement VI   
http://ccel.org/fathers2/ANF-08/anf08-36.htm#P2503\_732840   
become of us if the examination that is to take place find us inferior and worse than them? Hear, therefore, how our true Prophet has taught us concerning these things; for, with respect to those who neglect to hear the words of wisdom, He speaks thus: `The queen of the south shall rise in judgment with this generation, and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here, and they hear Him not.'"[14]   
Clementine Homily XI   
http://ccel.org/fathers2/ANF-08/anf08-55.htm#P4694\_1387742   
"But that indeed in the day of judgment the doings of those who have known the truth are compared with the good deeds of those who have been in error, the unlying One Himself has taught us, saying to those who neglected to come and listen to Him, `The queen of the south shall rise up with this generation, and shall condemn it; because she came from the extremities of the earth to hear the wisdom of Solomon: and behold, a greater than Solomon is here, '[11]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7424\_1523553   
indicates clearly that there was a great and surpassing wisdom in the words of Jesus worthy of the saying, lo, a greater than Solomon is here."[101]   
[[@Bible:Matthew 12:43]]Matthew 12:43   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6492\_1529410   
For when the unclean spirit of folly has gone forth, and when afterwards he finds them not waiting upon God, but occupied with mere worldly questions, then, "taking seven other spirits more wicked than himself,"[222]   
[[@Bible:Matthew 12:44]]Matthew 12:44   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
For no longer is there evil in it, since that has been made to cease; nor yet is there good, since it has not yet received good. But what is neither good nor evil is nothing. "For to the swept and empty house return,"[27]   
[[@Bible:Matthew 12:45]]Matthew 12:45   
Shepherd of Hermas Commandment Fifth   
http://ccel.org/fathers2/ANF-02/anf02-15.htm#P518\_102443   
But it does not turn away those who are full of faith, nor does it act on them, for the power of the Lord is with them. It is the thoughtless and doubting that it turns away.[8]   
Shepherd of Hermas Commandment Fifth   
http://ccel.org/fathers2/ANF-02/anf02-15.htm#P518\_102443   
Then, when he withdraws from the man in whom he dwelt, the man is emptied of the righteous Spirit; and being henceforward filled with evil spirits,[9]   
Acts of Andrew and Matthias   
http://ccel.org/fathers2/ANF-08/anf08-96.htm   
And when it was evening they took him again to the prison, having bound his hands behind him, and left him till the morrow again. And the devil having taken with himself seven demons[30]   
[[@Bible:Matthew 12:47]]Matthew 12:47   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
: A certain person somewhat like you once said to Him, "Mary Thy mother, and Thy brethren, stand without; "[569]   
[[@Bible:Matthew 12:48]]Matthew 12:48   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5992\_1802834   
They say that He testifies Himself to His not having been born, when He asks, "Who is my mother, and who are my brethren? "[714]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9359\_2571829   
But whenever a dispute arises about the nativity, all who reject it as creating a presumption in favour of the reality of Christ's flesh, wilfully deny that God Himself was born, on the ground that He asked, "Who is my mother, and who are my brethren? "[100]   
[[@Bible:Matthew 12:50]]Matthew 12:50   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7750\_2532277   
not with the mouth only, but also with the heart, that He may accept us as sons. For the Lord has said, "Those are My brethren who do the will of My Father."[71]   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
Accordingly He leads us into the liberty of the Father,-sons that are co-heirs and friends. "For," says the Lord, "they that do the will of my Father are my brethren and fellow-heirs."[36]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5895\_863724   
Let us therefore give Him praise, not with the mouth only, but also with the heart, that tie may accept us as sons. For the Lord has said, "Those are my brethren who do the will of my Father."[54]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6457\_1075919   
But neither the passage nor this difficulty is hard to explain. For if he who does the will of the Father in heaven[29]   
[[@Bible:Matthew 13:2]]Matthew 13:2   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7569\_1568185   
And again in another place it is written, "All the multitude stood on the beach and He spake to them many things in parables."[34]   
[[@Bible:Matthew 13:3]]Matthew 13:3   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P5099\_1153228   
to be continually solicitous; but I speak all things simply and candidly, as my Lord said: `A sower went forth to sow the seed; and some fell by the wayside; and some among thorns, and some on stony ground, and some on good ground.'[489]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11062\_3138186   
In the parable also of the withering of the word[77]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
And some fell by the wayside, and was trodden down; and some on the rocky places, and sprang up," he says, "and on account of its having no depth (of soil), it withered and died; and some," he says, "fell on fair and good ground, and brought forth fruit, some a hundred, some sixty, and some thirty fold. Who hath ears," he says, "to hear, let him hear."[101]   
Hippolytus Refutation of All Heresies Book VIII   
http://ccel.org/fathers2/ANF-05/anf05-12.htm#P2047\_631996   
And these (heretics) suppose that this is what is spoken by the Saviour: "A sower went forth to sow; and that which fell on the fair and good ground produced, some a hundred-fold, and some sixty-fold, and some thirty-fold."[10]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P1936\_535055   
Then Peter said: "If I were asked to speak of these things only on your account, who come only for the purpose of contradicting, you should never hear a single discourse from me; but seeing it is necessary that the husbandman, wishing to sow good ground, should sow some seeds, either in stony places, or places that are to be trodden of men, or in places filled with brambles and briers (as our Master also set forth, indicating by these the diversities of the purposes of several souls),[6]   
[[@Bible:Matthew 13:5]]Matthew 13:5   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P966\_250581   
The thistles are the rich, and the thorns are they who are immersed in much business. Those, [accordingly, who are entangled in many various kinds of business, do not[36]   
[[@Bible:Matthew 13:8]]Matthew 13:8   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8890\_2497485   
These chosen abodes, which are three, are indicated by the numbers in the Gospel-the thirty, the sixty, the hundred.[218]   
[[@Bible:Matthew 13:9]]Matthew 13:9   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11018\_2966332   
no one is so foolish as to suppose that the eyes of the body behold the wonders of the divine law, or that the law of the Lord gives light to the bodily eyes, or that the sleep of death falls on the eyes of the body. When our Saviour says, "He that hath ears to hear, let him hear,"[79]   
[[@Bible:Matthew 13:10]]Matthew 13:10   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7569\_1568185   
Then after the parable of the Sowing, it was no longer the multitudes but the disciples who came and said to Him, not "Why speakest thou to us in parables," but, "Why speakest thou to them in parables."[35]   
[[@Bible:Matthew 13:11]]Matthew 13:11   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8565\_2415894   
But blessed are your eyes, which see the things that ye see; and your ears, which hear what ye do hear.[412]   
Shepherd of Hermas Similitude Fifth   
http://ccel.org/fathers2/ANF-02/anf02-28.htm#P719\_163939   
" And he answered me again, saying, "Every one who is the servant of God, and has his Lord in his heart, asks of Him understanding, and receives it, and opens up every parable; and the words of the Lord become known to him which are spoken in parables.[11]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7575\_2287137   
These things the Saviour Himself seals when He says: "To you it is given to know the mysteries of the kingdom of heaven."[148]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3413\_1183739   
which were obscure, telling them that "to them it was given to know those mysteries,"[224]   
Clementine Homily XIX   
http://ccel.org/fathers2/ANF-08/anf08-63.htm#P5553\_1625273   
And Peter said: "We remember that our Lord and Teacher, commanding us, said, `Keep the mysteries for me and the sons of my house.' Wherefore also He explained to His disciples privately the mysteries of the kingdom of heaven.[57]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7304\_1481172   
but on going to the house He discourses not to the multitudes but to the disciples who came to Him there, manifestly the things spoken in the house were not parables: for, to them that are without. even to those to whom "it is not given to know the mysteries of the kingdom of heaven,"[22]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7414\_1520141   
For, because of the saying, "To you it is given to know the mysteries of the kingdom of heaven, but to the rest in parables,"[94]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7569\_1568185   
Then also He answered and said, not to the multitudes but to the disciples, "To you it is given to know the mysteries of the kingdom of heaven, but to the rest in parables."[36]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7569\_1568185   
For observe carefully that He said to the disciples, "To you it is given to know the mysteries of the kingdom of heaven," but about the multitudes, "To them it is not given."[37]   
[[@Bible:Matthew 13:12]]Matthew 13:12   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4285\_1394191   
has deemed God's law to be foolishness, and has therefore neglected to observe it; and as a further consequence, by his not having faith, "even that which he seemeth to have hath been taken from him"[29]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7457\_1533907   
We are taught by these things that powers were found in those who believed, since "to every one that hath shall be given and he shall have abundance,"[128]   
[[@Bible:Matthew 13:13]]Matthew 13:13   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
" "Wherefore," says the Lord, "I speak to them in parables: because seeing, they see not; and hearing, they hear not, and do not understand; "[4]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
For, says he, it is necessary that the magnitudes be declared, and that they thus be declared by all everywhere, "in order that hearing they may not hear, and seeing they may not see."[72]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm#P4001\_1155198   
And furthermore, is it only the God of the Old Testament that has blinded the minds of them who believe not? Nay, has not Jesus Himself also said: "Therefore speak I to them in parables: that seeing, they may not see? "[718]   
[[@Bible:Matthew 13:16]]Matthew 13:16   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
"And blessed are ye who see and hear what neither righteous men nor prophets" (have seen or heard),[44]   
Methodius Discourse VII. Procilla   
http://ccel.org/fathers2/ANF-06/anf06-115.htm#P5256\_1584876   
Therefore, also, she is blessed and praised by all, because she saw and heard freely what those desired to see, even for a little time, and saw not, and to hear, but heard not. For "blessed," said our Lord to His disciples,[20]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6516\_2253284   
"But blessed are your eyes, for they see; and your ears, for they hear."[120]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7218\_1456390   
He who is to be blessed must see in his mind the things which he believes, and must be able with the Apostles to hear the words spoken to him, "Blessed are your eyes, for they see, and your ears, for they hear,"[151]   
[[@Bible:Matthew 13:17]]Matthew 13:17   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8176\_2262989   
But that it was not only the prophets and many righteous men, who, foreseeing through the Holy Spirit His advent, prayed that they might attain to that period in which they should see their Lord face to face, and hear His words, the Lord has made manifest, when He says to His disciples, "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."[131]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8446\_2369483   
in reference to whom He did also declare to the disciples: "Many prophets and righteous men have desired to see and hear what ye do see and hear."[332]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the same place: "Many prophets and righteous men have desired to see the things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."[294]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3860\_1174470   
And in addition to this, willing to convict more fully of error the prophets from whom they asserted that they had learned, He proclaimed that they died desiring the truth, but not having learned it, saying, `Many prophets and kings desired to see what ye see, and to hear what you hear; and verily I say to you, they neither saw nor heard.'[50]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6700\_1181840   
s he not teach us that he was before Abraham, and that Abraham rejoiced and was glad to see his day? The words "Of his fulness all we received," and "Grace for grace," show, as we have already made clear, that the prophets also received their gift from the fulness of Christ and received a second grace in place of that they had before; for they also, led by the Spirit, advanced from the introduction they had in types to the vision of truth. Hence not all the prophets, but many of them,[7]   
[[@Bible:Matthew 13:20]]Matthew 13:20   
Shepherd of Hermas Similitude Third   
http://ccel.org/fathers2/ANF-02/anf02-26.htm   
"Because," he said, "neither are the righteous manifest in this life, nor sinners, but they are alike; for this life is a winter to the righteous, and they do not manifest themselves, because they dwell with sinners: for as in winter trees that have cast their leaves are alike, and it is not seen which are dead and which are living, so in this world neither do the righteous show themselves, nor sinners, but all are alike one to another."[2]   
[[@Bible:Matthew 13:21]]Matthew 13:21   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P339\_56864   
" "But who are these, Lady, that are white and round, and yet do not fit into the building of the tower? "She answered and said, "How long will you be foolish and stupid, and continue to put every kind of question and understand nothing? These are those who have faith indeed, but they have also the riches of this world. When, therefore, tribulation comes, on account of their riches and business they deny the Lord."[24]   
[[@Bible:Matthew 13:25]]Matthew 13:25   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9012\_2597580   
For as the good olive, if neglected for a certain time, if left to grow wild and to run to i wood, does itself become a wild olive; or again, if the wild olive be carefully tended and grafted, it naturally reverts to its former fruit-bearing condition: so men also, when they become careless, and bring forth for fruit the lusts of the flesh like woody produce, are rendered, by their own fault, unfruitful in righteousness. For when men sleep, the enemy sows the material of tares;[67]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2725\_910384   
So that you need not be afraid to ascribe to him the mastery and dominion over that second, later, and deteriorated nature (of which we have been speaking), when you read of him as "the sewer of tares, and the nocturnal spoiler of the crop of corn.[117]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and (once more shows us) the man who is the enemy of the same, the sower of tares,[106]   
[[@Bible:Matthew 13:27]]Matthew 13:27   
Cyprian Epistle V   
http://ccel.org/fathers2/ANF-05/anf05-30.htm#P4805\_1453938   
the honourable glories of many and good confessors are tarnished;[10]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4670\_1780620   
And they said to Him, Lord, wilt Thou, then, that we go and root them up? And He said, Nay, but let both grow together until the harvest; and in the time of the harvest I will say to the reapers, that they gather the tares and make bundles of them, and burn them with fire everlasting, but that they gather the wheat into my barns."[42]   
[[@Bible:Matthew 13:28]]Matthew 13:28   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8863\_2534140   
" But while men slept, the enemy came, and "sowed tares in the midst of the wheat, and went his way."[635]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9697\_2727892   
And then, that heresies should be sown among the truth, as "tares among the wheat," was foretold by the Lord; and what was predicted to take place could not but happen.[152]   
[[@Bible:Matthew 13:30]]Matthew 13:30   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9272\_2705331   
[also] at the time of the end, to order the reapers to collect first the tares together, and bind them in bundles, and burn them with unquenchable fire, but to gather up the wheat into the barn;[237]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10381\_2907727   
But again shall it be rooted up, if the Lord will, even now; but if not now, in the day when all bundles of tares shall be gathered together, and along with every other stumbling-block shall be burnt up with unquenchable fire.[13]   
Hippolytus Refutation of All Heresies Book IX   
http://ccel.org/fathers2/ANF-05/anf05-13.htm#P2198\_688334   
: "Let the tares grow along with the wheat; "[57]   
[[@Bible:Matthew 13:31]]Matthew 13:31   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3677\_1108968   
Wherefore He Himself, declaring Himself very beautifully, likened Himself to a grain of mustard-seed;[257]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2042\_697429   
the Fashioner of humanity, the Sower[15]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1100\_290193   
That which is, he says, nothing, and which consists of nothing, inasmuch as it is indivisible-(I mean) a point-will become through its own reflective power a certain incomprehensible magnitude. This, he says, is the kingdom of heaven, the grain of mustard seed,[124]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5866\_2095810   
But of the remaining doctrines let her not answer anything rashly, lest by saying anything unlearnedly she should make the word to be blasphemed. For the Lord has taught us that the word is like "a grain of mustard seed,"[17]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8268\_1787185   
removes not one mountain only, but also several analogous to it; for although faith is despised by men and appears to be something very little and contemptible; yet when it meets with good ground, that is the soul, which is able fittingly to receive such seed, it becomes a great tree, so that no one of those things which have no wings, but the birds of heaven which are winged spiritually, are able to lodge in the branches of faith so great.[47]   
[[@Bible:Matthew 13:32]]Matthew 13:32   
Shepherd of Hermas Similitude Eighth   
http://ccel.org/fathers2/ANF-02/anf02-31.htm#P815\_194712   
I said to him, "Sir, explain to me what this tree means, for I am perplexed about it, because, after so many branches have been cut off, it continues sound, and nothing appears to have been cut away from it. By this, now, I am perplexed." "Listen," he said: "This great tree[11]   
[[@Bible:Matthew 13:33]]Matthew 13:33   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7575\_2287137   
And now, by the parable of the leaven, the Lord shows concealment; for He says, "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."[150]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
This, says he, is the kingdom of heaven that reposes within us as a treasure, as leaven hid in the three measures of meal.[78]   
[[@Bible:Matthew 13:34]]Matthew 13:34   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8863\_2534140   
3. The Lord, indeed, sowed good seed in His own field;[634]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8931\_2507342   
The apostles accordingly say of the Lord, that "He spake all things in parables, and without a parable spake He nothing unto them; "[240]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7304\_1481172   
For if He spoke to the multitudes in parables, and "spake all these things in parables, and without a parable spake nothing to them,"[21]   
[[@Bible:Matthew 13:35]]Matthew 13:35   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
, from the blood of righteous Abel to the blood of Zacharias.[246]   
[[@Bible:Matthew 13:36]]Matthew 13:36   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7277\_1473145   
"[1]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7569\_1568185   
And in another place He dismisses the multitudes indeed, and goes into the house,[38]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7569\_1568185   
but He does not dismiss the disciples; and there came to Him into His house, not the multitudes but His disciples, saying, "Declare to us the parable of the tares of the field."[39]   
[[@Bible:Matthew 13:37]]Matthew 13:37   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7284\_1475487   
"[5]   
[[@Bible:Matthew 13:38]]Matthew 13:38   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8488\_2385393   
that is, in this world (for "the field is the world"[353]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8879\_2538568   
those] of the devil, for whom eternal fire is prepared; and as, again, He declares with regard to the tares, "The tares are the children of the wicked one,"[639]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8879\_2538568   
For this reason, therefore, He has termed those "angels of the devil," and "children of the wicked one,"[651]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9349\_2737894   
But "the field is the world."[289]   
[[@Bible:Matthew 13:39]]Matthew 13:39   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3871\_1175935   
And to those who suppose that God tempts, as the Scriptures say, He said, `The tempter is the wicked one, '[56]   
Clementine Homily XIX   
http://ccel.org/fathers2/ANF-08/anf08-63.htm#P5443\_1593805   
And elsewhere He said, `He who sowed the bad seed is the devil.'[6]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7284\_1475487   
And according to this the whole world might be called a field, and not the Church of God only, for in the whole world the Son of man sowed the good seed, but the wicked one tares,-that is, evil words,-which, springing from wickedness, are children of the evil one. And at the end of things, which is called "the consummation of the age,"[8]   
[[@Bible:Matthew 13:40]]Matthew 13:40   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8863\_2534140   
The Son of man shall send His angels, and they shall gather from His kingdom everything that offendeth, and those who work iniquity, and shall send them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the just shine forth as the sun in the kingdom of their Father."[633]   
[[@Bible:Matthew 13:41]]Matthew 13:41   
Revelation of Paul   
http://ccel.org/fathers2/ANF-08/anf08-107.htm   
And I asked the angel: Who are these? And he answered and said to me: These are they who are sent forth in the day of the resurrection to bring the souls of the righteous,[9]   
[[@Bible:Matthew 13:42]]Matthew 13:42   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10011\_2778964   
-not even a hair, as also not an eye nor a tooth. And yet whence shall come that "weeping and gnashing of teeth,"[236]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7284\_1475487   
Then those who become conscious that they have received the seeds of the evil one in themselves, because of their having been asleep, shall wail and, as it were, be angry against themselves; for this is the "gnashing of teeth."[9]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7361\_1502716   
Only it must be observed, that we are already taught by the parable of the tares and the similitude set forth, that the angels are to be entrusted with the power to distinguish and separate the evil from the righteous; for it is said above, "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth."[56]   
[[@Bible:Matthew 13:43]]Matthew 13:43   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7227\_1905696   
ut to confusion, when they affirm that such a Master was more highly toned [in spirit] and better than others, and yet manifestly give instruction of a kind utterly opposed to His teaching? And, again, if there were really no such thing as good and evil, but certain things were deemed righteous, and certain others unrighteous, in human opinion only, He never would have expressed Himself thus in His teaching: "The righteous shall shine forth as the sun in the kingdom of their Father; "[281]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P3035\_976714   
" And the Lord has said the same thing in the Gospel: "Then shall the righteous shine forth as the sun."[204]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
For the second death is the lake of fire that burneth. And again the Lord says, "Then shall the righteous shine forth as the sun shineth in his glory."[167]   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
But some as head, some as eyes, some as ears, some as hands, some as breasts, some as feet, shall be set, resplendent, in the sun. "Shine forth as the sun,"[85]   
Revelation of Saint John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-108.htm   
and shall shine like the sun.[46]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7284\_1475487   
Then above all "shall the righteous shine," no longer differently as at the first, but all "as one sun in the kingdom of their Father."[11]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7284\_1475487   
Then, as if to indicate that there was indeed a hidden meaning, perhaps, in all that is concerned with the explanation of the parable, perhaps most of all in the saying, "Then shall the righteous shine as the sun in the kingdom of their Father," the Saviour adds, "He that hath ears to hear, let him hear,"[12]   
[[@Bible:Matthew 13:44]]Matthew 13:44   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8488\_2385393   
). For Christ is the treasure which was hid in the field,[352]   
Address of Tatian to the Greeks   
http://ccel.org/fathers2/ANF-02/anf02-37.htm#P1292\_368095   
For we know that the nature of wickedness is like that of the smallest seeds; since it has waxed strong from a small beginning, but will again be destroyed if we obey the words of God and do not scatter ourselves. For He has become master of all we have by means of a certain "hidden treasure,"[79]   
Address of Tatian to the Greeks   
http://ccel.org/fathers2/ANF-02/anf02-37.htm#P1296\_369271   
Let us, then, institute a comparison between them; and we shall find that our doctrines are older, not only than those of the Greeks, but than the invention of letters.[80]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7304\_1481172   
"[19]   
[[@Bible:Matthew 13:45]]Matthew 13:45   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
He says: "The kingdom of heaven is like unto a merchantman seeking goodly pearls. And when he found a precious pearl, he went away and sold all that he had, and bought it."[26]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "The kingdom of heaven is like unto a merchantman seeking goodly pearls: and when he hath found a precious pearl, he went away and sold all that he had, and bought it."[356]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7323\_1486985   
"[29]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7328\_1491548   
Now, having collected these things out of dissertations about stones, I say that the Saviour with a knowledge of the difference of pearls, of which some are in kind goodly and others worthless, said, "The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls; "[31]   
[[@Bible:Matthew 13:46]]Matthew 13:46   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P2109\_598499   
But Peter said: "Who is he that is earnest toward instruction, and that studiously inquires into every particular, except him who loves his own soul to salvation, and renounces all the affairs of this world, that he may have leisure to attend to the word of God only? Such is he whom alone the true Prophet deems wise, even he who sells all that he has and buys the one true pearl,[35]   
[[@Bible:Matthew 13:47]]Matthew 13:47   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8786\_2466477   
I pass over in silence at present the parable which says in the Gospel: "The kingdom of heaven is like a man who cast a net into the sea and out of the multitude of the fishes caught, makes a selection of the better ones."[170]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7352\_1497539   
"[46]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7361\_1502716   
Now, these things being said, we must hold that "the kingdom of heaven is likened to a net that was cast into the sea and gathered of every kind,[52]   
[[@Bible:Matthew 13:49]]Matthew 13:49   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7361\_1502716   
The angels shall come forth and sever the wicked from among the righteous and shall cast them into the furnace of fire."[55]   
[[@Bible:Matthew 13:51]]Matthew 13:51   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4548\_1741089   
And He added, Therefore is every scribe instructed in the kingdom of God like unto a man that is a father of a family, bringing forth from his treasure things new and old,"[9]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7374\_1509405   
"[59]   
[[@Bible:Matthew 13:52]]Matthew 13:52   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8138\_2250345   
All things therefore are of one and the same substance, that is, from one and the same God; as also the Lord says to the disciples "Therefore every scribe, which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."[102]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8488\_2385393   
And the disciple will be perfected, and [rendered] like the householder, "who bringeth forth from his treasure things new and old."[361]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1854\_549768   
-distinguishing (as he is doing) "things new and old"[100]   
Recognitions of Clement IV   
http://ccel.org/fathers2/ANF-08/anf08-34.htm#P2184\_627347   
For concerning such an one our Lord spoke, as of a rich man, `Who brings forth from his treasures things new and old.'[10]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7400\_1516233   
Now since "every scribe who has been made a disciple to the kingdom of heaven is like unto a man that is a householder who bringeth forth out of his treasury things new and old,"[82]   
[[@Bible:Matthew 13:53]]Matthew 13:53   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7374\_1509405   
" Only, whether he is putting a question or making an affirmation, it is necessarily said not "these things" only,-which is demonstrative,-not "all things" only, but "all these things." And here He seems to represent the disciples as having been scribes before the kingdom of heaven;[63]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7414\_1520141   
"[93]   
[[@Bible:Matthew 13:54]]Matthew 13:54   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9395\_2583324   
condition of His terrene flesh which made all things else about Him wonderful, as when they said, "Whence hath this man this wisdom and these mighty works? "[136]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10317\_2738509   
Now who is there that is capable of giving even moderate attention to affairs-not merely among the believers on Jesus, but among the rest of mankind-that would not laugh at Celsus, on hearing that Jesus, who was born and brought up among the Jews, and was supposed to be the son of Joseph the carpenter, and who had not studied literature-not merely that of the Greeks, but not even that of the Hebrews-as the truth-loving Scriptures testify regarding Him,[91]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7424\_1523553   
"[100]   
[[@Bible:Matthew 13:55]]Matthew 13:55   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
I wait to hear what you understand thereby; for fear you may perhaps think some carpenter-king[220]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6743\_1206898   
"John whom I beheaded, he is risen from the dead; "so that he appears not to have known what was said about Christ, as reported in the Gospel,[47]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7424\_1523553   
And they spoke, wondering, (not knowing that He was the son of a virgin, or not believing it even if it was told to them, but supposing that He was the son of Joseph the carpenter, ) "is not this the carpenter's son? "[102]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7424\_1523553   
And depreciating the whole of what appeared to be His nearest kindred, they said, "Is not His mother called Mary? And His brethren, James and Joseph and Simon and Judas? And His sisters, are they not all with us? "[103]   
[[@Bible:Matthew 13:56]]Matthew 13:56   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7424\_1523553   
With regard to Joseph and Simon we have nothing to tell; but the saying, "And His sisters are they not all with us."[110]   
[[@Bible:Matthew 13:57]]Matthew 13:57   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7414\_1520141   
" They have not done so, but have named it "His country," because of something being declared in a mystic sense in the passage about His country,-namely, the whole of Judaea,-in which He was dishonoured according to the saying, "A prophet is not without honour, save in his own country."[97]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7439\_1527685   
"[112]   
[[@Bible:Matthew 13:58]]Matthew 13:58   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7457\_1533907   
"[127]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7457\_1533907   
And perhaps, as in the case of material things there exists in some things a natural attraction towards some other thing, as in the magnet for iron, and in what is called naphtha for fire, so there is an attraction in such faith towards the divine power, according to what is said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove."[133]   
[[@Bible:Matthew 14:1]]Matthew 14:1   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7472\_1538038   
"[139]   
[[@Bible:Matthew 14:2]]Matthew 14:2   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6920\_1301656   
and Jesus was supposed[144]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7472\_1538038   
and in the third place, generally that Herod said about Jesus, "It is John the Baptist, he is risen from the dead,"[150]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7885\_1674582   
like Herod the tetrarch who said to his servants, "This is John the Baptist, he is risen from the dead, and therefore do the powers work in him; "[55]   
[[@Bible:Matthew 14:3]]Matthew 14:3   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11031\_3115423   
David is persecuted; Elias put to flight; Jeremias stoned; Esaias cut asunder; Zacharias butchered between the altar and the temple, imparting to the hard stones lasting marks of his blood.[52]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7488\_1543070   
"[152]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7488\_1543070   
And perhaps also the Jews were deprived of this power, the Providence of God arranging for the spread of the teaching of Christ among the people, so that even if this were hindered by the Jews, the opposition might not go so far as the slaying of believers, which seemed to be according to law. "But Herod laid hold on John and bound him in prison and put him away,"[155]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7488\_1543070   
But this Herod did for the sake of Herodias, the wife of his brother Philip. For John said unto him, "It is not lawful for thee to have her."[156]   
[[@Bible:Matthew 14:12]]Matthew 14:12   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7507\_1549693   
"[165]   
[[@Bible:Matthew 14:13]]Matthew 14:13   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7507\_1549693   
"[166]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7569\_1568185   
Moreover, also, in another place when Jesus heard the things concerning John and withdrew in a boat to a desert place apart, the multitudes followed Him; when He came forth and saw a great multitude He had compassion on them and healed their sick-the sick of the multitudes, not of the disciples.[40]   
[[@Bible:Matthew 14:14]]Matthew 14:14   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7515\_1553502   
For so you may see the lovers of money wholly intent on money and upon preserving and gathering it, the lovers of ambition wholly intent on a little glory, for they gape for praise from the masses and the vulgar; and analogously you will understand in the case of the rest which we have named, and if there be any other like to them. Since, then, when expounding the words, "He healed their sick,"[170]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7515\_1553502   
If, then, we have seemed to make a digression in recounting the difference between the weak and the sickly and those that sleep, because of that which the Apostle said in the letter to the Corinthians which we have expounded, we have made the digression in our desire to represent what is meant to be understood by the saying, "And He healed their sick."[174]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
they were barley loaves of which the twelve baskets remained over, but nothing of this kind is said about these, how are not these superior to the former? And the sick of those He healed,[211]   
[[@Bible:Matthew 14:15]]Matthew 14:15   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7523\_1556542   
"[175]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7532\_1557587   
"[1]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7532\_1557587   
They, not yet understanding what the Word was about to do, say to Him, "The place is desert,"[3]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7532\_1557587   
seeing the desert condition of the masses in respect of God and the Law and the Word; but they say to Him, "The time is past,"[4]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7532\_1557587   
"The time is past," therefore they say, and no food is at hand, because the season of it is no longer present, that those who have followed Thee in the desert may serve the law and the prophets. And, further, the disciples say, "Send them away,"[6]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7532\_1557587   
Since, then, I have trained you, and made you fit to give rational food to them who are in need of it, give ye to the crowds who have followed Me to eat; for ye have the power, which ye have received from Me, of giving the multitudes to eat; and if ye had attended to this, ye would have understood that I am far more able to feed them, and ye would not have said, 'Send the multitudes away that they may go and buy food for themselves.'"[7]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7569\_1568185   
"And when even was come there came to Him," not the multitudes, but the disciples, as being different from the multitudes, saying, "Send the multitudes away that they may go into the villages and buy themselves food."[41]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
And when even was come the disciples came to Him saying, The place is desert and the time is already past, send them away,"[200]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
But now after the healing of the deaf and the rest, He takes compassion on the multitude which had continued with Him now three days and had nothing to eat. And there the disciples make request concerning the five thousand;[201]   
[[@Bible:Matthew 14:16]]Matthew 14:16   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7542\_1559989   
Jesus, then, because of the power which He gave to the disciples, even the power of nourishing others, said, Give ye them to eat.[8]   
[[@Bible:Matthew 14:17]]Matthew 14:17   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6099\_2154623   
will raise us up; He that satisfied five thousand men with five loaves and two fishes, and caused a remainder of twelve baskets,[60]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8186\_2598700   
e three words with which I am set on fire, and I cannot tell them to others; O Jesus, man slain, dead, buried; Jesus, God of God, and Saviour who bringest the dead to life, and healest those who are diseased; O Jesus, who appearest to be in want, and savest as if in want of nothing, catching the fishes for the morning and the evening meal, and establishing all in abundance with a little bread; Jesus, who didst rest from the toil of the journey as a man, and walk upon the waves as God;[38]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7542\_1559989   
But (not denying that they can give loaves, but thinking that there were much too few and not sufficient to feed those who followed Jesus, and not considering that when Jesus takes each loaf-the Word-He extends it as far as He wills, and makes it suffice for all whomsoever He desires to nourish), the disciples say, We have here but five loaves and two fishes.[9]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7542\_1559989   
Such is the contribution we have been able to give to the exposition of the word about the five loaves and the two fishes; and probably those, who are better able than we to gather together the five loaves and the two fishes among themselves, would be able to give a fuller and better interpretation of their meaning. It must be observed, however, that while in Matthew, Mark, and Luke,[13]   
[[@Bible:Matthew 14:19]]Matthew 14:19   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7056\_1821986   
(love), too, consists of five letters; and our Lord, after[187]   
Hippolytus Refutation of All Heresies Book IX   
http://ccel.org/fathers2/ANF-05/anf05-13.htm#P2265\_721488   
, and each receives from these a sufficient portion. No one, however, tastes these before the priest utters a blessing,[72]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7569\_1568185   
And, further, when Jesus took the five loaves and the two fishes, and looking up to heaven He blessed and brake the loaves, He gave not to the multitudes but to the disciples,[42]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
Again, there, the three Evangelists say in the very same words that "He took the five loaves and the two fishes and looking up to heaven He blessed; "[206]   
[[@Bible:Matthew 14:20]]Matthew 14:20   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5083\_1875880   
:[89]   
[[@Bible:Matthew 14:21]]Matthew 14:21   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7555\_1564274   
"[18]   
[[@Bible:Matthew 14:22]]Matthew 14:22   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7569\_1568185   
"[29]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7586\_1572698   
The reason why we have taken up this subject is the passage under discussion which tells that Jesus separated the disciples from the multitudes, and constrained them to enter into the boat and to go before Him unto the other side until He Himself should send the multitudes away;[43]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7596\_1578341   
nstrained the disciples to enter into the boat, as being stronger and able to get as far as the middle of the sea, and to endure the trials by the waves, until they became worthy of divine assistance, and saw Jesus and heard Him when He had gone up, and to cross over and come to the land Gennesaret; but as for the multitudes who, because they were weaker, did not make trial of the boat and the waves and the contrary wind, them He sent away, and went up into the mountain apart to pray.[52]   
[[@Bible:Matthew 14:23]]Matthew 14:23   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7586\_1572698   
And at first, when He was asked by the disciples to send away the multitudes, He did not send them away until He had fed them with the loaves of blessing; but now He sends them away, having first constrained the disciples to enter into the boat; and He sends them away, while they were somewhere below,-for the desert was below,-but He Himself went up into the mountain to pray.[44]   
[[@Bible:Matthew 14:24]]Matthew 14:24   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1346\_578987   
then, setting His feet on the sea,[183]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7586\_1572698   
Only, the disciples were not able to go before Jesus to the other side; but, when they had got as far as the middle of the sea, and the boat was distressed "because the wind was contrary to them,"[45]   
[[@Bible:Matthew 14:25]]Matthew 14:25   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11569\_3266884   
;[90]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and here, the Lord Jesus walked with all power upon the waters.[537]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7586\_1572698   
And, perhaps, wishing to teach them by experience that it was not possible apart from Him to go to the other side He constrained them to enter into the boat and go before Him to the other side; but, when they were not able to advance farther than the middle of the sea, He appeared to them, and did what is written,[46]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7586\_1572698   
Wherefore the Word, taking compassion upon them who had done all that was in their power to reach the other side, came to them walking upon the sea, which for Him had no waves or wind that was able to oppose if He so willed; for it is not written, "He came to them walking upon the waves," but, "upon the waters; "[48]   
[[@Bible:Matthew 14:26]]Matthew 14:26   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
They heard that He had walked on the sea.[29]   
[[@Bible:Matthew 14:27]]Matthew 14:27   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7596\_1578341   
And when we see the Word appearing unto us we shall indeed be troubled before we clearly understand that it is the Saviour who has come to us, supposing that we are still beholding an apparition, and for fear shall cry out; but He Himself straightway will speak to us saying, "Be of good cheer; it is I; be not afraid."[56]   
[[@Bible:Matthew 14:28]]Matthew 14:28   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11620\_3275111   
Others make the suggestion (forced enough, clearly "that the apostles then served the turn of baptism when in their little ship, were sprinkled and covered with the waves: that Peter himself also was immersed enough when he walked on the sea."[124]   
[[@Bible:Matthew 14:29]]Matthew 14:29   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7586\_1572698   
Just as Peter, who at first when Jesus said to him, "Come," went down from the boat and walked not upon "the waves," but upon "the waters"[49]   
[[@Bible:Matthew 14:30]]Matthew 14:30   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7596\_1578341   
ter be found among us, who is on his way to perfection but has not yet become perfect, having gone down from the boat, as if coming out of that temptation in which he was distressed, he will indeed walk at first, wishing to come to Jesus upon the waters; but being as yet of little faith, and as yet doubting, will see that the wind is strong and will be afraid and begin to sink; but he will not sink because he will call upon Jesus with loud voice, and will say to Him, "Lord, save me; "[57]   
[[@Bible:Matthew 14:31]]Matthew 14:31   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Gospel according to Matthew: "O thou of little faith, wherefore didst thou doubt? "[602]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6736\_2292080   
Be not of a doubtful mind in thy prayer, whether it shall be granted or no. For the Lord said to me Peter upon the sea: "O thou of little faith, wherefore didst thou doubt? "[82]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7457\_1533907   
See, then, that to those who said, "Why could we not cast it out? "He said, "Because of your little faith."[130]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7596\_1578341   
then immediately while such a Peter is yet speaking and saying, "Lord save me," the Word will stretch forth His hand, holding out assistance to such an one, and will take hold of him when he is beginning to sink, and will reproach him for his little faith and doubting.[58]   
[[@Bible:Matthew 14:32]]Matthew 14:32   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9872\_2728142   
He immediately annexes a parable of this in "the trees which are tenderly sprouting into a flower-stalk, and then developing the flower, which is the precursor of the fruit."[135]   
[[@Bible:Matthew 14:33]]Matthew 14:33   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7608\_1582968   
But after this both Jesus and Peter will go up into the boat, and the wind will cease; and those in the boat, perceiving the great dangers from which they have been saved, will worship Him, saying, not simply, "Thou art the Son of God," as also the two demoniacs said, but, "Of a truth, Thou art the Son of God."[59]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
and who call Him so with the addition "truly," like those in the boat who worshipped Him saying, "Truly Thou art the Son of God."[164]   
[[@Bible:Matthew 14:34]]Matthew 14:34   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7596\_1578341   
"[50]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7727\_1623281   
Whence the "thence"? Was it from the land of Gennesaret, concerning which it was said before, "And when they had crossed over they came into the land of Gennesaret? "[152]   
[[@Bible:Matthew 14:35]]Matthew 14:35   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7608\_1582968   
And perhaps, also, some secret and occult mystery with reference to some who were saved by Jesus is indicated by the words, "And when the men of that place knew Him,"-plainly of the place on the other side,-"they sent into all that region round about,"-round about the other side, not on the other side itself, but round about it,-"and they brought unto Him all that were sick."[60]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7619\_1585423   
" What time, therefore, are we to understand by "then"? At the time when Jesus and His disciples crossed over and came in the boat to the land of Gennesaret, when the wind ceased from the time that Jesus entered into the boat, and when "the men of that place knowing Him sent into all that region round about, and brought unto Him all that were sick, and besought Him that they might touch if it were only the border of His garment, and as many as touched were made whole."[68]   
[[@Bible:Matthew 14:36]]Matthew 14:36   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7608\_1582968   
And here observe that they brought unto Him not only many that were sick, but all in that region round about; and the sick who were brought to Him besought Him that they might touch if it were only the border of His garment,[61]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7608\_1582968   
Nor did they merely touch the garment, like the woman who had an issue of blood, but they touched after that they had besought Him. Only, of these, "as many as touched were made whole."[63]   
[[@Bible:Matthew 14:46]]Matthew 14:46   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7569\_1568185   
Again in another place, when He was speaking to the multitudes, His mother and His brethren stood without, seeking to speak to Him; this was made known to Him by some one to whom He answered, stretching forth His hand not towards the multitudes but towards the disciples, and said, "Behold My mother and My brethren."[32]   
[[@Bible:Matthew 14:50]]Matthew 14:50   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7569\_1568185   
and bearing testimony to the disciples as doing the will of the Father which is in heaven, He added, "He is My brother and sister and mother."[33]   
[[@Bible:Matthew 15:1]]Matthew 15:1   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7619\_1585423   
"[67]   
[[@Bible:Matthew 15:3]]Matthew 15:3   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8138\_2250345   
return to the place from which he had been cast out, confessing one God, the Father, the Creator, and believing [in Him] who was declared by the law and the prophets, who was borne witness to by Christ, as He did Himself declare to those who were accusing His disciples of not observing the tradition of the elders: "Why do ye make void the law of God by reason of your tradition? For God said, Honour thy father and mother; and, Whosoever curseth father or mother, let him die the death."[116]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8190\_2269740   
showing that the elders were in the habit of mingling a watered tradition with the simple command of God; that is, they set up a spurious law, and one contrary to the [true] law; as also the Lord made plain, when He said to them, "Why do ye transgress the commandment of God, for the sake of your tradition? "[140]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7772\_1637218   
s sits-His church-those who wish to go up to it along with us, the deaf, the blind, the lame, the maimed and many others, and let us cast them at the feet of Jesus that He may heal them, so that the multitudes are astonished at their healing; for it is not the disciples who are described as wondering at such things, although at that time they were present with Jesus, as is manifest from the words, "And Jesus called unto Him His disciples and said, I have compassion on the multitudes,"[197]   
[[@Bible:Matthew 15:4]]Matthew 15:4   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
If the name of father, which in man is commanded to be honoured, is violated with impunity in God, what will become of what Christ Himself lays down in the Gospel, and says, "He that curseth father or mother, let him die the death; "[30]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7629\_1589540   
But when we wish to examine the very letter of the words as given by Matthew, "He that speaketh evil of father or mother, let him die the death,"[76]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7629\_1589540   
What then the money-lender did to the debtor, that sometimes some sons did to their parents and said to them, "That wherewith thou mightest have been profited by me, father or mother, know that you will receive this from Corban,"[79]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7644\_1595882   
Then since we have explained in what way they made void the word of God which said, "Honour thy father and thy mother," by saying, "Thou shalt not honour thy father or thy mother," whosoever shall say to his father or mother, "It is a gift that wherewith thou mightest have been profited by me," some one may inquire whether the words, "He that speaketh evil of father or mother, let him die the death,"[86]   
[[@Bible:Matthew 15:5]]Matthew 15:5   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7644\_1595882   
? But, perhaps, when any one said to his father or his mother, "It is a gift, that wherewith thou mightest have been profited by me,"[87]   
[[@Bible:Matthew 15:7]]Matthew 15:7   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6799\_1231460   
"If ye believed Moses, ye would believe Me," and[79]   
[[@Bible:Matthew 15:8]]Matthew 15:8   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P275\_42023   
For [the Scripture] saith in a certain place, "This people honoureth Me with their lips, but their heart is far from Me."[59]   
Shepherd of Hermas Commandment Twelfth   
http://ccel.org/fathers2/ANF-02/anf02-22.htm#P629\_136044   
and subjected all creation to him, and gave him power to rule over everything under heaven? If, then, man is lord of the creatures of God, and rules over all, is he not able to be lord also of these commandments? For," says he, "the man who has the Lord in his heart can also be lord of all, and of every one of these commandments. But to those who have the Lord only on their lips,[11]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5837\_1775158   
And "this people honoureth Me with their lips," it is said, "but their heart is far from Me."[141]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5395\_776495   
For [the Scripture] saith in a certain place, "This people honoureth me with their lips, but their heart is far from me."[69]   
[[@Bible:Matthew 15:9]]Matthew 15:9   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7651\_1598167   
And now, especially, from the time at which they denied our Saviour, it might be said about them by God, "But in vain do they worship Me; "[92]   
[[@Bible:Matthew 15:10]]Matthew 15:10   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11880\_3323803   
from idolatry, and all the other blemishes which, conceived by the spirit, are effected by the operation of the hands. These are the true purities;[84]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7660\_1603367   
" etc.[96]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7676\_1609007   
And as in many cases we have to consider the astonishment of the Jews at the words of the Saviour, because they were spoken with authority, so also in regard to the words in this place. Having called the multitudes therefore, He said unto them, "Hear and understand,"[109]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7676\_1609007   
but here He stretches forth His hand to the multitude, calling them unto Him, and turning their thoughts away from the literal interpretation of the questions in the law, when He in the first place said to them, who did not yet understand what they heard, "Hear and understand," and thereafter as in parables said to them, "Not that which entereth into the mouth defileth the man, but that which proceedeth out of the mouth."[117]   
[[@Bible:Matthew 15:11]]Matthew 15:11   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
"For it is not that which entereth in that defileth a man, but that which goeth out of his mouth."[21]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
The use of them is accordingly indifferent to us. "For not what entereth into the mouth defileth the man,"[48]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5793\_1760036   
and reflecting that "blessed are the pure in heart, for they shall see God; "[113]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1708\_501023   
and that the Lord Himself in the Gospel has given a compendious answer to every kind of scrupulousness in regard to food; "that not by such things as are introduced into the mouth is a man defiled, but by such as are produced out of the mouth; "[13]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11358\_3095312   
But those things which proceed out of the mouth are evil thoughts when spoken, murders, adulteries, fornications, thefts, false witness, blasphemies."[57]   
Gregory Thaumaturgus Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-09.htm#P408\_84867   
But the Saviour also, who cleanseth all meats, says, "Not that which goeth into a man defileth the man, but that which cometh out."[4]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6778\_2297407   
For "not those things that go into the mouth, but those that come out of it, defile a man; "[98]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7660\_1603367   
For if "not that which entereth into the mouth defileth the man, but that which proceedeth out of the mouth,"[97]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
Now some one when dealing with the passage might say, that just as "not that which entereth into the mouth defileth the man,"[135]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7727\_1623281   
But He withdrew, perhaps because the Pharisees were offended when they heard that "not that which entereth in, but that which proceedeth out, defileth the man; "[153]   
[[@Bible:Matthew 15:13]]Matthew 15:13   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1760\_300378   
These men are not the planting of the Father, but are an accursed brood. And says the Lord, "Let every plant which my heavenly Father has not planted be rooted up."[85]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3143\_1138256   
and "the plant which (my heavenly Father) hath not planted, He rooteth up; "[24]   
Cyprian Epistle XLVIII   
http://ccel.org/fathers2/ANF-05/anf05-73.htm#P5525\_1683255   
Such indeed, with the Lord's help, we trust may return by His mercy, for one cannot perish unless it is plain that he must perish, since the Lord in His Gospel says, "Every planting which my heavenly Father hath not planted shall be rooted up."[5]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
upon whom by the same Lord the Church had been built, speaking one for all, and answering with the voice of the Church, says, "Lord, to whom shall we go? Thou hast the words of eternal life; and we believe, and are sure that Thou art the Christ, the Son of the living God: "[31]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
Especially, since He further repeats, and says, "Every plant which my heavenly Father hath not planted shall be rooted up."[27]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3852\_1173646   
"Since, then, while the heaven and the earth still stand, sacrifices have passed away, and kingdoms, and prophecies among those who are born of woman, and such like, as not being ordinances of God; hence therefore He says, `Every plant which the heavenly Father has not planted shall be rooted up.'[44]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7676\_1609007   
And He said this, the Pharisees being offended at this saying, as, because of their evil opinions and their worthless interpretation of the law, they were not the plant of his own Father in heaven, and on this account were being rooted up;[110]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
Jesus Himself said that the Pharisees, who were worshipping the God who created the world and the law, were not a plant which His heavenly Father had planted, and that for this reason it was being rooted up.[119]   
[[@Bible:Matthew 15:14]]Matthew 15:14   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3314\_985500   
For, wandering in life as in deep darkness, we need a guide that cannot stumble or stray; and our guide is the best, not blind, as the Scripture says, "leading the blind into pits."[13]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3318\_1168273   
You therefore, who seek after their fashion, looking to those who are themselves ever seeking, a doubter to doubters, a waverer to waverers, must needs be "led, blindly by the blind, down into the ditch."[162]   
Cyprian Epistle XXXIX   
http://ccel.org/fathers2/ANF-05/anf05-64.htm#P5384\_1638815   
and flee from their words, avoiding them as a cancer and a plague, as the Lord warns you and says, "They are blind leaders of the blind. But if the blind lead the blind, they shall both fall into the ditch."[10]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
He saith, "They are blind leaders of the blind; and if the blind lead the blind, they shall both fall into the ditch."[53]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1041\_261532   
These, moreover, are like "the blind man who leads the blind man, and they both fall into the ditch."[111]   
Melito the Philosopher   
http://ccel.org/fathers2/ANF-08/anf08-164.htm#P11900\_3514568   
to us all to see thereby; and if, when light has arisen upon us, any one close his eyes so as not to see, into the ditch he must go.[8]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7676\_1609007   
And since, because of their evil opinions, the Pharisees were not the plant of His Father in heaven, on this account, as about such as were incorrigible, He says to the disciple, "Let them alone; "[114]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
I have deemed it necessary to introduce these matters, even though they may have been spoken by way of digression, because of the saying, "They are blind guides of the blind."[126]   
[[@Bible:Matthew 15:16]]Matthew 15:16   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
To which the Saviour says, "Are ye also, even yet, without understanding? "[129]   
[[@Bible:Matthew 15:17]]Matthew 15:17   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
And if he saw her eating, it is manifest that she was partaker of a body subject to corruption. "For everything going in at the mouth, is cast out into the draught."[22]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10517\_3323148   
God is not worshipped by the belly nor by meats, which the Lord says will perish, and are "purged" by natural law in the draught.[27]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
As if He had said, "Having been so long time with Me, do ye not yet understand the meaning of what is said, and do ye not perceive that for this reason that which goeth into his month does not defile the man, because it passeth into the belly, and going out from it is cast into the draught? "[130]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
Now, if "everything that entereth into the mouth goes into the belly and is cast out into the drought,"[140]   
[[@Bible:Matthew 15:18]]Matthew 15:18   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3909\_1193434   
From filthy speaking we ourselves must entirely abstain, and stop the mouths of those who practise it by stern looks and averting the face, and by what we call making a mock of one: often also by a harsher mode of speech. "For what proceedeth out of the mouth," He says, "defileth a man,"[120]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7716\_1619594   
Next to this let us see how the things which proceed out and defile the man do not defile the man because of their proceeding out of the mouth, but have the cause of their defilement in the heart, when there come forth out of it, before those things which proceed through the mouth, evil thoughts, of which the species are-murders, adulteries, fornications, thefts, false witness. railings.[143]   
[[@Bible:Matthew 15:19]]Matthew 15:19   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11011\_2964803   
To see God belongs to the pure heart, out of which no longer proceed "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, the evil eye,"[71]   
[[@Bible:Matthew 15:21]]Matthew 15:21   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7727\_1623281   
"[151]   
[[@Bible:Matthew 15:22]]Matthew 15:22   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P5187\_1188142   
son.[533]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7727\_1623281   
-that is, the distress of the Gentiles,-in order that they also from these borders who believe can be saved, when they come out of them; for attend to this: "And behold a Canaanitish woman came out from these borders and cried saying, Have mercy on me, O Lord, Thou Son of David, my daughter is terribly vexed with a demon."[157]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7727\_1623281   
And allen d also to the meeting, so to speak, which took place between Jesus and the Canaanitish woman; for He comes as to the parts of Tyre and Sidon, and she comes out of those parts, and cried, saying, "Have mercy on me, O Lord, Thou Son of David."[160]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
And it is probable that she of whom the Canaanitish woman was a symbol came out of the borders of Tyre and Sidon, of which the places on earth were types, and came to the Saviour and besought Him and even now beseeches Him saying, "Have mercy on me, O Lord, Thou Son of David, my daughter is terribly vexed with a demon."[175]   
[[@Bible:Matthew 15:23]]Matthew 15:23   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
Likewise, again, the disciples who conceive nothing great about the Canaanitish woman say, "Send her away, for she crieth after us; "[215]   
[[@Bible:Matthew 15:24]]Matthew 15:24   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3230\_1152848   
Therefore it was to Israel that he spake when He said, "I am not sent but to the lost sheep of the house of Israel."[95]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5405\_1670315   
" Marcion must even expunge from the Gospel, "I am not sent but unto the lost sheep of the house of Israel; "[172]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and once more, "I am not sent but unto the lost sheep of the house of Israel."[568]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7210\_1451310   
" These prophecies clearly refer to the age still to come, and they are addressed to the children of Israel in their captivity, to whom He was sent and came, who said, "I am not sent but to the lost sheep of the house of Israel."[146]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
The Canaanitish woman, therefore, because of her race was not worthy even to receive an answer from Jesus, who acknowledged that He had not been sent by the Father tor any other thing than to the lost sheep of the house of Israel,[171]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
Then also to those without and to the disciples when necessary He answers and says, "I was not sent; "[176]   
[[@Bible:Matthew 15:25]]Matthew 15:25   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
Now, the Canaanitish woman, having come, worshipped Jesus as God, saying, "Lord, help me," but He answered and said, "It is not possible to take the children's bread and cast it to the little dogs."[183]   
[[@Bible:Matthew 15:26]]Matthew 15:26   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5405\_1670315   
and, "It is not meet to take the children'sbread, and to cast it to dogs,"[173]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11815\_3312991   
from his children, and hand it to dogs? "[44]   
Pseudo-Cyprian On the Glory of Martyrdom   
http://ccel.org/fathers2/ANF-05/anf05-128.htm#P9694\_2999060   
For He says, "If you should gain the whole world, and lose your own soul, what shall it profit you, or what exchange shall a man give for his soul? "[21]   
[[@Bible:Matthew 15:27]]Matthew 15:27   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
For, discovering their own lowliness, and the hunger that pressed upon them for the knowledge of God, they pleaded for the divine word, though it were but for crumbs of the same, like the woman of Canaan;[36]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
Only, he who is reproached as a dog and yet is not indignant at being called unworthy of the bread of children and with all forbearance repeats the saying of that Canaanitish woman, "Yea, Lord, for even the little dogs eat of the crumbs which fall from their masters'[188]   
[[@Bible:Matthew 15:28]]Matthew 15:28   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
But when she with intensified resolution, accepting the saying of Jesus, puts forth the claim to obtain crumbs even as a little dog, and acknowledges that the masters are of a nobler race, then she gets a second answer, which bears testimony to her faith as great, and a promise that it shall be done unto her as she wills.[172]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
table," will obtain the very gentle answer of Jesus saying to him, "Great is thy faith,"-when he has received so great faith-and saying, "Be it done unto thee even as thou wilt,"[189]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
but the Saviour does not at all appear to send her away; for saying unto her, "O woman, great is thy faith, be it done to thee even as thou wilt,"[216]   
[[@Bible:Matthew 15:29]]Matthew 15:29   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7772\_1637218   
"[190]   
[[@Bible:Matthew 15:30]]Matthew 15:30   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7772\_1637218   
Those, accordingly, who are suffering in soul from such things, though they go up along with the multitudes into the mountain where Jesus was, so long as they are outside of the feet of Jesus, are not healed by Him; but when, as men suffering from such disorders, they are cast by the multitude at His feet,[191]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7772\_1637218   
etc.; and perhaps if you attend carefully to the words, "There came unto Him great multitudes,"[198]   
[[@Bible:Matthew 15:31]]Matthew 15:31   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7772\_1637218   
that is, they see and understand with care and clearness. Now the multitudes seeing these things, glorified the God of Israel,[195]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
but here He heals these, along with the multitudes, who were not sick but blind, and lame, and deaf, and maimed; wherefore also in regard to these the four thousand marvel,[212]   
[[@Bible:Matthew 15:32]]Matthew 15:32   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
"[199]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
but here He speaks of His own accord about the four thousand.[202]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7865\_1667329   
Now there may sometimes be a time, when He is with us, that we are without food, as is spoken of in the passage above, "They continue with me now three days and have nothing to eat; "[44]   
[[@Bible:Matthew 15:36]]Matthew 15:36   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
but here, as Matthew and Mark have written, "Jesus gave thanks and brake; "[207]   
[[@Bible:Matthew 15:37]]Matthew 15:37   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5083\_1875880   
:[89]   
[[@Bible:Matthew 15:41]]Matthew 15:41   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8863\_2534140   
but to others, "Depart from me, ye cursed, into everlasting fire, which My Father has prepared for the devil and his angels,"[632]   
[[@Bible:Matthew 16:1]]Matthew 16:1   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7809\_1648203   
"[1]   
[[@Bible:Matthew 16:4]]Matthew 16:4   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7830\_1655515   
" when also, "He left them and departed."[16]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7830\_1655515   
And the Saviour seems to me to conjoin the sign which was to come from Himself with the reason of the sign in regard to Jonah when He says, not merely that a sign like to that is granted by Him but that very sign; for attend to the words, "And there shall no sign be given to it but the sign of Jonah the prophet."[18]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7837\_1658110   
But this very saying, "So then while her husband liveth, she shall be called an adulteress," we have brought forward, wishing clearly to show why in answer to the Pharisees and Sadducees who were tempting Him and asking Him to show them a sign from heaven, He said not only "a wicked generation," but an "adulterous" generation.[27]   
[[@Bible:Matthew 16:5]]Matthew 16:5   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7853\_1663283   
"[33]   
[[@Bible:Matthew 16:6]]Matthew 16:6   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8879\_2538568   
because after the manner of these animals they go about in subtilty, and injure others. For He said, "Beware of the leaven of the Pharisees and of the Sadducees."[645]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7853\_1663283   
from running back to carnal things, Jesus said to them when on the other side, "Take heed and beware."[35]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7853\_1663283   
And something like this was what they said, "If we had loaves we would not have had to take of the leaven of the Pharisees and the Sadducees; but since, from want of loaves, we run the risk of taking from their leaven, while the Saviour does not wish us to run back to their teaching, therefore He said to us, "Take heed and beware of the leaven of the Pharisees and the Sadducees."[41]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7865\_1667329   
"[42]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7865\_1667329   
But since the disciples understood, when Jesus said, "Beware of the leaven,"[47]   
[[@Bible:Matthew 16:7]]Matthew 16:7   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7853\_1663283   
Now, while Jesus said these things, the disciples reasoned, saying not aloud, but in their own hearts, "We took no loaves."[40]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7875\_1670600   
In truth she seems to me to be altogether chaste in secret heart, hut no longer to be pure in body such as she was before the act of violence; but though she is not pure outwardly, is she therefore now also unchaste? I have said these things because of the words, "They reasoned among themselves saying, We took no loaves," to which is added, "And Jesus perceiving it, said, O ye of little faith, why reason ye among yourselves,"[51]   
[[@Bible:Matthew 16:8]]Matthew 16:8   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7865\_1667329   
And moreover this also is to be observed, in view of those who think that the divinity of the Saviour is not at all demonstrable from the Gospel of Matthew, that the fact that, when the disciples were reasoning among themselves and saying, "We have no loaves," Jesus knew their reasonings and said, "Why reason ye among yourselves, O ye of little faith, because ye took no loaves,"[45]   
[[@Bible:Matthew 16:13]]Matthew 16:13   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
The Lord Himself, too, makes it evident who it was that suffered; for when He asked the disciples, "Who do men say that I, the Son of man, am? "[340]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4130\_1285126   
As a witness for simplicity in shoes let John suffice, who avowed that "he was not worthy to unloose the latchet of the Lord's shoes."[252]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11047\_3128287   
Rather is the nature preserved, though the life blushes; nor does Christ know other men than those with reference to whom He says, "Whom do men say that I am? "[64]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
,-to have been married. Monogamist I am led to presume him by consideration of the Church, which, built upon him,[65]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
adapt the voice to the economy. If He shall say, Whom do men say that I the Son of man am?[26]   
Clementine Homily XVII   
http://ccel.org/fathers2/ANF-08/anf08-61.htm#P5307\_1555266   
Wherefore I know what is the meaning of revelation, having learned it in my own case. For at the very time when the Lord said, `Who do they say that I am? '[47]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6743\_1206898   
He does so by showing that a similar mistake was widely current about the Saviour Himself; for "some said that He was John the Baptist, others Elijah, others Jeremiah or one of the prophets."[45]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7885\_1674582   
"[53]   
[[@Bible:Matthew 16:14]]Matthew 16:14   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7885\_1674582   
having made Him to be a prophet to the Gentiles to whom He proclaimed the word. Moreover also those who said, "that he was a certain one of the prophets,"[57]   
[[@Bible:Matthew 16:15]]Matthew 16:15   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7959\_1695650   
But what is the "this"? Was it that also according to him, Peter answered and said to the question, "Who say ye that I am."-"The Christ, the Son of the living God? "[114]   
[[@Bible:Matthew 16:16]]Matthew 16:16   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7782\_2127092   
But he to whom the Father which is in heaven has revealed Him,[363]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
even as Peter did on another occasion: "Thou art the Son of God."[249]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10748\_3017079   
she no more made a mistake than Peter[305]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
By this Spirit Peter spake that blessed word, "Thou art the Christ, the Son of the living God."[417]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10362\_3262013   
Or when by Peter it is answered and said: Thou art the Son of the living God? "[206]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
Thou art the Christ, the Son of the living God.[27]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
The Apostle Peter, however, the most eminent of all the disciples, was able to acknowledge Him on that occasion, when all were putting forth the several opinions which they entertained respecting Him: for he said, "Thou art the Christ, the Son of the living God; "[574]   
Clementine Homily XVII   
http://ccel.org/fathers2/ANF-08/anf08-61.htm#P5307\_1555266   
and when I heard one saying one thing of Him, and another another, it came into my heart to say (and I know not, therefore, how I said it), `Thou art the Son of the living God.'[48]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7885\_1674582   
The saying of Peter to the Saviour, "Thou art the Christ," when the Jews did not know that He was Christ, was indeed a great thing, but greater that he knew Him not only to be Christ, but also "the Son of the living God,"[59]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7885\_1674582   
And these things we have added because to the saying, "Thou art the Christ, the Son of God," was subjoined the word "living; "[63]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7900\_1678801   
"[65]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7909\_1680344   
they may speak through the Spirit of God saying concerning Him, "Lord Jesus," and to Him, "Thou art the Christ, the Son of the living God."[77]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7959\_1695650   
dmit this-that though many, speaking the truth, say about God, "He has given to me a true knowledge of things that are," yet they will not say this with equal insight and apprehension of the things known, nor as knowing the same number of things? But it is not only in respect of the difference of knowing that those who know do not know alike, bat also according to that which is the source of the knowledge; so that according to this he who knows the Son by the revelation of the Father,[118]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8164\_1753020   
These contrary qualities, accordingly, were still in Peter truth and falsehood; and from truth he said, "Thou art the Christ, the son of the living God,"[249]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8344\_1810039   
For John reclined on His breast through love, and we may conclude that before the Supper they had seen many tokens of special honour given by Jesus to John; but Peter on his confession was called blessed in their hearing, because of his saying, "Thou art the Christ, the Son of the living God; "[96]   
[[@Bible:Matthew 16:17]]Matthew 16:17   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7603\_2061887   
if these men did not know the truth? How also did the seventy preach, unless they had themselves previously known the truth of what was preached? Or how could Peter have been in ignorance, to whom the Lord gave testimony, that flesh and blood had not revealed to him, but the Father, who is in heaven?[227]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7836\_2143030   
when He was generated from the same seed, and was a descendant of these men? And how was it that He also pronounced Peter blessed, because he acknowledged Him to be the Son of the living God?[422]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8931\_2507342   
A few, too, knew Him as the Son of God; as Peter, whom also He pronounced blessed, "for flesh and blood revealed not the truth to him, but His Father in heaven,"[253]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5596\_1714901   
The case of Peter escaped his memory, who, although he was a man of the law, was not only chosen by the Lord, but also obtained the testimony of possessing knowledge which was given to him by the Father.[333]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
And in the same manner He pronounced Peter to be "blessed," inasmuch as "flesh and blood had not revealed it to him"-that he had perceived the Father-"but the Father which is in heaven."[251]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
When acknowledged by Peter as the "Christ (the Son) of God,"[372]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10362\_3262013   
Or when by the Lord Himself the sacrament of this revelation is approved, and He says: "Blessed art thou, Simon Barjona, because flesh and blood hath not revealed this to thee, but my Father which is in heaven?[207]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1354\_363091   
And on the ground of such a revelation as that the Lord pronounced Peter blessed, when He said: "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."[18]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7885\_1674582   
But also the Jews, as worthy of the veil which was upon their heart, held false opinions concerning Jesus; while Peter as not a disciple "of flesh and blood,"[58]   
[[@Bible:Matthew 16:18]]Matthew 16:18   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3413\_1183739   
which it was not permitted the people to understand? Was anything withheld from the knowledge of Peter, who is called "the rock on which the church should be built,"[225]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
If, because the Lord has said to Peter, "Upon this rock will I build My Church,"[278]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
By this Spirit the rock of the Church was stablished.[418]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."[11]   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
Peter also, upon whom by the Lord's condescension the Church was founded,[21]   
Clementine Homily XVII   
http://ccel.org/fathers2/ANF-08/anf08-61.htm#P5316\_1557353   
nd discourse a whole year to those who were awake? 'And how are we to believe your word, when you tell us that He appeared to you? And how did He appear to you, when you entertain opinions contrary to His teaching? But if you were seen and taught by Him, and became His apostle for a single hour, proclaim His utterances, interpret His sayings, love His apostles, contend not with me who companied with Him. For in direct opposition to me, who am a firm rock, the foundation of the Church,[53]   
Origen Commentary on John Book V   
http://ccel.org/fathers2/ANF-10/anf10-40.htm#P6661\_1164703   
And Peter, on whom the Church of Christ is built, against which the gates of hell shall not prevail[6]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7900\_1678801   
And if we too have said like Peter, "Thou art the Christ, the Son of the living God," not as if flesh and blood had revealed it unto us, but by light from the Father in heaven having shone in our heart, we become a Peter, and to us there might be said by the Word, "Thou art Peter," etc.[68]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7909\_1680344   
But if you suppose that upon that one Peter only the whole church is built by God, what would you say about John the son of thunder or each one of the Apostles? Shall we otherwise dare to say, that against Peter in particular the gates of Hades shall not prevail, but that they shall prevail against the other Apostles and the perfect? Does not the saying previously made, "The gates of Hades shall not prevail against it,"[71]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7909\_1680344   
hold in regard to all and in the case of each of them? And also the saying, "Upon this rock I will build My church"?[72]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7948\_1690990   
And, in the first place, I think that the saying, "I will give unto thee the keys of the kingdom of heaven," is spoken in consistency with the words, "The gates of Hades shall not prevail against it."[102]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7948\_1690990   
But when those who maintain the function of the episcopate make use of this word as Peter, and, having received the keys of the kingdom of heaven from the Saviour, teach that things bound by them, that is to say, condemned, are also bound in heaven, and that those which have obtained remission by them are also loosed in heaven, we must say that they speak wholesomely if they have the way of life on account of which it was said to that Peter, "Thou art Peter; "[105]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7959\_1695650   
" Accordingly Mark and Luke who have recorded that Peter answered and said, "Thou art the Christ," but have not given the addition found in Matthew, have not recorded that he was declared blessed for what had been said, nor the blessing which followed the declaration of blessedness, "Thou art Peter,"[119]   
[[@Bible:Matthew 16:19]]Matthew 16:19   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
"to thee have I given the keys of the heavenly kingdom; "[279]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
or, "Whatsoever thou shale have bound or loosed in earth, shall be bound or loosed in the heavens,"[280]   
Cyprian Epistle XXVI   
http://ccel.org/fathers2/ANF-05/anf05-51.htm#P5184\_1576822   
And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shall loose on earth shall be loosed in heaven."[3]   
Cyprian Epistle LXXIV   
http://ccel.org/fathers2/ANF-05/anf05-99.htm#P6391\_2043204   
But what is the greatness of his error, and what the depth of his blindness, who says that remission of sins can be granted in the synagogues of heretics, and does not abide on the foundation of the one Church which was once based by Christ upon the rock, may be perceived from this, that Christ said to Peter alone, "Whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loosed in heaven."[28]   
The First Epistle of Zephyrinus   
http://ccel.org/fathers2/ANF-08/anf08-116.htm   
by the seat of the apostles, and by no other; because, although they may be transferred to other bishops, it was yet to the blessed Apostle Peter these terms were addressed: "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."[3]   
Polycrates of Ephesus   
http://ccel.org/fathers2/ANF-08/anf08-170.htm   
Those who in our own times have revived the observance of the Jewish Sabbath, show us how much may be said on their side,[3]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7909\_1680344   
Are the keys of the kingdom of heaven given by the Lord to Peter only, and will no other of the blessed receive them? But if this promise, "I will give unto thee the keys of the kingdom of heaven,"[73]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7909\_1680344   
be common to the others, how shall not all the things previously spoken of, and the things which are subjoined as having been addressed to Peter, be common to them? For in this place these words seem to be addressed as to Peter only, "Whatsoever thou shalt bind on earth shall be bound in heaven,"[74]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7948\_1690990   
"[101]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8510\_1864540   
But since it was necessary, even if something in common had been said in the case of Peter and those who had thrice admonished the brethren, that Peter should have some element superior to those who thrice admonished, in the case of Peter, this saying "I will give to thee the keys of the kingdom of the heavens,"[210]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8510\_1864540   
For it is no small difference that Peter received the keys not of one heaven but of more, and in order that whatsoever things he binds on the earth may be bound not in one heaven but in them all, as compared with the many who bind on earth and loose on earth, so that these things are bound and loosed not in the heavens, as in the case of Peter, but in one only; for they do not reach so high a stage, with power as Peter to bind and loose in all the heavens.[211]   
[[@Bible:Matthew 16:20]]Matthew 16:20   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7959\_1695650   
"[109]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7959\_1695650   
t away the Twelve, He did not send them away with the understanding that He was the Christ? But if the Twelve had such understanding, manifestly Peter had it also; how, then, is he now pronounced blessed? For the expression here plainly indicates that now for the first time Peter confessed that Christ was the Son of the living God, Matthew then, according to some of the manuscripts, has written, "Then He commanded His disciples that they should tell no man that He was the Christ," but[111]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7959\_1695650   
You must know, however, that some manuscripts of the Gospel according to Matthew have, "He charged."[115]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8164\_1753020   
but from falsehood he said, "May God be propitious to Thee, Lord, this shall not be unto Thee,"[250]   
[[@Bible:Matthew 16:21]]Matthew 16:21   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4909\_1081376   
Hence, also, among His words He said, when He was discoursing about His future sufferings: `The Son of man must suffer many things, and be rejected by the Pharisees and Scribes, and be crucified, and on the third day rise again.'[382]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
"For from that time forth," it is said, "He began to show to His disciples, how that He must go unto Jerusalem, and suffer many things of the priests, and be rejected, and crucified, and rise again the third day."[341]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P957\_253996   
How could it be said that He who suffered is one, and He who suffered not another, when the Lord Himself says, "The Son of man must suffer many things, and be killed, and be raised again the third day from the dead; "[13]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
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.[589]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7979\_1701660   
this, so to speak, to be digested in the minds of the hearers, that, after there had been a period of silence in the proclamation of something of this kind about Him, at a more seasonable time there might be built up upon the former rudiments "Christ Jesus crucified and raised from the dead," which at the beginning not even the Apostles knew; for it is written in the passage now under consideration, "From that time began Jesus to show unto His disciples that He must go unto Jerusalem"[124]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7985\_1703900   
And that this was His meaning, when He forbade proclamation to be made that He was the Christ, is in a measure established by the words, "From that time began Jesus to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders," and what is annexed;[127]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7994\_1706682   
Wherefore, reserving the more perfect proclamation of the things concerning Him by the Apostles, He commanded His disciples that they should tell no man that He was the Christ; and He prepared them to say that He was the Christ crucified and risen from the dead, "when He began "not only to say, nor even to advance to the point of teaching merely, but "to show"[132]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7998\_1707869   
"[133]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8290\_1794899   
And these things will appear to be of the same effect as those, "that Jesus began to show unto His disciples that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes."[59]   
[[@Bible:Matthew 16:22]]Matthew 16:22   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
by Him because he had arrived at this truth, not after the flesh, but by the revelation of the heavenly Father; yet this same Peter, when Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders, and priests, and scribes, and be killed, and after the third day rise again from the dead; nevertheless that true confessor of Christ, after a few days, taking Him aside, began to rebuke Him, saying, "Be propitious to Thyself: this shall not be; "[23]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
this shall not be unto Thee."[588]   
Acts and Martyrdom of the Holy Apostle Andrew   
http://ccel.org/fathers2/ANF-08/anf08-95.htm   
For before He was betrayed, He spoke to us to the effect that He should be betrayed and crucified for the salvation of men, and foretold that He should rise again on the third day. To whom my brother Peter said,[4]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8010\_1711064   
"[142]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8010\_1711064   
he said, "God be propitious to thee, O Lord."[146]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8031\_1715556   
In harmony with which we may put, "Who is made to stumble, and I am not made to stumble? "But if Peter, at that time because of the saying. "God be propitious to Thee, Lord, this shall not be unto Thee,"[162]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8031\_1715556   
was called a stumbling-block by Jesus, as not minding the things of God in what he said but the things of men, what is to be said about all those who profess to be made disciples of Jesus, but do not mind the things of God, and do not look to things unseen and eternal, but mind the things of man, and look to things seen and temporal,[163]   
[[@Bible:Matthew 16:23]]Matthew 16:23   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11112\_3155165   
g that one must not confess on the earth before men, and must do so the less in truth, that God may not (seem to) thirst for blood, and Christ for a repayment of suffering, as though He besought it with the view of obtaining salvation by it for Himself also, he would have immediately heard from the servant of God what the devil had from the Lord: "Get thee behind me, Satan; thou art an offence unto me. It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."[115]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And in answer then to Peter He said: "Get thee behind me, Satan; for thou savourest not the things that be of God, but those that be of men."[590]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8010\_1711064   
"[143]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8010\_1711064   
Approving his purpose, indeed, but rebuking his ignorance, because of the purpose being right. He says to him, "Get thee behind Me,"[147]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8020\_1713758   
But you will compare together His saying to Peter, "Get thee behind me, Satan,"[149]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8031\_1715556   
Next we must inquire how He said to Peter, "Thou art a stumbling-block unto Me,"[157]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8164\_1753020   
" But this spirit was perhaps that which is called a stumbling-block by Jesus, and which is spoken of as Satan in the passage, "Get thee behind Me, Satan; thou art a stumbling-block unto me.'[244]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8344\_1810039   
but again because of the saying, "Get thee behind Me, Satan; thou art a stumbling-block unto Me, for thou mindest not the things of God hut the things of men,"[97]   
[[@Bible:Matthew 16:24]]Matthew 16:24   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
For whosoever will save his life, shall lose it; and whosoever will lose it for My sake shall save it."[343]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
If you wish to be the Lord's disciple, it is necessary you "take your cross, and follow the Lord: "[85]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3041\_1098102   
counsels, it is not in gentle fevers and on soft beds, but in the sharp pains of martyrdom: you must take up the cross and bear it after your Master, as He has Himself instructed you.[321]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6523\_2254353   
ed from the curse, For Christ, the Son of God, by His coming has confirmed and completed the law, but has taken away the additional precepts, although not all of them, yet at least the more grievous ones; having confirmed the former, and abolished the latter, and has again set the free-will of man at liberty, not subjecting him to the penalty of a temporal death, but giving laws to him according to another constitution. Wherefore He says: "If any man will come after me, let him come."[124]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P962\_249100   
"Take up thy cross and follow"[42]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8042\_1718121   
" etc.[165]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8051\_1720682   
Moreover in regard to the saying, "Let him deny himself,"[171]   
[[@Bible:Matthew 16:25]]Matthew 16:25   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8059\_1722037   
"[176]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8063\_1723349   
But at the same time also observe that at the beginning it is said, "Whosoever wills," but afterwards, "Whoso shall lose."[177]   
[[@Bible:Matthew 16:26]]Matthew 16:26   
Epistle of Ignatius to the Romans   
http://ccel.org/fathers2/ANF-01/anf01-19.htm#P1882\_319307   
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? "[44]   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3655\_644921   
For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for it? Lay up treasure, therefore, in heaven, where neither moth nor rust doth corrupt."[24]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? "[42]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4422\_1341040   
For they have sustained the loss and sacrifice of their goods that they might not hurt or destroy their soul, which others for the sake of filthy lucre have not done; and yet the Lord says, "What is a man profited, if he shall gain the whole world, and lose his own soul? "[44]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6080\_2147479   
For what is a man profited, if he shall gain the whole world, and lose his own souL? or what shall a man give in exchange for his soul? "[11]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7719\_2526727   
If we desire, then, to Serve both God and mammon, it will be unprofitable for us. "For what will it profit if a man gain the whole world, and lose his own soul? "[45]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5868\_859282   
If we desire, then, to serve both God and mammon, it will be unprofitable for us. "For what will it profit if a man gain the whole world, and lose his own soul? "[34]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8068\_1724976   
"[179]   
[[@Bible:Matthew 16:27]]Matthew 16:27   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P957\_253996   
and again, "When the Son of man cometh in the glory of His Father? "[15]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6849\_2311158   
with a great concussion above the clouds, with the angels of His power,[134]   
The Second Epistle of Zephyrinus   
http://ccel.org/fathers2/ANF-08/anf08-117.htm   
Now we who suffer these things ought to leave them to the judgment of God, who will render to every man according to his works;[11]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8077\_1726917   
"[185]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8087\_1728157   
But to the perfect He comes "in the glory of His own Father,"[194]   
[[@Bible:Matthew 16:28]]Matthew 16:28   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8097\_1731515   
"[199]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8125\_1739143   
But since some one may think that the promise of the Saviour prescribes a limit of time to their not tasting of death, namely, that they will not taste of death "until"[218]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8130\_1742368   
But since here it is written in the three Evangelists, "They shall not taste of death,"[220]   
[[@Bible:Matthew 17:1]]Matthew 17:1   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7056\_1821986   
were called wise by the Lord; and, in like manner, five were styled foolish. Again, five men are said to have been with the Lord when He obtained testimony[189]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3413\_1183739   
Of what could He have meant those to be ignorant, to whom He even exhibited His own glory with Moses and Elias, and the Father's voice moreover, from heaven?[231]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
while, in the revelation of His own glory, He prefers, from among so many saints and prophets, to have with him Moses and Elias[72]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1750\_513693   
Deservedly, therefore, even while in the flesh, did the Lord show Himself to him, the colleague of His own fasts, no less than to Elijah.[42]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1686\_514046   
that in the similitude of an image He appeared who after the six days Himself ascended the mountain a fourth person, and became the sixth.[136]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8140\_1745759   
" according to Matthew and Mark,[227]   
[[@Bible:Matthew 17:2]]Matthew 17:2   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10265\_2870564   
The Lord, again, in the retirement of the mount, had changed His raiment for a robe of light; but He still retained features which Peter could recognise.[427]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and here, the Lord Jesus Christ shone like the sun,[533]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8145\_1747905   
But hear these things, if you can, at the same time giving heed spiritually, that it is not said simply, "He was trans-figured," but with a certain necessary addition, which Matthew and Mark have recorded; for, according to both, "He was transfigured before them."[229]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8151\_1749840   
And not only is He transfigured before such disciples, nor does He only add to the transfiguration the shining of His face as the sun; but further also to those who were led up by Him into the high mountain apart, His garments appear white as the light.[232]   
[[@Bible:Matthew 17:3]]Matthew 17:3   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
And for this reason did He [the Lord] confer with him face to face on the top of a mountain, Elias being also present, as the Gospel relates,[294]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2735\_914808   
Now, not even to His apostles was His nature ever a matter of deception. He was truly both seen and heard upon the mount;[128]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10571\_2968284   
Since, therefore, He reserves to some future time His presence and speech face to face with Moses-a promise which was afterwards fulfilled in the retirement of the mount (of transfiguration), when as we read in the Gospel," Moses appeared talking with Jesus"[162]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8151\_1749840   
But when the Son of God in His transfiguration is so understood and beheld, that His face is a sun, and His garments white as the light, straightway there will appear to him who beholds Jesus in such form Moses,-the law-and Elijah,-in the way of synecdoche, not one prophet only, but all the prophets-holding converse with Jesus; for such is the force of the words "talking with Him; "[233]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8151\_1749840   
but, according to Luke, "Moses and Elijah appeared in glory," down to the words, "in Jerusalem."[234]   
[[@Bible:Matthew 17:4]]Matthew 17:4   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1750\_513693   
For the latter voice was uttering a threat to a fed man, the former soothing a fasting one. Such is the prerogative of circumscribed food, that it makes God tent-fellow[48]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8164\_1753020   
"[239]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8164\_1753020   
And perhaps also in this he acted with evil intent, when he incited him "who did not know what he said," not desiring that Jesus and Moses and Elijah should be together, but desiring to separate them from one another, under pretext of the three tabernacles." And likewise it was a lie, "It is good for us to be here; "[246]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8164\_1753020   
and also, "It is good for us to be here."[251]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8182\_1759394   
and Peter, as one loving the contemplative life, and having preferred that which was delightsome in it to the life among the crowd with its turmoil, said, with the design of benefiting those who desired it, "It is good for us to be here."[255]   
[[@Bible:Matthew 17:5]]Matthew 17:5   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3677\_1108968   
So that from this it is clear, that one alone, true, good, just, in the image and likeness of the Father, His Son Jesus, the Word of God, is our Instructor; to whom God hath entrusted us, as an affectionate father commits his children to a worthy tutor, expressly charging us, "This is my beloved Son: hear Him."[260]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10748\_3017079   
the Father from heaven replies, for the purpose of testifying to the Son: "This is my beloved Son, in whom I am well pleased; hear ye Him."[311]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
He has Himself made this clear, when He spake to His Father concerning the disciples, "The glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; that the world may know that Thou hast sent me."[228]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
This is He who was inquired after by the wise men, and indicated by the star; He who was engaged in His Father's house, and pointed to by John, and witnessed to by the Father from above in the voice, "This is my beloved Son; hear ye Him."[293]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
And that Christ alone ought to be heard, the Father also testifies from heaven, saying, "This is my well-beloved Son, in whom I am well pleased; hear ye Him."[29]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
Likewise in the Gospel according to Matthew: "And behold a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye Him."[55]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
ture the Father of the Only-begotten, He who alone knoweth perfectly Him whom He alone in passionless fashion begat, to correct the erroneous imaginations of the Jews, opened the gates of the heavens, and sent down the Holy Spirit in the form of a dove, lighting upon the head of Jesus, pointing out thereby the new Noah, yea the maker of Noah, and the good pilot of the nature which is in shipwreck. And He Himself calls with clear voice out of heaven, and says: "This is my beloved Son,"[22]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3860\_1174470   
"But also a witnessing voice was heard from heaven, saying, `This is my beloved Son, in whom I am well pleased; hear Him.'[49]   
[[@Bible:Matthew 17:6]]Matthew 17:6   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
Peter, and John, and James, (who confronted not the same light) without risking the loss of their reason and mind; and if they, who were unable to endure the glory of the Son,[189]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8198\_1764379   
But after these things it is written that, when they heard the voice from the cloud bearing testimony to the Son, the three Apostles, not being able to bear the glory of the voice and power resting upon it, "fell on their face,"[264]   
[[@Bible:Matthew 17:7]]Matthew 17:7   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6436\_1501446   
He asserts that the fruit of this arrangement and analogy has been manifested in the likeness of an image, namely, Him who, after six days, ascended[188]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
Also, in another place, "The king sent forth his armies, and destroyed those murderers, and burnt up their city."[109]   
[[@Bible:Matthew 17:9]]Matthew 17:9   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7860\_1880616   
For this great man did not perceive that it was not in keeping with Him who commanded His disciples on the occasion of the vision on the mount, "Tell what ye have seen to no man, until the Son of man he risen from the dead,"[89]   
[[@Bible:Matthew 17:10]]Matthew 17:10   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8212\_1767338   
? "[1]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
Was it to the scribes in regard to whom the disciples inquired and said, "Why then do the scribes say that Elijah must first come? "[37]   
[[@Bible:Matthew 17:11]]Matthew 17:11   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
And likewise, by Elijah, in this place, I do not understand the soul of that prophet but his spirit and his power; for these it is by which all things shall be restored,[31]   
[[@Bible:Matthew 17:12]]Matthew 17:12   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4443\_921903   
Wherefore also our Christ said, [when He was] on earth, to those who were affirming that Elijah must come before Christ: `Elijah shall come, and restore all things; but I say unto you, that Elijah has already come, and they knew him not, but have done to him whatsoever they chose.'[156]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2910\_1021299   
that heretics of this school seize with especial avidity the example of Elias, whom they assume to have been so reproduced in John (the Baptist) as to make our Lord's statement sponsor for their theory of transmigration, when He said, "Elias is come already, and they knew him not; "[249]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8212\_1767338   
But to this the Saviour answers, not setting aside the traditions concerning Elijah, but saying that there was another advent of Elijah before that of Christ of which the scribes were ignorant; and, in regard to this, being ignorant of him, they "had done unto him whatsoever they listed,"[2]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
in order that the saying. "Elijah has already come,"[27]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
But some one may raise the question whether the spirit and power of Elijah, suffered what was suffered in John, according to the words, "They did in him whatsoever they listed."[33]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
And likewise, further, this might be inquired into, to whom refer the words, "But they did in him whatsoever they listed."[36]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
But another might say that the words, "But they did in him whatsoever they listed," refer not to the scribes but to Herodias and her daughter, and Herod, who did in him whatsoever they listed. And that which follows, "So shall the Son of man suffer from them,"[38]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
might be referred to the scribes, if the former were referred to them; but, if the former refers to Herod and Herodias and her daughter, the second passage will also refer to them;[39]   
[[@Bible:Matthew 17:13]]Matthew 17:13   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8212\_1767338   
And these things indeed as about Elijah the disciples asked and the Saviour answered, but when they heard they understood that the words, "Elijah has already come," and that following which was spoken by the Saviour, had reference to John the Baptist.[4]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
may be referred to the spirit of Elijah that was in John; as also the three disciples who had gone up with Him understood that He spake to them about John the Baptist.[28]   
[[@Bible:Matthew 17:14]]Matthew 17:14   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8257\_1782499   
"[40]   
[[@Bible:Matthew 17:17]]Matthew 17:17   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P371\_68172   
revelations than those which you have seen? "I answered and said to him, "Sir, one thing only I ask, that in regard to these three forms the revelation may be rendered complete." He answered me, "How long are ye senseless?[45]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8282\_1792671   
"[53]   
[[@Bible:Matthew 17:19]]Matthew 17:19   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7457\_1533907   
but among unbelievers not only did the powers not work, but as Mark wrote, "They could not work."[129]   
[[@Bible:Matthew 17:20]]Matthew 17:20   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5793\_1760036   
And faith is a power of God, being the strength of the truth. For example, it is said, "If ye have faith as a grain of mustard, ye shall remove the mountain."[109]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
Such were the apostles, in whose case it is said that "faith removed mountains and transplanted trees."[8]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "If you have faith as a grain of mustard seed, ye shall say to this mountain, Pass over from here to that place, and it shall pass over; and nothing shall be impossible unto you."[603]   
Recognitions of Clement V   
http://ccel.org/fathers2/ANF-08/anf08-35.htm#P2319\_667354   
For thus the true Prophet promised us, saying, `Verily I say to you, that if ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence, and it shall remove.'[2]   
Recognitions of Clement V   
http://ccel.org/fathers2/ANF-08/anf08-35.htm#P2433\_709679   
He is the true worshipper of God, who not only is himself free from passions, but also sets others free from them; though they be so heavy that they are like mountains, he removes them by means of the faith with which he believes in God. Yea, by faith be truly removes mountains with their trees, if it be necessary.[21]   
Clementine Homily XI   
http://ccel.org/fathers2/ANF-08/anf08-55.htm#P4637\_1371591   
For the Jew believes God and keeps the law, by which faith he removes also other sufferings, though like mountains and heavy.[5]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7457\_1533907   
And the Saviour, acknowledging the method of healing, says, "Who touched Me? For I perceived that power went forth from Me."[132]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8268\_1787185   
for he, who has all faith, which is as a grain of mustard seed,[46]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8282\_1792671   
But of the whole race of men on earth, I think, being oppressed by reason of their wickedness and His tarrying with them, the Saviour said, "How long shall I be with you? "We have already, then, spoken in part of the words, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain,"[54]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8282\_1792671   
for not one mountain merely, but also several analogous to it, he removes who has all faith which is as a grain of mustard-seed; and nothing shall be impossible to him who has so great faith.[56]   
[[@Bible:Matthew 17:21]]Matthew 17:21   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1787\_524138   
for why should what is salutary be sad? He taught likewise that fasts are to be the weapons for battling with the more direful demons:[64]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8282\_1792671   
But let us also attend to this, "This kind goeth not out save by prayer and fasting,"[57]   
[[@Bible:Matthew 17:22]]Matthew 17:22   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8290\_1794899   
"[58]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8290\_1794899   
"to show unto the disciples that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes," and, after suffering, "be killed," and, after being killed, "be raised up on the third day," as that which was said to them, when they were in Galilee,-which we did not learn before, -that the Son of man "would be delivered up; "for the being delivered up was not mentioned above, but now also it is said that "He is to be delivered up into the hands of men."[60]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8306\_1800150   
But when the Saviour said, "The Son of man shall be delivered up into the hands of men, and they shall kill Him, and the third day He shall rise again," they were "exceeding sorry,"[80]   
[[@Bible:Matthew 17:24]]Matthew 17:24   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5688\_2045518   
as tribute, taxes, or poll-money, as our Lord by giving a piece of money was freed from disturbance.[213]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6099\_2154623   
and sent a piece of money out of a fish's mouth[62]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8320\_1803228   
"[82]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8339\_1809097   
Moreover to the saying, "They that received the half-shekel came to Peter,"[92]   
[[@Bible:Matthew 17:25]]Matthew 17:25   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8329\_1805769   
If, then, the Saviour inquires of Peter, saying, "The kings of the earth from whom do they receive toll or tribute-from their own sons or from strangers? "[88]   
[[@Bible:Matthew 17:26]]Matthew 17:26   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8329\_1805769   
and Peter replies not from their own sons, but "from strangers," then Jesus says about such as are strangers to the kings of the earth, and on account of being free are sons, "Therefore the sons are free; "[89]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8651\_1909867   
Then observe the accuracy of the Scripture, how thatthe one fell down and "worshipped," but the other fell down and did not worship but "besought;"[101]   
[[@Bible:Matthew 17:27]]Matthew 17:27   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9226\_2684492   
This also the Lord confirmed, when He did not do what He was tempted to by the devil; but He gave directions that tribute should be paid to the tax-gatherers for Himself and Peter;[212]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
Therefore on hearing those words, the blessed Peter, the chosen, the pre-eminent, the first of the disciples, for whom alone and Himself the Saviour paid tribute,[25]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4548\_1741089   
), and thou shalt give it for me and for thee."[10]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8329\_1805769   
And nevertheless, though he is free, he takes care not to offend even the kings of the earth, and their sons, and those who receive the half-shekel; wherefore He says, "Let us not cause them to stumble, but go thou and cast thy net, and take up the fish that first cometh up,"[91]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8344\_1810039   
Matthew then, I think, wishing to make this plain, has subjoined to the words "that take"-the stater, to-wit-"and give auto them for thee and me," the words, "In that day came the disciples unto Jesus, saying, Who then is the greatest in the kingdom of heaven? "[95]   
[[@Bible:Matthew 18:1]]Matthew 18:1   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
is it that He Himself withal should set upon His own official chair men who were mindful rather to enjoin-(but) not likewise to practise-sanctity of the flesh, which (sanctity) He had in all ways recommended to their teaching and practising?-first by His own example, then by all other arguments; while He tells (them) that "the kingdom of heavens" is "children's; "[69]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8344\_1810039   
"[94]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8351\_1813070   
But next we must seek to understand this: the disciples came to Him, as disciples to a teacher proposing difficult questions, and making inquiry, Who then is greatest in the kingdom of heaven?[98]   
[[@Bible:Matthew 18:2]]Matthew 18:2   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8351\_1813070   
Let us seek to understand, from what is written, to the best of our ability, who this is. "For Jesus called a little child,"[103]   
[[@Bible:Matthew 18:3]]Matthew 18:3   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P1004\_263869   
Such accordingly, without doubt, dwell in the kingdom of God, because they defiled in nothing the commandments of God; but they remained like children all the days of their life in the same mind. All of you, then, who shall remain stedfast, and be as children,[47]   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P1015\_267002   
therefore, no one will perish; for although any of them be tempted by the most wicked devil, and commit sin, he will quickly return to his Lord. I deem you happy, I, who am the messenger of repentance, whoever of you are innocent as children,[52]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
What the expression means the Lord Himself shall declare, saying, "Except ye be converted, and become as little chidren, ye shall not enter into the kingdom of heaven; "[18]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P7075\_2164845   
not naked of possessions, for that were a trivial and common thing; but, as a just man, he departs naked of evil and sin, and of the unsightly shape which follows those who have led bad lives. For this was what was said, "Unless ye be converted, and become as children,"[235]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
" "Except ye become as these little children, ye shall not enter," it is said, "into the kingdom of heaven."[32]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7345\_2222379   
And on the disciples, striving for the pre-eminence, He enjoins equality with simplicity, saying "that they must become as little children."[75]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7345\_2222379   
" But again, seeing the Gospel supposes two ways-the apostles, too, similarly with all the prophets-and seeing they call that one "narrow and confined" which is circumscribed according to the commandments and prohibitions, and the opposite one, which leads to perdition, "broad and roomy," open to pleasures and wrath, and say, "Blessed is the man who walketh not in the counsel of the ungodly, and standeth not in the way of sinners."[76]   
[[@Bible:Matthew 18:4]]Matthew 18:4   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
On the question arising among the apostles, "which of them should be the greater," Jesus placed a little child in the midst, saying, "Whosoever, shall humble himself as this little child, the same shall be the greater in the kingdom of heaven."[34]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8374\_1824606   
It is necessary, then, for him who has turned away from the desires of this world to humble himself not simply as the little child, but, according to what is written, "as this little child."[113]   
[[@Bible:Matthew 18:5]]Matthew 18:5   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8360\_1816554   
has humbled himself like the little child which Jesus showed, not being exalted because of vainglory, nor puffed up on the ground of wealth, or raiment, nor elated because of noble birth, in particular are they to be received and imitated in the name of Jesus, who have been converted as the Word showed, like the little child which Jesus took to Him; since especially in such the Christ is, and therefore He says, "Whosoever shall receive one such little child in My name receiveth Me. "[106]   
[[@Bible:Matthew 18:6]]Matthew 18:6   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P509\_87756   
Yea, it were better for him that a millstone should be hung about [his neck], and he should be sunk in the depths of the sea, than that he should cast a stumbling-block before one of my little ones.[210]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
Melius esset, ut ei mola circumponeretur, et in mari demergeretur, quam ut unum ex meis perverteret.[220]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5410\_1953382   
Such a one is esteemed unjust before God and holy men, as affording occasion of scandal to many of the newly baptized, and to the catechumens; as also to the youth of both sexes, to whom a woe belongs, add "a mill-stone about his neck,"[55]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5666\_823591   
Yea, it were better for him that a millstone should be hung about [his neck], and he should be sunk in the depths of the sea, than that he should cast a stumbling-block before one of my little ones."[257]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8366\_1820753   
ng truly become as the little children, are capable of being caused to stumble; each of whom falls so far short of the likeness to them, as he falls short of the disposition of children towards the passions, of which we have spoken, to whom we ought not to give occasions of stumbling-block; but, if it be otherwise, he who has caused him to stumble will require, as contributing towards his cure, to have "an ass's millstone hanged about his neck, and be sunk into the depths of the sea."[107]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8374\_1824606   
But if, also, there is a difference in those who are deemed worthy of the Holy Spirit, as believers receive more or less of the Holy Spirit, there would be some little ones among those who believe in God who can be made to stumble: to avenge whose being made to stumble the Word says, with reference to those who had caused them to stumble, "It is profitable for him that an ass's millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."[115]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8415\_1838048   
But that the woe is worse in the case of him who causes to stumble, than in him who is made to stumble, you may prove by the passage, "Whoso shall cause to stumble one of these little ones which believe in Me, it is profitable for him,"[143]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8475\_1855486   
will seem to be in harmony with the saying, "Whoso shall cause one of these little ones to stumble,"[184]   
[[@Bible:Matthew 18:7]]Matthew 18:7   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1692\_684133   
Before all things, it is befitting that we should know both that He Himself and His ambassadors foretold that there must be numerous sects and heresies,[405]   
Constitutions of the Holy Apostles Book I   
http://ccel.org/fathers2/ANF-07/anf07-40.htm#P5268\_1918871   
if she was wounded in her heart by thy beauty, and youth, and adorning, and fell in love with thee, thou wilt be found guilty of her transgressions, as having been the occasion of scandal to her,[19]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P2062\_582037   
Why then should not we bear with those whom, God suffers? Why should not we bear with fortitude the wrongs that they do to us, when He who is almighty does not take vengeance on them, that both His own goodness and the impiety of the wicked may be known? But if the wicked one had not found Simon to be his minister, he would doubtless have found another: for it is of necessity that in this life offences come, `but woe to that man by whom they come; '[28]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P2121\_603842   
"Be not, my brethren, distressed by those things that have been done, but give heed to the future: for what is passed is ended; but the things which threaten are dangerous to those who shall fall in with them. For offences shall never be wanting in this world,[38]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8391\_1832023   
"[123]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8415\_1838048   
"[141]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8422\_1840077   
"[145]   
[[@Bible:Matthew 18:8]]Matthew 18:8   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8520\_2395271   
" And just as then, those who led vicious lives, and put other people astray, were condemned and cast out, so also even now the offending eye is plucked out, and the foot and the hand, lest the rest of the body perish in like manner.[394]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P665\_284479   
Oh wickedness! Once did the Jews lay brands on Christ; these mangle His body daily. Oh hands to be cut off! Now let the saying, "If thy hand make thee do evil, amputate it,"[38]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8427\_1841929   
But if any one in the whole body of the congregations of the church, who because of his practical girls has the name of hand, should change and become a hand causing to stumble, let the eye say to such a hand, "I have no need of thee," and, saying it, let him cut it off and cast it from him.[148]   
[[@Bible:Matthew 18:9]]Matthew 18:9   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8427\_1841929   
And so it is well, that he who can become the eye of the whole body should be worthy of Christ and of the whole body; but if such an eye should ever change, and become a stumbling-block to the whole body, it is well to take it out and cast it outside the whole body, and that the rest of the body without that eye should be saved, rather than that along with it, when the whole body has been corrupted, the whole body should be cast into the hell of fire.[149]   
[[@Bible:Matthew 18:10]]Matthew 18:10   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6436\_1501446   
The diverse sounds (he adds) are those which give form to that Aeon who is without material substance and unbegotten, and these, again, are the forms which the Lord has called angels, who continually behold the face of the Father.[178]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7631\_2301192   
But indicating "the angels" as the Scripture says, "of the little ones, and of the least, which see God," and also the oversight reaching to us exercised by the tutelary angels[170]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
"Despise not," He says, "one of these little ones; for their angels always behold the face of My Father in heaven."[47]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6441\_1225624   
inately and fortuitously, but by a most appropriate and just decision of God, who arranged them according to deserts, in accordance with His own approval and judgment: so that to one angel the Church of the Ephesians was to be entrusted; to another, that of the Smyrnaeans; one angel was to be Peter's, another Paul's; 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;[129]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10506\_2796729   
from all evil; and the angels of the little ones in the Church, who are appointed to watch over them, are said always to behold the face of their Father who is in heaven,[204]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11384\_3106059   
Let the learned Greeks say that the human soul at its birth is placed under the charge of demons: Jesus has taught us not to despise even the little ones in His Church, saying, "Their angels do always behold the face of My Father which is in heaven."[72]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11400\_3110430   
and his "angel," who "always beholds the face of his Father in heaven,"[79]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5482\_1974171   
Let the bishop, therefore, extend his concern to all sorts of people: to those who have not offended, that they may continue innocent; to those who offend, that they may repent. For to you does the Lord speak thus: "Take heed that ye offend not one of these little ones."[100]   
Clementine Homily XVII   
http://ccel.org/fathers2/ANF-08/anf08-61.htm#P5242\_1534759   
But He meant us to fear that God whose angels they are who are the angels of the least of the faithful amongst us, and who stand in heaven continually beholding the face of the Father[17]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8437\_1845956   
"[151]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8437\_1845956   
For these reasons you will, then, attend to the word, "Do not despise one of these little ones,"[158]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8468\_1852071   
hing like the following, which would say, that as it is possible for a man to change from unbelief to faith, and from intemperance to temperance, and generally from wickedness to virtue, so also it is possible that the angel, to whom any soul has been entrusted at birth, may be wicked at the first, but afterwards may at some time believe in proportion as the man believes, and may make such advance that he may become one of the angels who always behold the face of the Father in heaven,[177]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8468\_1852071   
After this, in order to establish our conception of the little one which we have brought forward, it will be said that we need no command about "not despising" in the case of the great, but we do need it in the case of the little; wherefore it is not merely said, "Do not despise one of these," pointing to all the disciples, but "one of these little ones,"[179]   
[[@Bible:Matthew 18:11]]Matthew 18:11   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6427\_1971178   
Seal certum est, Dominum quoque "venisse" ad ea, "quae aberraverant."[171]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
Wherefore, if the image of a "son" is not entirely suitable to a Jew either, our interpretation shall be simply governed with an eye to the object the Lord had in view. The Lord had come, of course, to save that which "had perished; "[106]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7679\_2520564   
to save the things which were perishing,[22]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5833\_854222   
desire to save the things which were perishing,[15]   
[[@Bible:Matthew 18:12]]Matthew 18:12   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6597\_1565674   
Thus she, passing from body to body, and suffering insults in every one of them, at last became a common prostitute; and she it was that was meant by the lost sheep.[284]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5495\_1979755   
But do thou, like a compassionate shepherd, and a diligent feeder of the flock, search out, and keep an account of thy flock. Seek that which is wanting;[110]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8475\_1855486   
[As for the exposition of the matters relating to "the hundred sheep," you may consult the homilies on Luke.[190]   
[[@Bible:Matthew 18:14]]Matthew 18:14   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5439\_1959349   
since "it is not pleasing in the sight of your Father that one of these little ones should perish."[82]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8475\_1855486   
and "So it is not the will of My Father in heaven, that one of these little ones should perish."[185]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8475\_1855486   
wherefore it is said, "Whoso shall cause to stumble one of these little ones, and, "It is not the will of My Father which is in heaven that one of these little ones should perish."[189]   
[[@Bible:Matthew 18:15]]Matthew 18:15   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5144\_1889204   
in the Gospel;[132]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5625\_2028407   
wisely observing his mode of life, what, and of what sort it is; and in case thou findest him a man of veracity, do according to the doctrine of our Lord,[184]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8490\_1857588   
[191]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8490\_1857588   
But the following seems to me to have been overlooked by both of them, namely, the words, "Thou hast gained thy brother."[195]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8490\_1857588   
And attend carefully to the first passage, "If he hear thee, thou hast gained thy brother," and to the second passage, which is literally, "If he hear thee not, take with thyself one or two more, that at the mouth of two or three witnesses every word may be established."[196]   
[[@Bible:Matthew 18:16]]Matthew 18:16   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3353\_1173823   
one too, because he is not a Christian; in order that he might not, after the manner of a Christian, seem to require correction again and again, and "before two or three witnesses,"[183]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P7046\_2042702   
."[1690]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11527\_3260688   
three witnesses every word shall stand: "[47]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7053\_2362283   
[45]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6888\_2077645   
The chief priests answered, saying: Our Scripture says that every word shall be established by two or three witnesses.[127]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7400\_1516233   
And these things will be gathered together, when we also read and know, and remembering them, compare at a fitting time things spiritual with spiritual, not comparing things that cannot be compared with one another, but things which admit of comparison, and which have a certain likeness of diction signifying the same thing, and of thoughts and of opinions, so that by the mouth of two or three or more witnesses[86]   
[[@Bible:Matthew 18:17]]Matthew 18:17   
Cyprian Epistle XXXII   
http://ccel.org/fathers2/ANF-05/anf05-57.htm#P5292\_1612927   
In ordinations of the clergy, beloved brethren, we usually consult you beforehand, and weigh the character and deserts of individuals, with the general advice.[2]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
ith them only in proportion as the fear of God is in them; yet, even although needlessly, either my solicitude or my love persuaded me to write these things to you, that no commerce should be entered into with such; that no banquets nor conferences be entertained with the wicked; but that we should be as much separated from them, as they are deserters from the Church; because it is written, "If he shall neglect to hear the Church, let him be unto thee as a heathen man and a publican."[71]   
Cyprian Epistle LXXV   
http://ccel.org/fathers2/ANF-05/anf05-100.htm#P6475\_2083559   
In addition, moreover, the Lord establishes it in His Gospel, and says, "But if he neglect to hear the Church, let him be unto thee as a heathen man and a publican."[4]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5635\_2030740   
But if any one hardens himself, "tell it to the Church: but if he neglects to hear the Church, let him be to thee as an heathen man and a publican; "[186]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8490\_1857588   
And, again, "If he refuse to hear them"-manifestly, the witnesses who have been taken-"tell it," he says, "to the church; "[197]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8490\_1857588   
and He does not say what he will suffer if he does not hear the church, but He taught that if he refused to hear the church, then he who had thrice admonished, and had not been heard, was to regard him for the future as the Gentile and the publican.[198]   
[[@Bible:Matthew 18:18]]Matthew 18:18   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5421\_1955513   
For to you, O bishops, it is said: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."[61]   
The Second Epistle of Pope Callistus   
http://ccel.org/fathers2/ANF-08/anf08-121.htm   
the keys committed to the Church, whereof it is said: "Whatsoever ye shall loose on earth, shall be loosed in heaven."[14]   
The Epistle of Pope Urban First   
http://ccel.org/fathers2/ANF-08/anf08-123.htm   
Whence the Saviour Himself says in the Gospel, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."[9]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8510\_1864540   
"[208]   
[[@Bible:Matthew 18:19]]Matthew 18:19   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1162\_215854   
For if I in this brief space of time, have enjoyed such fellowship with your bishop-I mean not of a mere human, but of a spiritual nature-how much more do I reckon you happy who are so joined to him as the Church is to Jesus Christ, and as Jesus Christ is to the Father, that so all things may agree in unity! Let no man deceive himself: if any one be not within the altar, he is deprived of the bread of God. For if the prayer of one or two possesses[34]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1162\_215854   
on him as the Church does on the Lord Jesus, and the Lord does on God and His Father, that so all things may agree in unity! Let no man deceive himself: if any one be not within the altar, he is deprived of the bread of God. For if the prayer of one or two possesses[38]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11554\_3179945   
We say that "if two" of us "shall agree on earth as touching anything that they shall ask, it shall be done for them of the Father" of the just, "which is in heaven; "[127]   
Cyprian Epistle VII   
http://ccel.org/fathers2/ANF-05/anf05-32.htm#P4861\_1470153   
if only our prayers, our groanings, and our tears, knock at the door; and with these we must be urgent and persevering, even although prayer be offered with one mind.[8]   
Cyprian Epistle VII   
http://ccel.org/fathers2/ANF-05/anf05-32.htm#P4861\_1470153   
And again, "I say unto you, that if two of you shall agree on earth as touching anything that you shall ask, it shall be done for you of my Father which is in heaven."[12]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
For the Lord, when He would urge unanimity and peace upon His disciples, said, "I say unto you, That if two of you shall agree on earth touching anything that ye shall ask, it shall be given you by my Father which is in heaven. For wheresoever two or three are gathered together in my name, I am with them; "[38]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "Verily I say unto you, That if two of you shall agree on earth concerning everything, whatever you shall ask it shall be given you from my Father which is in heaven. For wherever two or three are gathered together in my name, I am with them."[377]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8521\_1867263   
"[2]   
[[@Bible:Matthew 18:20]]Matthew 18:20   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6354\_1943331   
Quinam sunt autem illi "duo et tres, qui congregantur in nomine Domini, in" quorum "medio" est Dominus?[111]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11385\_3228910   
is the church;[97]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11527\_3260688   
inasmuch as, wherever there are three, (that is, the Father, the Son, and the Holy Spirit, ) there is the Church, which is a body of three.[51]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P912\_220501   
Where two (are), there withal (is) He Himself.[66]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
(The Spirit) combines that Church which the Lord has made to consist in "three." And thus, from that time forward,[285]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8046\_1967451   
For if he had thought that the Son of God was only there, where was the visible body of Jesus, how could he have said, "There stands in the midst of you One whom ye know not? "And Jesus Himself, in raising the minds of His disciples to higher thoughts of the Son of God, says: "Where two or three are gathered together in My name, there am I in the midst of you."[32]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
Nor let any deceive themselves by a futile interpretation, in respect of the Lord having said, "Wheresoever two or three are gathered together in my name, there am I in the midst of them."[37]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7286\_2439505   
If it be not possible to assemble either in the church or in a house, let every one by himself sing, and read, and pray, or two or three together. For "where two or three are gathered together in my name, there all I in the midst of them."[173]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8521\_1867263   
Then the Word repeating that the agreeing of twoon the earth is the same thing as the agreeing with Christ, adds, "For where two or three aregathered together in My name."[9]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8562\_1877619   
And do not let this also pass unobserved, that Hedid not say, where two or three are gathered together in My name, there "shall I be" in the midst ofthem, but "there am I,"[34]   
[[@Bible:Matthew 18:21]]Matthew 18:21   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11829\_3315523   
his debt;[53]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11829\_3315523   
And when Peter had put the question whether remission were to be granted to a brother seven times, "Nay," saith He, "seventy-seven times; "[55]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12345\_3451740   
"seventy-seven times? "[122]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And He indeed did not deal with them as Moses did, putting the severities of the law in force, and granting indulgence to no man for any offence; but He declared that if any man suffered an injury at the hands of his neighbour, he was to forgive him not once only, nor even twice or thrice, nor only seven times, but even unto seventy times seven;[283]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2243\_912200   
But if you shall not regard nor assist them, I also will bear a mind like your own against you, and I will judge you by your own laws.[113]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5688\_2045518   
It is also a duty to forgive each other's trespasses-not the duty of those that judge, but of those that have quarrels; as the Lord determined when I Peter asked Him, "How oft shall my brother sin against me, and I forgive him? Till seven times? "He replied, "I say not unto thee, Until seven times, but until seventy times seven."[215]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8567\_1878749   
"[35]   
[[@Bible:Matthew 18:22]]Matthew 18:22   
Shepherd of Hermas Vision Second   
http://ccel.org/fathers2/ANF-02/anf02-06.htm#P267\_36489   
then shall they be forgiven all the sins which in former times they committed, and forgiveness will be granted to all the saints who have sinned even to the present day, if they repent with all their heart, and drive all doubts from their minds.[9]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11315\_3206714   
Chapter V.-Sin Never to Be Returned to After Repentance.[38]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
and against His temple? For, as far as you are concerned, such as are chargeable with offence against you personally, you are commanded, in the person of Peter, to forgive even seventy times sevenfold.[269]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5726\_2056839   
for the Lord has given thee authority to remit those sins to thy brother which he has committed against thee as far as "seventy times seven,"[238]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8567\_1878749   
But since as units the tens and the hundreds have acertain common measure of proportion to the number which is in units, and Jesus knew that the numbermight be exceeded, on this account, I think, that He added to the number seven also theseventy,[37]   
[[@Bible:Matthew 18:23]]Matthew 18:23   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8651\_1909867   
Only, I have said these things with the view of referring his return when he comes with hiskingdom to the consummation, when he commanded the servants to whom he had given the money to becalled to him that he might know what they had gained by trading, and from a desire to demonstratefrom this, and from the parable of the Talents, that the passage "he who wished to make a reckoningwith his own servants"[95]   
[[@Bible:Matthew 18:24]]Matthew 18:24   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8633\_1903748   
And compare the words, "And when he began to makea reckoning,"[86]   
[[@Bible:Matthew 18:26]]Matthew 18:26   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8625\_1899544   
And he makes a request that he be notsold along with his own, but may continue to abide in the house of the king; wherefore he fell downand worshipped him, knowing that the king was God, and said, "Have patience with me, and I will paythee all; "[76]   
[[@Bible:Matthew 18:31]]Matthew 18:31   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8651\_1909867   
and the king being moved withcompassion released him and forgave him all the debt, but the servant did not wish even to pity hisown fellow-servant; and the king before his release ordered him to be sold and what was his, while hewho had been forgiven cast him into prison. And observe that his fellow-servants did not bring anyaccusation or "said," but "told,"[102]   
[[@Bible:Matthew 18:32]]Matthew 18:32   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
But to him who had hid the money, entrusted to him to be given out at interest, and had given it back as he had received it, without increase, He said, "Thou wicked and slothful servant, thou oughtest to have given my money to the bankers, and at my coming I should have received mine own." Wherefore the useless servant "shall be cast into outer darkness."[5]   
Cyprian Epistle XXX   
http://ccel.org/fathers2/ANF-05/anf05-55.htm#P5243\_1594947   
in the law of their very entreaty let consideration be had for the time; let it be with downcast entreaty, with subdued petition, since he also who is besought ought to be bent, not provoked; and as the divine clemency ought to be looked to, so also ought the divine censure; and as it is written, "I forgave thee all that debt, because thou desiredst me,"[18]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
" After the supply of food, pardon of sin is also asked for, that he who is fed by God may live in God, and that not only the present and temporal life may be provided for, but the eternal also, to which we may come if our sins are forgiven; and these the Lord calls debts, as He says in His Gospel, "I forgave thee all that debt, because thou desiredst me."[58]   
[[@Bible:Matthew 18:33]]Matthew 18:33   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P979\_253932   
If our God and Lord, who rules over all things, and has power over all His creation, does not remember evil against those who confess their sins, but is merciful, does man, who is corruptible and full of sins, remember evil against a fellow-man, as if he were able to destroy or to save him?[40]   
[[@Bible:Matthew 18:35]]Matthew 18:35   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8651\_1909867   
But it must further be said to those whose view it is that noone is delivered by Jesus to the tormentors,-pray, explain to us, good sirs, who is the king whodelivered the wicked servant to the tormentors? And let them also attend to this, "So therefore alsoshall My heavenly Father do unto you; "[105]   
[[@Bible:Matthew 19:2]]Matthew 19:2   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8677\_1919457   
But He cameto the borders of Judaea, and not to the middle of it, but, as it were, to the outermost parts, wheregreat multitudes followed Him,[116]   
[[@Bible:Matthew 19:3]]Matthew 19:3   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Vos autem non legistis, quod protoplasto Deus dixit: `Eritis duo in carne una? Quare qui dimittit uxorem, praeterquam fornicationis causa, facit eam moechari.[55]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1178\_308343   
But grant that these argumentations may be thought to be forced and founded on conjectures, if no dogmatic teachings have stood parallel with them which the Lord uttered in treating of divorce, which, permitted formerly, He now prohibits, first because "from the beginning it was not so," like plurality of marriage; secondly, because "What God hath conjoined, man shall not separate,"[76]   
[[@Bible:Matthew 19:4]]Matthew 19:4   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6656\_1949881   
-for this reason, indeed, because He who had "made them male and female" had likewise said, "They twain shall become one flesh; what therefore God hath joined together, let not man put asunder."[1326]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7246\_1622248   
Our Lord and Saviour, indeed, in the words, "He who made them at the beginning, made them male and female,"[377]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5758\_1737072   
And Christ confirms the taking of these things as they are written, when, to the question of the Pharisees about putting away a wife, He answers: "Have ye not read that He which made them at the beginning made them male and female; and said, For this cause shall a man leave his father,"[8]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6442\_2234483   
and the Lord says: "He that made them from the beginning, made them male and female; and said, For this cause shall a man leave his father and his mother, and shall cleave unto his wife: and they two shall be one flesh."[73]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6573\_2265253   
"For He that made them at the beginning made them male and female; and He blessed them, and said, Increase and multiply, and fill the earth."[159]   
[[@Bible:Matthew 19:5]]Matthew 19:5   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P736\_178772   
Let them see to that, who, among the rest of their perversities, teach the disjoining of the "one flesh in twain; "[23]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P912\_220501   
one discipline, one and the same service? Both (are) brethren, both fellow servants, no difference of spirit or of flesh; nay, (they are) truly "two in one flesh."[62]   
Pseudo-Cyprian Of the Discipline and Advantage of Chastity   
http://ccel.org/fathers2/ANF-05/anf05-129.htm   
And in such wise it is said, "Two shall be in one flesh,"[6]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8708\_1927436   
"[140]   
[[@Bible:Matthew 19:6]]Matthew 19:6   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3667\_648975   
And when a certain man came to Him and said, "Good Master," He answered and said, "There is none good but God only, who made all things."[31]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Quid enim? annon licet etiam continenter uti matrimonio, et non conari dissolvere, quod "conjunxit Deus? "[53]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Primum quidem, propriam sponsam habuit Ecclesiam: deinde vero, nec homo erat communis, ut opus haberet etiam adjutore aliquo secundum carnem; neque erat ei necesse procreare filios, qui manet in aeternum, et natus est solus Dei Filius. Hic ipse autem Dominus dicit: "Quod Deus conjunxit, homo ne separet."[60]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Quomodo autem vetus quidera est solum matrimonium et legis inventum, alienum autem est, quod est ex Domino, matrimonium, cum idem Deus servetur a nobis? "Non" enim"quod Deus conjunxit, homo" jure"dissolverit; "[143]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1114\_288165   
And accordingly, those whom God "from the beginning" conjoined, "two into one flesh," man shall not at the present day separate.[26]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6442\_2234483   
For the Lord says: "What God has joined together, let no man put asunder."[76]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8685\_1920599   
And, as tending to convince them that theyshould not put away their wife for every cause, is it said," What God hath joined together, let notman put asunder."[129]   
[[@Bible:Matthew 19:7]]Matthew 19:7   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8241\_2291712   
And not only so, but the Lord also showed that certain precepts were enacted for them by Moses, on account of their hardness [of heart], and because of their unwillingness to be obedient, when, on their saying to Him, "Why then did Moses command to give a writing of divorcement, and to send away a wife? "He said to them, "Because of the hardness of your hearts he permitted these things to you; but from the beginning it was not so; "[179]   
[[@Bible:Matthew 19:8]]Matthew 19:8   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6656\_1949881   
There, while prohibiting divorce, He has given us a solution of this special question respecting it: "Moses," says He, "because of the hardness of your hearts, suffered you to give a bill of divorcement; but from the beginning it was not so"[1325]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1178\_308343   
So true, moreover, is it that divorce "was not from the beginning," that among the Romans it is not till after the six hundredth year from the building of the city that this kind of "hard-heartedness"[81]   
Pseudo-Cyprian Of the Discipline and Advantage of Chastity   
http://ccel.org/fathers2/ANF-05/anf05-129.htm   
For both her own husband belongs to the woman, for the reason that besides him she may know no other; and the woman is given to the man for the purpose that, when that which had been his own had been yielded to him, he should seek for nothing belonging to another.[5]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3866\_1175303   
`Moses gave you commandments according to your hard-heartedness; for from the beginning it was not so: for He who created man at first, made him male and female.'[53]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8781\_1948428   
For it is not necessaryfor adultery or any such great indecency to write a bill of divorcement and give it into the hands ofthe wife; but indeed perhaps Moses called every sin an unseemly thing, on the discovery of which bythe husband in the wife, as not finding favour in the eyes of her husband, the bill of divorcement iswritten, and the wife is sent away from the house of her husband; "but from the beginning it hath notbeen so."[194]   
[[@Bible:Matthew 19:9]]Matthew 19:9   
Shepherd of Hermas Commandment Fourth   
http://ccel.org/fathers2/ANF-02/anf02-14.htm#P476\_89997   
" And I said to him, "What then, sir, is the husband to do, if his wife continue in her vicious practices? "And he said, "The husband should put her away, and remain by himself. But if he put his wife away and marry another, he also commits adultery."[3]   
Athenagoras A Plea for the Christians   
http://ccel.org/fathers2/ANF-02/anf02-46.htm#P2514\_680149   
"For whosoever puts away his wife," says He, "and marries another, commits adultery; "[130]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12345\_3451740   
every species of salutary discipline, what wonder that she likewise ministers to Repentance, (accustomed as Repentance is to come to the rescue of such as have fallen, ) when, on a disjunction of wedlock (for that cause, I mean, which makes it lawful, whether for husband or wife, to persist in the perpetual observance of widowhood),[128]   
[[@Bible:Matthew 19:10]]Matthew 19:10   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
nesciunt quod, postquam de divortio esset locutus, cum quidam rogassent: "Si sic sit causa uxoris, non expedit homini uxorem ducere; "tunc dixit Dominus: "Non omnes capiunt vetbum hoc, sed quibus datum est."[66]   
[[@Bible:Matthew 19:11]]Matthew 19:11   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6162\_1878895   
Ac Valentiniani quidem, qui desuper ex divinis emissionibus deduxere conjugationes, acceptum habent matrimonium: Basilidis autem sectatores, "Cum interrogassent, inquiunt, apostoli, nun sit melius uxorem non ducere, dicunt respondisse Dominum: `Non omnes capiunt verbum hoc, Bunt enim eunuchi alii a nativitate, alii vero a necessitate.'"[2]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6162\_1878895   
Qui autem regni sempiterni gratia seipsos castrarunt, id ad declinandas, inquiunt, conjugii molestias fecerunt, quod procurandae rei familiaris onus ac sollicitudinem timerent. Et illud: `Melius est nubere quam uri, '[3]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Illud autem: "Non omnes capiunt verbum hoc: sunt enim eunuchi, qui sic nati sunt; et sunt eunuchi, qui castrati sunt ab hominibus; et sunt eunuchi, qui seipsos castrarunt propier regnum coelorum. Qui potest capere, capiat; "[65]   
Cyprian Epistle LXI   
http://ccel.org/fathers2/ANF-05/anf05-86.htm#P5925\_1859089   
Strait and narrow is the way through which we enter into life, but excellent and great is the reward when we enter into glory. Let those who have once made themselves eunuchs for the kingdom of heaven[13]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men; and there are eunuchs which have made themselves eunuchs for the kingdom of heaven's sake."[13]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in the Gospel according to Matthew: "All men do not receive the word, but they to whom it is given: for there are some eunuchs who were born so from their mother's womb, and there are eunuchs who have been constrained by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who can receive it, let him receive it."[572]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Not all receive the word of God, but only those to whom it is given to know the mysteries of the kingdom of heaven.[203]   
Methodius Discourse XI. Arete   
http://ccel.org/fathers2/ANF-06/anf06-119.htm#P5519\_1675964   
For many who thought that to repress vehement lascivious desires constituted chastity, neglecting other duties connected with it, failed also in this, and have brought blame[2]   
[[@Bible:Matthew 19:12]]Matthew 19:12   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2200\_368301   
"He that is able to receive it, let him receive it."[38]   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2200\_368301   
Unless he believes that Christ Jesus has lived in the flesh, and shall confess His cross and passion, and the blood which He shed for the salvation of the world, he shall not obtain eternal life, whether he be a king, or a priest, or a ruler, or a private person, a master or a servant, a man or a woman. "He that is able to receive it, let him receive it."[40]   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3655\_644921   
And, "There are some who have been made eunuchs of men, and some who were born eunuchs, and some who have made themselves eunuchs for the kingdom of heaven's sake; but all cannot receive this saying."[20]   
Shepherd of Hermas Similitude Fifth   
http://ccel.org/fathers2/ANF-02/anf02-28.htm#P712\_160067   
[Keep the commandments of the Lord, and you will be approved, and inscribed amongst the number of those who observe His commands.] And if you do any good beyond what is commanded by God,[6]   
Athenagoras A Plea for the Christians   
http://ccel.org/fathers2/ANF-02/anf02-46.htm#P2514\_680149   
Nay, you would find many among us, both men and women, growing old unmarried, in hope of living in closer communion with God.[128]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6327\_1932977   
" Nos ergo propter dilectionem in Dominum, et propter ipsum honestum, amplectimur continentiam, templum Spiritus sanctificantes. Honestum enim est, "propter regnum coelorum seipsum castrare"[95]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6436\_1973362   
qui est sterilis, et non fert fructum, nec vitro institutione, nec sermone. Sed "qui se" quidem "castrarunt" ab omni peccato "propter regnum coelorum,"[190]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6454\_1977111   
"Exsecranda" autem "dies in qua natus sum, et ut non sit optanda,"[191]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6454\_1977111   
Subjungit itaque: "Cur enim natus sum ut viderem labores et dolores, et in perpetuo probro fuerunt dies mei? "[192]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9948\_2750402   
-indicating, of course, virgins, and such as have become "eunuchs for the kingdom of heaven's sake."[191]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12366\_3456358   
and raises the self-made eunuch to the realms of heaven.[147]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P457\_94810   
, and seal themselves up to eunuchhood for the sake of the kingdom of God,[91]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P790\_190650   
How many are there who from the moment of their baptism set the seal (of virginity) upon their flesh? How many, again, who by equal mutual consent cancel the debt of matrimony-voluntary eunuchs[65]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1088\_277378   
" This (even) broader assertion we make: that even if the Paraclete had in this our day definitely prescribed a virginity or continence total and absolute, so as not to permit the heat of the flesh to foam itself down even in single marriage, even thus He would seem to be introducing nothing of "novelty; "seeing that the Lord Himself opens "the kingdoms of the heavens" to "eunuchs,"[9]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1137\_296723   
for, "each one shall die in his own sin; "and "eunuchs" not only have lost ignominy, but have even deserved grace, being invited into "the kingdoms of the heavens: "[50]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
while He associates with these (children) others who, after marriage, remained (or became)virgins; "[70]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1219\_333406   
But He has withal premised that "the Spirit is prompt," in order that the Spirit may vanquish the flesh-that the weak may yield to the stronger. For again He says, "Let him who is able to receive, receive (it); "[103]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
These things, my brother, seem to you perhaps harsh and not to be endured; but recall that God has said, "He who receives it, let him receive it,"[58]   
A Fragment of a Work of Pierius on the First Epistle of Paul to the Corinthians   
http://ccel.org/fathers2/ANF-06/anf06-68.htm   
added this remark: In saying this, Paul, without disguise, preaches celibacy.[4]   
Methodius Discourse II. Theophila   
http://ccel.org/fathers2/ANF-06/anf06-111.htm#P4939\_1490414   
according to the infallible words of the Lord; since it is not given to all to attain that undefiled state of being a eunuch for the sake of the kingdom of heaven,[20]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P918\_241971   
who devote themselves to preserve virginity "for the sake of the kingdom of heaven; "[2]   
Polycrates of Ephesus   
http://ccel.org/fathers2/ANF-08/anf08-170.htm#P12425\_3629258   
Why should I speak of Sagaris, bishop and martyr, who rests at Laodicea? of the blessed Papirius, moreover? and of Melito the eunuch,[8]   
[[@Bible:Matthew 19:13]]Matthew 19:13   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
is it that He Himself withal should set upon His own official chair men who were mindful rather to enjoin-(but) not likewise to practise-sanctity of the flesh, which (sanctity) He had in all ways recommended to their teaching and practising?-first by His own example, then by all other arguments; while He tells (them) that "the kingdom of heavens" is "children's; "[69]   
[[@Bible:Matthew 19:14]]Matthew 19:14   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P1015\_267002   
therefore, no one will perish; for although any of them be tempted by the most wicked devil, and commit sin, he will quickly return to his Lord. I deem you happy, I, who am the messenger of repentance, whoever of you are innocent as children,[52]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
"And they brought to Him," it is said, "children, that He might put His hands on them and bless them; and when His disciples hindered them, Jesus said, Suffer the children, and forbid them not to come to Me, for of such is the kingdom of heaven."[17]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11705\_3290478   
? The Lord does indeed say, "Forbid them not to come unto me."[190]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6455\_2237399   
Do you also baptize your infants, and bring them up in the nurture and admonition of God. For says He: "Suffer the little children to come unto me, and forbid them not."[85]   
[[@Bible:Matthew 19:16]]Matthew 19:16   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Annon aperte indicat, quod sicut mundus componitur ex contrariis, nempe ex calido et frigido, humido et sicco, ita etiam ex iis qui dant, et ex iis qui accipiunt? Et rursus cum dixit: "Si vis perfectus esse, vende quae habes, et da pauperibus," refellit eum qui gloriabatur quod "omnia a juventute praecepta servaverat; "non enim impleverat illud: "Diliges proximum tuum sicut teipsum: "[85]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1219\_333406   
go his way who had not "received" the precept of dividing his substance to the needy, and was abandoned by the Lord to his own opinion.[104]   
Clementine Homily XVIII   
http://ccel.org/fathers2/ANF-08/anf08-62.htm#P5340\_1563496   
" And Peter said: "I shall explain to you how goodness itself is just. Our teacher Himself first said to the Pharisee who asked Him,[6]   
Clementine Homily XVIII   
http://ccel.org/fathers2/ANF-08/anf08-62.htm#P5403\_1584200   
`Enter ye through the strait and narrow way, through which ye shall enter into life.' And somewhere else, when one asked Him,[27]   
[[@Bible:Matthew 19:17]]Matthew 19:17   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P698\_128009   
] Yea, He was always of such a character, and still is, and will ever be, kind and good, and free from wrath, and true, and the only one who is [absolutely] good;[41]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8190\_2269740   
Now, that the law did beforehand teach mankind the necessity of following Christ, He does Himself make manifest, when He replied as follows to him who asked Him what he should do that he might inherit eternal life: "If thou wilt enter into life, keep the commandments."[148]   
Shepherd of Hermas Commandment Fourth   
http://ccel.org/fathers2/ANF-02/anf02-14.htm#P486\_94158   
" And I said to him, "It is for this reason, sir, that I inquire carefully into all things, especially because I am a sinner; that I may know what works I should do, that I may live: for my sins are many and various." And he said to me, "You shall live if you keep my commandments,[10]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
conceived as Father, being good, is called that which alone He i"-"good; "[164]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
Still further also He plainly says, "None is good, but My Father, who is in heaven."[168]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
"But," say they, "God is `good, 'and `most good, '[15]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6550\_1295088   
There still remains to them, however, that saying of the Lord in the Gospel, which they think is given them in a special manner as a shield, viz., "There is none good but one, God the Father."[70]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9845\_2569396   
And here I may employ this illustration, as beating upon this point: Our Lord and Saviour, heating Himself on one occasion addressed as "Good Master,"[41]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
He says that this (one) alone is good, and that what is spoken by the Saviour[43]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1961\_605891   
and as Himself acknowledges: "Why call ye me good? there is one good,"[86]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
But how can we possess immortality, unless we keep those commands of Christ whereby death is driven out and overcome, when He Himself warns us, and says, "If thou wilt enter into life, keep the commandments? "[6]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
The young man saith unto Him, All these things have I observed: what lack I yet? Jesus saith unto him, If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me."[359]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10444\_3289233   
Moreover, the Lord Himself: "Why askest thou me concerning that which is good? God alone is good."[273]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3885\_1177650   
is good.'[62]   
Clementine Homily XVII   
http://ccel.org/fathers2/ANF-08/anf08-61.htm#P5222\_1529557   
For he said to some one, as I learn,[6]   
Clementine Homily XVIII   
http://ccel.org/fathers2/ANF-08/anf08-62.htm#P5330\_1560426   
At once, then, state to me whether you maintain that the framer of the world is the same as the lawgiver or not? If, then, he is the lawgiver, he is just; but if he is just, he is not good. But if he is not good, then it was another that Jesus proclaimed, when he said,[1]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6909\_1296215   
Naaman, then, is still in error, and does not see how far inferior other rivers are to the Jordan for the cure of the suffering; he extols the rivers of Damascus, Arbana, and Pharpha, saying, "Are not Arbana and Pharpha, rivers of Damascus, better than all the waters of Israel? Shall I not wash in them and be clean? "For as none is good[139]   
[[@Bible:Matthew 19:19]]Matthew 19:19   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P364\_76443   
Are we to paint ourselves out that our neighbours may perish? Where, then, is (the command), "Thou shall love thy neighbour as thyself? "[17]   
[[@Bible:Matthew 19:20]]Matthew 19:20   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4007\_1231497   
Now, just Lot (for I pass over at present the account of the economy of regeneration[185]   
[[@Bible:Matthew 19:21]]Matthew 19:21   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8209\_2278020   
And for this reason did the Lord, instead of that [commandment], "Thou shalt not commit adultery," forbid even concupiscence; and instead of that which runs thus, "Thou shalt not kill," He prohibited anger; and instead of the law enjoining the giving of tithes, [He told us] to share[156]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3849\_1172900   
And ff he speaks thus of marriage, in reference to which God says, "Multiply," how do you not think that senseless display is by the Lord's authority to be banished? Wherefore also the Lord says, "Sell what thou hast, and give to the poor; and come, follow me."[92]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
X. "If thou wilt be perfect."[11]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
"My work was my subsistence." Nay, but "all things are to be sold, and divided to the needy."[82]   
Cyprian Treatise III On the Lapsed   
http://ccel.org/fathers2/ANF-05/anf05-113.htm#P7011\_2277205   
And therefore the Lord the teacher of good things, forewarning for the future time, says, "If thou wilt be perfect, go, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."[11]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
He said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."[25]   
[[@Bible:Matthew 19:23]]Matthew 19:23   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P966\_250581   
For as it is disagreeable to walk among thistles with naked feet, so also it is hard for such to enter the kingdom of God.[37]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7345\_2222379   
Again, "Don't sail on land" is a Pythagorean saw, and shows that taxes and similar contracts, being troublesome and fluctuating, ought to be declined. Wherefore also the Word says that the tax-gatherers shall be saved with difficulty.[71]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P912\_220501   
joys?-which, indeed, is chiefly found among the wealthier; for the more any is rich, and inflated with the name of "matron," the more capacious house does she require for her burdens, as it were a field wherein ambition may run its course. To such the churches look paltry. A rich man is a difficult thing (to find) in the house of God;[56]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10951\_2944483   
From what has been said, it is clear then that Jesus, "the man of Nazareth," did not promulgate laws opposed to those just considered in regard to riches, when He said, "It is hard for the rich man to enter into the kingdom of God; "[40]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8163\_2585505   
If we say that He affords us light, it is seen by us, and we have it; and if riches, they exist and appear in this world, and we name them, since it has been said, With difficulty will a rich man enter into the kingdom of the heavens.[25]   
[[@Bible:Matthew 19:24]]Matthew 19:24   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5680\_1721779   
" Much more, then, is the Scripture to be believed which says, "It is easier for a camel to go through the eye of a needle, than for a rich man "[50]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
For some, merely hearing, and that in an off-hand way, the utterance of the Saviour, "that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven,"[4]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10317\_2738509   
In the next place, with regard to the declaration of Jesus against rich men, when He said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God,"[89]   
Acts of the Holy Apostles Peter and Andrew   
http://ccel.org/fathers2/ANF-08/anf08-97.htm#P7999\_2502291   
What dost thou say? Peter says to him: One thing I say unto thee: it is easier for a camel to go through the eye of a needle, than for a rich man to go into the kingdom of heaven.[3]   
[[@Bible:Matthew 19:26]]Matthew 19:26   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3692\_656458   
And that it is better to believe even what is impossible to our own nature and to men, than to be unbelieving like the rest of the world, we have learned; for we know that our Master Jesus Christ said, that "what is impossible with men is possible with God,"[42]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
? [You ask] "How many have fulfilled these conditions? "But what with men is difficult, with God is easy.[91]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10286\_2877153   
How is it, then, that we read, "With men these things are impossible, but with God all things are possible; "[443]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10508\_2944771   
, but they hold neither the Father nor the Son. Well, but "with God nothing is impossible."[105]   
[[@Bible:Matthew 19:27]]Matthew 19:27   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
. Parents, wives, children, will have to be left behind, for God's sake.[86]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4150\_726717   
10 Like him, have all things left,[121]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4618\_1759538   
For to the apostles, when they asked, saying, "We have forsaken all that we had, and followed Thee: what shall we have? "our Lord replied, "When the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."[29]   
[[@Bible:Matthew 19:28]]Matthew 19:28   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4993\_1116112   
For I have proved that it was Jesus who appeared to and conversed with Moses, and Abraham, and all the other patriarchs without exception, ministering to the will of the Father; who also, I say, came to be born man by the Virgin Mary, and I lives for ever. For the latter is He after[428]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P792\_325288   
For avoiding it, remedies cannot be lacking; since, even if they be lacking, there remains that one by which you will be made a happier magistrate, not in the earth, but in the heavens.[151]   
The Narrative of Joseph   
http://ccel.org/fathers2/ANF-08/anf08-85.htm#P7364\_2228155   
thou shalt judge the twelve tribes of Israel.[10]   
The Passing of Mary Latin II   
http://ccel.org/fathers2/ANF-08/anf08-112.htm#P8714\_2840424   
Then the Saviour spoke to them, saying: Before I ascended to my Father I promised to you, saying that you who have followed me in the regeneration, when the Son of man shall sit upon the throne of His majesty, will sit, you also, upon twelve thrones, judging the twelve tribes of Israel.[21]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7555\_1564274   
And I think that the twelve baskets were in the possession of the disciples to whom it was said "Ye shall sit upon twelve thrones judging the twelve tribes of Israel."[28]   
[[@Bible:Matthew 19:29]]Matthew 19:29   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9349\_2737894   
And again He says, "Whosoever shall have left lands, or houses, or parents, or brethren, or children because of Me, he shall receive in this world an hundred-fold, and in that to come he shall inherit eternal life."[287]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6643\_2021201   
For instance, the Lord says in the Gospel, "Whosoever shall leave father, or mother, or brethren," and so forth, "for the sake of the Gospel and my name,"[17]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7113\_2381404   
And let us pray for those who offer sacrifices and oblations to the Lord our God, that God, the fountain of all goodness, may recompense them with His heavenly gifts, and "give them in this world an hundredfold, and in the world to come life everlasting; "[78]   
Revelation of Paul   
http://ccel.org/fathers2/ANF-08/anf08-107.htm   
For blessed is he who is able to endure trial, because the Lord will give him in requital sevenfold reward in the world to come.[28]   
[[@Bible:Matthew 19:30]]Matthew 19:30   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7879\_2159850   
For this reason did the Lord declare that the first should in truth be last, and the last first.[444]   
[[@Bible:Matthew 20:1]]Matthew 20:1   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6172\_1387452   
thus setting forth the mystery of these Aeons. They maintain also, that these thirty Aeons are most plainly indicated in the parable[14]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
Also by the parable of the workmen who were sent into the vineyard at different periods of the day, one and the same God is declared[590]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1188\_313009   
having laboured for the "one penny "[85]   
[[@Bible:Matthew 20:2]]Matthew 20:2   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6343\_1011571   
"The God of gods hath spoken, and called the earth." Now God, according to the Gospel,[152]   
[[@Bible:Matthew 20:5]]Matthew 20:5   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8241\_2291712   
) of the law was limited in power, they will find in our dispensation, that "many are called, but few chosen; "[184]   
[[@Bible:Matthew 20:16]]Matthew 20:16   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3167\_529296   
Let us beware lest we be found [fulfilling that saying], as it is written, "Many are called, but few are chosen."[37]   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3198\_538568   
the last like the first."[72]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7879\_2159850   
For this reason did the Lord declare that the first should in truth be last, and the last first.[444]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8520\_2395271   
disobedience of a vast number of them, do allege that there was indeed one God of these men, and that He was the maker of the world, and existed in a state of degeneracy; but that there was another Father declared by Christ, and that this Being is He who has been conceived by the mind of each of them; not understanding that as, in the former case, 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."[391]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7273\_2208951   
"Many rod-bearers there are, but few Bacchi," according to Plato. "For many are called, but few chosen."[43]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3143\_1138256   
and "the first shall," as He shows, "be last; "[25]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11676\_3286083   
[161]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
He said that he who did the will of the Father was "the last."[49]   
Clementine Homily VIII   
http://ccel.org/fathers2/ANF-08/anf08-52.htm#P4323\_1288114   
`But many, 'said He also, `are called, but few chosen.'[7]   
[[@Bible:Matthew 20:20]]Matthew 20:20   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
drew near unto Him the mother of Zebedee's children, with her sons, worshipping, and seeking a certain thing from Him."[119]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11072\_3142871   
teness, and the name unknown ( to every man save him that receiveth it); now power to rule with a rod of iron, and the brightness of the morning star; now the being clothed in white raiment, and not having the name blotted out of the book of life, and being made in the temple of God a pillar with the inscription on it of the name of God and of the Lord, and of the heavenly Jerusalem; now a sitting with the Lord on His throne,-which once was persistently refused to the sons of Zebedee.[86]   
[[@Bible:Matthew 20:21]]Matthew 20:21   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P1000\_260350   
" "Why, then, sir," I said, "do all these trees bear fruit, and some of them fairer than the rest? ""Listen," he said: "all who once suffered for the name of the Lord are honourable before God; and of all these the sins were remitted, because they suffered for the name of the Son of God.[46]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
For He who placed some "on the right hand, and others on the left,"[163]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9579\_2691008   
This Gnostic, to speak compendiously, makes up for the absence of the apostles, by the rectitude of his life, the accuracy of his knowledge, by benefiting his relations, by "removing the mountains" of his neighbours, and putting away the irregularities of their soul. Although each of us is his[116]   
[[@Bible:Matthew 20:22]]Matthew 20:22   
Martyrdom of Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-13.htm#P991\_181419   
or sacrifice, and prepared to be an acceptable burnt-offering unto God, looked up to heaven, and said, "O Lord God Almighty, the Father of thy beloved and blessed Son Jesus Christ, by whom we have received the knowledge of Thee, the God of angels and powers, and of every creature, and of the whole race of the righteous who live before thee, I give Thee thanks that Thou hast counted me, worthy of this day and this hour, that I should have a part in the number of Thy martyrs, in the cup[37]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
You see another kind of food which, similarly with milk, represents figuratively the will of God. Besides, also, the completion of His own passion He called catachrestically "a cup,"[95]   
[[@Bible:Matthew 20:23]]Matthew 20:23   
Fragments of Papias   
http://ccel.org/fathers2/ANF-01/anf01-43.htm#P3502\_597459   
for all things belong to God, who supplies all with a suitable dwelling-place, even as His word says, that a share is given to all by the Father,[18]   
Shepherd of Hermas Similitude Eighth   
http://ccel.org/fathers2/ANF-02/anf02-31.htm#P841\_202793   
And they who gave in their branches green and cracked were always faithful and good, though emulous of each other about the foremost places, and about fame:[25]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8097\_1731515   
But it is worth while considering whether the sitting on the right hand and on the left band of the Saviour in His kingdom refers to them, so that the words, "But for whom it is prepared," were[202]   
[[@Bible:Matthew 20:25]]Matthew 20:25   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10951\_2944483   
"The princes of the Gentiles exercise dominion over them,"[43]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5495\_1979755   
but as a gentle shepherd, "gathering the lambs into thy bosom, and gently leading those which are with young."[115]   
[[@Bible:Matthew 20:26]]Matthew 20:26   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5952\_2118952   
For says He: "He that will be great among you, let him be your minister; and he that will be first among you, let him be your servant."[60]   
[[@Bible:Matthew 20:27]]Matthew 20:27   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9191\_2369643   
Celsus says further, that we assert that "all things have been arranged so as to be subject to us," having perhaps heard some of the intelligent among us speaking to that effect, and perhaps also not understanding the saying, that "he who is the greatest amongst us is the servant of all."[129]   
[[@Bible:Matthew 20:28]]Matthew 20:28   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P814\_150836   
or lovers of money, but temperate in all things, compassionate, industrious, walking according to the truth of the Lord, who was the servant[32]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3562\_1080005   
Such is our Instructor, righteously good. "I came not," He says, "to be ministered unto, but to minister."[224]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3562\_1080005   
because toiling for us, and promising "to give His life a ransom for many."[226]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5952\_2118952   
Let every one therefore know his proper place, and discharge it diligently with one consent, with one mind, as knowing the reward of their ministration; but let them not be ashamed to minister to those that are in want, as even our" Lord Jesus Christ came not to be ministered unto, but to minister and to give His life a ransom for many."[58]   
The Second Epistle of Pope Callistus   
http://ccel.org/fathers2/ANF-08/anf08-121.htm   
his position, and what he does in this manner shall be held null and void; but whatever it may be necessary to do or to arrange with regard to the cases of the body of provincial bishops, and the necessities of their churches and clergy and laity, this should be done by consent of all the pontiffs of the same province, and that too without any pride of lordship, but with the most humble and harmonious action, even as the Lord says: "I came not to be ministered unto, but to minister."[6]   
[[@Bible:Matthew 20:30]]Matthew 20:30   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
Now bring together from the Gospels those who call Him Son of David, as she, and the blind men in Jericho;[162]   
[[@Bible:Matthew 21:1]]Matthew 21:1   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7095\_1381858   
" It is further to be observed that what is recorded by the three as having taken place in connection with the Lord's going up to Jerusalem; when He did these things in the temple, is narrated in a very similar manner by John as taking place long after this, after another visit to Jerusalem different from this one. We must consider the statements, and in the first place that of Matthew, where we read:[65]   
[[@Bible:Matthew 21:5]]Matthew 21:5   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
Let us, with the children, raise the branches aloft, and with the olive branches make glad applaud, that upon us also the Holy Spirit may breathe, and that in due order we may raise the God-taught strain: "Blessed is He that cometh in the name of the Lord; Hosanna in the highest."[17]   
[[@Bible:Matthew 21:8]]Matthew 21:8   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8176\_2262989   
recognised David their king in His sorrow of soul, and spread their garments for Him, and ornamented the way with green boughs, crying out with great joy and gladness, "Hosanna to the Son of David; blessed is He that cometh in the name of the Lord: hosanna in the highest."[136]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6586\_1987539   
I saw him sitting upon an ass, and the sons of the Hebrews held branches in their hands, and shouted; and other spread their clothes under him saying, Save now, thou who art in the highest: blessed is he that cometh in the name of the Lord.[8]   
[[@Bible:Matthew 21:9]]Matthew 21:9   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
"Plucking," it is said, "branches of olives or palms, the children went forth to meet the Lord, and cried, saying, Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord; "[20]   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
In psalms and hymns, let us raise to Him our shouts of thanksgiving; and, without ceasing, let us exclaim, "Blessed is He that cometh in the name of the Lord; "[8]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6817\_2304883   
"Hosanna to the Son of David. Blessed be He that cometh in the name of the Lord"[118]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7166\_2409567   
Hosanna to the son of David! Blessed be He that cometh in the name of the Lord," being the Lord God who appeared to us, "Hosanna in the highest."[122]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6879\_2073770   
And seeing the linen and the napkin, and recognising him, I said, Blessed is he that cometh in the name of the Lord;[125]   
The Account of St. John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-109.htm   
He that cometh in the name of the Lord;[12]   
[[@Bible:Matthew 21:10]]Matthew 21:10   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
the city began to inquire, saying, Who is this?[23]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7095\_1381858   
" It is to be noted that John makes this transaction of Jesus with those He found selling oxen and sheep and doves in the temple His second work; while the other Evangelists narrate a similar incident almost at the end and in connection with the story of the passion. Matthew has it thus:[63]   
[[@Bible:Matthew 21:12]]Matthew 21:12   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
But those who act contrary to these things-the avaricious, the liars, the hypocrites, those who make merchandise of the truth-the Lord cast out of His Father's court,[149]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
frosts, inexorable scorching winds, unexpected thunderings, unlooked-for conflagrations; and in general, lamentation and mourning in the whole earth, without consolation. For, "because iniquity shall abound, the love of many shall wax cold."[28]   
[[@Bible:Matthew 21:13]]Matthew 21:13   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4205\_833929   
For He appeared distasteful to you when He cried among you, `It is written, My house is the house of prayer; but ye have made it a den of thieves!'[42]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8002\_2206070   
For He who uttered them was Truth, and did truly vindicate His own house, by driving out of it the changers of money, who were buying and selling, saying unto them: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."[23]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm   
She has none to whom to make such a promise; and if she have had, she does not make it; since even the earthly temple of God can sooner have been called by the Lord a "den of robbers,"[9]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "Ye have made my Father's house a house of merchandise; and ye have made the house of prayer a den of thieves."[781]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5471\_1971370   
If, therefore, we neglect to separate the transgressor from the Church of God, we shall make the "Lord's house a den of thieves."[97]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7800\_2542828   
but if we do not the will of the Lord, we shall be of the scripture that saith, "My house was made a den of robbers."[100]   
[[@Bible:Matthew 21:14]]Matthew 21:14   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
And when the chief priests and Pharisees saw the wonderful things that He did, and the children crying, and saying, Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord,[51]   
[[@Bible:Matthew 21:15]]Matthew 21:15   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2770\_935898   
-the former of which states, when meeting Him with approving shouts, proved its ability to offer Him testimony;[155]   
Cyprian Epistle IX   
http://ccel.org/fathers2/ANF-05/anf05-34.htm#P4915\_1492617   
For besides the visions of the night, by day also, the innocent age of boys is among us filled with the Holy Spirit, seeing in an ecstasy with their eyes, and hearing and speaking those things whereby the Lord condescends to warn and instruct us.[9]   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
The children acknowledge their Creator, but their unbelieving parents said, Who is this? The age that was young and inexperienced sang praises to God, while they that had waxen old in wickedness inquired, Who is this? Sucklings praise His Divinity, while seniors utter blasphemies; children piously offer the sacrifice of praise, whilst profane priests are impiously indignant.[34]   
[[@Bible:Matthew 21:16]]Matthew 21:16   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8176\_2262989   
and for this reason were unwilling that the king should come, and who said to Him, "Hearest thou what these say? "did the Lord reply, "Have ye never read, Out of the mouths of babes and sucklings hast Thou perfected praise? "[138]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
And the Scripture appears to me, in allusion to the prophecy just mentioned, reproachfully to upbraid the thoughtless: "Have ye never read, Out of the mouths of babes and sucklings Thou hast perfected praise? "[21]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2770\_935898   
But (we hold the contrary): for Christ, by "accepting praise out of the mouth of babes and sucklings,"[153]   
[[@Bible:Matthew 21:19]]Matthew 21:19   
Hippolytus Refutation of All Heresies Book VIII   
http://ccel.org/fathers2/ANF-05/anf05-12.htm#P2037\_626805   
and did not discover (any). Wherefore, he says, He cursed the fig-tree,[8]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4345\_1299337   
and the leopard's spots, it shall be said, as it was spoken to another fig-tree, "Let no fruit grow on thee henceforward for ever; and it presently withered away."[8]   
Methodius Discourse X. Domnina   
http://ccel.org/fathers2/ANF-06/anf06-118.htm#P5490\_1669425   
But when the Lord dried up the false branches, the imitations of the true branches, uttering the sentence against the bitter fig-tree, "Let no fruit grow on thee henceforward for ever,"[17]   
[[@Bible:Matthew 21:22]]Matthew 21:22   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
Of faith He says: "Whatsoever ye shall ask in prayer, believing, ye shall receive."[196]   
Recognitions of Clement IV   
http://ccel.org/fathers2/ANF-08/anf08-34.htm#P2232\_640770   
And therefore it is necessary for you, who are of the Gentiles, to betake yourselves to God, and to keep yourselves from all uncleanness, that the demons may be expelled, and God may dwell in you And at the same time, by prayers, commit yourselves to God, and call for His aid against the impudence of the demons; for `whatever things ye ask, believing, ye shall receive.'[19]   
Martyrdom of the Holy and Glorious Apostle Bartholomew   
http://ccel.org/fathers2/ANF-08/anf08-102.htm   
the Father unbegotten, the Son begotten, the Holy Spirit proceeding; and in Thee the Father, and in the Holy Spirit, Thine only begotten Son our Lord Jesus Christ is, in whose name Thou hast given us power to heal the sick, to cure paralytics, to expel demons, and raise the dead: for He said to us, Verily I say unto you, that whatever ye shall ask in my name ye shall receive.[13]   
[[@Bible:Matthew 21:23]]Matthew 21:23   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6558\_1550528   
and they assert that in this passage the Aeons receive the name of heavens. Moreover, by His not replying to those who said to Him, "By what power doest Thou this? "[261]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11485\_3249736   
In what respect, pray, has this material substance merited an office of so high dignity? "The authority, I suppose, of the liquid element has to be examined.[10]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
In fact, the doctors of the law and the Pharisees, who were unwilling to "believe," did not "repent" either.[101]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6819\_1243874   
"John the Baptist came neither eating nor drinking, and ye say he hath a devil; "and how could He say to those who asked Him,[99]   
[[@Bible:Matthew 21:25]]Matthew 21:25   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
The baptism announced by John formed the subject, even at that time, of a question, proposed by the Lord Himself indeed to the Pharisees, whether that baptism were heavenly, or truly earthly:[96]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7472\_1538038   
John whose father was Zacharias, and whose mother was Elisabeth, who were themselves not undistinguished among the people? But it is probable that the fact of his being the Son of Zacharias was not unknown to the people, who thought with regard to John that he was truly a prophet, and were so numerous that the Pharisees, in order to avoid the appearance of saying that which was displeasing to the people, were afraid to answer the question, "Was his baptism from heaven or from men? "[143]   
[[@Bible:Matthew 21:28]]Matthew 21:28   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6247\_2186746   
For ye are those that were once sent into the vineyard, and did not obey, but these they that did obey;[139]   
[[@Bible:Matthew 21:31]]Matthew 21:31   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
], together with all her house, through faith of the scarlet sign; as the Lord also declared to those who did not receive His advent,-the Pharisees, no doubt, nullify the sign of the scarlet thread, which meant the passover, and the redemption and exodus of the people from Egypt,-when He said, "The publicans and the harlots go into the kingdom of heaven before you."[316]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5662\_1712404   
" Such is he who fulfils the law, "doing the will of the Father,"[35]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
And again, he says, the Saviour has declared, "The publicans and the harlots go into the kingdom of heaven before you."[97]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
And in the Gospel,[48]   
[[@Bible:Matthew 21:32]]Matthew 21:32   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
Whosoever shall blaspheme against Him, "hath not forgiveness, not only in this world, but also not in the world to come."[264]   
[[@Bible:Matthew 21:33]]Matthew 21:33   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
When, therefore, the lord of the vineyard shall come, what will he do unto these husbandmen? They say unto him, He will miserably destroy these wicked men, and will let out his vineyard to other husbandmen, who shall render him the fruits in their season."[558]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
He also introduces a parable of the mission to the vineyard of the Son (not the Father), who was sent after so many servants,[376]   
[[@Bible:Matthew 21:35]]Matthew 21:35   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6247\_2186746   
But they, being uneasy on account of their own covenants, have not only left the vineyard uncultivated, but have also killed the stewards of the Lord of the vineyard,[140]   
[[@Bible:Matthew 21:39]]Matthew 21:39   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6247\_2186746   
nay, at last they "cast the Heir Himself out of the vineyard, and slew Him."[143]   
[[@Bible:Matthew 21:42]]Matthew 21:42   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
Again does the Lord say: "Have ye never read, The stone which the builders rejected, the same is become the head of the comer: this is the Lord's doing, and it is marvellous in our eyes? Therefore I say unto you, that the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."[559]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6247\_2186746   
And by them He was rejected as an unprofitable stone,[144]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6252\_980937   
" And the Gospel shows, as also does Luke in the Acts, that the stone is no other than Christ; the Gospel as follows:[117]   
[[@Bible:Matthew 21:43]]Matthew 21:43   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9355\_2408799   
nations? Jesus declared, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof; "[200]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6247\_2186746   
For concerning the former Israel the Lord speaks thus, on account of their unbelief: "The kingdom of God shall be taken from them, and given to a nation bringing forth the fruits thereof; "[138]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7105\_1390269   
And possibly the coins which bore the stamp of material things and not of God were poured out by way of type; because the law which appears so venerable, with its letter that kills, was, now that Jesus had come and had used His scourge to the people, to be dissolved and poured out, the sacred office (episcopate) being transferred to those from the Gentiles who believed, and the kingdom of God being taken away from the Jews[74]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7318\_1484929   
And when the man taught by Christ has bought the field, the kingdom of God which, according to another parable, is a vineyard, "is taken from them and is given to a nation bringing forth the fruits thereof,"[28]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7507\_1549693   
ption of vain movements which, though conceived by the ruler of the wicked and those who feast along with him to be regular and pleasing to them, were irregular and out of tune, if truth be umpire, then Jesus withdraws from the place in which prophecy was attacked and condemned; and He withdraws to the place which had been barren of God among the Gentiles, in order that the Word of God, when the kingdom was taken from the Jews and "given to a nation bringing forth the fruits thereof,"[168]   
[[@Bible:Matthew 22:1]]Matthew 22:1   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
Then said the king to his servants, Take him away, hand and foot, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen."[576]   
[[@Bible:Matthew 22:2]]Matthew 22:2   
Recognitions of Clement IV   
http://ccel.org/fathers2/ANF-08/anf08-34.htm#P2296\_662402   
Meantime He has commanded us to go forth to preach, and to invite you to the supper of the heavenly King, which the Father hath prepared for the marriage of His Son, and that we should give you wedding garments, that is, the grace of baptism;[30]   
[[@Bible:Matthew 22:3]]Matthew 22:3   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8853\_2527346   
For He commissioned [messengers] to call people to the marriage, but they who did not obey Him deprived themselves of the royal supper.[626]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3977\_1253623   
Men, he says, "in the resurrection will be like the angels of God,"[424]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-99.htm   
And the king has sent forth heralds to proclaim everywhere that all are to come to the marriage, rich and poor, bond and free, strangers and citizens. And if any one shall refuse and not come to the marriage, he will be answerable to the king.[6]   
[[@Bible:Matthew 22:7]]Matthew 22:7   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
This is the Father of our Lord, by whose providence all things consist, and all are administered by His command; and He confers His free gifts upon those who should [receive them]; but the most righteous Retributor metes out [punishment] according to their deserts, most deservedly, to the ungrateful and to those that are insensible of His kindness; and therefore does He say, "He sent His armies, and destroyed those murderers, and burned up their city."[585]   
[[@Bible:Matthew 22:10]]Matthew 22:10   
Fragments of Papias   
http://ccel.org/fathers2/ANF-01/anf01-43.htm#P3502\_597459   
according as each one is or shall be worthy. And this is the couch[19]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9417\_2763149   
For all things belong to God, who supplies all with a suitable dwelling-place; even as His Word says, that a share is allotted to all by the Father, according as each person is or shall be worthy. And this is the couch on which the guests shall recline, having been invited to the wedding.[341]   
[[@Bible:Matthew 22:11]]Matthew 22:11   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9948\_2750402   
that is, in the bright beauty of the unwedded flesh. In the gospel even, "the wedding garment" may be regarded as the sanctity of the flesh.[193]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
are wont to be lifted by the torturers, and cast away into darkness,[105]   
Of the Journeyings of Philip the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-92.htm   
giving away his own garment in winter, goes naked? or what enemy rejoices in the joy of the man that hates him? and what soldier goes to war without a full suit of armour? and what slave who has fulfilled his master's order will not be commended? and who in the race-coarse, having nobly run, does not receive the prize? and who that has washed his garments willingly defiles them? Behold, my bride chamber is ready; but blessed is he who has been found in it wearing the shining garment:[19]   
[[@Bible:Matthew 22:12]]Matthew 22:12   
Fragments of Clement Found in the Oxford Edition   
http://ccel.org/fathers2/ANF-02/anf02-84.htm#P10341\_2878128   
But the unlovely and unsightly man will hear, "Friend, how camest thou in here, without having a wedding garment? "[7]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6550\_1295088   
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."[59]   
The Letter of the Churches of Vienna and Lugdunum   
http://ccel.org/fathers2/ANF-08/anf08-176.htm   
But there were also some who remained without; namely, those who had no trace of faith, and no perception of the marriage garment,[31]   
[[@Bible:Matthew 22:13]]Matthew 22:13   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
But those who have indeed been called to God's supper, yet have not received the Holy Spirit, because of their wicked conduct "shall be," He declares, "cast into outer darkness."[581]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3643\_1099451   
And the third department of counsel consists of what is future, by which we are bidden guard against what is to happen; as also that was said, "They that fall into sins shall be cast into outer darkness, where there shall be wailing and gnashing of teeth,"[239]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10011\_2778964   
-not even a hair, as also not an eye nor a tooth. And yet whence shall come that "weeping and gnashing of teeth,"[236]   
[[@Bible:Matthew 22:14]]Matthew 22:14   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
so also is it the case here, that "many are called, but few chosen."[583]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
"And therefore many are called, but few chosen."[60]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7923\_1684425   
to shame in regard to these things because of the great majority of those of the church who are thought to believe, it must be said to him not only "Many are called, but few chosen; "[85]   
[[@Bible:Matthew 22:17]]Matthew 22:17   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3677\_652039   
" And again He answered them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."[34]   
[[@Bible:Matthew 22:20]]Matthew 22:20   
Hippolytus Refutation of All Heresies Book IX   
http://ccel.org/fathers2/ANF-05/anf05-13.htm#P2283\_729307   
, so that even they would not handle a current coin of the country, saying that they ought not either to carry, or behold, or fashion an image:[75]   
[[@Bible:Matthew 22:21]]Matthew 22:21   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7395\_1976255   
Much more [would this be the case with regard to] the Lord Himself, who did also direct us to "render unto Caesar the things that are Caesar's, and to God the things that are God's; "[57]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
And by those who rise from the water to the bait of righteousness, He admonishes us to take away luxury and avarice, as the coin from the fish; in order that He might displace vainglory; and by giving the stater to the tax-gatherers, and "rendering to Caesar the things which are Caesar's," might preserve "to God the things which are God's."[39]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
And of civil government: "Render to Caesar the things which are Caesar's; and unto God the things which are God's."[190]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P765\_315024   
Idolatry is condemned, not on account of the persons which are set up for worship, but on account of those its observances, which pertain to demons. "The things which are Cµsar's are to be rendered to Cµsar."[116]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1098\_455020   
to devote your energies to mammon, and to depart from God? Will it be "Render unto Cµsar the things which are Cµsar's, and unto God the things which are God's,"[46]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9872\_2728142   
And as a matter of course, he is already a king-although he even now owes to Cµsar the things which are Cµsar's.[146]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11105\_3153502   
that is, the things which are Cµsar's to Cµsar, and the things which are God's to God;[108]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
Since, therefore, Caesar has imposed nothing on us after this fashion of a tributary sect-in fact, such an imposition never can be made,-with Antichrist now close at hand, and gaping for the blood, not for the money of Christians-how can it be pointed out to me that there is the command, "Render to Caesar the things which are Caesar's? "[55]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5688\_2045518   
Let not the heathen therefore know of your differences among One another, nor do you receive unbelievers as witnesses against yourselves, nor be judged by them, nor owe them anything on account of tribute or fear; but "render to Caesar the things that are Caesar's, and unto God the things that are God's,"[212]   
The Ecclesiastical Canons of the Holy Apostles   
http://ccel.org/fathers2/ANF-07/anf07-50.htm   
Let a bishop, or presbyter, or deacon, who goes to the army, and desires to retain both the Roman government and the sacerdotal administration, be deprived. For "the things of Caesar belong to Caesar, and the things of God to God."[56]   
[[@Bible:Matthew 22:23]]Matthew 22:23   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9243\_2538777   
before the appearance of our modern Sadducees,[3]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10022\_2784099   
Their specious inquiry concerned the flesh, whether or not it would be subject to marriage after the resurrection; and they assumed the case of a woman who had married seven brothers, so that it was a doubtful point to which of them she should be restored.[238]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P708\_173921   
of her so many husbands; nor is any (husband) awaiting her to put her to confusion.[11]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1137\_296723   
for the purpose of raising up seed to his brother; and this may happen repeatedly to the same person, according to that crafty question of the Sadducees;[45]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5758\_1737072   
Whence it was that, having contrived the parable about the woman and the seven brethren, that they might cast doubt upon the resurrection of the flesh, "There came to Him,"[30]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5758\_1737072   
But as it was, He answered and said, "In the resurrection they neither marry, nor are given in marriage, but are as the angels in heaven,"[31]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1540\_397637   
as more righteous than others, began to separate themselves from the assembly of the people, and to deny the resurrection of the dead,[51]   
[[@Bible:Matthew 22:29]]Matthew 22:29   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8055\_2221272   
To those, therefore, who are ignorant of these matters, and on this account imagine that they have discovered another Father, justly does one say, "Ye do err, not knowing the Scriptures, nor the power of God."[49]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8055\_2221272   
" "For, touching the resurrection of the dead," He says, "have ye not read that which was spoken by God, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob?[50]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
who was of the same substance as they were? How, too, could He have subdued[478]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1052\_267264   
God; who have restored the honour of their flesh, and who have already dedicated themselves as sons of that (future) age, by slaying in themselves the concupiscence of lust, and that whole (propensity) which could not be admitted within Paradise![69]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10356\_3257738   
For if Abraham, and Isaac, and Jacob, who, it is admitted, were only men, are manifested to be alive-for all they,[194]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
: You err, not knowing the Scriptures, neither the power of God.[244]   
Clementine Homily II   
http://ccel.org/fathers2/ANF-08/anf08-46.htm#P3639\_1124685   
And to those who err by reason of the false scriptures He fitly showed the cause of their error, saying, `Ye do therefore err, not knowing the true things of the Scriptures;[37]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3841\_1171736   
I remember that on one occasion He, finding fault with the Sadducees, said, `Wherefore ye do err, not knowing the true things of the Scriptures; and on this account ye are ignorant of the power of God.'[40]   
[[@Bible:Matthew 22:30]]Matthew 22:30   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Sed post resurrectionem, inquit, nec uxorem ducunt, nec hubnut.' "[56]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2933\_1030184   
for in the time it represents there will be no more marriage.[258]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
in order, indeed, that it may be rendered a fit substance for the kingdom of God. "For we shall be like the angels."[479]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10333\_2896487   
To this discussion, however, our Lord's declaration puts an effectual end: "They shall be," says He, "equal unto the angels."[469]   
Tertullian On the Apparel of Women Book I   
http://ccel.org/fathers2/ANF-04/anf04-06.htm#P277\_54727   
With what consistency do we mount that (future) judgment-seat to pronounce sentence against those whose gifts we (now) seek after? For you too, (women as you are, ) have the self-same angelic nature promised[21]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1188\_313009   
"But if 'in that age they will neither marry nor be given in marriage, but will be equal to angels,'[82]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
And this is evident from the statement, that when all Who are saints have arrived at the summit of perfection, they are said to be made like, or equal to, the angels, agreeably to the declaration in the Gospels.[27]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9177\_2366147   
"For in the resurrection they neither marry nor are given in marriage, but the righteous are as the angels in heaven,"[119]   
Methodius Discourse II. Theophila   
http://ccel.org/fathers2/ANF-06/anf06-111.htm#P4939\_1490414   
For there are some to whom it is not given to attain virginity; and there are others whom He no longer wills to be excited by procreations to lust, and to be defiled, but henceforth to meditate and to keep the mind upon the transformation of the body to the likeness of angels, when they "neither marry nor are given in marriage,"[19]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5758\_1737072   
that those who shall obtain the resurrection shall then be as the angels.[28]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P1993\_556323   
Whence also angels, who are spirits, see God; and therefore men, as long as they are men, cannot see Him. But after the resurrection of the dead, when they shall have been made like the angels,[15]   
Revelation of Saint John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-108.htm   
All the human race shall arise without bodies, as I told you that in the resurrection they neither marry nor are given in marriage, but are as the angels of God.[16]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6525\_1112509   
But such a view is both foolish and impious, since the other Scriptures testify against this interpretation and declare that, when we are somewhat more advanced, we shall be equal to the angels.[57]   
[[@Bible:Matthew 22:31]]Matthew 22:31   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6522\_1281340   
The words, moreover, "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,"[39]   
[[@Bible:Matthew 22:32]]Matthew 22:32   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11226\_3047897   
Moreover, we are taught that "God is not the God of the dead, but of the living."[9]   
Cyprian Epistle XXVI   
http://ccel.org/fathers2/ANF-05/anf05-51.htm#P5184\_1576822   
For far be it from the mercy of God and His uncontrolled might to suffer the number of the lapsed to be called the Church; since it is written, "God is not the God of the dead, but of the living."[5]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7319\_2448956   
re, whether immortal or mortal, is derived; who didst make man a rational creature, the citizen of this world, in his constitution mortal, and didst add the promise of a resurrection; who didst not suffer Enoch and Elijah to taste of death: "the God of Abraham, the God of Isaac, and the God of Jacob, who art the God of them, not as of dead, but as of living persons: for the souls of all men live with Thee, and the spirits of the righteous are in Thy hand, which no torment can touch; "[185]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3871\_1175935   
And to those who say that Abraham and Isaac and Jacob are dead, He said, `God is not of the dead, but of the living.'[55]   
[[@Bible:Matthew 22:34]]Matthew 22:34   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2042\_697429   
all the precepts which afterwards sprouted forth when given through Moses; that is, Thou shalt love the Lord thy God from thy whole heart and out of thy whole soul; Thou shalt love thy neighbour as thyself;[18]   
[[@Bible:Matthew 22:36]]Matthew 22:36   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
The Master accordingly, when asked, "Which is the greatest of the commandments? "says, "Thou shalt love the Lord thy God with all thy soul, and with all thy strength; "[37]   
[[@Bible:Matthew 22:37]]Matthew 22:37   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4870\_1067017   
They are these: `Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and thy neighbour as thyself.'[366]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3461\_1050099   
but to us He has addressed the exhortation, "Thou shalt love the Lord thy God."[126]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
We may comprehend the commandments in two, as the Lord says, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength; and thy neighbour as thyself." Then from these He infers, "on this hang the law and the prophets."[177]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
" Especially conspicuous is the love of the Instructor set forth in various salutary commandments, in order that the discovery may be readier, from the abundance and arrangement of the Scriptures. We have the Decalogue[178]   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4475\_1445337   
. It proposed one for the obedient man, the other for the transgressor.[175]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9764\_2683917   
the queen of His creation, the inheritor of His own liberality, the priestess of His religion, the champion of His testimony, the sister of His Christ! We know by experience the goodness of God; from His Christ we learn that He is the only God, and the very good. Now, as He requires from us love to our neighbour after love to Himself,[61]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11013\_3105838   
and loving God, to wit, with all its strength (by which in the endurance of martyrdom it maintains the fight), with all its life[42]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1708\_501023   
I must love God, and my neighbour as myself:[17]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6522\_1281340   
And the second is like unto it, Thou shalt love thy neighbour as thyself." And to these He added: "On these two commandments hang all the law and the prophets."[42]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
This is the first; and the second is like unto it, Thou shall love thy neighbour as thyself. On these two commandments hang all the law and the prophets."[21]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
Because by this deed he profits nothing who has not the love of that God and Christ who is announced by the law and the prophets and in the Gospel in this manner: "Thou shalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy thought; and thou shalt love thy neighbour as thyself. For on these two commandments hang all the law and the prophets; "[40]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
who made thee; second, thy neighbour as thyself;[5]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7690\_2522474   
But in what way shall we confess Him? By doing what He says, and not transgressing His commandments, and by honouring Him not with our lips only, but with all our heart and all our mind.[28]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5843\_855764   
But in what way shall we confess Him? By doing what He says, and not transgressing His commandments, and by honouring Him not with our lips only, but with all our heart and all our mind.[21]   
[[@Bible:Matthew 22:39]]Matthew 22:39   
Athenagoras A Plea for the Christians   
http://ccel.org/fathers2/ANF-02/anf02-46.htm#P2506\_676735   
ight to us, and to whom a wanton look is adultery, the eyes being made for other purposes, and who are to be called to account for their very thoughts, how can any one doubt that such persons practise self-control? For our account lies not with human laws, which a bad man can evade (at the outset I proved to you, sovereign lords, that our doctrine is from the teaching of God), but we have a law which makes the measure of rectitude to consist in dealing with our neighbour as ourselves.[124]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
The second in order, and not any less than this, He says, is, "Thou shalt love thy neighbour as thyself,"[38]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P364\_76443   
Are we to paint ourselves out that our neighbours may perish? Where, then, is (the command), "Thou shall love thy neighbour as thyself? "[17]   
Cyprian Epistle VI   
http://ccel.org/fathers2/ANF-05/anf05-31.htm#P4827\_1461276   
"But if ye bite and find fault with one another, take heed that ye be not consumed one of another."[19]   
Clementine Homily XII   
http://ccel.org/fathers2/ANF-08/anf08-56.htm#P4822\_1427750   
And as he wishes to be praised, and blessed, and honoured, and to have all his sins forgiven, thus he does to his neighbour, loving him as himself.[14]   
The Second Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-131.htm   
And He says also, "Thou shalt love thy neighbour as thyself; "[4]   
[[@Bible:Matthew 22:40]]Matthew 22:40   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2200\_368301   
And again, "A new commandment give I unto you, that ye love one another. On these two commandments hang all the law and the prophets."[43]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
"On these two commandments hang all the law and the prophets."[78]   
[[@Bible:Matthew 22:42]]Matthew 22:42   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
"Behold, Thy mother and Thy brethren stand without? "Yet, although that man was bold enough to address Him thus, no one can be mightier or greater than this same person Himself who shows us His mother or His brethren. Nay, He does not deign even to hear it said that He is David's son.[573]   
The Arabic Gospel of the Infancy of the Saviour   
http://ccel.org/fathers2/ANF-08/anf08-75.htm   
Wherefore then, said He, does he in the Spirit call him his lord, when he says, The Lord said to my lord, Sit at my right hand, that I may put thine enemies under thy footsteps?[22]   
[[@Bible:Matthew 22:43]]Matthew 22:43   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3328\_565281   
of David, fearing and understanding the error of the wicked, he saith, "The Lord said unto my Lord, Sit at My right hand, until I make Thine enemies Thy footstool."[183]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7836\_2143030   
or greater than David,[421]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
or greater than Jonah, or have been the Lord of David,[477]   
[[@Bible:Matthew 22:44]]Matthew 22:44   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7559\_2165836   
Therefore, (as they further hold, ) those other words, "Before the morning star did I beget thee from the womb,"[410]   
[[@Bible:Matthew 23:1]]Matthew 23:1   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
But further, if Christ reproves the scribes and Pharisees, sitting in the official chair of Moses, but not doing what they taught,[68]   
[[@Bible:Matthew 23:2]]Matthew 23:2   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8190\_2269740   
For they bind heavy burdens, and lay them upon men's shoulders; but they themselves will not so much as move them with a finger."[144]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3712\_1141221   
But you have not inquired whose is the time of the kingdom, and whose is the seat of prophecy, though He Himself points out Himself, saying, The scribes and the Pharisees sit in Moses' seat; all things whatsoever they say to you, hear them."[7]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3936\_1188974   
For you are commanded even to honour the chair of Moses, and that although they who occupy it are accounted sinners.[75]   
[[@Bible:Matthew 23:3]]Matthew 23:3   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5396\_1951129   
But if any one be convicted as having done a wicked action, such a one not only hurts himself, but occasions the whole body of the Church and its doctrine to be blasphemed; as if we Christians did not practise those things that we declare to be good and honest, and we ourselves shall be reproached by the Lord, that "they say and do not."[47]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1041\_261532   
Let us, therefore, fear the judgment which awaits teachers. For a severe judgment will those teachers receive "who teach, but do not,"[109]   
[[@Bible:Matthew 23:4]]Matthew 23:4   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8655\_2416104   
"[70]   
[[@Bible:Matthew 23:6]]Matthew 23:6   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P361\_65388   
and ye be shut out with all your goods beyond the gate of the tower. Wherefore I now say to you who preside over the Church and love the first seats,[40]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Gospel according to Matthew: "They love the first place of reclining at feasts, and the chief seat in the synagogues, and salutations in the market, and to be called of men Rabbi. But call not ye Rabbi, for One is your Master."[400]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and while devoting great care to the things which were external, they overlooked those which bore upon the salvation of the soul. For they also had respect to "greetings in the market-place,"[170]   
[[@Bible:Matthew 23:8]]Matthew 23:8   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8703\_2430399   
trains and perfects; whence it is rightly said, "Call no man your teacher on earth."[107]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P549\_114112   
So, too, righteousness-for the God of righteousness and of creation is the same-was first in a rudimentary state, having a natural fear of God: from that stage it advanced, through the Law and the Prophets, to infancy; from that stage it passed, through the Gospel, to the fervour of youth: now, through the Paraclete, it is settling into maturity. He will be, after Christ, the only one to be called and revered as Master;[8]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1137\_296723   
Therefore a wife, when her husband is dead, will not marry; for if she marry, she will of course be marrying (his) brother: for "all we are brethren."[51]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
As teachers (Christ alone doth all things teach[197]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10444\_3289233   
How, then, is it true according to the Scriptures, there is one Lord? And Christ is called the "one Master."[281]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6116\_933137   
But to this we answer that it happens not unfrequently in Scripture when two or more persons or things are named by the same name, the name attaches itself most significantly to one of those things or persons. Thus the Saviour says,[21]   
[[@Bible:Matthew 23:9]]Matthew 23:9   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P7995\_2203360   
Jesus, therefore, will be to them the author and teacher of such transgression, inasmuch as He commanded that one Being should be called Father,[10]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5662\_1712404   
But not even he preserved the dignity suited to the efficient cause, describing as he did certain silly vortices, together with the inertia and even foolishness of Mind. Wherefore also the Word says, "Call no man master on earth."[30]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
non dixit ad distinctionera alicujus alius sacculi, sed perinde ac si diceret: Qui in hoc nati sunt saeculo, cum per generationera sint filii, et gighunt et gignuntur; quoniam non absque generatione hanc quis vitam praetergreditur: sed haec generario, quae similem suscipit interitum, non amplius competit ei qui ab hac vita est separatus. "Unus est ergo Pater noster, qui est in coelis: "[159]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
sed is ipse quoque Pater est omnium per creationera. "Ne vocaveritis ergo, inquit, vobis patrein super terrain."[160]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11357\_3223124   
. Who is that father to be understood by us to be? God, surely: no one is so truly a Father;[83]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11774\_3305563   
However, our Lord very frequently proclaimed God as a Father to us; nay, even gave a precept "that we call no one on earth father, but the Father whom we have in the heavens:[10]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1121\_292506   
To Abraham, in fine, they appeal; prohibited though they are to acknowledge any other father than God.[30]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
Also the Lord in His Gospel has bidden us to call "no man our father upon earth, because there is to us one Father, who is in heaven."[25]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
For martyrs who witness themselves as the sons of God in suffering are now no more counted as of any father but God, as in the Gospel the Lord teaches, saying, "Call no man your father upon earth; for one is your Father, which is in heaven."[94]   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
"Call no man, therefore, father to yourselves on earth."[37]   
Recognitions of Clement VIII   
http://ccel.org/fathers2/ANF-08/anf08-38.htm#P2679\_791550   
, when we are commanded to call no man father upon earth? "[7]   
[[@Bible:Matthew 23:12]]Matthew 23:12   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8861\_2262575   
After this, not understanding how it has been said that "every one who exalted himself shall be abased; "[193]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
Hast thou not read, "Whoso exalteth himself shall be humbled? "[43]   
[[@Bible:Matthew 23:13]]Matthew 23:13   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7374\_1509405   
exposition of the Scriptures, but believe the bare letter, and, vindicate it, that they call themselves scribes. And so one will interpret the words, "Woe unto you Scribes and Pharisees, hypocrites,"[66]   
[[@Bible:Matthew 23:15]]Matthew 23:15   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P5068\_1143540   
For Christ would have borne witness even to them; but now you are become twofold more the children of hell, as He said Himself.[471]   
[[@Bible:Matthew 23:16]]Matthew 23:16   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6182\_2171011   
For if our Master charged us not to swear by the true God, that our word might be firmer than an oath, nor by heaven itself, for that is a piece of heathen wickedness, nor by Jerusalem, nor by the sanctuary of God, nor the altar, nor the gift, nor the gilding of the altar, nor one's own head,[86]   
[[@Bible:Matthew 23:21]]Matthew 23:21   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11888\_3325124   
, at all events, are ever unclean, eternally dyed with the blood of the prophets, and of the Lord Himself; and on that account, as being hereditary culprits from their privity to their fathers' crimes,[87]   
[[@Bible:Matthew 23:23]]Matthew 23:23   
Pope Anterus The Epistle   
http://ccel.org/fathers2/ANF-08/anf08-128.htm   
you these things in charge to hold them, lest, through the ignorance of some, that which is better and more profitable be avoided, and what is more profitless be taken up, even as we read in the holy Gospel: "Woe unto you, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain out a gnat and swallow a camel."[5]   
[[@Bible:Matthew 23:24]]Matthew 23:24   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
And that His disciples must suffer for His sake, He [implied when He] said to the Jews, "Behold, I send you prophets, and wise men, and scribes: and some of them ye shall kill and crucify."[344]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
He shall also judge those who give rise to schisms, who are destitute of the love of God, and who look to their own special advantage rather than to the unity of the Church; and who for trifling reasons, or any kind of reason which occurs to them, cut in pieces and divide the great and glorious body of Christ, and so far as in them lies, [positively] destroy it,-men who prate of peace while they give rise to war, and do in truth strain out a gnat, but swallow a camel.[483]   
[[@Bible:Matthew 23:25]]Matthew 23:25   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4420\_1365189   
And again He says to the same people, "Woe unto you! for ye cleanse the outside of the cup and platter, but within are full of uncleanness. Cleanse first the inside of the cup, that the outside may be clean also."[83]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11880\_3323803   
from idolatry, and all the other blemishes which, conceived by the spirit, are effected by the operation of the hands. These are the true purities;[84]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
It is to them that Jesus addresses Himself when He says: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of uncleanness. Or know you not, that He that made that which is without, made that which is within also? "[168]   
Recognitions of Clement VI   
http://ccel.org/fathers2/ANF-08/anf08-36.htm#P2492\_728885   
To some therefore of them-not to all-He said, `Woe to you, scribes and Pharisees, hypocrites! because ye cleanse the outside of the cup and platter, but the inside is full of pollution. O blind Pharisees, first make clean what is within, and what is without shall be clean also.'[12]   
[[@Bible:Matthew 23:26]]Matthew 23:26   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8324\_2319830   
Now what else is it to "be at rest" than to forego purposed violence? And saying similar things to these men, He declares: "Thou blind Pharisee, cleanse that which is within the cup, that the outside may be clean also."[244]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11325\_3210964   
bathed[57]   
[[@Bible:Matthew 23:27]]Matthew 23:27   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4988\_1113294   
s; and do so in a low and sordid manner, while they never venture either to speak of or to expound the points which are great and worthy of investigation, or command you to give no audience to us while we expound them, and to come not into conversation with us; will they not deserve to hear what our Lord Jesus Christ said to them: `Whited sepulchres, which appear beautiful outward, and within are full of dead men's bones; which pay tithe of mint, and swallow a camel: ye blind guides!'[425]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8324\_2319830   
For the sepulchre appears beautiful outside, but within it is full of dead men's bones, and all uncleanness; even so ye also outwardly appear righteous unto men, but within ye are full of wickedness and hypocrisy."[243]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9845\_2719232   
Wherefore that also must be held to be the resurrection, when a man is reanimated by access to the truth, and having dispersed the death of ignorance, and being endowed with new life by God, has burst forth from the sepulchre of the old man, even as the Lord likened the scribes and Pharisees to "whited sepulchres."[111]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
This, he says, is what has been declared, "Ye are whited sepulchres, full," he says, "of dead men's bones within,"[91]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
or be likened to whited sepulchres.[482]   
[[@Bible:Matthew 23:29]]Matthew 23:29   
A Letter from Origen to Africanus   
http://ccel.org/fathers2/ANF-04/anf04-51.htm   
" And what follows is of the same tenor: "O Jerusalem; Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."[15]   
[[@Bible:Matthew 23:30]]Matthew 23:30   
A Letter from Origen to Africanus   
http://ccel.org/fathers2/ANF-04/anf04-51.htm   
For they who build the tombs of the prophets and garnish the sepulchres of the righteous, condemning the crimes their fathers committed against the righteous and the prophets, say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets."[16]   
[[@Bible:Matthew 23:33]]Matthew 23:33   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8879\_2538568   
And therefore did the Lord term those whom He knew to be the offspring of men "a generation of vipers; "[644]   
[[@Bible:Matthew 23:34]]Matthew 23:34   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8138\_2250345   
And He called His disciples "scribes" and "teachers of the kingdom of heaven; "of whom also He elsewhere says to the Jews: "Behold, I send unto you wise men, and scribes, and teachers; and some of them ye shall kill, and persecute from city to city."[103]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8763\_2228717   
And He promises to those who believe upon Him to send them wise men and scribes, saying, "Behold, I will send unto you wise men and scribes, and some of them they shall kill and crucify."[147]   
[[@Bible:Matthew 23:35]]Matthew 23:35   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1263\_232811   
I am one delivered over [to death], but the least of all those that have been cut off for the sake of Christ, "from the blood of righteous Abel"[90]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9086\_2625724   
" In like manner, too, did the Lord say to those who should afterwards shed His blood, "All righteous blood shall be required which is shed upon the earth, from the blood of righteous Abel to the blood of Zacharias the son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."[118]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
And that the blood is the Word, is testified by the blood of Abel,[98]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4150\_726717   
Hers "just Abel"[122]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
but also over the righteous, because they refused to consent to it, and rather withstood it, by putting away from themselves the vices and concupiscence of lusts,-men like those who have arisen at times from Abel on to Zacharias;[268]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4434\_1343516   
Together with whom, having sought to kill another infant that had been previously born, and not being able to find him, he slew the child's father Zacharias between the temple and the altar, the child having escaped with his mother Elisabeth.[58]   
The Protevangelium of James   
http://ccel.org/fathers2/ANF-08/anf08-67.htm#P5880\_1717488   
And Zacharias was murdered about daybreak. And the sons of Israel did not know that he had been murdered.[53]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7439\_1527685   
for the expression, "They were sawn asunder," refers to Isaiah, just as the words, "They were slain with the sword," refer to Zacharias, who was slain "between the sanctuary and the altar,"[120]   
[[@Bible:Matthew 23:37]]Matthew 23:37   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
And, without using a parable, the Lord said to Jerusalem, `O Jerusalem, Jerusalem, thou that killest the prophets, and stonest those that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her chickens trader her wings, and ye would not! Behold, your house shall be left unto you desolate."[595]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
This expression [of our Lord], "How often would I have gathered thy children together, and thou wouldest not,"[597]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
In the same manner therefore the Lord, both showing His own goodness, and indicating that man is in his own free will and his own power, said to Jerusalem, "How often have I wished to gather thy children together, as a hen [gathereth] her chickens under her wings, and ye would not! Wherefore your house shall be left unto you desolate."[615]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
And that He calls us chickens the Scripture testifies: "As a hen gathereth her chickens under her wings."[29]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3562\_1080005   
Such is the Instructor in His admonitions, as when He says in the Gospel, "How often would I have gathered thy children, as a bird gathers her young ones under her wings, and ye would not!"[178]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3562\_1080005   
For he that knows God, how does he persecute God's servants? Wherefore He says, "Your house is left desolate; for I say unto you, Henceforth ye shall not see Me, till ye shall say, Blessed is He that cometh in the name of the Lord."[201]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4944\_1481315   
"Jerusalem, Jerusalem, how often would I have gathered thy children, as a hen her chickens!"[62]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4944\_1481315   
The expression, then, "How often," shows wisdom to be manifold; every mode of quantity and quality, it by all means saves some, both in time and in eternity. "For the Spirit of the Lord fills the earth."[63]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4944\_1481315   
" For this is the end of foolish pleasure. Such, indeed, is the case. And when He says, "Be not much with a strange woman,"[64]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
Also in the Gospel the Lord says: "Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children as a hen gathereth her chickens under her wings, and thou wouldst not! Behold, your house shall be left unto you desolate."[42]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3717\_1142173   
And vet He loved even those who hated Him, and wept over the unbelieving, and blessed those who slandered Him, and prayed for those who were enmity against Him.[9]   
[[@Bible:Matthew 23:38]]Matthew 23:38   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3659\_1151491   
the temple made desolate? Was it on account of that ancient fabrication of the calf? Was it on account of the idolatry of the people? Was it for the blood of the prophets? Was it for the adultery and fornication of Israel? By no means, he says; for in all these transgressions they always found pardon open to them, and benignity; but it was because they killed the Son of their Benefactor, for He is coeternal with the Father. Whence He saith, "Father, let their temple be made desolate;[180]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
which plainly, in the revered Gospels, our Lord signified, when He said to the Jews, "Behold your house is left unto you desolate."[108]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6370\_2211192   
Since, therefore, He has forsaken His people, He has also left His temple desolate, and rent the veil of the temple, and took from them the Holy Spirit; for says He, "Behold, your house is left unto you desolate."[35]   
[[@Bible:Matthew 23:42]]Matthew 23:42   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10192\_3172797   
For in the manner that as man He is of Abraham, so also as God He is before Abraham himself. And in the same manner as He is as man the "Son of David,"[72]   
[[@Bible:Matthew 24:2]]Matthew 24:2   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
Also in the Gospel the Lord says: "There shall not be left in the temple one stone upon another that shall not be thrown down."[68]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1465\_375532   
they might see Him who should teach them that the place chosen of God, in which it was suitable that victims should be offered to God, is his Wisdom; and that on the other hand they might hear that this place, which seemed chosen for a time, often harassed as it had been by hostile invasions and plunderings, was at last to be wholly destroyed.[29]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3701\_1138429   
Accordingly, therefore, prophesying concerning the temple, He said: `See ye these buildings? Verily I say to you, There shall not be left here one stone upon another which shall not be taken away; and this generation shall not pass until the destruction begin. For they shall come, and shall sit here, and shall besiege it, and shall slay your children here.'[4]   
[[@Bible:Matthew 24:3]]Matthew 24:3   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11805\_3311379   
when the kingdom of God, which we pray may arrive, tends unto the consummation of the age?[33]   
[[@Bible:Matthew 24:4]]Matthew 24:4   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3130\_1134787   
neither ought their existence to surprise us, for it was foretold that they should come to pass;[3]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10555\_2810204   
nor what the Saviour in the Gospels[232]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And He shall send His angels with a great trumpet, and they shall gather together His elect from the four winds, from the heights of heaven, even into the farthest bounds thereof."[87]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
in Jesus, which is "the only name given under heaven whereby we must be saved," death is reasonably despised, although, if they continue as they are, they cannot be saved, because they have not sought the Lord after the invocation of His name upon them,-even as those who, on account of false Christs, perchance have refused to believe, of whom the Lord says, "Take heed that no man lead you into error. For many shall come in my name, saying, I am Christ, and shall lead many into error."[35]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
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."[359]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5055\_1870979   
1. See that no one cause thee to err[68]   
[[@Bible:Matthew 24:5]]Matthew 24:5   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
"Many," He says, "shall come in my name, saying, I am Christ, and shall deceive many." And afterwards He added: "But take ye heed; behold, I have foretold you all things."[22]   
[[@Bible:Matthew 24:10]]Matthew 24:10   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5153\_1891115   
4. for when lawlessness increaseth, they shall hate and persecute and betray one another,[142]   
[[@Bible:Matthew 24:11]]Matthew 24:11   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4314\_881643   
And, `Many false Christs and false apostles shall arise, and shall deceive many of the faithful.'[91]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5153\_1891115   
false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;[141]   
[[@Bible:Matthew 24:12]]Matthew 24:12   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm   
But as the conquering power of things evil is on the increase-which is the characteristic of the last times[2]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6632\_1339493   
As God, then, is a fire, and the angels a flame of fire, and all the saints are fervent in spirit, so, on the contrary, those who have fallen away from the love of God are undoubtedly said to have cooled in their affection for Him, and to have become cold. For the Lord also says, that, "because iniquity has abounded, the love of many will grow cold."[139]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2932\_931118   
(Then) iniquity shall abound, as the Lord also says: "Because iniquity shall abound, the love of many shall wax cold."[196]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6437\_2233588   
For these are false Christs, and false prophets, and false apostles, deceivers and corrupters, portions of foxes, the destroyers of the herbs of the vineyards: "for whose sake the love of many will wax cold. But he that endureth stedfast to the end, the same shall be saved.[68]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6473\_2242112   
and, "Because iniquity shall abound, the love of many shall wax cold; "and, "There shall come false Christs and false prophets, and shall show signs in the heaven, so as, if it were possible, to deceive the elect: "[99]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6979\_1325614   
For the end will come if the salt loses its savour, and ceases to salt and preserve the earth, since it is clear that if iniquity is multiplied and love waxes cold upon the earth,[179]   
[[@Bible:Matthew 24:13]]Matthew 24:13   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
says He, "ye shall yourselves be saved."[1554]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1233\_338102   
the faith)? For, of course, that (infirmity) is more capable of excuse which has fallen in battle, than (that) which (has fallen) in the bed-chamber; (that) which has succumbed on the rack, than (that) which (has succumbed) on the bridal bed; (that) which has yielded to cruelty, than (that) which (has yielded) to appetite; that which has been overcome groaning, than (that) which (has been overcome) in heat. But the former they excommunicate, because it has not "endured unto the end: "[107]   
[[@Bible:Matthew 24:14]]Matthew 24:14   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8083\_1984569   
And who will not be filled with wonder, when he goes back in thought to Him who then taught and said, "This Gospel shall be preached throughout the whole world, for a testimony against them and the Gentiles,"[52]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4651\_1774795   
For the Lord says, "This Gospel shall be preached throughout the whole world for a testimony to all nations, and then shall come the end."[35]   
[[@Bible:Matthew 24:15]]Matthew 24:15   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9242\_2690367   
to show himself as Christ, as the Lord also declares: "But when ye shall see the abomination of desolation, which has been spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let those who are in Judea flee into the mountains; and he who is upon the house-top, let him not come down to take anything out of his house: for there shall then be great hardship, such as has not been from the beginning of the world until now, nor ever shall be."[216]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9242\_2690367   
For if what Daniel prophesied concerning the end has been confirmed by the Lord, when He said, "When ye shall see the abomination of desolation, which has been spoken of by Daniel the prophet"[226]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
And woe unto them that are with child, and to them that give suck, in those days! for then shall be great tribulation, such as was not since the beginning of the world. And except those days should be shortened, there should no flesh be saved."[149]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4745\_1804063   
Thence here he places, and by and by here he renews, that of which the Lord, admonishing His churches concerning the last times and their dangers, says: "But when ye shall see the contempt which is spoken of by Daniel the prophet standing in the holy place, let him who readeth understand."[65]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1579\_410224   
' said I, `have ascertained beyond doubt that God is much rather displeased with the sacrifices which you offer, the thee of sacrifices having now passed away; and because ye will not acknowledge that the thee for offering victims is now past, therefore the temple shall be destroyed, and the abomination of desolation[59]   
[[@Bible:Matthew 24:19]]Matthew 24:19   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Et rursus: "Vae praegnantibus et lactantibus in illis diebus."[63]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P771\_187170   
most of all unsuitable, as being perilous to faith! For why did the Lord foretell a "woe to them that are with child, and them that give suck,"[56]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1238\_340268   
not reflecting that the "woe" (denounced) "on such as are with child, and are giving suck,"[110]   
[[@Bible:Matthew 24:21]]Matthew 24:21   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
were thus predicting partly that wrath from all nations which after His ascension came upon those who believed in Him, with the movement of the whole earth against the Church; and partly the fact that, when He comes from heaven with His mighty angels, the whole earth shall be shaken, as He Himself declares, "There shall be a great earthquake, such as has not been from the beginning."[533]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9297\_2715854   
And therefore, when in the end the Church shall be suddenly caught up from this, it is said, "There shall be tribulation such as has not been since the beginning, neither shall be."[251]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7246\_1622248   
, to cast downwards,-a word which has been, as we have already remarked, improperly translated into Latin by the phrase "constitutio mun-di," as in the Gospel according to John, where the Saviour says, "And there will be tribulation in those days, such as was not since the beginning of the world; "[386]   
[[@Bible:Matthew 24:22]]Matthew 24:22   
Methodius Discourse II. Theophila   
http://ccel.org/fathers2/ANF-06/anf06-111.htm#P4913\_1478731   
Would it not, then, be absurd to forbid marriage unions, seeing that we expect that after us there will be martyrs, and those who shall oppose the evil one, for whose sake also the Word promised that He would shorten those days?[9]   
[[@Bible:Matthew 24:23]]Matthew 24:23   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8257\_2056703   
For as the lightning cometh out of the east, and shineth even to the west, so also shall the coming of the Son of man be."[112]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so that, if it were possible, even the very elect shall be deceived."[36]   
[[@Bible:Matthew 24:24]]Matthew 24:24   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3065\_1109150   
and will exhibit "great signs and wonders, insomuch that, if it were possible, he shall deceive the very elect."[340]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P4797\_1521390   
because when He declared that many would come and "show great signs and wonders,"[28]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
And with all these he will work signs and terrible wonders, false wonders and not true, in order to deceive his impious equals. For if it were possible, he would seduce even the elect[80]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
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.[371]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5153\_1891115   
and shall do signs and wonders,[145]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6437\_2233588   
Ye shall know them by their fruits; take care of them. For false Christs and false prophets shall arise and shall deceive many."[69]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6473\_2242112   
These are they concerning whom the Lord declared His mind with bitterness and severity, saying that "they are false Christs and false teachers; "[90]   
Clementine Homily XVI   
http://ccel.org/fathers2/ANF-08/anf08-60.htm#P5197\_1523967   
went no further than Simon! For there will be, as the Lord said, false apostles, false prophets,[67]   
[[@Bible:Matthew 24:25]]Matthew 24:25   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1177\_218685   
the more ought he to revere him. For we ought to receive every one whom the Master of the house sends to be over His household,[44]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1177\_218685   
The more, therefore, you see the bishop silent, the more do you reverence him. For we ought to receive every one whom the Master of the house sends to be over His household,[46]   
[[@Bible:Matthew 24:27]]Matthew 24:27   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6377\_1179981   
Moreover our Lord, who is the truth, compared the power of His own glorious advent to lightning, in the words, "For as the lightning shineth from the height of heaven even to its height again, so will the coming of the Son of man be."[102]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
"For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together."[156]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
of our Lord and Saviour Jesus Christ, the Son of God, from heaven, for whom we have hoped; who shall bring forth fire and all just judgment against those who have refused to believe in Him? For the Lord says, "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be; for wheresoever the carcase is, there will the eagles be gathered together."[98]   
The Teaching of the Apostles   
http://ccel.org/fathers2/ANF-08/anf08-145.htm   
because, "as the lightning which lighteneth from the east and is seen even to the west, so shall the coming of the Son of man be: "[13]   
[[@Bible:Matthew 24:28]]Matthew 24:28   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8227\_2285773   
Inasmuch as then, "wheresoever the carcase is, there shall also the eagles be gathered together,"[167]   
[[@Bible:Matthew 24:29]]Matthew 24:29   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8624\_2417353   
the belief that everything was made from nothing will be impressed upon us by that ultimate dispensation of God which will bring back all things to nothing. For "the very heaven shall be rolled together as a scroll; '"[362]   
A Strain of the Judgment of the Lord   
http://ccel.org/fathers2/ANF-04/anf04-29.htm   
180 And deeply moved are the high air's powers,[30]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
The stars of heaven shall fall,[107]   
[[@Bible:Matthew 24:30]]Matthew 24:30   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5153\_1891115   
6. And then shall appear the signs of the truth;[149]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5153\_1891115   
first, the sign of an out-spreading[150]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5153\_1891115   
8. Then shall the world see the Lord coming upon the clouds of heaven.[152]   
Revelation of Paul   
http://ccel.org/fathers2/ANF-08/anf08-107.htm   
and I saw the Son of God with glory and great power coming down to the earth.[27]   
Revelation of Saint John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-108.htm   
Then shall the earth be cleansed from sin, and all the earth shall be filled with a sweet smell, because I am about to come down upon the earth; and then shall come forth the great and venerable sceptre, with thousands of angels worshipping it, as I said before; and then shall appear the sign of the Son of man from the heaven with power and great glory.[28]   
[[@Bible:Matthew 24:31]]Matthew 24:31   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
And He says again, "Then shall the Son of man send His angels, and they shall gather together His elect from the four winds of heaven."[158]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5093\_1877884   
Remember, Lord, Thy Church, to deliver it from all evil and to make it perfect in Thy love, and gather it from the four winds, sanctified for Thy kingdom which Thou hast prepared for it;[96]   
[[@Bible:Matthew 24:33]]Matthew 24:33   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9872\_2728142   
"So likewise ye," (He adds), "when ye shall see all these things come to pass, know ye that the kingdom of heaven is nigh at hand."[136]   
[[@Bible:Matthew 24:35]]Matthew 24:35   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P360\_60202   
When and as He pleases He will do all things, and none of the things determined by Him shall pass away.[111]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8624\_2417353   
nay, it shall come to nothing along with the earth itself, with which it was made in the beginning. "Heaven and earth shall pass away,"[363]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7246\_1622248   
Himself bears witness that the world was created; and again, when He says, "Heaven and earth shall pass away, but My word shall not pass away,"[378]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9929\_2596065   
For we desire to listen to Him who said: "Heaven and earth shall pass away, but My words shall not pass away."[89]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5758\_1737072   
But if our opponents say, How then is it, if the universe be not destroyed, that the Lord says that "heaven and earth shall pass away; "[22]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5492\_795070   
When, and as He pleases, He will do all things, and none of the things determined by Him shall pass away.[133]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8212\_1767338   
and that "this age shall have a consummation," and also to the fulfilment of the saying, "Heaven and earth shall pass away,"[6]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8212\_1767338   
should it not be thrice, and repeatedly in it, since punishments, in respect of this life, and of the sins committed in it, shall be rendered to it only by the method of transmigration? But if this be granted as a consequence, perhaps there will never be a time when a soul shall not undergo transmigration: for always because of its former sins will it dwell in the body; and so there will be no place for the corruption of the world, at which "the heaven and the earth shall pass away."[9]   
[[@Bible:Matthew 24:36]]Matthew 24:36   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
and slain by the husbandmen, and avenged by the Father. He is also ignorant of the last day and hour, which is known to the Father only.[377]   
[[@Bible:Matthew 24:37]]Matthew 24:37   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Et rursus: "Sicut autem erat in diebus Noe, erant nubentes, et nuptui dantes, aedificantes, et plantantes; et sicut erat in diebus Lot, ita erit adventus Filii hominis."[61]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Et quod hoc non dicit ad genies, ostendit, cum subjungit: "Num cum venerit Filius hominis, inveniet fidem in terra? "[62]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8212\_1767338   
So we find it thus said in Matthew, "As were the days of Noah so shall also be the coming of the Son of man; for as they were in the days of the flood," etc.[11]   
[[@Bible:Matthew 24:41]]Matthew 24:41   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8366\_1820753   
For there are also differences of millstones, so that one of them may be, so to call it, the millstone of a man, and another that of an ass; and that is human, about which it is written, "Two women shall be grinding at the mill; one is taken and one is left; "[110]   
[[@Bible:Matthew 24:42]]Matthew 24:42   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
"Watch ye therefore, for ye know not in what day your Lord shall come."[568]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9012\_2597580   
and for this cause did the Lord command His disciples to be on the watch.[68]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7631\_2301192   
For He not only figuratively calls the resurrection of Christ rising from sleep; but to the descent of the Lord into the flesh he also applies the figurative term sleep. The Saviour Himself enjoins, "Watch; "[187]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5153\_1891115   
but be ye ready, for ye know not the hour in which our Lord cometh.[138]   
[[@Bible:Matthew 24:45]]Matthew 24:45   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8488\_2385393   
), good and wise, whom the Lord sets over His household, to give them their meat in due season? Blessed is that servant whom his Lord, when He cometh, shall find so doing."[374]   
Epistle of Theonas to Lucianus   
http://ccel.org/fathers2/ANF-06/anf06-72.htm   
And, in like manner, all that is paid out to others, or expended by order of the emperor, should be entered in its own place by itself in the reckoning; and that servant should be faithful and prudent, so that his lord may rejoice that he has set him over his goods,[13]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1083\_270299   
not workmen "drunken" and "faithless; "[138]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3899\_1180238   
And the Lord of that servant shall come in an hour when he doth not look for Him, and in a day when he is not aware, and shall cut him in sunder, and shall assign his unfaithful part with the hypocrites.'[67]   
[[@Bible:Matthew 24:46]]Matthew 24:46   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P903\_222859   
" Having spoken these words, he said to me, "Let us go, and after two days let us come and clean these stones, and cast them into the building; for all things around the tower must be cleaned, lest the Master come suddenly[14]   
[[@Bible:Matthew 24:48]]Matthew 24:48   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8488\_2385393   
Of whom also did the Lord say: "But if the evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite the man-servants and maidens, and to eat and drink and be drunken; the lord of that servant shall come in a day that he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the unbelievers."[367]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
And again, "But if the servant say in his heart, The Lord delayeth, and begin to beat his fellow-servants, and to eat, and drink, and to be drunken, his Lord will come in a day on which he does not expect Him, and shall cut him in sunder, and appoint his portion with the hypocrites."[604]   
[[@Bible:Matthew 24:51]]Matthew 24:51   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6688\_2286623   
Thou shalt not be an hypocrite, lest thy "portion be with them."[52]   
[[@Bible:Matthew 25:2]]Matthew 25:2   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7056\_1821986   
blessing the five loaves, fed with them five thousand men. Five virgins[188]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P937\_244899   
For, merely because a person is called a virgin, if he be destitute of works excellent and comely, and suitable to virginity, he cannot possibly be saved. For our Lord called such virginity as that "foolish," as He said in the Gospel;[15]   
[[@Bible:Matthew 25:4]]Matthew 25:4   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10215\_2708626   
and this light is nourished within them by the oil, which in a certain parable is said to have preserved the light of the torches of the five wise virgins.[32]   
[[@Bible:Matthew 25:5]]Matthew 25:5   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7131\_1850249   
According to this course of procedure, therefore, man would always be inquiring but never finding, because he has rejected the very method of discovery. And when the Bridegroom[223]   
[[@Bible:Matthew 25:6]]Matthew 25:6   
Methodius Discourse VI. Agathe   
http://ccel.org/fathers2/ANF-06/anf06-114.htm#P5193\_1566819   
But the cry which was made when it was said,[13]   
[[@Bible:Matthew 25:8]]Matthew 25:8   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1657\_489082   
If, however, you are a sinner, how will the oil of your puny torch be able to suffice for you and for me?[294]   
[[@Bible:Matthew 25:10]]Matthew 25:10   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8890\_2497485   
But "it is enough for the disciple to become as the Master,"[220]   
[[@Bible:Matthew 25:11]]Matthew 25:11   
Methodius Discourse XI. Arete   
http://ccel.org/fathers2/ANF-06/anf06-119.htm#P5526\_1679885   
Thekla. 8. The virgins standing without the chamber,[5]   
[[@Bible:Matthew 25:13]]Matthew 25:13   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9012\_2597580   
and for this cause did the Lord command His disciples to be on the watch.[68]   
[[@Bible:Matthew 25:14]]Matthew 25:14   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7716\_2104969   
entrusted to us to be fruitful, counting out the increase [thereof] to the Lord.[321]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8633\_1903748   
But let these things, then, be said by way of apology, because of the depthof the parable; but, with regard to the question at what time the man-the king-in the parable wishedto make a reckoning with his own servants, we will say that it seems that this takes place about thetime of the judgment which had been proclaimed. And this is confirmed by two parables, one at theclose of the Gospel before us,[82]   
[[@Bible:Matthew 25:15]]Matthew 25:15   
Shepherd of Hermas Commandment Third   
http://ccel.org/fathers2/ANF-02/anf02-13.htm   
They therefore who lie deny the Lord, and rob Him, not giving back to Him the deposit which they have received. For they received from Him a spirit free from falsehood.[3]   
[[@Bible:Matthew 25:21]]Matthew 25:21   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8176\_2262989   
"Well done," He says, "good and faithful servant: because thou hast been faithful in little, I will appoint thee over many things; enter thou into the joy of thy Lord."[133]   
Hippolytus Refutation of All Heresies Book X   
http://ccel.org/fathers2/ANF-05/anf05-14.htm#P2463\_803294   
But if thou art desirous of also becoming a god, obey Him that has created thee, and resist not now, in order that, being found faithful in that which is small, you may be enabled to have entrusted to you also that which is great.[50]   
Life and Passion of Cyprian by Pontius   
http://ccel.org/fathers2/ANF-05/anf05-24.htm   
Then-what is even greater-when he had learned from the reading of Scripture certain things not according to the condition of his novitiate, but in proportion to the earliness of his faith, he immediately laid hold of what he had discovered, for his own advantage in deserving well of God.[2]   
[[@Bible:Matthew 25:23]]Matthew 25:23   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
and again, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many, things: enter thou into the joy of thy Lord."[140]   
[[@Bible:Matthew 25:27]]Matthew 25:27   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3903\_1181133   
"But if any one of those present, being able to instruct the ignorance of men, shrink from it, thinking only of his own ease, let him expect to hear this sentence: `O wicked and slothful servant, thou oughtest to have given my money to the exchangers, and I at my coming should have got my own. Cast out the unprofitable servant into the outer darkness.'[68]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8593\_1891091   
But you will here inquire whether all men can be called servants of the king, or some areservants whom he foreknew and fore-ordained, while there are others who transact business with theservants, and are called bankers.[52]   
[[@Bible:Matthew 25:29]]Matthew 25:29   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6732\_1399370   
irst with a light pencil to trace out the outlines of the coming picture, and prepare marks for the reception of the features that are to be afterwards added, this preliminary sketch in outline is found to prepare the way for the laying on of the true colours of the painting; so, in a measure, an outline and sketch may be traced on the tablets of our heart by the pencil of our Lord Jesus Christ. And therefore perhaps is it said, "Unto every one that hath shall be given, and be added."[196]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm#P4001\_1155198   
"For unto him that hath shall be given, but from him that hath not shall be taken away even that which he seemeth to have."[719]   
[[@Bible:Matthew 25:30]]Matthew 25:30   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3643\_1099451   
And the third department of counsel consists of what is future, by which we are bidden guard against what is to happen; as also that was said, "They that fall into sins shall be cast into outer darkness, where there shall be wailing and gnashing of teeth,"[239]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10011\_2778964   
-not even a hair, as also not an eye nor a tooth. And yet whence shall come that "weeping and gnashing of teeth,"[236]   
[[@Bible:Matthew 25:31]]Matthew 25:31   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
On the left hand[234]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."[119]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and ministered not unto Thee? And He shall answer them, Verily I say unto you, In so far as ye did it not to one of the least of these, ye did it not unto me. And these shall go away into everlasting burning: but the righteous into life eternal"[61]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Then shall they also answer and say, Lord, when saw we Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and have not ministered unto Thee? And He shall answer unto them, Verily I say unto you, Inasmuch as ye have not done it to one of the least of these, ye have not done it unto me. And these shall go away into everlasting burning, but the righteous into life eternal."[327]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Then shall they also answer, and say, Lord, when saw we Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? And He shall answer them, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not unto me. And these shall go away into everlasting burning: but the righteous into life eternal."[361]   
[[@Bible:Matthew 25:32]]Matthew 25:32   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3827\_706669   
We have been taught that Christ is the first-born of God, and we have declared above that He is the Word of whom every race of men were partakers; and those who lived reasonably[96]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8863\_2534140   
But inasmuch as one and the same Lord has pointed out that the whole human race shall be divided at the judgment, "as a shepherd divideth the sheep from the goats,"[630]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P9087\_2553039   
Further, if the practice of philosophy does not belong to the wicked, but was accorded to the best of the Greeks, it is clear also from what source it was bestowed-manifestly from Providence, which assigns to each what is befitting in accordance with his deserts."[296]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1452\_415356   
rs, the repentant adulterer, lead into the midst and prostrate him, all in haircloth and ashes, a compound of disgrace and horror, before the widows, before the elders, suing for the tears of all, licking the footprints of all, clasping the knees of all? And do you, good shepherd and blessed father that you are, to bring about the (desired) end of the man, grace your harangue with all the allurements of mercy in your power, and under the parable of the "ewe" go in quest of your goats?[128]   
[[@Bible:Matthew 25:33]]Matthew 25:33   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9272\_2705331   
and to call the lambs into the kingdom prepared for them, but to send the goats into everlasting fire, which has been prepared by His Father for the devil and his angels.[238]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
And when He says, "Let my lambs stand on my right,"[26]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
For He who placed some "on the right hand, and others on the left,"[163]   
Revelation of Saint John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-108.htm   
and all the righteous shall be placed on my right hand,[45]   
[[@Bible:Matthew 25:34]]Matthew 25:34   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8324\_2319830   
For I was an hungered, and ye gave Me to eat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me; sick, and ye visited Me; in prison, and ye came to Me."[259]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8550\_2409814   
these shall be damned for ever; and to whomsoever He shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you for eternity,"[406]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8863\_2534140   
and that to some He will say, "Come, ye blessed of My Father, receive the kingdom which has been prepared for you,"[631]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
The Instructor Himself will say again, loving to refer to Himself the kindness of the brethren, "In as much as ye have done it to these least, ye have done it to Me. And these shall go away into everlasting life."[199]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
Again, on the opposite side, to those who have not performed these things, "Verily I say unto you, in as much as ye have not done it unto one of the least of these, ye have not done it to Me."[45]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
Even the words addressed to those who are on His right hand, "Come unto Me, all ye blessed of My Father," etc.; "for I was an hungered, and ye gave Me to eat; I was thirsty, and ye gave Me drink,"[45]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
And when He says to those on His right hand, "Come, ye blessed of My Father," etc.; "for I was an hungered, and ye gave Me to eat; I was athirst, and ye gave Me to drink,"[57]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
And thus, too, the inspired apostles survive and wait for the time of their redemption, when they shall be called into a kingdom which cannot be moved, when Christ addresses them with the word, "Come, ye blessed of my Father, '[30]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
And to the saints He will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."[168]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
For when does God not reign, or when does that begin with Him which both always has been, and never ceases to be? We pray that our kingdom, which has been promised us by God, may come, which was acquired by the blood and passion of Christ; that we who first are His subjects in the world, may hereafter reign with Christ when He reigns, as He Himself promises and says, "Come, ye blessed of my Father, receive the kingdom which has been prepared for you from the beginning of the world."[35]   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
Let Christ rather applaud you, and invite you to the reward, saying, "Come, ye blessed of my Father, receive the kingdom which is prepared for you from the beginning of the world."[43]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6062\_2140839   
Then shall they also answer and say, Lord when saw we Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer and say unto them, Verily I say unto you, Inasmuch as ye have not done it unto one of the least of these, neither have ye done it unto me. And these shall go away unto everlasting punishment."[2]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7727\_1623281   
The righteous, indeed, are prepared for the kingdom of heaven and for the exaltation in the kingdom of God;[161]   
[[@Bible:Matthew 25:35]]Matthew 25:35   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8575\_2419204   
And, "For I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was naked and ye clothed Me."[425]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5901\_1787430   
Since, then, it is the will of God that he, who is obedient to the commands and repents of his sins should be saved, and we rejoice on account of our salvation, the Lord, speaking by the prophets, appropriated our joy to Himself; as speaking lovingly in the Gospel He says, "I was hungry, and ye gave Me to eat: I was thirsty, and ye gave Me to drink. For in as much as ye did it to one of the least of these, ye did it to Me."[175]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Quomodo autem fuerit is qui petit et accipit, et is qui mutuatur, si nullus sit qui habeat etdet mutuo? Quid vero? quando dicit Dominus: "Esurivi, et me pavistis; sitii, et potum mihi dedistis; hospes cram, et me collegistis; nudus, et me vestiistis; "[78]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2203\_894351   
On account of this relationship of brotherhood, God teaches us never to do evil, but always good. And He also prescribes[75]   
Clementine Homily XII   
http://ccel.org/fathers2/ANF-08/anf08-56.htm#P4822\_1427750   
And this perfect love towards every man is the male part of philanthropy, but the female part of it is compassion; that is, to feed the hungry, to give drink to the thirsty, to clothe the naked, to visit the sick, to take in the stranger, to show herself to, and help to the utmost of her power, him who is in prison,[16]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
"Because of the weak i was weak, and I hungered because of the hungry, and I thirsted because of the thirsty,"[34]   
[[@Bible:Matthew 25:36]]Matthew 25:36   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11062\_3138186   
; and when He wishes a brother to be visited in prison,[75]   
Cyprian Epistle LIX   
http://ccel.org/fathers2/ANF-05/anf05-84.htm#P5894\_1848803   
Our brotherhood, considering all these things according to your letter, and sorrowfully examining, have all promptly and willingly and liberally gathered together supplies of money for the brethren, being always indeed, according to the strength of their faith, prone to the work of God, but now even more stimulated to salutary works by the consideration of so great a suffering. For since the Lord in His Gospel says, "I was sick, and ye visited me,"[7]   
Cyprian Treatise III On the Lapsed   
http://ccel.org/fathers2/ANF-05/anf05-113.htm#P7011\_2277205   
must spend the day in grief; wear out nights in watchings and weepings; occupy all your time in wailful lamentations; lying stretched on the ground, you must cling close to the ashes, be surrounded with sackcloth and filth; after losing the raiment of Christ, you must be willing now to have no clothing; after the devil's meat, you must prefer fasting; be earnest in righteous works, whereby sins may be purged; frequently apply yourself to almsgiving, whereby souls are freed from death.[74]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Gospel: "I was sick, and ye visited me; I was in prison, and ye came unto me."[802]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1068\_266101   
This is also comely and helpful to the servants of God, because they act according to the injunctions of our Lord, who hath said: "I was sick, and ye visited Me, and so on."[126]   
[[@Bible:Matthew 25:37]]Matthew 25:37   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
when saw we Thee sick or in prison, and came unto Thee?[126]   
[[@Bible:Matthew 25:38]]Matthew 25:38   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P12012\_3350374   
, "a brother? you have seen your Lord; "[172]   
[[@Bible:Matthew 25:40]]Matthew 25:40   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4337\_1338397   
and this, "In as much as ye have done it unto the least of these My brethren, ye have done it to Me."[52]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
deinde subjungit: "Quatenus fecistis uni horum minimorum, mihi fecistis."[79]   
The Second Epistle of Pope Pontianus   
http://ccel.org/fathers2/ANF-08/anf08-126.htm   
Most dearly beloved, study to lift up the oppressed, and always help the necessitous; for if a man relieves an afflicted brother, delivers a captive, or consoles a mourner, let him have no doubt that that will be recompensed to him by Him on whom he bestows it all, and who says: "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me."[14]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6186\_957758   
" And it is clear that whatever is done to the disciples of Jesus is done to Him. Pointing to those of them who met with kind treatment, He says to those who were kind to them,[60]   
[[@Bible:Matthew 25:41]]Matthew 25:41   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4730\_1013563   
Again, in other words, by which He shall condemn those who are unworthy of salvation, He said, `Depart into outer darkness, which the Father has prepared for Satan and his, angels.'[291]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6789\_1667869   
reover, since there are in the world some creatures that are gentle, and others that are fierce, some that are innocuous, while others are hurtful and destroy the rest; some have their abode on the earth, others in the water, others in the air, and others in the heaven; in like manner, they are bound to show that the Aeons possess such properties, if indeed the one are the images of the others. And besides; "the eternal fire which the Father has prepared for the devil and his angels,"[34]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7227\_1905696   
but He shall send the unrighteous, and those who do not the works of righteousness, "into everlasting fire, where their worm shall not die, and the fire shall not be quenched."[282]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7902\_2166910   
And this same thing does the Lord also say in the Gospel, to those who are found upon the left hand: "Depart from me, ye cursed, into ever: lasting fire, which my Father hath prepared for the devil and his angels; "[454]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8520\_2395271   
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;[392]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8550\_2409814   
thus also the punishment of those who do not believe the Word of God, and despise His advent, and are turned away backwards, is increased; being not merely temporal, but rendered also eternal. For to whomsoever the Lord shall say, "Depart from me, ye cursed, into everlasting fire,"[405]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
were accustomed to threaten those who were unbelieving, concerning whom also the Lord Himself declares, "Depart from me, ye cursed, into everlasting fire, which my Father has prepared for the devil and his angels."[501]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8863\_2534140   
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[628]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8879\_2538568   
For this reason, therefore, He has termed those "angels of the devil," and "children of the wicked one,"[651]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9394\_2754595   
Now this is what is called Gehenna, which the Lord styled eternal fire.[328]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3146\_913233   
O the prodigious folly of being ashamed of the Lord! He offers freedom, you flee into bondage; He bestows salvation, you sink down into destruction; He confers everlasting life, you wait for punishment, and prefer the fire which the Lord "has prepared for the devil and his angels."[104]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
and, for every one hurt by such snakes-that is, his angels[217]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8295\_2348434   
But if, on the other hand, there is to be an end of evil, when the chief thereof, the devil, shall "go away into the fire which God hath prepared for him and his angels"[109]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9480\_2602845   
For although there is assigned to angels also perdition in "the fire prepared for the devil and his angels,"[201]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
But, on the contrary, to the others, as being censurable in comparison with them, He says, "Depart, ye cursed, into everlasting fire!"[58]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm#P4001\_1155198   
why do you not find fault with the other, who says, "Depart from me into everlasting fire? "[712]   
Clementine Homily XIX   
http://ccel.org/fathers2/ANF-08/anf08-63.htm#P5443\_1593805   
And in another place, He promised that He would say to those who are impious, `Go ye into outer darkness, which the Father prepared for the devil and his angels.'[10]   
Clementine Homily XX   
http://ccel.org/fathers2/ANF-08/anf08-64.htm#P5656\_1655018   
When Peter said this, Lazarus, who also was one of his followers, said: "Explain to us the harmony, how it can be reasonable that the wicked one should be appointed by the righteous God to be the punisher of the impious, and yet should himself afterwards be sent into lower darkness along with his angels and with sin-nets: for I remember that the Teacher Himself said this."[37]   
[[@Bible:Matthew 25:42]]Matthew 25:42   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8031\_1715556   
but that such still more would be stigmatized by Jesus as a stumbling-block to Him, and because stumbling-blocks to Him, as stumbling-blocks to His brethren also? As in regard to them He says, "I was thirsty and ye gave Me no drink,"[164]   
[[@Bible:Matthew 25:44]]Matthew 25:44   
A Strain of the Judgment of the Lord   
http://ccel.org/fathers2/ANF-04/anf04-29.htm   
All groans effusely, and attests[48]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
But in the Gospel of our Saviour it is written that those who stand on the left hand of the King will say: "Lord, when saw we Thee an hungered, or athirst, or naked, or a stranger, or in prison, and did not minister unto Thee? "[403]   
[[@Bible:Matthew 25:46]]Matthew 25:46   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm   
its discipline, through the instrumentality of preaching; its censorial rigour, through the judgments which each Testament exhibits; and is subject to a more constant external compulsion, arising from the apprehension or the desire of the eternal fire or kingdom.[6]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
And these shall go away into everlasting punishment, but the righteous into life eternal.[138]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
But what reply is that righteous Judge and King represented as making to them? "Depart from me into everlasting fire, ye workers of iniquity."[404]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6849\_2311158   
"Then shall the wicked go away into everlasting punishment, but the righteous shall go into life eternal,"[135]   
[[@Bible:Matthew 26:6]]Matthew 26:6   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6186\_957758   
It ought not to be forgotten that in such a Gospel as this there is embraced every good deed which was done to Jesus; as, for example, the story of the woman[59]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7837\_1658110   
after this no longer playing the harlot, but coming to the feet of Jesus, and wetting them with the tears of repentance, and anointing them with the fragrance of the ointment of holy conversation, on account of whom, reproaching Simon the leper,-the former people,-He spoke those things which are written.[32]   
[[@Bible:Matthew 26:7]]Matthew 26:7   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3958\_1209274   
The use of crowns and ointments is not necessary for us; for it impels to pleasures and indulgences, especially on the approach of night. I know that the woman brought to the sacred supper "an alabaster box of ointment,"[152]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2735\_914808   
or that the fragrance of the ointment which He afterwards smelled was different from that which He accepted for His burial;[126]   
[[@Bible:Matthew 26:15]]Matthew 26:15   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
Who, when he had heard that, went his way, and said to the priests, What will ye give me, and I will deliver Him unto you? And they bargained with him for thirty pieces of silver."[90]   
[[@Bible:Matthew 26:17]]Matthew 26:17   
Fragments of Clement Found in the Oxford Edition   
http://ccel.org/fathers2/ANF-02/anf02-84.htm#P10334\_2876743   
But when he had preached He who was the Passover, the Lamb of God, led as a sheep to the slaughter, presently taught His disciples the mystery of the type on the thirteenth day, on which also they inquired, "Where wilt Thou that we prepare for Thee to eat the passover? "[1]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
. Which prediction was thus also fulfilled, that "on the first day of unleavened bread"[237]   
[[@Bible:Matthew 26:18]]Matthew 26:18   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
Did not the Jews perish for this reason, that they chose rather to envy Christ[12]   
[[@Bible:Matthew 26:21]]Matthew 26:21   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
and used to steal what was set apart for the needy, yet was he not cast off by the Lord, through much long-suffering; nay, and when we were once feasting with Him, being willing both to reduce him to his duty and instruct us in His own foreknowledge, He said: "Verily, verily, I say unto you, that one of you will betray me; "and every one of us saying, "Is it I? "[89]   
Acts and Martyrdom of the Holy Apostle Andrew   
http://ccel.org/fathers2/ANF-08/anf08-95.htm   
I have power to lay down my life, and I have power to take it again. And, last of all, while He was supping with us, He said,[6]   
[[@Bible:Matthew 26:23]]Matthew 26:23   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3958\_1209274   
The Lord Himself shall teach us that Judas the deceitful is meant: "He that dippeth with Me in the dish, the same shall betray Me."[157]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8119\_2002575   
For He who was amongst us, and knew what was in man, seeing his evil disposition, and foreseeing what he would attempt from his spirit of covetousness, and from his want of stable ideas of duty towards his Master, along with many other declarations, gave utterance to this also: "He that dippeth his hand with Me in the dish, the same shall betray Me."[67]   
[[@Bible:Matthew 26:24]]Matthew 26:24   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P509\_87756   
Yea, it were better for him that a millstone should be hung about [his neck], and he should be sunk in the depths of the sea, than that he should cast a stumbling-block before one of my little ones.[210]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6977\_1789769   
Besides, the Lord also declared regarding him, "Woe to the man by whom the Son of man shall be betrayed; "[120]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8550\_2409814   
devoid of sense, who, [arguing] from what happened to those who formerly did not obey God, do endeavour to bring in another Father, setting over against [these punishments] what great things the Lord had done at His coming to save those who received Him, taking compassion upon them; while they keep silence with regard to His judgment; and all those things which shall come upon such as have heard His words, but done them not, and that it were better for them if they had not been born,[402]   
Shepherd of Hermas Vision Fourth   
http://ccel.org/fathers2/ANF-02/anf02-08.htm#P409\_76212   
better were it for them not to have been born."[19]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
-"Vae homini illi," inquit Dominus; "bonum esset el, si non natus esset, quam ut unum ex electis meis scandalizaret.[219]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5666\_823591   
Yea, it were better for him that a millstone should be hung about [his neck], and he should be sunk in the depths of the sea, than that he should cast a stumbling-block before one of my little ones."[257]   
[[@Bible:Matthew 26:26]]Matthew 26:26   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8290\_2306841   
of His own, created things-not as if He stood in need of them, but that they might be themselves neither unfruitful nor ungrateful-He took that created thing, bread, and gave thanks, and said, "This is My body."[233]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11815\_3312991   
, too, that His body is reckoned in bread: "This is my body."[42]   
[[@Bible:Matthew 26:27]]Matthew 26:27   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3935\_744654   
[143]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9349\_2737894   
But I say unto you, I will not drink henceforth of the fruit of this vine, until that day when I will drink it new with you in my Father's kingdom."[284]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2735\_914808   
and that the taste of the wine was different from that which He consecrated in memory of His blood.[127]   
[[@Bible:Matthew 26:28]]Matthew 26:28   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1440\_409972   
At those times, however, in which He lived on earth we lay this down definitively, that it is no prejudgment against us if pardon used to be conferred on sinners-even Jewish ones. For Christian discipline dates from the renewing of the Testament,[121]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
I say unto you, I will not drink henceforth of this fruit of the vine, until that day in which I shall drink new wine with you in the kingdom of my Father."[21]   
[[@Bible:Matthew 26:29]]Matthew 26:29   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3775\_1149122   
And that it was wine which was the thing blessed, He showed again, when He said to His disciples, "I will not drink of the fruit of this vine, till I drink it with you in the kingdom of my Father."[80]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6732\_1399370   
And from the New Testament also they quote the saying of the Saviour, in which He makes a promise to His disciples concerning the joy of wine, saying, "Henceforth I shall not drink of this cup, until I drink it with you new in My Father's kingdom."[188]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5083\_1875880   
We thank thee, our Father, for the holy vine of David Thy servant,[88]   
[[@Bible:Matthew 26:30]]Matthew 26:30   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
and we were with Him, and sang an hymn according to the custom.[96]   
[[@Bible:Matthew 26:31]]Matthew 26:31   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
And on the fifth day of the week, when we had eaten the passover with Him, and when Judas had dipped his hand into the dish, and received the sop, and was gone out by night, the Lord said to us: "The hour is come that ye shall be dispersed, and shall leave me alone; "[93]   
[[@Bible:Matthew 26:35]]Matthew 26:35   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9394\_2754595   
To the same purpose did the Lord also declare, "Heaven and earth shall pass away."[333]   
[[@Bible:Matthew 26:38]]Matthew 26:38   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
Her anguish, again, was indicated when He said, "My soul is exceeding sorrowful, even unto death; "[101]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7879\_2159850   
nor would He have wept over Lazarus, nor have sweated great drops of blood; nor have declared, "My soul is exceeding sorrowful; "[437]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9462\_2598754   
," says He, "is exceeding sorrowful, even unto death; "[195]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9829\_2713396   
For He showed to what belongs (the incidents of) being destroyed, thrown down, and kept down-even to that to which it also appertains to be lifted and raised up again; although He was at the same time bearing about with Him "a soul that was trembling even unto death,"[107]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
He sometimes also fled from violence Himself, but for the same reason as had led Him to command the apostles to do so: that is, He wanted to fulfil His ministry of teaching; and when it was finished, I do not say He stood firm, but He had no desire even to get from His Father the aid of hosts of angels: finding fault, too, with Peter's sword. He likewise acknowledged, it is true, that His "soul was troubled, even unto death,"[31]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
Father, and that very wisdom of God, in which were created all things, visible and invisible, can be believed to have existed within the limits of that man who appeared in Judea; nay, that the Wisdom of God can have entered the womb of a woman, and have been born an infant, and have uttered wailings like the cries of little children! And that afterwards it should be related that He was greatly troubled in death, saying, as He Himself; declared, "My soul is sorrowful even unto death; "[81]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6632\_1339493   
and, "My soul is sorrowful, even unto death; "[154]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
And again, "My soul is sorrowful even unto death."[36]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8046\_1967451   
And why do I say His body? Nay, not even His soul, of which it is related, "My soul is exceeding sorrowful, even unto death."[26]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P1012\_257989   
that "He was sorrowful in soul,"[33]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6560\_1125105   
On account of these infirmities and sicknesses which He bore away from us, He declares His soul to be sorrowful and sore troubled,[80]   
[[@Bible:Matthew 26:39]]Matthew 26:39   
Martyrdom of Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-13.htm#P991\_181419   
or sacrifice, and prepared to be an acceptable burnt-offering unto God, looked up to heaven, and said, "O Lord God Almighty, the Father of thy beloved and blessed Son Jesus Christ, by whom we have received the knowledge of Thee, the God of angels and powers, and of every creature, and of the whole race of the righteous who live before thee, I give Thee thanks that Thou hast counted me, worthy of this day and this hour, that I should have a part in the number of Thy martyrs, in the cup[37]   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4903\_1079531   
having taken three of His disciples to the hill called Olivet, situated opposite to the temple in Jerusalem, He prayed in these words: `Father, if it be possible, let this cup pass from me.'[379]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
her fear by the words, "Father, if it be possible, let this cup pass from Me; "[102]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
the substances, you may see that you have in you the spirit's strength as well as the flesh's weakness; and even from this may learn what to do, and by what means to do it, and what to bring under what,-the weak, namely, under the strong, that you may not, as is now your fashion, make excuses on the ground of the weakness of the flesh, forsooth, but put out of sight the strength of the spirit. He also asked of His Father, that if it might be, the cup of suffering should pass from Him.[33]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8141\_2012576   
After this, wishing to prove that the occurrences which befell Him were painful and distressing, and that it was impossible for Him, had He wished, to render them otherwise, he proceeds: "Why does he mourn, and lament, and pray to escape the fear of death, expressing himself in terms like these: `O Father, if it be possible, let this cup pass from Me? '"[71]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8141\_2012576   
And he changes the words in the expression, "Father, if it be possible, let this cup pass from Me," and does not give what follows immediately after, which manifests at once the ready obedience of Jesus to His Father, and His greatness of mind, and which runs thus: "Nevertheless, not as I will, but as Thou wilt."[72]  
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11148\_3013358   
Since, then, He received the scourgings with silent firmness, and bore with meekness all the insults of those who outraged Him, it cannot be said, as is said by some, that it was in cowardly weakness that He uttered the words: "Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt."[141]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
And further, the Lord, setting forth the infirmity of the humanity which He bore, says, "Father, if it be possible, let this cup pass from me'" and affording an example to His disciples that they should do not their own will, but God's, He went on to say, "Nevertheless not as I will, but as Thou wilt."[38]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same matter, according to Matthew: "Father, if it be possible, let this cup pass from me; nevertheless, not what I will, but what Thou wilt."[505]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
from us, He prayed to His Father, saying: "Father, remove this cup away from me; yet not my will, but Thine be done."[98]   
[[@Bible:Matthew 26:41]]Matthew 26:41   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P832\_153920   
as the Lord has said: "The spirit truly is willing, but the flesh is weak."[47]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9000\_2591079   
For as the Lord has testified that "the flesh is weak," so [does He also say] that "the spirit is willing."[60]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
" And Epicharmus, "This nature of men is inflated skins." And the Saviour has said to us, "The spirit is willing, but the flesh is weak."[66]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
And they that are in the flesh cannot please God." And in further explanation continues, that no one may, like Marcion[67]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9395\_2583324   
; He thirsted with the woman of Samaria; He wept over Lazarus; He trembles at death (for "the flesh," as He says, "is weak "[141]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11733\_3296954   
for our former sins, by mortification of our flesh and spirit, and lay beforehand the foundation of defences against the temptations which will closely follow. "Watch and pray," saith (the Lord), "lest ye fall into temptation."[206]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11840\_3317553   
This passage He confirms by subsequent ones, saying, "Pray that ye be not tempted; "[62]   
Tertullian Ad Martyras   
http://ccel.org/fathers2/ANF-03/anf03-52.htm#P12075\_3365702   
From the saying of our Lord we know that the flesh is weak, the spirit willing.[7]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12366\_3456358   
patience, "weak,"[154]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P749\_182835   
But we read "that the flesh is weak; "[32]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P749\_182835   
ourselves in some cases. Yet we read, too, that "the spirit is strong; "[34]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1219\_333406   
persevere in waging a war of extermination against the "better things? "The time for its indulgence was (the interval) until the Paraclete began His operations, to whose coming were deferred by the Lord (the things) which in H's day "could not be endured; "which it is now no longer competent for any one to be unable to endure, seeing that He through whom the power of enduring is granted is not wanting. How long shall we allege "the flesh," because the Lord said, "the flesh is weak? "[102]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
wever,) first of all, that by having, as His own, trouble of soul and weakness of the flesh, He might show you that both the substances in Him were truly human; lest, as certain persons have now brought it in, you might be led to think either the flesh or the soul of Christ different from ours; and then, that, by an exhibition of their states, you might be convinced that they have no power at all of themselves without the spirit. And for this reason He puts first "the willing spirit,"[32]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3819\_1217591   
But what it was before, that also it continued to be in nature and activity when united with divinity, even as the Saviour said, "The spirit indeed is willing, but the flesh is weak."[315]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3977\_1253623   
and, "The spirit is willing, but the flesh is weak."[435]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4386\_1314156   
o who, as it were from sleep, themselves leap forth upon a contest which is travailing long and likely to be protracted, and draw upon themselves the temptations as it were of a sea-fight, and the inundations of many waves, or rather are for the brethren kindling the coals of the sinners, with them also we must communicate, inasmuch as they come to this in the name of Christ, even though they take no heed unto His words, when He teaches us "to pray that we enter not into temptation; "[23]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4386\_1314156   
For He would not have us go over to the ministers and satellites of the devil, that we might not be the cause to them of a manifold death, inasmuch as thus we should be compelling them both to be harsher, and to carry out their deadly works, but He would have us to wait, and to take heed to ourselves, to watch and to pray, lest we enter into temptation.[30]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6090\_2150557   
Wherefore neither let us be rash and hasty to thrust ourselves into dangers, for the Lord says: "Pray that ye fall not into temptation: the spirit indeed is willing, but the flesh is weak."[15]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7347\_2454768   
as mindful of the words of the Lord. For, knowing that though "the spirit be willing, the flesh is weak,"[202]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7284\_1475487   
But while men are asleep who do not act according to the command of Jesus, "Watch and pray that ye enter not into temptation,"[7]   
[[@Bible:Matthew 26:47]]Matthew 26:47   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
And when He had done this thrice, while we out of despondency of mind were fallen asleep, He came and said: "The hour is come, and the Son of man is betrayed into the hands of sinners. And behold Judas, and with him a multitude of ungodly men,"[99]   
[[@Bible:Matthew 26:48]]Matthew 26:48   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8352\_2092545   
, that Judas, when about to betray Him, said to the multitudes who were setting out with him, as not being acquainted with Him, "Whomsoever I shall kiss, the same is He."[160]   
[[@Bible:Matthew 26:52]]Matthew 26:52   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P815\_331177   
war, nay, how will he serve even in peace, without a sword, which the Lord has taken away?[157]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8063\_1973969   
Thinkest thou that I cannot even now pray to My Father, and He will presently give Me more than twelve legions of angels? But how then should the Scriptures be fulfilled, that thus it must be?"[39]   
[[@Bible:Matthew 26:53]]Matthew 26:53   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
He has power to ask, if He will, legions of angels from the Father for His help.[379]   
[[@Bible:Matthew 26:55]]Matthew 26:55   
Martyrdom of Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-13.htm#P945\_172603   
with their usual weapons, as if going out against a robber.[13]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8352\_2092545   
And I think that the Saviour Himself indicates the same thing by the words: "I was daily with you, teaching in the temple, and ye laid no hold on Me."[161]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4386\_1314156   
" He said to them therefore, "Are ye come out, as against a thief with swords and staves, for to take Me? "[25]   
[[@Bible:Matthew 26:56]]Matthew 26:56   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
just as the other (outrages) which you were to commit on Him were foretold,-all which He, actually and thoroughly suffering, suffered not for any evil action of His own, but "that the Scriptures from the mouth of the prophets might be fulfilled."[197]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8666\_1915582   
etc., and, again, "That the things spokenthrough the prophets might be fulfilled."[109]   
[[@Bible:Matthew 26:59]]Matthew 26:59   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7635\_1767613   
And the high priest arose, and said to Him, Answerest thou nothing to what these witness against thee? But Jesus held His peace."[2]   
[[@Bible:Matthew 26:61]]Matthew 26:61   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8063\_1973969   
Was not the great charge against Jesus, which His accusers brought forward, this, that He said, "I am able to destroy the temple of God, and after three days to raise it up again? "[37]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7163\_1430892   
It follows from this that the first day is to be called the "earthly" day, and the second the psychical, the resurrection of the Church not having taken place on them. Now the statements of the false witnesses, recorded in the Gospel according to Matthew and Mark[118]   
[[@Bible:Matthew 26:64]]Matthew 26:64   
Fragments of Clement from the Latin Translation of Cassiodorus   
http://ccel.org/fathers2/ANF-02/anf02-74.htm#P10058\_2835043   
In the other Gospels, however, He is said not to have replied to the high priest, on his asking if He was the Son of God. But what said He? "You say."[72]   
[[@Bible:Matthew 26:67]]Matthew 26:67   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
who is pierced in the side,[406]   
[[@Bible:Matthew 26:70]]Matthew 26:70   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
" Which rebuke against Peter became more and more apparent when the Lord was apprehended, and, frightened by the damsel, he said, "I know not what thou sayest, neither know I thee; "[25]   
[[@Bible:Matthew 27:2]]Matthew 27:2   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4386\_1314156   
And they "delivered Him," He says, "to Pilate."[26]   
[[@Bible:Matthew 27:3]]Matthew 27:3   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6942\_2020079   
and appropriated to the purchase of a potter's field, as narrated in the Gospel of Matthew, were clearly foretold by Jeremiah:[1598]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8069\_1977336   
For it is related that, "when Judas, who betrayed Him, knew that He was condemned, he repented, and brought back the thirty pieces of silver to the high priest and elders, saying, I have sinned, in that I have betrayed the innocent blood. But they said, What is that to us? see thou to that; "[40]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the Gospel: "Judas, led by penitence, said to the priests and elders, I have sinned, in that I have betrayed the innocent blood."[218]   
[[@Bible:Matthew 27:5]]Matthew 27:5   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6637\_2280388   
and repented, and hanged himself, and burst asunder in the midst, and all his bowels gushed out;[37]   
[[@Bible:Matthew 27:9]]Matthew 27:9   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value, and gave them for the house of the potter."[92]   
[[@Bible:Matthew 27:11]]Matthew 27:11   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
For Him it behoved to be made a sacrifice on behalf of all Gentiles, who "was led as a sheep for a victim, and, like a lamb voiceless before his shearer, so opened not His mouth" (for He, when Pilate interrogated Him, spake nothing[302]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7635\_1767613   
Then said Pilate unto Him, Hearest thou not how many things they witness against Thee? And He answered him to never a word, insomuch that the governor marvelled greatly."[3]   
[[@Bible:Matthew 27:13]]Matthew 27:13   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6758\_2041703   
Pilate says to Jesus: Hearest thou what these testify against thee, and answerest thou not?[74]   
[[@Bible:Matthew 27:15]]Matthew 27:15   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6652\_2004781   
And others said: Thou art no friend of Caesar's if thou release this man, because he called himself Son of God and king. You wish, then, this man to be king, and not Caesar?[30]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6808\_2051274   
Which of the two, then, do you wish that I release to you? The people answered: Release to us Barabbas. Pilate says: What then shall I do with Jesus? They say: Let him be crucified.[92]   
[[@Bible:Matthew 27:18]]Matthew 27:18   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10618\_2982183   
to whom "is given by the Father all power in heaven and on earth."[197]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7635\_1767613   
That the judge would, without any hesitation, have set Him at liberty if He had offered a defence, is clear from what is related of him when he said, "Which of the two do ye wish that I should release unto you, Barabbas or Jesus, who is called Christ? "[4]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7635\_1767613   
and from what the Scripture adds, "For he knew that for envy they had delivered Him."[5]   
[[@Bible:Matthew 27:19]]Matthew 27:19   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8185\_2030526   
Moreover, why did he intentionally omit what is related of Pilate's wife, who beheld a vision, and who was so moved by it as to send a message to her husband, saying: "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him? "[87]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6602\_1993239   
And Pilate seeing this, was afraid, and sought to go away from the tribunal; but when he was still thinking of going away, his wife sent to him, saying: Have nothing to do with this just man, for many things have I suffered on his account this night.[11]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6774\_2045653   
Then came a messenger from Procle, the wife of Pilate, to him; and the message said: Take care that thou do not agree that any evil should happen to Jesus the good man; because during this night I have seen fearful dreams on account of him.[81]   
[[@Bible:Matthew 27:20]]Matthew 27:20   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
,"-the clamour whereby it had extorted His surrender to the cross.[310]   
[[@Bible:Matthew 27:21]]Matthew 27:21   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8728\_1932395   
Now, He who is the Christ may have taken thesynagogue to wife and cohabited with her, but it may be that afterwards she found not favour in Hissight; and the reason of her not having found favour in His sight was, that there was found in her anunseemly thing; for what was more unseemly than the Circumstance that, when it was proposed to themto release one at the feast, they asked for the release of Barabbas the robber, and the condemnationof Jesus?[156]   
[[@Bible:Matthew 27:24]]Matthew 27:24   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2152\_731804   
slay Him, saying to Pilate, when he was desirous to dismiss Him, "His blood be upon us, and upon our children; "[122]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11569\_3266884   
intervenes; witness Pilate's hands:[93]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11880\_3323803   
When I was scrupulously making a thorough investigation of this practice, and searching into the reason of it, I ascertained it to be a commemorative act, bearing on the surrender[85]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6281\_2193584   
aptizing your catechumens, and reading the Gospel with fear and trembling, and speaking to the people such things as tend to their salvation: put an end to your sorrow, and beseech God that Israel may be converted, and that He will allow them place of repentance, and the remission of their impiety; for the judge, who was a stranger, "washed his hands, and said, I am innocent of the blood of this just person: see ye to it. But Israel cried out, His blood be on us, and on our children."[149]   
[[@Bible:Matthew 27:25]]Matthew 27:25   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4497\_1452616   
If, however, you accept the gospel of truth, you will discover on whom recoils the sentence of the Judge, when requiting on sons the sins of their fathers, even on those who had been (hardened enough) to imprecate spontaneously on themselves this condemnation: "His blood be on us, and on our children."[189]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
For this is nothing different, I think, from the word of folly: "His blood" (be upon us), and so forth.[14]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
and at last, as ye suppose, ye will slay Him, not understanding His resurrection, wickedly taking upon your own heads the innocent blood.[26]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6808\_2051274   
that he is unjustly put to death, since neither I have found a fault in him, nor Herod; for because of this he has sent him back again to me. The Jews said: His blood be upon us, and upon our children.[98]   
The Passing of Mary Latin II   
http://ccel.org/fathers2/ANF-08/anf08-112.htm#P8714\_2840424   
To this he replied: Do we not believe? But what shall we do? The enemy of the human race has blinded our hearts, and confusion has covered our face, lest we should confess the great things of God, especially when we ourselves uttered maledictions against Christ, shouting: His blood be upon us, and upon our children.[17]   
[[@Bible:Matthew 27:29]]Matthew 27:29   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3958\_1209274   
Further, it were irrational in us, who have heard that the Lord was crowned with thorns,[169]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
He is crowned victor against the devil.[294]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6808\_2051274   
He gave order, therefore, and Jesus came before him. And they brought a crown of thorns, and put it on His head, and a reed into His right hand.[99]   
[[@Bible:Matthew 27:32]]Matthew 27:32   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11128\_3159237   
but by the above-named Abraxas; and to have come in a phantasm, and been destitute of the substance of flesh: that it was not He who suffered among the Jews, but that Simon[20]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8042\_1718121   
But the Jesus according to John, so to speak, bears the cross for Himself, and bearing it went out; but the Jesus according to Matthew and Mark and Luke, does not bear it for Himself, for Simon of Cyrene bears it.[170]   
[[@Bible:Matthew 27:33]]Matthew 27:33   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P5046\_775133   
is drunk, and gall[333]   
[[@Bible:Matthew 27:34]]Matthew 27:34   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1118\_463128   
ferocity involved in the cruel things which then disfigured and lacerated the temples of the Lord, that you may now be crowned with laurel, and myrtle, and olive, and any famous branch, and which is of more use, with hundred-leaved roses too, culled from the garden of Midas, and with both kinds of lily, and with violets of all sorts, perhaps also with gems and gold, so as even to rival that crown of Christ which He afterwards obtained. For it was after the gall He tasted the honeycomb[61]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
just as the other (outrages) which you were to commit on Him were foretold,-all which He, actually and thoroughly suffering, suffered not for any evil action of His own, but "that the Scriptures from the mouth of the prophets might be fulfilled."[197]   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P6927\_2084397   
Satan says: O all-devouring and insatiable Hades, art thou so afraid at hearing of our common enemy? I was not afraid of him, but worked in the Jews, and they crucified him, and gave him also to drink gall with vinegar.[13]   
Word and Revelation of Esdras   
http://ccel.org/fathers2/ANF-08/anf08-106.htm   
Then God remembered those whom He had made, and said to the prophet: How can I have mercy upon them? Vinegar and gall did they give me to drink,[13]   
[[@Bible:Matthew 27:39]]Matthew 27:39   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3784\_691442   
For when He was crucified, they did shoot out the lip, and wagged their heads, saying, "Let Him who raised the dead save Himself."[81]   
[[@Bible:Matthew 27:40]]Matthew 27:40   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6823\_2055614   
Others said mocking: Others he saved, others he cured, and he healed the sick, the paralytic, the lepers, the demoniacs, the blind, the lame, the dead; and himself he cannot cure.[108]   
[[@Bible:Matthew 27:45]]Matthew 27:45   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
(and when did it "shudder exceedingly" except at the passion of Christ, when the earth also trembled to her centre, and the veil of the temple was rent, and the tombs were burst asunder?[284]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1815\_531580   
And so the "pressure" must be maintained up to that hour in which the orb-involved from the sixth hour in a general darkness-performed for its dead Lord a sorrowful act of duty; so that we too may then return to enjoyment when the universe regained its sunshine.[83]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the Gospel: "Now from the sixth hour there was darkness over all the earth even to the ninth hour."[277]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1486\_380431   
In short, while He was suffering, all the world suffered with Him; for the sun was darkened, the mountains were torn asunder, the graves were opened, the veil of the temple was rent,[36]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1490\_381372   
Meantime, when He had suffered, and darkness had overwhelmed the world from the sixth even to the ninth hour,[39]   
[[@Bible:Matthew 27:46]]Matthew 27:46   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
Then, also, they say that the passions which she endured were indicated by the Lord upon the cross. Thus, when He said, "My God, my God, why hast Thou forsaken Me? "[100]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10795\_3029081   
, "My God, why hast Thou forsaken me? "[354]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
He exclaims that God had forsaken Him.[380]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10885\_3057808   
? You have Him exclaiming in the midst of His passion: "My God, my God, why hast Thou forsaken me? "[420]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8670\_2195610   
For as He had power to lay it down, He laid it down when He said, "Father, why hast Thou forsaken Me? And when He had cried with a loud voice, He gave up the ghost,"[104]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
He then presently granted him the forgiveness of his former sins, and brought him into paradise to enjoy the mystical good things; who also cried out about the ninth hour, and said to His Father: "My God! my God! why hast Thou forsaken me? "[113]   
Acts of Andrew and Matthias   
http://ccel.org/fathers2/ANF-08/anf08-96.htm   
But do Thou, Lord, remember that Thou wast three hours upon the cross, and didst cry out to the Father, My Father, why hast Thou forsaken me?[33]   
[[@Bible:Matthew 27:48]]Matthew 27:48   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6823\_2055614   
And immediately there ran one of the soldiers, and took a sponge, and filled it with gall and vinegar mixed, and put it on a reed, and gave Jesus to drink. And having tasted it, He would not drink it.[107]   
[[@Bible:Matthew 27:51]]Matthew 27:51   
A Strain of the Judgment of the Lord   
http://ccel.org/fathers2/ANF-04/anf04-29.htm   
Revive.[21]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8178\_2028790   
nclusion what was designed against him? "Now to this question, although we are able to show the striking and miraculous character of the events which befell Him, yet from what other source can we furnish an answer than from the Gospel narratives, which state that "there was an earthquake, and that the rocks were split asunder, and the tombs opened, and the veil of the temple rent in twain from top to bottom, and that darkness prevailed in the day-time, the sun failing to give light? "[81]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
Now, therefore, know that the Lord will execute judgment upon the sons of men; because when the rocks are rent,[5]   
Clementine Homily XIX   
http://ccel.org/fathers2/ANF-08/anf08-63.htm#P5510\_1613487   
it evidently sends forth its fruits to nourish all who are made by Him? And how does it not fear Him as superior, as trembling through earthquakes it confesses, and as, though its billows ran high, yet, when the Teacher was sailing on it and commanded a calm, it immediately obeyed and became still?[34]   
[[@Bible:Matthew 27:52]]Matthew 27:52   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1504\_264385   
and therefore endure, that we may be found the disciples of Jesus Christ, our only Master-how shall we be able to live apart from Him, whose disciples the prophets themselves in the Spirit did wait for Him as their Teacher? And therefore He whom they rightly waited for, being come, raised them from the dead.[53]   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1725\_293735   
By those in heaven I mean such as are possessed of incorporeal natures; by those on earth, the Jews and Romans, and such persons as were present at that time when the Lord was crucified; and by those under the earth, the multitude that arose along with the Lord. For says the Scripture, "Many bodies of the saints that slept arose,"[64]   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
This event was also an indication of the fact, that when the holy soul of Christ descended [to Hades], many souls ascended and were seen in their bodies.[48]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8655\_2416104   
Further the Gospel[78]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
because there is not in you the living man. And again he exclaims, "The dead shall start forth from the graves,"[92]   
Excerpt on Edessa from the History of the Church   
http://ccel.org/fathers2/ANF-08/anf08-139.htm   
, and raised up the dead, and descended alone, and ascended with a great multitude to His Father.[35]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8198\_1764379   
meaning of the letter, Moses and Elijah, having appeared in glory and talked with Jesus, went away to the place from which they had come, perhaps to communicate the words which Jesus spake with them, to those who were to be benefited by Him, almost immediately, namely, at the time of the passion, when many bodies of the saints that had fallen asleep, their tombs being opened, were to go to the city which is truly holy-not the Jerusalem which Jesus wept over-and there appear unto many.[268]   
[[@Bible:Matthew 27:53]]Matthew 27:53   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P6903\_2079131   
Joseph says: And why do you wonder that Jesus has risen? But it is wonderful that He has not risen alone, but that He has also raised many others of the dead who have appeared in Jerusalem to many.[1]   
[[@Bible:Matthew 27:54]]Matthew 27:54   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8195\_2034286   
But if this Celsus, who, in order to find matter of accusation against Jesus and the Christians, extracts from the Gospel even passages which are incorrectly interpreted, but passes over in silence the evidences of the divinity of Jesus, would listen to divine portents, let him read the Gospel, and see that even the centurion, and they who with him kept watch over Jesus, on seeing the earthquake, and the events that occurred, were greatly afraid, saying, "This man was the Son of God."[90]   
[[@Bible:Matthew 27:55]]Matthew 27:55   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
, like the other apostles and Cephas? "But when he subjoins those (expressions)which show his abstinence from (insisting on) the supply of maintenance, saying, "For have we not the power of eating and drinking? "he does not demonstrate that "wives" were led about by the apostles, whom even such as have not still have the power of eating and drinking; but simply "women," who used to minister to them in the stone way (as they did) when accompanying the Lord.[67]   
[[@Bible:Matthew 27:56]]Matthew 27:56   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
But Joseph, that pious old man, was warned of this by a dream. Therefore he rose and took Mary my mother, and I lay in her bosom. Salome[15]   
[[@Bible:Matthew 27:60]]Matthew 27:60   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8384\_2103854   
And observe whether the harmony of the three evangelists here is not fitted to make an impression: for they have thought it right to describe the tomb as one that was "quarried or hewn out of the rock; "so that be who examines the words of the narrative may see something worthy of consideration, both in them and in the newness of the tomb,-a point mentioned by Matthew and John[182]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6841\_2061610   
Accordingly he goes away to Nicodemus, and discloses to him all that had happened. Then, having bought myrrh and aloes a hundred pounds, and a new tomb,[114]   
[[@Bible:Matthew 27:62]]Matthew 27:62   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5073\_1874049   
and the Preparation (Friday).[81]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6841\_2061610   
preparation[113]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6858\_2067830   
Pilate therefore, upon this, gave them five hundred soldiers, who also sat round the sepulchre so as to guard it, after having put seals upon the stone of the tomb.[119]   
[[@Bible:Matthew 27:63]]Matthew 27:63   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
On the other hand, however, we must suppose that it was through the hostile influence of the devil that the suggestion was introduced into the minds of the high priests and the scribes which they made to Pilate, when they came and said, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again."[296]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
In perverseness ye will persecute righteous men, and hate the godly; the words of the faithful will ye abhor, and the man who reneweth the law in the power of the Most High will ye call a deceiver;[25]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8186\_2598700   
God of God Most High, man despised until now; Jesus Christ, who overlookest us not when we call upon Thee; who hast been shown forth to all in Thy human life; who for our sakes hast been judged and kept in prison, and freest all that are in bonds; who hast been called a deceiver,[40]   
[[@Bible:Matthew 28:1]]Matthew 28:1   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8396\_2108605   
And, behold, there had been a great earthquake: for the angel of the Lord had descended from heaven, and come and rolled back the stone."[185]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1574\_443047   
and all have declared that they found the Lord risen already. It was "in the end of the Sabbath," as Matthew has said;[142]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1574\_443047   
And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said."[146]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6865\_2069557   
Bend down and see the tomb where His body lay; but go and tell His disciples that He is risen from the dead, and let them go into Galilee, for there shall they find Him. For this reason I tell you this first.[120]   
[[@Bible:Matthew 28:5]]Matthew 28:5   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6684\_2013953   
Come, see the place where the Lord lay: and go quickly, and tell His disciples that He is risen from the dead, and is in Galilee.[41]   
[[@Bible:Matthew 28:9]]Matthew 28:9   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8396\_2108605   
"-clearly meaning the afore-mentioned Marys-"saying, All hail. And they came and held Him by the feet, and worshipped Him."[186]   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
And after His resurrection again, by the hand of the holy women, He gave us first of all the salutation "Hail! "[7]   
[[@Bible:Matthew 28:11]]Matthew 28:11   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6865\_2069557   
The soldiers therefore took the money, and said as they were bid. And up to this day this same lying tale is told among the Jews.[121]   
[[@Bible:Matthew 28:13]]Matthew 28:13   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7883\_1891440   
belief that the place of His birth had been the subject of prophecy from the beginning, withheld such teaching from the people; acting in a similar manner to those individuals who won over those soldiers of the guard stationed around the tomb who had seen Him arise from the dead, and who instructed these eye-witnesses to report as follows: "Say that His disciples, while we slept, came and stole Him away. And if this come to the governor's ears, we shall persuade him, and secure you."[97]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1490\_381372   
For some of them, watching the place with all care, when they could not prevent His rising again, said that He was a magician; others pretended that he was stolen away."[40]   
[[@Bible:Matthew 28:18]]Matthew 28:18   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4704\_1500478   
even then, (that state of a) man which He was destined in the end to become.[371]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
He showed all power given by the Father to the Son,[65]   
Cyprian Epistle XXIV   
http://ccel.org/fathers2/ANF-05/anf05-49.htm#P5138\_1558705   
Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."[2]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
Go, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."[45]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[8]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."[291]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[25]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
said: God and our Lord Jesus Christ, teaching the apostles with His own mouth, has entirely completed our faith, and the grace of baptism, and the rule of the ecclesiastical law, saying: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[58]   
[[@Bible:Matthew 28:19]]Matthew 28:19   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2080\_351579   
have been fulfilled in the Gospel, [our Lord saying, ] "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[84]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2862\_463028   
Wherefore also the Lord, when He sent forth the apostles to make disciples of all nations, commanded them to "baptize in the name of the Father, and of the Son, and of the Holy Ghost,"[21]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7716\_2104969   
He said to them," Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[310]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2113\_718509   
Again, in the Pslams, David says: "Bring to God, ye countries of the nations"-undoubtedly because "unto every land" the preaching of the apostles had to "go out"[76]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3230\_1152848   
It is only at the last that He instructs them to "go and teach all nations, and baptize them,"[98]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3389\_1178816   
nations, who were to be baptized into the Father, and into the Son, and into the Holy Ghost."[203]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P7046\_2042702   
Even to the last He taught us (the same truth of His mission), when He sent forth His apostles to preach His gospel "among all nations; "[1705]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11646\_3280473   
saith, "teach the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."[139]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
For the Jews glorified (or gloried in) the Father, but gave Him not thanks, for they did not recognise the Son. The disciples recognised the Son, but not in the Holy Ghost; wherefore they also denied Him.[264]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
the Catholic Church, brethren, hath always remained and still remains with us, and even especially in the Trinity of baptism, as our Lord says, "Go ye and baptize the nations, in the name of the Father, of the Son, and of the Holy Spirit."[32]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
And in another place: "Go ye and teach the nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost."[72]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
Whence also the Lord Christ charges upon Peter, and moreover also upon the rest of His disciples, "Go ye and preach the Gospel to the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[14]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
I Observe that it has been asked among the brethren what course ought specially to be adopted towards the persons of those who, although baptized in heresy, have yet been baptized in the name of our Lord Jesus Christ,[1]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
Neither must you esteem what our Lord said as being contrary to this treatment: "Go ye, teach the nations; baptize them in the name of the Father, and of the Son, and of the Holy Ghost."[17]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
Seest thou that all through Scripture the Spirit is preached, and yet nowhere named a creature? And what can the impious have to say if the Lord sends forth His disciples to baptize in the name of the Father, and of the Son, and of the Holy Spirit?[58]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4548\_1741089   
"] The many waters are understood to be many peoples, or the gift of baptism that He sent forth by the apostles, saying: "Go ye, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[15]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5064\_1872815   
Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit,[75]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5554\_2009442   
Let the presbyters be esteemed by you to represent us the apostles, and let them be the teachers of divine knowledge; since our Lord, when He sent us, said, "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: teaching them to observe all things whatsoever I have commanded you."[146]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6099\_2154623   
and who received a command from Him to preach the Gospel to all the world, and to make disciples of all nations,[64]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6455\_2237399   
Be ye likewise contented with one baptism alone, that which is into the death of the Lord; not that which is conferred by wicked heretics, but that which is conferred by unblameable priests, "in the name of the Father, and of the Son, and of the Holy Ghost: "[80]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6794\_2298792   
O bishop, or presbyter, we have already given direction, and we now say, that thou shalt so baptize as the Lord commanded us, saying: "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (teaching them to observe all things whatsoever I have commanded you): "[106]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6933\_2335411   
e must beforehand purify his heart from all wickedness of disposition, from all spot and wrinkle, and then partake of the holy things; for as the skilfullest husbandman does first purge his ground of the thorns which are grown up therein, and does then sow his wheat, so ought you also to take away all impiety from them, and then to sow the seeds of piety in them, and vouchsafe them baptism. For even our Lord did in this manner exhort us, saying first, "Make disciples of all nations; "[187]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1751\_475145   
In the first place, I shall answer your assertion, that I set forth the words of my Master, and from them resolve matters about which there is still doubt. Our Lord, when He sent us apostles to preach, enjoined us to teach all nations[29]   
Clementine Homily XVII   
http://ccel.org/fathers2/ANF-08/anf08-61.htm#P5242\_1534759   
"Knowing therefore that we knew all that was spoken by Him, and that we could supply the proofs, He sent us to the ignorant Gentiles to baptize them for remission of sins, and commanded us to teach them first.[16]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7439\_1527685   
And the Apostles on this account left Israel and did that which had been enjoined on them by the Saviour, "Make disciples of all the nations,"[123]   
[[@Bible:Matthew 28:20]]Matthew 28:20   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8046\_1967451   
And of the same nature is His promise to His disciples: "Lo, I am with you alway, even to the end of the world."[33]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9856\_2572358   
times, is with His own disciples, fulfilling the promise, "Lo, I am with you always, even to the end of the world."[46]   
Cyprian Epistle LXXX   
http://ccel.org/fathers2/ANF-05/anf05-105.htm#P6604\_2134882   
d? But since opportunity is not afforded me to share in this joy, I send this letter in my stead to your ears and to your eyes, by which I congratulate and exhort you that you persevere strongly and steadily in the confession of the heavenly glory; and having entered on the way of the Lord's condescension, that you go on in the strength of the Spirit, to receive the crown, having the Lord as your protector and guide, who said, "Lo, I am with you alway, even unto the end of the world."[3]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10199\_3178405   
so Christ Himself says, "Lo, I am with you, even to the consummation of the world."[77]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5776\_2074991   
Do not you therefore scatter yourselves abroad, who are the members of Christ, by not assembling together, since you have Christ your head, according to His promise, present, and communicating to you.[259]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6959\_2343426   
And may the Lord be with you now, and to endless ages, as Himself said to us when He was about to be taken up to His own God and Father. For says He, "Lo, I am with you all the days, until the end of the world. Amen."[201]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7865\_1667329   
So long, then, as we have Jesus with us fulfilling the promise which runs, "Lo, I am with you always unto the consummation of the age,"[43]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8125\_1739143   
Now, the Saviour says to the eleven disciples when He rose from the dead, this among other things, "Lo, I am with you all the days, even until the consummation of the age."[219] 

**[[@Headword:Mark]]Mark**

[[@Bible:Mark 1:1]]Mark 1:1   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
Wherefore Mark also says: "The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the prophets."[274]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8015\_1956527   
Nay, even one of the evangelists-Mark-says: "The beginning of the Gospel of Jesus Christ, as it is written in the prophet Isaiah, Behold, I send My messenger before Thy face, who shall prepare Thy way before Thee,"[13]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6200\_961971   
In addition to what we have said, there is also this to be considered about the Gospel, that in the first instance it is that of Christ Jesus, the head of the whole body of the saved; as Mark says,[67]   
[[@Bible:Mark 1:2]]Mark 1:2   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
alled him an "angel," on account of the magnitude of the mighty deeds which he was to achieve (which mighty deeds Joshua the son of Nun did, and you yourselves read), and on account of his office of prophet announcing (to wit) the divine will; just as withal the Spirit, speaking in the person of the Father, calls the forerunner of Christ, John, a future "angel," through the prophet: "Behold, I send mine angel before Thy"-that is, Christ's-"face, who shall prepare Thy way before Thee."[173]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6531\_1114723   
"The messenger of the Lord, I am with you, saith the Lord Almighty," and as it is written of John the Baptist,[62]   
[[@Bible:Mark 1:3]]Mark 1:3   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
I cannot keep silence while Thou art present, for I am a voice; yea, I am the voice, as it is said, of one crying in the wilderness, Prepare ye the way of the Lord.[9]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4618\_1759538   
Mark, therefore, as an evangelist thus beginning, "The beginning of the Gospel of Jesus Christ, as it is written in Isaiah the prophet; "[24]   
[[@Bible:Mark 1:4]]Mark 1:4   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11272\_3193010   
John holds not his peace, saying, "Enter upon repentance, for now shall salvation approach the nations"[9]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
the remission of sins,"[109]   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P6909\_2080523   
and proclaimed to the people repentance for the remission of sins.[4]   
[[@Bible:Mark 1:6]]Mark 1:6   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4079\_1265528   
The blessed John, despising the locks of sheep as savouring of luxury, chose "camel's hair," and was clad in it, making himself an example of frugality and simplicity of life. For he also "ate locusts and wild honey,"[238]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6837\_1259782   
" This agrees with the words in John, in which the Baptist declares himself to those sent by the Pharisees, on the subject of his baptizing with water. Mark, again, says,[102]   
[[@Bible:Mark 1:7]]Mark 1:7   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4130\_1285126   
As a witness for simplicity in shoes let John suffice, who avowed that "he was not worthy to unloose the latchet of the Lord's shoes."[252]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7422\_2244179   
while he, though speaking more perspicuously as no longer prophesying, but pointing out as now present, Him, who was proclaimed symbolically from the beginning, nevertheless said, "I am not worthy to loose the latchet of the Lord's shoe."[107]   
[[@Bible:Mark 1:9]]Mark 1:9   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11213\_3180099   
came down on Jesus;[66]   
[[@Bible:Mark 1:11]]Mark 1:11   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
ture the Father of the Only-begotten, He who alone knoweth perfectly Him whom He alone in passionless fashion begat, to correct the erroneous imaginations of the Jews, opened the gates of the heavens, and sent down the Holy Spirit in the form of a dove, lighting upon the head of Jesus, pointing out thereby the new Noah, yea the maker of Noah, and the good pilot of the nature which is in shipwreck. And He Himself calls with clear voice out of heaven, and says: "This is my beloved Son,"[22]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6334\_1009381   
None of these testimonies, however, sets forth distinctly the Saviour's exalted birth; but when the words are addressed to Him, "Thou art My Son, this day have I begotten Thee,"[147]   
[[@Bible:Mark 1:13]]Mark 1:13   
Clementine Homily XIX   
http://ccel.org/fathers2/ANF-08/anf08-63.htm#P5443\_1593805   
Wherefore I allow that the evil one exists, because my Teacher, who spoke the truth in all things, has frequent]y asserted that he exists. For instance, then, he acknowledges that he conversed with Him, and tempted Him for forty days.[3]   
[[@Bible:Mark 1:16]]Mark 1:16   
The Teaching of Simon Cephas In the City of Rome   
http://ccel.org/fathers2/ANF-08/anf08-146.htm   
Moreover, because we were catchers of fish,[8]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7028\_1348197   
and him who is seen by Jesus when walking by the sea of Galilee,[23]   
[[@Bible:Mark 1:19]]Mark 1:19   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
and handicrafts, and trades, are to be quite left behind for the Lord's sake; while James and John, called by the Lord, do leave quite behind both father and ship;[88]   
[[@Bible:Mark 1:22]]Mark 1:22   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
Hence the aged Simeon, putting off the weakness of the flesh, and putting on the strength of hope, in the face of the law hastened to receive the Minister of the law, the Teacher[47]   
[[@Bible:Mark 1:24]]Mark 1:24   
Syriac Second Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-25.htm#P2542\_416307   
Henceforward all things were moved together, and the destruction of death was devised, and there was the commencement of that which was perfected in God.[14]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8076\_2227636   
Yea, even the demons exclaimed, on beholding the Son: "We know Thee who Thou art, the Holy One of God."[65]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
."[370]   
[[@Bible:Mark 1:29]]Mark 1:29   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
Such eye-witnesses the Lord in infancy found; no different ones had He in adult age. Peter alone do I find-through (the mention of) his "mother-in-law"[64]   
[[@Bible:Mark 1:40]]Mark 1:40   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5908\_1791521   
Therefore volition takes the precedence of all; for the intellectual powers are ministers of the Will. "Will," it is said, "and thou shalt be able."[181]   
[[@Bible:Mark 1:44]]Mark 1:44   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6492\_2246960   
Which law is so very holy and righteous, that even our Saviour, when on a certain time He healed one leper, and afterwards nine, said to the first, "Go, show thyself to the high priest, and offer the gift which Moses commanded for a testimony unto them; "[106]   
[[@Bible:Mark 2:5]]Mark 2:5   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11620\_3275111   
and, "Thy sins shall be remitted thee,"[131]   
[[@Bible:Mark 2:7]]Mark 2:7   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
Who, moreover, was able to forgive sins? This is His alone prerogative: for "who remitteth sins but God alone? "[267]   
[[@Bible:Mark 2:8]]Mark 2:8   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5942\_1791546   
of our heretic. Now, that the very Lord Himself of all might, the Word and Spirit of the Father,[671]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
But if repentance is a thing human, its baptism must necessarily be of the same nature: else, if it had been celestial, it would have given both the Holy Spirit and remission of sins. But none either pardons sins or freely grants the Spirit save God only.[102]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
but just the Word? And what is it that is begotten of Him, but just the Spirit,[276]   
[[@Bible:Mark 2:9]]Mark 2:9   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1657\_489082   
For thus it was that the Lord Jesus Christ showed His power: "Why think ye evil in your hearts? For which is easier, to say to the paralytic, Thy sins are remitted thee; or, Rise and walk? Therefore, that ye may know the Son of man to have the power upon earth of remitting sins, I say to thee, paralytic, Rise, and walk."[295]   
[[@Bible:Mark 2:10]]Mark 2:10   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
and it has seemed good to Thee, by means of our Lord and Creator, to fashion us again unto immortality; and Thou hast graciously given unto us a return to Paradise by means of Him who separated us from the joys of Paradise; and by means of Him who hath power to forgive sins Thou hast[68]   
[[@Bible:Mark 2:11]]Mark 2:11   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3301\_980658   
" But the good Instructor, the Wisdom, the Word of the Father, who made man, cares for the whole nature of His creature; the all-sufficient Physician of humanity, the Saviour, heals both body and soul. "Rise up," He said to the paralytic; "take the bed on which thou liest, and go away home; "[7]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
as in fact was done to that person who, yet being ignorant, had gathered a bundle of sticks on the Sabbath-day; whereas Jesus cured a cripple on the Sabbath, and ordered him then also to take up his bed.[427]   
[[@Bible:Mark 2:14]]Mark 2:14   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
while Matthew is roused up from the toll-booth;[89]   
[[@Bible:Mark 2:15]]Mark 2:15   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
name,-a (name) of such as put up the pathways of the very sky, and earth, and sea, for sale. Moreover, when (the writer) adjoins "sinners" to "publicans,"[101]   
[[@Bible:Mark 2:17]]Mark 2:17   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3183\_534841   
But when He chose His own apostles who where to preach His Gospel, [He did so from among those] who were sinners above all sin, that He might show He came "not to call the righteous, but sinners to repentance."[41]   
Fragments of the Lost Work of Justin on the Resurrection   
http://ccel.org/fathers2/ANF-01/anf01-51.htm#P5986\_1331958   
And if it is the flesh that is the sinner, then on its account alone did the Saviour come, as He says, "I am not come to call the righteous, but sinners to repentance."[17]   
[[@Bible:Mark 2:18]]Mark 2:18   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1708\_501023   
At all events, in the Gospel they think that those days were definitely appointed for fasts in which "the Bridegroom was taken away; "[5]   
[[@Bible:Mark 2:19]]Mark 2:19   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
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? "[477]   
[[@Bible:Mark 2:20]]Mark 2:20   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6275\_2192622   
Do ye who are able fast the day of the preparation and the Sabbath-day entirely, tasting nothing till the cock-crowing of the night; but if any one is not able to join them both together, at least let him observe the Sabbath-day; for the Lord says somewhere, speaking of Himself: "When the bridegroom shall be taken away from them, in those days shall they fast."[147]   
[[@Bible:Mark 2:21]]Mark 2:21   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11763\_3301331   
-has determined for us, the disciples of the New Testament, a new form of prayer; for in this particular also it was needful that new wine should be laid up in new skins, and a new breadth be sewn to a new garment.[3]   
[[@Bible:Mark 3:1]]Mark 3:1   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6099\_2154623   
and healed him that had the withered hand,[58]   
[[@Bible:Mark 3:17]]Mark 3:17   
Acts of Saint Philip the Apostle When He Went to Upper Hellas   
http://ccel.org/fathers2/ANF-08/anf08-93.htm   
And when the high priest saw him, he says to him: 0 Philip, sorcerer and magician, for I know thee, that in Jerusalem thy master the deceiver called thee Son of Thunder.[10]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8109\_1733940   
And of this honour some of those who stand by Jesus are deemed worthy if they be either a Peter against whom the gates of Hades do not prevail, or the sons of thunder,[211]   
[[@Bible:Mark 3:18]]Mark 3:18   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7938\_1918809   
also, who was a follower of Jesus, may have been a tax-gatherer; but he was not of the number of the apostles, except according to a statement in one of the copies of Mark's Gospel.[116]   
[[@Bible:Mark 3:23]]Mark 3:23   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
then without doubt you give the proof that he comes of a good nature. And if, again, all these are also evil, how can Satan then cast out Satan?[142]   
[[@Bible:Mark 3:27]]Mark 3:27   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9186\_2666415   
For when Satan is bound, man is set free; since "none can enter a strong man's house and spoil his goods, unless he first bind the strong man himself."[191]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For what says the divine word? "Who can enter into a strong man's house, and spoil his goods, except he be stronger than he? "[144]   
[[@Bible:Mark 3:28]]Mark 3:28   
Cyprian Epistle IX   
http://ccel.org/fathers2/ANF-05/anf05-34.htm#P4915\_1492617   
And again He has said, "All sins shall be forgiven unto the sons of men, and blasphemies; but he that shall blaspheme against the Holy Ghost shall not have forgiveness, but is guilty of eternal sin."[4]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also according to Mark: "All sins shall be forgiven, and blasphemies, to the sons of men; but whoever shall blaspheme against the Holy Ghost, it shall not be forgiven him, but he shall be guilty of eternal sin."[556]   
[[@Bible:Mark 3:29]]Mark 3:29   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5105\_1880705   
ye shall neither try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven.[108]   
[[@Bible:Mark 4:3]]Mark 4:3   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
And some fell by the wayside, and was trodden down; and some on the rocky places, and sprang up," he says, "and on account of its having no depth (of soil), it withered and died; and some," he says, "fell on fair and good ground, and brought forth fruit, some a hundred, some sixty, and some thirty fold. Who hath ears," he says, "to hear, let him hear."[101]   
Hippolytus Refutation of All Heresies Book VIII   
http://ccel.org/fathers2/ANF-05/anf05-12.htm#P2047\_631996   
And these (heretics) suppose that this is what is spoken by the Saviour: "A sower went forth to sow; and that which fell on the fair and good ground produced, some a hundred-fold, and some sixty-fold, and some thirty-fold."[10]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P1936\_535055   
Then Peter said: "If I were asked to speak of these things only on your account, who come only for the purpose of contradicting, you should never hear a single discourse from me; but seeing it is necessary that the husbandman, wishing to sow good ground, should sow some seeds, either in stony places, or places that are to be trodden of men, or in places filled with brambles and briers (as our Master also set forth, indicating by these the diversities of the purposes of several souls),[6]   
[[@Bible:Mark 4:8]]Mark 4:8   
Recognitions of Clement IV   
http://ccel.org/fathers2/ANF-08/anf08-34.htm#P2301\_663883   
Be this therefore the first step to you of three; which step brings forth thirty commands, and the second sixty, and the third a hundred,[32]   
[[@Bible:Mark 4:11]]Mark 4:11   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7575\_2287137   
These things the Saviour Himself seals when He says: "To you it is given to know the mysteries of the kingdom of heaven."[148]   
[[@Bible:Mark 4:12]]Mark 4:12   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
His words are: "That seeing they may not see; and hearing they may hear, and not understand; lest they should be converted, and their sins be forgiven them."[66]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
His words are: "That seeing they might not see; and hearing they may hear, and not understand; lest they should be converted, and their sins be forgiven them."[72]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
There is next brought before us that declaration uttered by the Saviour in the Gospel: "That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest they should happen to be converted, and their sins be forgiven them."[158]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
There was after this the passage from the Gospel, where the Saviour said, that for this reason did He speak to those without in parables, that "seeing they may not see, and hearing they may not understand; lest they should be converted, and their sins be forgiven them."[159]   
[[@Bible:Mark 4:21]]Mark 4:21   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
"No one lighteth a candle, and putteth it under a bushel, but upon a candlestick, that it may give light to those who are regarded worthy of the feast."[28]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P517\_107620   
if we do not shine in (the midst of) darkness, and stand eminent amid them who are sunk down? If you hide your lamp beneath a bushel,[133]   
[[@Bible:Mark 4:24]]Mark 4:24   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "In what measure ye mete, in that shall it be measured to you again."[539]   
[[@Bible:Mark 4:28]]Mark 4:28   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8324\_2319830   
and the cup His blood, if they do not call Himself the Son of the Creator of the world, that is, His Word, through whom the wood fructifies, and the fountains gush forth, and the earth gives "first the blade, then the ear, then the full corn in the ear."[253]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P549\_114112   
First comes the grain, and from the grain arises the shoot, and from the shoot struggles out the shrub: thereafter boughs and leaves gather strength, and the whole that we call a tree expands: then follows the swelling of the germen, and from the germen bursts the flower, and from the flower the fruit opens: that fruit itself, rude for a while, and unshapely, little by little, keeping the straight course of its development, is trained to the mellowness of its flavour.[7]   
[[@Bible:Mark 4:30]]Mark 4:30   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7304\_1481172   
Some one will then say, If they are not really parables, what are they? Shall we then say in keeping with the diction of the Scripture that they are similitudes (comparisons)? Now a similitude differs from a parable; for it is written in Mark, "To what shall we compare the kingdom of God, or in what parable shall we set it forth? "[23]   
[[@Bible:Mark 4:31]]Mark 4:31   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1100\_290193   
That which is, he says, nothing, and which consists of nothing, inasmuch as it is indivisible-(I mean) a point-will become through its own reflective power a certain incomprehensible magnitude. This, he says, is the kingdom of heaven, the grain of mustard seed,[124]   
[[@Bible:Mark 4:34]]Mark 4:34   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3389\_1178816   
soever He is the Son, of what substance soever He is man and God, of what faith soever He is the, teacher, of what reward soever He is the Promiser, did, whilst He lived on earth, Himself declare what He was, what He had been, what the Father's will was which He was administering, what the duty of man was which He was prescribing; (and this declaration He made, ) either openly to the people, or privately to His disciples, of whom He had chosen the twelve chief ones to be at His side,[202]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3413\_1183739   
keeping them, as He did, inseparable (from Himself) in their attendance, in their discipleship, in their society, to whom, "when they were alone, He used to expound" all things[223]   
Clementine Homily XIX   
http://ccel.org/fathers2/ANF-08/anf08-63.htm#P5553\_1625273   
And Peter said: "We remember that our Lord and Teacher, commanding us, said, `Keep the mysteries for me and the sons of my house.' Wherefore also He explained to His disciples privately the mysteries of the kingdom of heaven.[57]   
[[@Bible:Mark 4:36]]Mark 4:36   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11569\_3266884   
;[91]   
[[@Bible:Mark 4:38]]Mark 4:38   
Victorinus On the Creation of the World   
http://ccel.org/fathers2/ANF-07/anf07-29.htm   
I have also set forth His humanity to the Jews in these manners: since He is hungry, is thirsty; since He gave food and drink; since He walks, and retired; since He slept upon a pillow;[44]   
[[@Bible:Mark 5:1]]Mark 5:1   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6875\_1280450   
The transaction about the swine, which were driven down a steep place by the demons and drowned in the sea, is said to have taken place in the country of the Gerasenes.[118]   
[[@Bible:Mark 5:9]]Mark 5:9   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7078\_2371119   
And after they are gone out, let him say: Ye energumens, afflicted with unclean spirits, pray, and let us all earnestly, pray for them, that God, the lover of mankind, will by Christ rebuke the unclean and wicked spirits, and deliver His supplicants from the dominion of the adversary. May He that rebuked the legion of demons, and the devil, the prince of wickedness,[57]   
[[@Bible:Mark 5:11]]Mark 5:11   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
he handed himself over to the prince of this age. He set him over "swine," to feed that flock familiar to demons,[111]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
For this is what follows, "But deliver us from the wicked one," that is, do not lead us into temptation by giving us up to the wicked one, for then are we delivered from the power of the devil, when we are not handed over to him to be tempted. Nor would the devil's legion have had power over the herd of swine[9]   
[[@Bible:Mark 5:15]]Mark 5:15   
The Teaching of Addaeus the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-143.htm   
And all those who believed in Christ did Addaeus receive, and baptized them in the name of the Father, and of the Son, and of the Holy Spirit. And those who used to worship stones and stocks sat at his feet, recovered from the madness[53]   
[[@Bible:Mark 5:22]]Mark 5:22   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9059\_2615750   
Let our opponents-that is, they who speak against their own salvation-inform us [as to this point]: The deceased daughter of the high priest;[95]   
[[@Bible:Mark 5:31]]Mark 5:31   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6202\_1403574   
For after she had been thus afflicted during twelve years, she was healed by the advent of the Saviour, when she had touched the border of His garment; and on this account the Saviour said, "Who touched me? "[38]   
[[@Bible:Mark 5:34]]Mark 5:34   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P7075\_2164845   
Righteousness is peace of life and a well-conditioned state, to which the Lord dismissed her when He said, "Depart into peace."[240]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8890\_2497485   
And this is to be taken in a magnanimous and worthy acceptation, along with also the recompense and accompaniment of works. So that when we hear, "Thy faith hath saved thee,[202]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5495\_1979755   
For by thee does our Saviour say to him who is discouraged under the sense of his sins, "Thy sins are forgiven thee: thy faith hath saved thee; go in peace."[112]   
[[@Bible:Mark 6:1]]Mark 6:1   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2823\_965593   
and of a legion in number, as in the Gadarene.[196]   
[[@Bible:Mark 6:2]]Mark 6:2   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10317\_2738509   
Now who is there that is capable of giving even moderate attention to affairs-not merely among the believers on Jesus, but among the rest of mankind-that would not laugh at Celsus, on hearing that Jesus, who was born and brought up among the Jews, and was supposed to be the son of Joseph the carpenter, and who had not studied literature-not merely that of the Greeks, but not even that of the Hebrews-as the truth-loving Scriptures testify regarding Him,[91]   
[[@Bible:Mark 6:3]]Mark 6:3   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
I wait to hear what you understand thereby; for fear you may perhaps think some carpenter-king[220]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10473\_2785062   
is Jesus Himself ever described as being a carpenter.[192]   
Acts of Andrew and Matthias   
http://ccel.org/fathers2/ANF-08/anf08-96.htm   
were going with our Lord into a temple of the Gentiles, that He might make known to us the ignorance of the devil, that the chief priests, having beheld us following Jesus, said to us, O wretches, why do you walk with him who says, I am the Son of God? Do you mean to say that God has a son? Which of you has ever at any time seen God associating with a woman? Is not this the son of Joseph the carpenter, and his mother is Mary, and his brothers James and Simon?[11]   
[[@Bible:Mark 6:5]]Mark 6:5   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7457\_1533907   
And Matthew and Mark, wishing to set forth the excellency of the divine power, that it has power even in unbelief, but not so great power as it has in the faith of those who are being benefited, seem to me to have said with accuracy, not that He did not "any" mighty works because of their unbelief, but that He did not "many" there.[134]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7457\_1533907   
And Mark also does not say, that He could not do any mighty work there, and stop at that point, but added, "Save that He laid His hands upon a few sick folk and healed them,"[135]   
[[@Bible:Mark 6:9]]Mark 6:9   
Acts of Saint Philip the Apostle When He Went to Upper Hellas   
http://ccel.org/fathers2/ANF-08/anf08-93.htm   
For they thought that Philip was a philosopher, since he was travelling in the dress of a recluse; and they did not know that he was an apostle of Christ. For the dress which Jesus gave to His disciples was a mantle only, and a linen cloth.[1]   
Acts of Andrew and Matthias   
http://ccel.org/fathers2/ANF-08/anf08-96.htm   
For He chose for Himself us twelve, and gave us such a commandment, saying, When you go to preach, do not carry money in the journey, nor bread, nor bag, nor shoes, nor staff, nor two coats.[6]   
[[@Bible:Mark 6:11]]Mark 6:11   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3761\_1152233   
an infallible Prophet of that which is supremely profitable, gave us in charge, by way of salutation before our words of instruction, to announce to you, in order that if there be any son of peace among you, peace may take hold of him through our teaching; but if any of you will not receive it, then we, shaking off for a testimony the road-dust of our feet, which we have borne through our toils, and brought to you that you may be saved, will go to the abodes and the cities of others.[20]   
[[@Bible:Mark 6:13]]Mark 6:13   
Cyprian Epistle LXIX   
http://ccel.org/fathers2/ANF-05/anf05-94.htm#P6199\_1960976   
But he cannot sanctify the creature of oil,[13]   
[[@Bible:Mark 6:14]]Mark 6:14   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7472\_1538038   
In Mark[140]   
[[@Bible:Mark 6:15]]Mark 6:15   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7472\_1538038   
But the opinion of those who said that Jesus was "a prophet even as one of the prophets,"[147]   
[[@Bible:Mark 6:16]]Mark 6:16   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6743\_1206898   
So the disciples told the Lord when He was in the parts of Caesarea Philippi, and questioned them on that subject. And Herod, too, said,[46]   
[[@Bible:Mark 6:37]]Mark 6:37   
Acts of Andrew and Matthias   
http://ccel.org/fathers2/ANF-08/anf08-96.htm   
and they were filled: and they took up what was over to them twelve baskets of fragments.[10]   
[[@Bible:Mark 6:38]]Mark 6:38   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7542\_1559989   
Such is the contribution we have been able to give to the exposition of the word about the five loaves and the two fishes; and probably those, who are better able than we to gather together the five loaves and the two fishes among themselves, would be able to give a fuller and better interpretation of their meaning. It must be observed, however, that while in Matthew, Mark, and Luke,[13]   
[[@Bible:Mark 6:39]]Mark 6:39   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7555\_1564274   
Then since there are different orders of those who need the food which Jesus supplies and all are not nourished by equal words, on this account I think that Mark has written, "And He commanded them that they should all sit down by companies upon the green grass; and they sat down in ranks by hundreds and by fifties; "[26]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
and Mark says, "He commanded them all to sit down; "[204]   
[[@Bible:Mark 6:41]]Mark 6:41   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7056\_1821986   
(love), too, consists of five letters; and our Lord, after[187]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
Again, there, the three Evangelists say in the very same words that "He took the five loaves and the two fishes and looking up to heaven He blessed; "[206]   
[[@Bible:Mark 6:45]]Mark 6:45   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7586\_1572698   
ined by the Word, and goes unwillingly, as it were, when the Saviour wishes to train by exercise the disciples in this boat which is distressed by the waves and the contrary wind? But since Mark has made a slight change in the reading, and for "Straightway He constrained the disciples to enter lute the boat and to go before Him to the other side," has written, "And straightway He constrained His disciples to enter into the boat and to go before Him unto the other side unto Bethsaida,"[47]   
[[@Bible:Mark 6:83]]Mark 6:83   
Cyprian Treatise III On the Lapsed   
http://ccel.org/fathers2/ANF-05/anf05-113.htm#P7011\_2277205   
Christ says in His precepts, "Whosoever shall be ashamed of me, of him shall the Son of man be ashamed."[63]   
[[@Bible:Mark 7:3]]Mark 7:3   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7651\_1598167   
And there are some other things which they have received to hold, washings of cups and pots and brazen vessels and couches."[95]   
[[@Bible:Mark 7:6]]Mark 7:6   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P275\_42023   
For [the Scripture] saith in a certain place, "This people honoureth Me with their lips, but their heart is far from Me."[59]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5837\_1775158   
And "this people honoureth Me with their lips," it is said, "but their heart is far from Me."[141]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5395\_776495   
For [the Scripture] saith in a certain place, "This people honoureth me with their lips, but their heart is far from me."[69]   
[[@Bible:Mark 7:9]]Mark 7:9   
Cyprian Epistle XXXIX   
http://ccel.org/fathers2/ANF-05/anf05-64.htm#P5384\_1638815   
The Lord warns us in His Gospel, saying, "Ye reject the commandment of God, that ye may establish your own tradition."[12]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
These, doubtless, they imitate and follow, who, despising God's tradition, seek after strange doctrines, and bring in teachings of human appointment, whom the Lord rebukes and reproves in His Gospel, saying, "Ye reject the commandment of God, that ye may keep your own tradition."[55]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
For what can be a more spiritual prayer than that which was given to us by Christ, by whom also the Holy Spirit was given to us? What praying to the Father can be more truthful than that which was delivered to us by the Son who is the Truth, out of His own mouth? So that to pray otherwise than He taught is not ignorance alone, but also sin; since He Himself has established, and said, "Ye reject the commandments of God, that ye may keep your own traditions."[5]   
[[@Bible:Mark 7:13]]Mark 7:13   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
And again the Lord in the Gospel repeals this same saying, and says, "Ye reject the commandment of God, that ye may keep your own tradition."[31]   
Cyprian Epistle LXVII   
http://ccel.org/fathers2/ANF-05/anf05-92.htm#P6110\_1928274   
This also the Lord repeats in the Gospel, and says, "Ye reject the commandment of God, that ye may establish your own tradition."[9]   
Cyprian Epistle LXXIII   
http://ccel.org/fathers2/ANF-05/anf05-98.htm#P6343\_2021455   
Also the Lord in the Gospel, similarly rebuking and reproving, utters and says, "Ye reject the commandment of God, that ye may keep your own tradition."[8]   
[[@Bible:Mark 7:15]]Mark 7:15   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12295\_3439507   
When, then, on being cursed, I smite (with my tongue, ) how shall I be found to have followed the doctrine of the Lord, in which it has been delivered that "a man is defiled,[91]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1708\_501023   
and that the Lord Himself in the Gospel has given a compendious answer to every kind of scrupulousness in regard to food; "that not by such things as are introduced into the mouth is a man defiled, but by such as are produced out of the mouth; "[13]   
[[@Bible:Mark 7:19]]Mark 7:19   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10485\_3305325   
wherein it was absolutely proved that they are ignorant of what is the true circumcision, and what the true Sabbath; and their ever increasing blindness is confuted in this present epistle, wherein I have briefly discoursed concerning their meats, because that in them they consider that they only are holy, and that all others are defiled.[7]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10517\_3323148   
God is not worshipped by the belly nor by meats, which the Lord says will perish, and are "purged" by natural law in the draught.[27]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7660\_1603367   
and especially when, according to Mark, the Saviour said these things "making all meats clean,"[98]   
[[@Bible:Mark 7:22]]Mark 7:22   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6778\_2297407   
I mean blasphemies, evil-speaking, and if there be any other thing of the like nature.[99]   
[[@Bible:Mark 7:24]]Mark 7:24   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7727\_1623281   
Perhaps also on this account, when describing the things in this place, Mark says that "He rose up and went into the borders of Tyre, and having entered into the house wished no man to know it."[155]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7727\_1623281   
When Jesus, then, went out from Gennesaret He withdrew indeed from Israel and came, not to Tyre and Sidon, but into "the parts" of Tyre and Sidon, with the result that those of the Gentiles now believe in part; so that if He had visited the whole of Tyre and Sidon, no unbeliever would have been left in it. Now, according to Mark, "Jesus rose up and went into the borders of Tyre,"[156]   
[[@Bible:Mark 7:27]]Mark 7:27   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11815\_3312991   
from his children, and hand it to dogs? "[44]   
[[@Bible:Mark 7:34]]Mark 7:34   
Acts and Martyrdom of St. Matthew the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-98.htm   
of the demons, I shall know the truth for myself by this, by thee laying on hands upon me, and I shall receive my sight. And the apostle having laid his hands upon his eyes, and saying Ephphatha, Jesus,[15]   
[[@Bible:Mark 7:37]]Mark 7:37   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1604\_649973   
A power worthy of admiration,[345]   
[[@Bible:Mark 8:6]]Mark 8:6   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
but here, as Matthew and Mark have written, "Jesus gave thanks and brake; "[207]   
[[@Bible:Mark 8:15]]Mark 8:15   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and here, Jesus, leading forth His people from the midst of the Pharisees, transferred them to an eternal salvation.[522]   
[[@Bible:Mark 8:30]]Mark 8:30   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7959\_1695650   
Mark says, "He charged them that they should tell no man of Him; "[112]   
[[@Bible:Mark 8:31]]Mark 8:31   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
Now this is He who was born of Mary; for He says: "The Son of man must suffer many things, and be rejected, and crucified, and on the third day rise again."[286]   
[[@Bible:Mark 8:34]]Mark 8:34   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
If you wish to be the Lord's disciple, it is necessary you "take your cross, and follow the Lord: "[85]   
[[@Bible:Mark 8:36]]Mark 8:36   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8890\_2497485   
" But plainly, unrighteous gain is pleasure and pain, toil and fear; and, to speak comprehensively, the passions of the soul, the present of which is delightful, the future vexatious. "For what is the profit," it is said, "if you gain the world and lose the soul? "[212]   
Cyprian Treatise III On the Lapsed   
http://ccel.org/fathers2/ANF-05/anf05-113.htm#P7011\_2277205   
he drew near to perish, to him a funeral pile? Ought he not to shudder at and flee from the devil's altar, which he had seen to smoke, and to be redolent of a foul rector, as if it were the funeral and sepulchre of his life? Why bring with you, O wretched man, a sacrifice? why immolate a victim? You yourself have come to the altar an offering; you yourself have come a victim: there you have immolated your salvation, your hope; there you have burnt up your faith in those deadly fires.[5]   
[[@Bible:Mark 8:38]]Mark 8:38   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P737\_306909   
But "whosoever shall be ashamed of Me in the presence of men, of him will I too be ashamed," says He, "in the presence of my Father who is in the heavens."[100]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9316\_2557561   
I am safe, if I am not ashamed of my Lord. "Whosoever," says He, "shall be ashamed of me, of him will I also be ashamed."[71]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
How will he confess, fleeing? How flee, confessing? "Of him who shall be ashamed of Me, will I also be ashamed before My Father."[25]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
Moreover, however, the Lord says in the Gospel, "Whosoever shall be ashamed of me, of him shall the Son of man be ashamed."[34]   
[[@Bible:Mark 9:1]]Mark 9:1   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1750\_513693   
Deservedly, therefore, even while in the flesh, did the Lord show Himself to him, the colleague of His own fasts, no less than to Elijah.[42]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8097\_1731515   
For when they saw Jesus transfigured before them so that "His face shone," etc., "they saw the kingdom of God coming with power."[201]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8130\_1742368   
But since here it is written in the three Evangelists, "They shall not taste of death,"[220]   
[[@Bible:Mark 9:2]]Mark 9:2   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6436\_1501446   
He asserts that the fruit of this arrangement and analogy has been manifested in the likeness of an image, namely, Him who, after six days, ascended[188]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
while, in the revelation of His own glory, He prefers, from among so many saints and prophets, to have with him Moses and Elias[72]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1686\_514046   
that in the similitude of an image He appeared who after the six days Himself ascended the mountain a fourth person, and became the sixth.[136]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8140\_1745759   
" according to Matthew and Mark,[227]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8145\_1747905   
But hear these things, if you can, at the same time giving heed spiritually, that it is not said simply, "He was trans-figured," but with a certain necessary addition, which Matthew and Mark have recorded; for, according to both, "He was transfigured before them."[229]   
[[@Bible:Mark 9:3]]Mark 9:3   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8158\_1751630   
But in order that He may thus hold fellowship with God and pray to the Father, He goes up into the mountain; and then, according to Mark, "His garments become white and glistening as the light, so as no fuller on earth can whiten them."[237]   
[[@Bible:Mark 9:4]]Mark 9:4   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10571\_2968284   
Since, therefore, He reserves to some future time His presence and speech face to face with Moses-a promise which was afterwards fulfilled in the retirement of the mount (of transfiguration), when as we read in the Gospel," Moses appeared talking with Jesus"[162]   
[[@Bible:Mark 9:5]]Mark 9:5   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1750\_513693   
For the latter voice was uttering a threat to a fed man, the former soothing a fasting one. Such is the prerogative of circumscribed food, that it makes God tent-fellow[48]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8164\_1753020   
"[239]   
[[@Bible:Mark 9:6]]Mark 9:6   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
Peter, and John, and James, (who confronted not the same light) without risking the loss of their reason and mind; and if they, who were unable to endure the glory of the Son,[189]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8164\_1753020   
And on this account these words call for very special examination, because Mark, in his own person, has added, "For he wist not what to answer,"[240]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8164\_1753020   
"for he did not know what to answer,"[253]   
[[@Bible:Mark 9:17]]Mark 9:17   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
"a Physician." necessary to "the sick" "more than to the whole."[107]   
[[@Bible:Mark 9:22]]Mark 9:22   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: All things are possible to him that believeth."[605]   
[[@Bible:Mark 9:23]]Mark 9:23   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
thus showing that there is a faith specially belonging to man, since he has an opinion specially his own. And again, "All things are possible to him that believeth; "[612]   
[[@Bible:Mark 9:29]]Mark 9:29   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1787\_524138   
for why should what is salutary be sad? He taught likewise that fasts are to be the weapons for battling with the more direful demons:[64]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1068\_266101   
and they bring no help to those over whom they make their adjurations; but they speak with terrible words, and affright people, but do not act with true faith, according to the teaching of our Lord, who hath said: "This kind goeth not out but by fasting and prayer,"[122]   
[[@Bible:Mark 9:30]]Mark 9:30   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
In fine, when they were passing through Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, and they will kill Him; and after three days He shall rise again."[21]   
[[@Bible:Mark 9:33]]Mark 9:33   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8381\_1827894   
But let us consider also the like account in the other Evangelists. Mark,[116]   
[[@Bible:Mark 9:35]]Mark 9:35   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8381\_1827894   
Wherefore He sat down, and called them, and teaches who is the greatest, saying, that he who became last of all by means of his moderation and gentleness, would as the greatest obtain the first place, so that he did not receive the place of one who was being ministered unto, but the place of one who ministered, and that not to some but not to others, but to all absolutely; for attend to the words, "If any man would be first he shall be last of all, and minister of all."[117]   
[[@Bible:Mark 9:36]]Mark 9:36   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P1004\_263869   
without doing evil, will be more honoured than all who have been previously mentioned; for all infants are honourable before God, and are the first persons with Him.[48]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8381\_1827894   
And next to that He says, that "He,"-Jesus to-wit-"took a little child, and set him in the midst of His own disciples, and taking him in His arms, He said unto them, Whosoever shall receive one of the little children in My name receiveth Me."[118]   
[[@Bible:Mark 9:37]]Mark 9:37   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P12012\_3350374   
, "a brother? you have seen your Lord; "[172]   
[[@Bible:Mark 9:40]]Mark 9:40   
Methodius Discourse I. Marcella   
http://ccel.org/fathers2/ANF-06/anf06-110.htm#P4857\_1461507   
because he had not salted himself with the exercises of self-control, and so subdued his carnal appetites, but self-indulgently had yielded to them, and became corrupted in adultery. And hence, in Leviticus,[7]   
[[@Bible:Mark 9:42]]Mark 9:42   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P509\_87756   
Yea, it were better for him that a millstone should be hung about [his neck], and he should be sunk in the depths of the sea, than that he should cast a stumbling-block before one of my little ones.[210]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5666\_823591   
Yea, it were better for him that a millstone should be hung about [his neck], and he should be sunk in the depths of the sea, than that he should cast a stumbling-block before one of my little ones."[257]   
[[@Bible:Mark 9:44]]Mark 9:44   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7227\_1905696   
but He shall send the unrighteous, and those who do not the works of righteousness, "into everlasting fire, where their worm shall not die, and the fire shall not be quenched."[282]   
[[@Bible:Mark 9:48]]Mark 9:48   
Diatessaron   
http://ccel.org/fathers2/ANF-10/anf10-07.htm#P557\_75963   
With which he careth for[7]   
Diatessaron   
http://ccel.org/fathers2/ANF-10/anf10-07.htm#P557\_75963   
us, to appear[8]   
[[@Bible:Mark 9:49]]Mark 9:49   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
to the Lord, as also Abraham taught me; and of every clean beast and clean bird offer a sacrifice to the Lord, and of every firstling and of wine offer first-fruits; and every sacrifice thou shalt salt with salt.[19]   
[[@Bible:Mark 10:2]]Mark 10:2   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Vos autem non legistis, quod protoplasto Deus dixit: `Eritis duo in carne una? Quare qui dimittit uxorem, praeterquam fornicationis causa, facit eam moechari.[55]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8685\_1920599   
Mark, also, has written to the likeeffect.[121]   
[[@Bible:Mark 10:5]]Mark 10:5   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1178\_308343   
So true, moreover, is it that divorce "was not from the beginning," that among the Romans it is not till after the six hundredth year from the building of the city that this kind of "hard-heartedness"[81]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3866\_1175303   
`Moses gave you commandments according to your hard-heartedness; for from the beginning it was not so: for He who created man at first, made him male and female.'[53]   
[[@Bible:Mark 10:8]]Mark 10:8   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
More truly indeed of this than of any other can the statement be affirmed, "They shall both be in one flesh, and are no longer two, but one flesh."[85]   
[[@Bible:Mark 10:9]]Mark 10:9   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Quid enim? annon licet etiam continenter uti matrimonio, et non conari dissolvere, quod "conjunxit Deus? "[53]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Primum quidem, propriam sponsam habuit Ecclesiam: deinde vero, nec homo erat communis, ut opus haberet etiam adjutore aliquo secundum carnem; neque erat ei necesse procreare filios, qui manet in aeternum, et natus est solus Dei Filius. Hic ipse autem Dominus dicit: "Quod Deus conjunxit, homo ne separet."[60]   
[[@Bible:Mark 10:13]]Mark 10:13   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
is it that He Himself withal should set upon His own official chair men who were mindful rather to enjoin-(but) not likewise to practise-sanctity of the flesh, which (sanctity) He had in all ways recommended to their teaching and practising?-first by His own example, then by all other arguments; while He tells (them) that "the kingdom of heavens" is "children's; "[69]   
[[@Bible:Mark 10:14]]Mark 10:14   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11705\_3290478   
? The Lord does indeed say, "Forbid them not to come unto me."[190]   
[[@Bible:Mark 10:17]]Mark 10:17   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6558\_1550528   
On this account, also, He sent forth the disciples to the twelve tribes, that they might proclaim to them the unknown God. And to the person who said to Him, "Good Master,"[259]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Annon aperte indicat, quod sicut mundus componitur ex contrariis, nempe ex calido et frigido, humido et sicco, ita etiam ex iis qui dant, et ex iis qui accipiunt? Et rursus cum dixit: "Si vis perfectus esse, vende quae habes, et da pauperibus," refellit eum qui gloriabatur quod "omnia a juventute praecepta servaverat; "non enim impleverat illud: "Diliges proximum tuum sicut teipsum: "[85]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
And Jesus answered and said, Verily I say unto you, Whosoever shall leave what is his own, parents, and brethren, and possessions, for My sake and the Gospel's, shall receive an hundred-fold now in this world, lands, and possessions, and house, and brethren, with persecutions; and in the world to come is life everlasting. But many that are first shall be last, and the last first."[5]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1219\_333406   
go his way who had not "received" the precept of dividing his substance to the needy, and was abandoned by the Lord to his own opinion.[104]   
[[@Bible:Mark 10:18]]Mark 10:18   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
"But," say they, "God is `good, 'and `most good, '[15]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9845\_2569396   
And here I may employ this illustration, as beating upon this point: Our Lord and Saviour, heating Himself on one occasion addressed as "Good Master,"[41]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
He says that this (one) alone is good, and that what is spoken by the Saviour[43]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1961\_605891   
and as Himself acknowledges: "Why call ye me good? there is one good,"[86]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3885\_1177650   
is good.'[62]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6472\_1086012   
" The good God says this with respect of us also who pray that we may be part of His congregation. The Saviour praises him, saying,[34]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6909\_1296215   
Naaman, then, is still in error, and does not see how far inferior other rivers are to the Jordan for the cure of the suffering; he extols the rivers of Damascus, Arbana, and Pharpha, saying, "Are not Arbana and Pharpha, rivers of Damascus, better than all the waters of Israel? Shall I not wash in them and be clean? "For as none is good[139]   
[[@Bible:Mark 10:23]]Mark 10:23   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P966\_250581   
For as it is disagreeable to walk among thistles with naked feet, so also it is hard for such to enter the kingdom of God.[37]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7345\_2222379   
Again, "Don't sail on land" is a Pythagorean saw, and shows that taxes and similar contracts, being troublesome and fluctuating, ought to be declined. Wherefore also the Word says that the tax-gatherers shall be saved with difficulty.[71]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P912\_220501   
joys?-which, indeed, is chiefly found among the wealthier; for the more any is rich, and inflated with the name of "matron," the more capacious house does she require for her burdens, as it were a field wherein ambition may run its course. To such the churches look paltry. A rich man is a difficult thing (to find) in the house of God;[56]   
[[@Bible:Mark 10:25]]Mark 10:25   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
But if not, "sooner shall a camel enter through a needle's eye, than such a rich man reach the kingdom of God."[35]   
[[@Bible:Mark 10:28]]Mark 10:28   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4150\_726717   
10 Like him, have all things left,[121]   
[[@Bible:Mark 10:29]]Mark 10:29   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
"And Jesus answering said, Verily I say unto you, Whosoever shall leave what is his own, parents, and children, and wealth, for My sake and the Gospel's, shall receive an hundredfold."[27]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
. Parents, wives, children, will have to be left behind, for God's sake.[86]   
Cyprian Treatise III On the Lapsed   
http://ccel.org/fathers2/ANF-05/anf05-113.htm#P7011\_2277205   
even in this time, but in the world to come life everlasting."[16]   
[[@Bible:Mark 10:31]]Mark 10:31   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
XXVI. "The first shall be last, and the last first."[33]   
[[@Bible:Mark 10:35]]Mark 10:35   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11613\_3273224   
" Pray does the emperor in person set forth, or the prefect in person cudgel? One whose ministers do a thing is always said to do it.[114]   
[[@Bible:Mark 10:38]]Mark 10:38   
Martyrdom of Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-13.htm#P991\_181419   
or sacrifice, and prepared to be an acceptable burnt-offering unto God, looked up to heaven, and said, "O Lord God Almighty, the Father of thy beloved and blessed Son Jesus Christ, by whom we have received the knowledge of Thee, the God of angels and powers, and of every creature, and of the whole race of the righteous who live before thee, I give Thee thanks that Thou hast counted me, worthy of this day and this hour, that I should have a part in the number of Thy martyrs, in the cup[37]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6573\_1554352   
Moreover, they affirm that the Lord added this redemption to the sons of Zebedee, when their mother asked that they might sit, the one on His right hand, and the other on His left, in His kingdom, saying, "Can ye be baptized with the baptism which I shall be baptized with? "[270]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
This, he says, is what is spoken by the Saviour: "If ye do not drink my blood, and eat my flesh, ye will not enter into the kingdom of heaven; but even though," He says, "ye drink of the cup which I drink of, whither I go, ye cannot enter there."[79]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
Also according to Mark He said, with the same purpose, to the sons of Zebedee: "Are ye able to drink of the cup which I drink of, or to be baptized with the baptism wherewith I am baptized? "[44]   
[[@Bible:Mark 10:42]]Mark 10:42   
Arnobius Against the Heathen Book VII   
http://ccel.org/fathers2/ANF-06/anf06-140.htm   
that name, how can we but give them even the greatest honour, since we have been taught by the commands which have especial power over us,[73]   
[[@Bible:Mark 10:44]]Mark 10:44   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10951\_2944483   
Perhaps it is the following passages which have led Celsus to suppose that Jesus forbids ambition to His disciples: "Whoever of you will be the chiefest, shall be servant of all; "[42]   
The Second Epistle of Pope Callistus   
http://ccel.org/fathers2/ANF-08/anf08-121.htm   
And in another passage He says: "And whosoever of you is the greater, shall be your servant,"[7]   
[[@Bible:Mark 10:45]]Mark 10:45   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3562\_1080005   
Such is our Instructor, righteously good. "I came not," He says, "to be ministered unto, but to minister."[224]   
[[@Bible:Mark 10:46]]Mark 10:46   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6635\_2002691   
And as Jesus passed by, I cried out with a loud voice, Pity me, O son of David. And he pitied me, and put his hands upon my eyes, and I instantly received my sight.[24]   
[[@Bible:Mark 10:48]]Mark 10:48   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8931\_2507342   
Many also of those who called to the Lord said, "Son of David, have mercy on me."[252]   
[[@Bible:Mark 10:49]]Mark 10:49   
Melito the Philosopher   
http://ccel.org/fathers2/ANF-08/anf08-164.htm#P12001\_3553858   
and in the Gospel: "Jesus stood, and bade him be called,"[125]   
[[@Bible:Mark 10:52]]Mark 10:52   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11620\_3275111   
and thereafter of undivided intimacy, might be able to confer the compendious grace of baptism, seeing they (I think) followed Him who was wont to promise salvation to every believer. "Thy faith," He would say, "hath saved thee; "[130]   
[[@Bible:Mark 11:1]]Mark 11:1   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7095\_1381858   
" After this comes, "And when He had entered into Jerusalem the whole city was stirred," which we cited above. Then we have Mark's account:[66]   
[[@Bible:Mark 11:9]]Mark 11:9   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
In psalms and hymns, let us raise to Him our shouts of thanksgiving; and, without ceasing, let us exclaim, "Blessed is He that cometh in the name of the Lord; "[8]   
[[@Bible:Mark 11:10]]Mark 11:10   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6817\_2304883   
"Hosanna to the Son of David. Blessed be He that cometh in the name of the Lord"[118]   
[[@Bible:Mark 11:13]]Mark 11:13   
Hippolytus Refutation of All Heresies Book VIII   
http://ccel.org/fathers2/ANF-05/anf05-12.htm#P2037\_626805   
and did not discover (any). Wherefore, he says, He cursed the fig-tree,[8]   
[[@Bible:Mark 11:15]]Mark 11:15   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7122\_1406261   
The disciples then bring the foal to Jesus naked, and put their own dress on it, so that the Lord may sit on the disciples' garments which are on it, at His ease. What is said further will not, in the light of Matthew's statements, present anydifficulty; how[87]   
[[@Bible:Mark 11:17]]Mark 11:17   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm   
She has none to whom to make such a promise; and if she have had, she does not make it; since even the earthly temple of God can sooner have been called by the Lord a "den of robbers,"[9]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7800\_2542828   
but if we do not the will of the Lord, we shall be of the scripture that saith, "My house was made a den of robbers."[100]   
[[@Bible:Mark 11:23]]Mark 11:23   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9579\_2691008   
This Gnostic, to speak compendiously, makes up for the absence of the apostles, by the rectitude of his life, the accuracy of his knowledge, by benefiting his relations, by "removing the mountains" of his neighbours, and putting away the irregularities of their soul. Although each of us is his[116]   
[[@Bible:Mark 11:24]]Mark 11:24   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also according to Mark: "All things whatsoever ye pray and ask for, believe that ye shall receive them, and they shall be yours."[604]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8790\_1953021   
Who then is hethat asketh, but he who has obeyed Jesus when He says, "If ye stand praying, believe that ye receive,and ye shall receive"?[204]   
[[@Bible:Mark 11:25]]Mark 11:25   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
Thus, also, when He gave the law of prayer, He added, saying, "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses."[39]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses."[62]   
Epistle of Theonas to Lucianus   
http://ccel.org/fathers2/ANF-06/anf06-72.htm   
If an injury is done to you, look to Jesus Christ; and even as ye desire that He may remit your transgressions, do ye also forgive them theirs;[21]   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
Then Simon, enraged that he was not able to tell the secret of the apostle, cried out, saying: Let great dogs come forth, and eat him up before Caesar. And suddenly there appeared great dogs, and rushed at Peter. But Peter, stretching forth his hands[23]   
[[@Bible:Mark 11:30]]Mark 11:30   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
The baptism announced by John formed the subject, even at that time, of a question, proposed by the Lord Himself indeed to the Pharisees, whether that baptism were heavenly, or truly earthly:[96]   
[[@Bible:Mark 12:17]]Mark 12:17   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
And of civil government: "Render to Caesar the things which are Caesar's; and unto God the things which are God's."[190]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P765\_315024   
Idolatry is condemned, not on account of the persons which are set up for worship, but on account of those its observances, which pertain to demons. "The things which are Cµsar's are to be rendered to Cµsar."[116]   
[[@Bible:Mark 12:18]]Mark 12:18   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10022\_2784099   
Their specious inquiry concerned the flesh, whether or not it would be subject to marriage after the resurrection; and they assumed the case of a woman who had married seven brothers, so that it was a doubtful point to which of them she should be restored.[238]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P708\_173921   
of her so many husbands; nor is any (husband) awaiting her to put her to confusion.[11]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1137\_296723   
for the purpose of raising up seed to his brother; and this may happen repeatedly to the same person, according to that crafty question of the Sadducees;[45]   
[[@Bible:Mark 12:20]]Mark 12:20   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6700\_1181840   
" On this point we may adduce the words He addresses to the Sadducees, who do not believe the doctrine of the resurrection. "Have you not read," He says,[8]   
[[@Bible:Mark 12:23]]Mark 12:23   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Sed post resurrectionem, inquit, nec uxorem ducunt, nec hubnut.' "[56]   
[[@Bible:Mark 12:24]]Mark 12:24   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1052\_267264   
God; who have restored the honour of their flesh, and who have already dedicated themselves as sons of that (future) age, by slaying in themselves the concupiscence of lust, and that whole (propensity) which could not be admitted within Paradise![69]   
Clementine Homily II   
http://ccel.org/fathers2/ANF-08/anf08-46.htm#P3639\_1124685   
And to those who err by reason of the false scriptures He fitly showed the cause of their error, saying, `Ye do therefore err, not knowing the true things of the Scriptures;[37]   
Clementine Homily XVIII   
http://ccel.org/fathers2/ANF-08/anf08-62.htm#P5419\_1587300   
But somewhere also He says, wishing to exhibit the cause of their error more distinctly to them, `On this account ye do err, not knowing the true things of the Scriptures, on which account ye are ignorant also of the power of God.'[31]   
[[@Bible:Mark 12:25]]Mark 12:25   
Fragments of the Lost Work of Justin on the Resurrection   
http://ccel.org/fathers2/ANF-01/anf01-51.htm#P5952\_1317047   
But is it not absurd to say that these members will exist after the resurrection from the dead, since the Saviour said, "They neither marry, nor are given in marriage, but shall be as the angels in heaven? "[1]   
Tertullian On the Apparel of Women Book I   
http://ccel.org/fathers2/ANF-04/anf04-06.htm#P277\_54727   
With what consistency do we mount that (future) judgment-seat to pronounce sentence against those whose gifts we (now) seek after? For you too, (women as you are, ) have the self-same angelic nature promised[21]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1188\_313009   
"But if 'in that age they will neither marry nor be given in marriage, but will be equal to angels,'[82]   
[[@Bible:Mark 12:26]]Mark 12:26   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6495\_1097817   
Consider however, whether the divine Scriptures do not in many places teach this; as where the Saviour says,[45]   
[[@Bible:Mark 12:27]]Mark 12:27   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3871\_1175935   
And to those who say that Abraham and Isaac and Jacob are dead, He said, `God is not of the dead, but of the living.'[55]   
[[@Bible:Mark 12:28]]Mark 12:28   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2042\_697429   
all the precepts which afterwards sprouted forth when given through Moses; that is, Thou shalt love the Lord thy God from thy whole heart and out of thy whole soul; Thou shalt love thy neighbour as thyself;[18]   
[[@Bible:Mark 12:29]]Mark 12:29   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2694\_441919   
For Moses, the faithful servant of God, when he said, "The Lord thy God is one Lord,"[4]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2862\_463028   
There is then one God and Father, and not two or three; One who is; and there is no other besides Him, the only true [God]. For "the Lord thy God," saith [the Scripture], "is one Lord."[10]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
One God,[209]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
This is the first commandment; land the second is like unto it: Thou shall love thy neighbour as thyself. On these two commandments hang all the law and the prophets."[46]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
So also the Lord, in His Gospel, makes mention of the first and second commandment, saying, "Hear, O Israel, The Lord thy God is one God; "[20]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5372\_1945341   
"Hear, O Israel; the Lord our God is one Lord."[42]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3885\_1177650   
But to those who were misled to imagine many gods, as the Scriptures say, He said, `Hear, O Israel; the Lord your God is one Lord.'"[64]   
[[@Bible:Mark 12:30]]Mark 12:30   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3667\_648975   
And that we ought to worship God alone, He thus persuaded us: "The greatest commandment is, Thou shalt worship the Lord thy God, and Him only shall thou serve, with all thy heart, and with all thy strength, the Lord God that made thee."[30]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
who made thee; second, thy neighbour as thyself;[5]   
[[@Bible:Mark 12:31]]Mark 12:31   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P364\_76443   
Are we to paint ourselves out that our neighbours may perish? Where, then, is (the command), "Thou shall love thy neighbour as thyself? "[17]   
The Second Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-131.htm   
And He says also, "Thou shalt love thy neighbour as thyself; "[4]   
[[@Bible:Mark 12:32]]Mark 12:32   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2899\_1009094   
Accordingly, God's judgment will be more full and complete, because it will be pronounced at the very last, in an eternal irrevocable sentence, both of punishment and of consolation, (on men whose) souls are not to transmigrate into beasts, but are to return into their own proper bodies. And all this once for all, and on "that day, too, of which the Father only knoweth; "[237]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6637\_2280388   
which the law also does appoint: "To love the Lord God with all thy mind, and with all thy soul, who is the one and only God, besides whom there is no other; "[11]   
[[@Bible:Mark 12:33]]Mark 12:33   
The Second Epistle of Pope Callistus   
http://ccel.org/fathers2/ANF-08/anf08-121.htm   
My brethren, shun not only the holding, but even the hearing, of the judgment that bans mercy; for better is mercy than all whole burnt-offerings and sacrifices.[27]   
[[@Bible:Mark 12:38]]Mark 12:38   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and while devoting great care to the things which were external, they overlooked those which bore upon the salvation of the soul. For they also had respect to "greetings in the market-place,"[170]   
[[@Bible:Mark 12:39]]Mark 12:39   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P361\_65388   
and ye be shut out with all your goods beyond the gate of the tower. Wherefore I now say to you who preside over the Church and love the first seats,[40]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8875\_2494124   
because righteous. And although here upon earth he be not honoured with the chief seat,[190]   
[[@Bible:Mark 12:41]]Mark 12:41   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For here I perceive that Jesus also looks on willingly at the gifts of the rich men, when they are put into the treasury.[469]   
[[@Bible:Mark 12:42]]Mark 12:42   
Instructions of Commodianus   
http://ccel.org/fathers2/ANF-04/anf04-38.htm#P6039\_1017644   
In the treasury, besides, thou oughtest to give of thy labour, even as that widow whom the Anointed One preferred.[21]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5880\_2099876   
And Christ our Lord and Master, and Searcher of hearts, saw her, and said, Verily I say unto you, that this widow hath cast into the treasury more than they all: for all they have cast in of their abundance, but this woman of her penury hath cast in all the living that she had."[30]   
[[@Bible:Mark 13:6]]Mark 13:6   
Cyprian Epistle LXXIV   
http://ccel.org/fathers2/ANF-05/anf05-99.htm#P6391\_2043204   
But that not all who call on the name of Christ are heard, and that their invocation cannot obtain any grace, the Lord Himself manifests, saying, "Many shall come in my name, saying, I am Christ, and shall deceive many."[18]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
He professes himself to be a Christian in such a way as the devil often feigns himself to be Christ, as the Lord Himself forewarns us, and says, "Many shall come in my name, saying, I am Christ, and shall deceive many."[44]   
[[@Bible:Mark 13:14]]Mark 13:14   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
And woe unto them that are with child, and to them that give suck, in those days! for then shall be great tribulation, such as was not since the beginning of the world. And except those days should be shortened, there should no flesh be saved."[149]   
[[@Bible:Mark 13:17]]Mark 13:17   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Et rursus: "Vae praegnantibus et lactantibus in illis diebus."[63]   
[[@Bible:Mark 13:18]]Mark 13:18   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4670\_1780620   
Moreover, we read in the Gospel that the prayers of the Church are sent from heaven by an angel, and that they are received against wrath, and that the kingdom of Antichrist is cast out and extinguished by holy angels; for He says: "Pray that ye enter not into temptation: for there shall be a great affliction, such as has not been from the beginning of the world; and except the Lord had shortened those days, no flesh should be saved."[39]   
[[@Bible:Mark 13:23]]Mark 13:23   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
As some have become such, because these things were predicted beforehand, so let other brethren beware of matters of a like kind, because these also were predicted beforehand, even as the Lord instructs us, and says, "But take ye heed: behold, I have told you all things."[50]   
[[@Bible:Mark 13:27]]Mark 13:27   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4670\_1780620   
Therefore He shall send these seven great archangels to smite the kingdom of Antichrist; for He Himself also thus said: "Then the Son of man shall send His messengers; and they shall gather together His elect from the four corners of the wind, from the one end of heaven even to the other end thereof."[40]   
[[@Bible:Mark 13:31]]Mark 13:31   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9929\_2596065   
For we desire to listen to Him who said: "Heaven and earth shall pass away, but My words shall not pass away."[89]   
Clementine Epistle of Peter to James   
http://ccel.org/fathers2/ANF-08/anf08-42.htm#P3262\_1016208   
alive, to transform my words by certain various interpretations, in order to the dissolution of the law; as though I also myself were of such a mind, but did not freely proclaim it, which God forbid! For such a thing were to act in opposition to the law of God which was spoken by Moses, and was borne witness to by our Lord in respect of its eternal continuance; for thus he spoke: "The heavens and the earth shall pass away, but one jot or one tittle shall in no wise pass from the law."[3]   
[[@Bible:Mark 13:32]]Mark 13:32   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7142\_1854703   
But, beyond reason inflated [with your own wisdom], ye presumptuously maintain that ye are acquainted with the unspeakable mysteries of God; while even the Lord, the very Son of God, allowed that the Father alone knows the very day and hour of judgment, when He plainly declares, "But of that day and that hour knoweth no man, neither the Son, but the Father only."[239]   
[[@Bible:Mark 13:33]]Mark 13:33   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9012\_2597580   
and for this cause did the Lord command His disciples to be on the watch.[68]   
[[@Bible:Mark 13:35]]Mark 13:35   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6842\_2309595   
For He will gird Himself, and will make them to sit down to meat, and will come forth and serve them."[129]   
[[@Bible:Mark 13:36]]Mark 13:36   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P903\_222859   
" Having spoken these words, he said to me, "Let us go, and after two days let us come and clean these stones, and cast them into the building; for all things around the tower must be cleaned, lest the Master come suddenly[14]   
[[@Bible:Mark 14:5]]Mark 14:5   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7629\_1589540   
we have not only these things, but also that which is recorded about the traitor Judas, who in appearance championed the cause of the poor, and said with indignation, "This ointment might have been sold for three hundred pence and given to the poor,"[82]   
[[@Bible:Mark 14:8]]Mark 14:8   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2243\_912200   
Moreover, there have not been wanting those who esteemed burial as superfluous, and said that it was no evil to lie unburied and neglected; but their impious wisdom is rejected alike by the whole human race, and by the divine expressions which command the performance of the rite.[107]   
[[@Bible:Mark 14:12]]Mark 14:12   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2152\_731804   
on the first day of unleavened bread, on which they slew the lamb at even, just as had been enjoined by Moses.[121]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
. Which prediction was thus also fulfilled, that "on the first day of unleavened bread"[237]   
[[@Bible:Mark 14:13]]Mark 14:13   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11723\_3295052   
that, when the Lord was about to celebrate the last Passover, He said to the disciples who were sent to make preparation, "Ye will meet a man bearing water."[196]   
[[@Bible:Mark 14:21]]Mark 14:21   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6977\_1789769   
and, "It were better for him if he had never been born; "[121]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3524\_1204321   
As if it has not been necessary also that there should be evil! It was even necessary that the Lord should be betrayed; but woe to the traitor![312]   
[[@Bible:Mark 14:24]]Mark 14:24   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1440\_409972   
At those times, however, in which He lived on earth we lay this down definitively, that it is no prejudgment against us if pardon used to be conferred on sinners-even Jewish ones. For Christian discipline dates from the renewing of the Testament,[121]   
[[@Bible:Mark 14:25]]Mark 14:25   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5083\_1875880   
We thank thee, our Father, for the holy vine of David Thy servant,[88]   
[[@Bible:Mark 14:27]]Mark 14:27   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
Even as we do not apprehend that Peter in the Gospel suffered this alone, but all the disciples, to whom, though already baptized, the Lord afterwards says, that "all ye shall be offended in me,"[16]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
"I never knew you; depart from me, ye who work iniquity,"[19]   
[[@Bible:Mark 14:31]]Mark 14:31   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11840\_3317553   
This passage He confirms by subsequent ones, saying, "Pray that ye be not tempted; "[62]   
[[@Bible:Mark 14:36]]Mark 14:36   
Dionysius The Gospel According to Luke   
http://ccel.org/fathers2/ANF-06/anf06-38.htm#P1976\_565873   
It is something possible; for I Mark makes mention of His saying, "Abba, Father, all things are possible unto Thee."[4]   
[[@Bible:Mark 14:38]]Mark 14:38   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P832\_153920   
as the Lord has said: "The spirit truly is willing, but the flesh is weak."[47]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
But when we ask that we may not come into temptation, we are reminded of our infirmity and weakness in that we thus ask, lest any should insolently vaunt himself, lest any should proudly and arrogantly assume anything to himself, lest any should take to himself the glory either of confession or of suffering as his own, when the Lord Himself, teaching humility, said, "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak; "[72]   
[[@Bible:Mark 14:49]]Mark 14:49   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8666\_1915582   
etc., and, again, "That the things spokenthrough the prophets might be fulfilled."[109]   
[[@Bible:Mark 14:58]]Mark 14:58   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
And "After three days another shall be raised up without hands."[69]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7163\_1430892   
It follows from this that the first day is to be called the "earthly" day, and the second the psychical, the resurrection of the Church not having taken place on them. Now the statements of the false witnesses, recorded in the Gospel according to Matthew and Mark[118]   
[[@Bible:Mark 14:62]]Mark 14:62   
Fragments of Clement from the Latin Translation of Cassiodorus   
http://ccel.org/fathers2/ANF-02/anf02-74.htm#P10058\_2835043   
Now, in the Gospel according to Mark, the Lord being interrogated by the chief of the priests if He was the Christ, the Son of the blessed God, answering, said, "I am;[69]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P957\_253996   
and again, "When ye see the Son of man sitting on the right hand of the Father; "[14]   
[[@Bible:Mark 15:1]]Mark 15:1   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
For Him it behoved to be made a sacrifice on behalf of all Gentiles, who "was led as a sheep for a victim, and, like a lamb voiceless before his shearer, so opened not His mouth" (for He, when Pilate interrogated Him, spake nothing[302]   
[[@Bible:Mark 15:8]]Mark 15:8   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
,"-the clamour whereby it had extorted His surrender to the cross.[310]   
[[@Bible:Mark 15:21]]Mark 15:21   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11128\_3159237   
but by the above-named Abraxas; and to have come in a phantasm, and been destitute of the substance of flesh: that it was not He who suffered among the Jews, but that Simon[20]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6823\_2055614   
But as He, from the many blows and the weight of the cross, was unable to walk, the Jews, out of the eager desire they had to crucify Him as quickly as possible, took the cross from Him, and gave it to a man that met them, Simon by name, who had also two sons, Alexander and Rufus. And he was from the city of Cyrene.[100]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8042\_1718121   
But the Jesus according to John, so to speak, bears the cross for Himself, and bearing it went out; but the Jesus according to Matthew and Mark and Luke, does not bear it for Himself, for Simon of Cyrene bears it.[170]   
[[@Bible:Mark 15:23]]Mark 15:23   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P5046\_775133   
is drunk, and gall[333]   
[[@Bible:Mark 15:33]]Mark 15:33   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
(and when did it "shudder exceedingly" except at the passion of Christ, when the earth also trembled to her centre, and the veil of the temple was rent, and the tombs were burst asunder?[284]   
[[@Bible:Mark 15:34]]Mark 15:34   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P6927\_2084397   
For I know that he is a man, and I heard him also saying, My soul is exceeding sorrowful, even unto death.[12]   
[[@Bible:Mark 15:40]]Mark 15:40   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
But Joseph, that pious old man, was warned of this by a dream. Therefore he rose and took Mary my mother, and I lay in her bosom. Salome[15]   
[[@Bible:Mark 15:42]]Mark 15:42   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1854\_549768   
? "[99]   
[[@Bible:Mark 16:1]]Mark 16:1   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1574\_443047   
And very early (in the morning), the first day of the week, they come unto the sepulchre at the rising of the sun."[155]   
[[@Bible:Mark 16:9]]Mark 16:9   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2823\_965593   
not of one only, as in the case of Socrates' own demon; but of seven spirits as in the case of the Magdalene;[195]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
And when He was risen from the dead, He appeared first to Mary Magdalene, and Mary the mother of James, then to Cleopas in the way, and after that to us His disciples, who had fled away for fear of the Jews, but privately were very inquisitive about Him.[117]   
[[@Bible:Mark 16:15]]Mark 16:15   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2113\_718509   
Again, in the Pslams, David says: "Bring to God, ye countries of the nations"-undoubtedly because "unto every land" the preaching of the apostles had to "go out"[76]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6691\_2016857   
And these signs shall attend those who have believed: in my name they shall cast out demons, speak new tongues, take up serpents; and if they drink any deadly thing, it shall by no means hurt them; they shall lay hands on the sick, and they shall be well. And while Jesus was speaking to his disciples, we saw him taken up to heaven.[44]   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P7058\_2123853   
And these signs shall follow them who believe: In my name shall they cast out demons; they shall speak in new tongues; they shall take up serpents; and if they have drunk any deadly thing, it shall not hurt them; they shall lay hands upon the sick, and they shall be well. And as Jesus was thus speaking to his disciples, we saw him taken up into heaven.[37]   
[[@Bible:Mark 16:16]]Mark 16:16   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6455\_2237399   
And again: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."[83]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6872\_2071926   
These came to the chief priests, and said to them and to the people: Jesus, whom you crucified, we have seen in Galilee with his eleven disciples upon the Mount of Olives, teaching them, and saying, Go into all the world, and proclaim the good news; and whosoever will believe and be baptized shall be saved; but whosoever will not believe shall be condemned. And having thus spoken, he went up into heaven.[122]   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P6909\_2080523   
And on this account He sent me also to you, to proclaim how the only begotten Son of God is coming here, that whosoever shall believe in Him shall be saved, and whosoever shall not believe in Him shall be condemned.[9]   
[[@Bible:Mark 16:17]]Mark 16:17   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6977\_1789769   
and conferred on those that believe in Him the power "to tread upon serpents and scorpions, and on all the power of the enemy,"[117]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
If, therefore, being converted, they should wish to come to the Lord, we have assuredly the rule of truth which the Lord by His divine precept commanded to His apostles, saying, "Go ye, lay on hands in my name, expel demons."[71]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7001\_2348812   
With good reason did He say to all of us together, when we were perfected concerning those gifts which were given from Him by the Spirit: "Now these signs shall follow them that have believed in my name: they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall by no means hurt them: they shall lay their hands on the sick, and they shall recover."[5]   
[[@Bible:Mark 16:18]]Mark 16:18   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P10962\_3079330   
and adjuring,[3]   
[[@Bible:Mark 16:19]]Mark 16:19   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
Also, towards the conclusion of his Gospel, Mark says: "So then, after the Lord Jesus had spoken to them, He was received up into heaven, and sitteth on the right hand of God; "[120]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10207\_2849155   
owever, which we have reserved for a concluding argument, will now stand as a plea for all, and for the apostle himself, who in very deed would have to be charged with extreme indiscretion, if he had so abruptly, as some will have it, and as they say, blindfold, and so indiscriminately, and so unconditionally, excluded from the kingdom of God, and indeed from the court of heaven itself, all flesh and blood whatsoever; since Jesus is still sitting there at the right hand of the Father,[377]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10885\_3057808   
"He sitteth at the Father's right hand "[428]   
[[@Bible:Mark 16:25]]Mark 16:25   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3775\_1149122   
And that it was wine which was the thing blessed, He showed again, when He said to His disciples, "I will not drink of the fruit of this vine, till I drink it with you in the kingdom of my Father."[80]   
[[@Bible:Mark 16:33]]Mark 16:33   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1815\_531580   
And so the "pressure" must be maintained up to that hour in which the orb-involved from the sixth hour in a general darkness-performed for its dead Lord a sorrowful act of duty; so that we too may then return to enjoyment when the universe regained its sunshine.[83] 

**[[@Headword:Luke]]Luke**

[[@Bible:Luke 1:1]]Luke 1:1   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3482\_1195909   
Indeed they would have found it impossible either to convert Jews or to bring in Gentiles, unless they "set forth in order"[285]   
[[@Bible:Luke 1:2]]Luke 1:2   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7620\_2066356   
Thus also does Luke, without respect of persons, deliver to us what he had learned from them, as he has himself testified, saying, "Even as they delivered them unto us, who from the beginning were eye-witnesses and ministers of the Word."[242]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P7982\_2198246   
In the preceding book, then, the ideas of the apostles as to all these points have been set forth, [to the effect] that not only did they, "who from the beginning were eye-witnesses and ministers of the word"[2]   
[[@Bible:Luke 1:5]]Luke 1:5   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4618\_1759538   
But Luke said, "There was a priest, by name Zachariah, of the course of Abia, and his wife was of the daughters of Aaron: "[27]   
[[@Bible:Luke 1:6]]Luke 1:6   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1952\_330107   
For he is in harmony with the commandments and ordinances of the Lord, even as the strings are with the harp, and is no less blameless than was Zacharias the priest.[8]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
Luke also, the follower and disciple of the apostles, referring to Zacharias and Elisabeth, from whom, according to promise, John was born, says: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."[87]   
The Letter of the Churches of Vienna and Lugdunum   
http://ccel.org/fathers2/ANF-08/anf08-176.htm   
His mode of life had been so strict, that though he was a young man, he deserved to be described in the words used in regard to the elderly Zacharias: `He had walked therefore in all the commandments and ordinances of the Lord blameless.'[6]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7644\_1595882   
And then you are not ashamed to accuse My disciples who transgress no commandment; for they walk "in all His commandments and ordinances blamelessly,"[89]   
[[@Bible:Luke 1:8]]Luke 1:8   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
and he came to sacrifice, "entering into the temple of the Lord."[89]   
[[@Bible:Luke 1:11]]Luke 1:11   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11905\_3327406   
[100]   
[[@Bible:Luke 1:13]]Luke 1:13   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6581\_1131672   
Gabriel, when announcing to Zacharias the birth of John, and to Mary the advent of our Saviour among men, says:[94]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6743\_1206898   
" The words of the angel of the Lord, too, who appeared to Zacharias, as he stood at the right hand of the altar of incense, are somewhat to the same effect as the prophecy of Malachi: "And[37]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
examination of the doctrine of transmigration, because of the suspicion of some who suppose that the soul under consideration was the same in Elijah and in John, being called in the former case Elijah, and in the second case John; and that, not apart from God, had he been called John, as is plain from the saying of the angel who appeared to Zacharias, "Fear not, Zacharias, for thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John; "[12]   
[[@Bible:Luke 1:14]]Luke 1:14   
The Second Epistle of Pope Pontianus   
http://ccel.org/fathers2/ANF-08/anf08-126.htm   
Glory to God in the highest, and on earth peace to men of good will.[1]   
[[@Bible:Luke 1:15]]Luke 1:15   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
And he shall go before Him in the spirit and power of Elias, to make ready a people prepared for the Lord."[90]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
so his spirit had something of choice excellence, so that not only did it rest on Elisha, but also descended along with John at his birth; and that John, separately, "was filled with the Holy Ghost even from his mother's womb," and separately, "came before Christ in the spirit and power of Elijah."[22]   
[[@Bible:Luke 1:16]]Luke 1:16   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
But some one might ask, if the soul of Elijah was not first in the Tishbite and secondly in John, what might that be in both which the Saviour called Elijah? And I say that Gabriel in his words to Zacharias suggested what the substance was in Elijah and John that was the same; for he says, "Many of the children of Israel shall he turn to the Lord their God; and he shall go before his face in the spirit and power of Elijah."[14]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
" For the Scripture well knows the distinction between spirit and soul, as, "May God sanctify you wholly, and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ; "[15]   
[[@Bible:Luke 1:17]]Luke 1:17   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
" Plainly does the commencement of the Gospel quote the words of the holy prophets, and point out Him at once, whom they confessed as God and Lord; Him, the Father of our Lord Jesus Christ, who had also made promise to Him, that He would send His messenger before His face, who was John, crying in the wilderness, in "the spirit and power of Elias,"[118]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
who should prepare His way, that is, that he should bear witness of that Light in the spirit and power of Elias.[130]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
-the one a monogamist, the other a voluntary celibate (for Elias was nothing else than John, who came "in the power and spirit of Elias"[73]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
It is a matter of course that His forerunners must appear first, as He says by Malachi and the angel,[103]   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
in order that by the miracle of these the hearts of the fathers might be turned to the children, and the disobedient unto the wisdom of the just.[13]   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
IV. O ye disobedient as regards the wisdom of the just,[35]   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
Redouble, therefore, your joy, that you have been made the fathers of such children who, under the teaching of God, have celebrated with their praises things unknown to their seniors. Turn your hearts to your children,[39]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6581\_1131672   
" He, then, who objects to that rendering of our passage which appears to be the deeper may say that Isaiah was sent not to this world from another place, but after having seen "the Lord sitting on a throne high and lifted up," was sent to the people, to say, "Hearing, ye shall hear and shall not understand," and so on; and that in the same manner John, the beginning of his mission not being narrated, is sent after the analogy of the mission of Isaiah, to baptize,[92]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6743\_1206898   
thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." And a little further on:[38]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7472\_1538038   
False, then, is the saying concerning Jesus, whether that recorded to have been the view of Herod, or that spoken by others. Only, the saying, "That John went before in the spirit and power of Elijah,"[148]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
Upon Elisha, then, only the spirit of Elijah rested, but John came before,[29]   
[[@Bible:Luke 1:18]]Luke 1:18   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6776\_1223836   
For John's voice points to that word and demonstrates it. It is therefore a very appropriate punishment that falls on Zacharias on his saying to the angel,[61]   
[[@Bible:Luke 1:20]]Luke 1:20   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P849\_339913   
, and, passing by his bootless tongue, with the help of his hands dictates from his heart, and without his mouth pronounces the name of his son.[177]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
I was brought up from beneath; I did not come down from above. I bound the tongue of my father;[386]   
[[@Bible:Luke 1:26]]Luke 1:26   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
And again, speaking in reference to the angel, he says: "But at that time the angel Gabriel was sent from God, who did also say to the virgin, Fear not, Mary; for thou hast found favour with God."[93]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9253\_2541591   
Clearly enough is the nativity announced by Gabriel.[9]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P596\_134609   
."[25]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1716\_523020   
But concerning the creation of this (Jesus), he expresses himself thus: That powers emanating from the second tetrad fashioned Jesus, who appeared on earth, and that the angel Gabriel[153]   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
For this word also is contained in the oracle of the evangelic history: "And in the sixth month the angel Gabriel was sent to a virgin espoused to a man whose name was Joseph, of the house and lineage of David; and the virgin's name was Mary; "[24]   
Pseudo-Gregory Thaumaturgus Third Homily   
http://ccel.org/fathers2/ANF-06/anf06-25.htm   
An angel talks with the Virgin, in order that the serpent may no more have converse with the woman. In the sixth month, it is said, the angel Gabriel was sent from God to a virgin espoused to a man.[2]   
The Gospel of the Nativity of Mary   
http://ccel.org/fathers2/ANF-08/anf08-69.htm#P6240\_1843912   
Accordingly, going in, he filled the chamber where she was with a great light; and most courteously saluting her, he said: Hail, Mary! O virgin highly favoured by the Lord, virgin full of grace, the Lord is with thee; blessed art thou above all women, blessed above all men that have been hitherto born.[10]   
Martyrdom of the Holy and Glorious Apostle Bartholomew   
http://ccel.org/fathers2/ANF-08/anf08-102.htm   
And she cast off fear, and stood up, and said, How shall this be to me, since I know not man? The angel answered her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that holy thing which is born of thee shall be called Son of God.[7]   
[[@Bible:Luke 1:27]]Luke 1:27   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
For to none of men was the universal aggregation of spiritual credentials appropriate, except to Christ; paralleled as He is to a "flower" by reason of glory, by reason of grace; but accounted "of the root of Jesse," whence His origin is to be deduced,-to wit, through Mary.[181]   
[[@Bible:Luke 1:28]]Luke 1:28   
Pseudo-Gregory Thaumaturgus First Homily   
http://ccel.org/fathers2/ANF-06/anf06-23.htm   
To-day did Gabriel, who stands by God, come to the pure virgin, bearing to her the glad annunciation, "Hail, thou that art highly favoured![9]   
Fragments from Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-102.htm   
From this we learn that the angel, when he saluted the Virgin with the words, "Hail, thou that art highly favoured, the Lord is with thee,"[39]   
The Protevangelium of James   
http://ccel.org/fathers2/ANF-08/anf08-67.htm#P5880\_1717488   
And, behold, a voice saying: Hail, thou who hast received grace; the Lord is with thee; blessed art thou among women![31]   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P6035\_1777596   
And he said to her: Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.[26]   
Infancy Thomas Latin   
http://ccel.org/fathers2/ANF-08/anf08-74.htm#P6468\_1926412   
The scribes and Pharisees said to Mary: Art thou the mother of this child? And Mary said: Indeed I am. And they said to her: Blessed art thou among women,[14]   
[[@Bible:Luke 1:29]]Luke 1:29   
Pseudo-Gregory Thaumaturgus First Homily   
http://ccel.org/fathers2/ANF-06/anf06-23.htm   
He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever: and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? "[12]   
[[@Bible:Luke 1:30]]Luke 1:30   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
The same shall be great, and He shall be called the Son of the Highest; and the Lord God shall give Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end."[199]   
[[@Bible:Luke 1:31]]Luke 1:31   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9591\_2632580   
Will not the angel's announcement also be subverted, that the virgin should "conceive in her womb and bring forth a son? "[295]   
[[@Bible:Luke 1:32]]Luke 1:32   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3755\_683375   
And the angel of God who was sent to the same virgin at that time brought her good news, saying, "Behold, thou shalt conceive of the Holy Ghost, and shalt bear a Son, and He shall be called the Son of the Highest, and thou shalt call His name Jesus; for He shall save His people from their sins,"[64]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
And he says concerning the Lord: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."[94]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
And David, knowing by the Spirit the dispensation of the advent of this Person, by which He is supreme over all the living and dead, confessed Him as Lord, sitting on the right hand of the Most High Father.[278]   
The Gospel of the Nativity of Mary   
http://ccel.org/fathers2/ANF-08/anf08-69.htm#P6240\_1843912   
and He shall be called the Son of the Most High, because He who is born on earth in humiliation, reigns in heaven in exaltation; and the Lord God will give Him the throne of His father David, and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end;[12]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8437\_1845956   
Thus, then, these became great, of whom this is written, Isaac, and Moses, and John, and the Saviour Himself above all; for also about Him Gabriel said, "He shall be great; "[155]   
[[@Bible:Luke 1:33]]Luke 1:33   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7409\_1981656   
, because He was a King, "of whose kingdom is no end; "[77]   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
Peter said: We preach one God and Father of our Lord Jesus Christ, that has made the heaven and the earth and the sea, and all that therein is, who is the true King; and of His kingdom there shall be no end.[37]   
[[@Bible:Luke 1:34]]Luke 1:34   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P940\_252364   
How could one say that Christ was born of the seed of man by the Virgin, when the holy Gospel and the angel, in proclaiming the good tidings, testify of Mary the Virgin that she said, "How shall this be, seeing I know not a man? "[8]   
The Protevangelium of James   
http://ccel.org/fathers2/ANF-08/anf08-67.htm#P5880\_1717488   
and ran to the door, and opened it; and seeing Mary, she blessed her, and said: Whence is this to me, that the mother of my Lord should come to me? for, behold, that which is in me leaped and blessed thee.[34]   
[[@Bible:Luke 1:35]]Luke 1:35   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4909\_1081376   
But the Virgin Mary received faith and joy, when the angel Gabriel announced the good tidings to her that the Spirit of the Lord would come upon her, and the power of the Highest would overshadow her: wherefore also the Holy Thing begotten of her is the Son of God;[386]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7836\_2143030   
and that the angel Gabriel said unto her, "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; "[408]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8907\_2548205   
Vain also are the Ebionites, who do not receive by faith into their soul the union of God and man, but who remain in the old leaven of [the natural] birth, and who do not choose to understand that the Holy Ghost came upon Mary, and the power of the Most High did overshadow her:[5]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
-which is His glorious resurrection-He received back into the heavens (whence withal the Spirit Himself had come to the Virgin[305]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5405\_1670315   
, the Son of God; "[188]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9480\_2602845   
of God." however, and "the Power of the Highest,"[206]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
."[359]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10840\_3039372   
See, say they, it was announced by the angel: "Therefore that Holy Thing which shall be born of thee shall be called the Son of God."[385]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10840\_3039372   
Of them Jesus consists-Man. of the flesh; of the Spirit, God-and the angel designated Him as "the Son of God,"[394]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
and the saying of the angel to Mary, "The Holy Spirit will come upon thee; "[59]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
But we see also very many other statements in holy Scripture respecting the meaning of the word "shadow," as that well-known one in the Gospel according to Luke, where Gabriel says to Mary, "The Spirit of the Lord shall come upon thee, and the power of the Highest shall overshadow thee."[101]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1604\_477751   
had been concealed, and in which obscurity the natural man was hid, and had a veil upon the heart;-when (it was time), then, that the veil should be taken away, and that these mysteries should be seen, Jesus was born of Mary the virgin, according to the declaration (in Scripture), "The Holy Ghost will come upon thee"-Sophia is the Spirit-" and the power of the Highest will overshadow thee"-the Highest is the Demiurge,-"wherefore that which shall be born of thee shall be called holy."[96]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1858\_575533   
The light, (therefore,) which came down from the Ogdoad above to the Son of the Hebdomad, descended from the Hebdomad upon Jesus the son of Mary, and he had radiance imparted to him by being illuminated with the light that shone upon him. This, he says, is that which has been declared: "The Holy Spirit will come upon thee,"[52]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
Of this Spirit Gabriel also spoke to the Virgin, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee."[416]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Whence, in the Gospel according to Luke, Gabriel says to Mary: "And the angel, answering, said to her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Wherefore that holy thing which is born of thee shall be called the Son of God."[193]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10346\_3251702   
For they propose and put forward what is told in the Gospel of Luke, whence they strive to maintain not what is the truth, but only what they want it to be: "The Holy Spirit shall come upon thee, and the power of the Highest shah overshadow thee; therefore also the Holy Thing which is born of thee shall be called the Son of God."[188]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P940\_252364   
Wherefore he 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 the Highest."[9]   
Fragments from Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-102.htm   
For he shows that He was conceived in the womb, and was to become flesh; as it is written, "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; "[11]   
Fragments from Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-102.htm   
intended to signify God the Word is with thee, and also to show that He would arise from her bosom, and would be made flesh, even as it is written, "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."[40]   
The Gospel of the Nativity of Mary   
http://ccel.org/fathers2/ANF-08/anf08-69.htm#P6240\_1843912   
now the manner of it, she answered: How can that come to pass? For while, according to my vow, I never know man, how can I bring forth without the addition of man's seed? To this the angel says: Think not, Mary, that thou shalt conceive in the manner of mankind: for without any intercourse with man, thou, a virgin, wilt conceive; thou, a virgin, wilt bring forth; thou, a virgin, wilt nurse: for the Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee,[14]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6743\_1206898   
On these points I cannot now enlarge; this work must not be unduly expanded. To establish the fact that power is different from spirit. it will be enough to cite the text,[40]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7424\_1523553   
Now those who say so wish to preserve the honour of Mary in virginity to the end, so that that body of hers which was appointed to minister to the Word which said, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee,"[106]   
[[@Bible:Luke 1:36]]Luke 1:36   
Pseudo-Gregory Thaumaturgus Third Homily   
http://ccel.org/fathers2/ANF-06/anf06-25.htm   
And how is this made plain? The archangel himself gives us the interpretation, when he says to the virgin: "Behold, thy relation Elisabeth, she hath also conceived a son in her old age: and this is now the sixth month with her, who was called barren."[3]   
The Testaments of the Twelve Patriarchs IX   
http://ccel.org/fathers2/ANF-08/anf08-13.htm   
And do ye also tell these things to your children, that they honour Judah and Levi, for from them shall the Lord raise up a Saviour to Israel.[8]   
[[@Bible:Luke 1:37]]Luke 1:37   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
? [You ask] "How many have fulfilled these conditions? "But what with men is difficult, with God is easy.[91]   
[[@Bible:Luke 1:38]]Luke 1:38   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4909\_1081376   
and she replied, `Be it unto me according to thy word.'"[387]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7879\_2159850   
In accordance with this design, Mary the Virgin is found obedient, saying, "Behold the handmaid of the Lord; be it unto me according to thy word."[439]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P894\_216050   
The handmaid of God[41]   
[[@Bible:Luke 1:39]]Luke 1:39   
The Protevangelium of James   
http://ccel.org/fathers2/ANF-08/anf08-67.htm#P5880\_1717488   
And the priest blessed her, and said: Mary, the Lord God hath magnified thy name, and thou shall be blessed in all the generations of the earth. And Mary, with great joy, went away to Elizabeth her kinswoman,[32]   
[[@Bible:Luke 1:41]]Luke 1:41   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2842\_974596   
However, even these have life, each of them in his mother's womb. Elizabeth exults with joy, (for) John had leaped in her womb;[201]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9591\_2632580   
Therefore even Elisabeth must be silent although she is carrying in her womb the prophetic babe, which was already conscious of his Lord, and is, moreover, filled with the Holy Ghost.[298]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the Gospel according to Luke: "And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and she was filled with the Holy Ghost, and she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence does this happen to me, that the mother of my Lord should come to me? "[182]   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
And thereafter she journeyed diligently to her relation Elisabeth in the hill-country. "And she entered into the house of Zacharias, and saluted Elisabeth,"[26]   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
"And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leapt with joy in her womb; and Elisabeth was filled with the Holy Ghost."[27]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6920\_1301656   
It is to be noticed that on the former occasion, when the voice of Mary's salutation came to the ears of Elisabeth, the babe John leaped in the womb of his mother, who then received the Holy Spirit, as it were, from the ground. For it came to pass, we read,[145]   
[[@Bible:Luke 1:42]]Luke 1:42   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7836\_2143030   
," that it might declare the generation of Him who should be [born] from the Virgin, as Elisabeth testified when filled with the Holy Ghost, saying to Mary, "Blessed art thou among women, and blessed is the fruit of thy belly; "[413]   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
And whence is this to me, that the mother of my Lord should come to me? Blessed art thou among women."[29]   
[[@Bible:Luke 1:43]]Luke 1:43   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
He cited as a proof to all, how, when the angels give glad tidings to the barren, they introduce souls before conception. And in the Gospel "the babe leapt"[74]   
[[@Bible:Luke 1:46]]Luke 1:46   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
For He hath taken up His child Israel, in remembrance of His mercy, as He spake to our fathers, Abraham, and his seed for ever."[95]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8095\_2238399   
Moreover, Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my salvation; "[74]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2842\_974596   
Mary magnifies the Lord, (for) Christ had instigated her within.[202]   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
"He hath holpen His servant Israel in remembrance of His mercy, and of the covenant which He established with Abraham and with his seed for ever."[31]   
[[@Bible:Luke 1:48]]Luke 1:48   
The Protevangelium of James   
http://ccel.org/fathers2/ANF-08/anf08-67.htm#P5880\_1717488   
But Mary had forgotten the mysteries of which the archangel Gabriel had spoken, and gazed up into heaven, and said: Who am I, O Lord, that all the generations of the earth should bless me?[35]   
The Account of St. John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-109.htm   
The apostles said all these things to the holy mother of God, why they had come, and in what way; and she stretched her hands to heaven and prayed, saying: I adore, and praise, and glorify Thy much to he praised name, O Lord, because Thou hast looked upon the lowliness of Thine handmaiden, and because Thou that art mighty hast done great things for me; and, behold, all generations shall count me blessed.[7]   
[[@Bible:Luke 1:51]]Luke 1:51   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
For He hath blessed every age, both men and women, both young men and youths, and old men. "He hath made strength with His arm,"[33]   
[[@Bible:Luke 1:52]]Luke 1:52   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6455\_1903527   
sufficiently shown that the glory of riches is condemned by our God, "who putteth down the mighty from their throne, and exalts the poor from the dunghill."[1164]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6656\_1949881   
believe that after death there were punishments for the arrogance of wealth and the glory of luxury, announced indeed by Moses and the prophets, but decreed by that God, who deposes princes from their thrones, and raiseth up the poor from dunghills.[1374]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
and then to have refused his request, when thrice entreated to liberate him! It would seem, therefore, that Marcion's god imitates the Creator's conduct, who is an enemy to the proud, even "putting down the mighty from their seats."[588]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P660\_163166   
This we sometimes interpretatively ascribe to the devil, for of him comes hatred of good; sometimes we attribute it to God, for of Him comes judgment upon haughtiness, exalting, as He does, the humble, and depressing the elated.[55]   
[[@Bible:Luke 1:54]]Luke 1:54   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
For the Christ who was born of the Virgin, and who is our God, has given over the whole inheritance of divine blessings to the Gentiles. "He hath holpen His servant Israel."[37]   
[[@Bible:Luke 1:63]]Luke 1:63   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
and from the fact that Zacharias regained his speech after he had written in the tablet, that he who had been born should be called John.[13]   
[[@Bible:Luke 1:65]]Luke 1:65   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6743\_1206898   
nscorporation we have seen based upon our passage, may go on with a close examination of the text, and urge against his antagonist, that if John was the son of such a man as the priest Zacharias, and if he was born when his parents were both aged, contrary to all human expectation, then it is not likely that so many Jews at Jerusalem would be so ignorant about him, or that the priests and levites whom they sent would not be acquainted with the facts of his birth. Does not Luke declare[44]   
[[@Bible:Luke 1:67]]Luke 1:67   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in that according to Luke: "And Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, who hath foreseen redemption for His people, and hath raised up an horn of salvation for us in the house of His servant David."[179]   
The Letter of the Churches of Vienna and Lugdunum   
http://ccel.org/fathers2/ANF-08/anf08-176.htm   
and having himself the Advocate, the Spirit,[8]   
[[@Bible:Luke 1:68]]Luke 1:68   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
n the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world begun; salvation from our enemies, and from the hand of all that hate us; to perform the mercy [promised] to our fathers, and to remember His holy covenant, the oath which He swore to our father Abraham, that He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all our days."[99]   
[[@Bible:Luke 1:69]]Luke 1:69   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
as David says when discoursing on the causes of His birth: "And He appointed a law in Israel, that another generation might know [Him, ] the children which should he born from these, and they arising shall themselves declare to their children, so that they might set their hope in God, and seek after His commandments."[276]   
[[@Bible:Luke 1:71]]Luke 1:71   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
union of God and man took place according to the good pleasure of the Father, the Word of God foretelling from the beginning that God should be seen by men, and hold converse with them upon earth, should confer with them, and should be present with His own creation, saving it, and becoming capable of being perceived by it, and freeing us from the hands of all that hate us, that is, from every spirit of wickedness; and causing us to serve Him in holiness and righteousness all our days,[278]   
[[@Bible:Luke 1:76]]Luke 1:76   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
Then he says to John: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare HiS ways; to give knowledge of salvation to His people, for the remission of their sins."[100]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11527\_3260688   
In this case also a type has preceded; for thus was John beforehand the Lord's forerunner, "preparing His ways."[44]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
remission; if it be true, (as it is, ) that repentance is antecedent, remission subsequent; and this is "preparing the way."[110]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1428\_404285   
except that he suffered a typical example of the Lord's passion, which was to redeem heathens as well (as others) on their repentance. It is enough for me that even John, when "strewing the Lord's ways,"[114]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4355\_1301473   
Who, as ye know, when another infant in the sixth month[14]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6763\_1220392   
what can we say that John was but a prophet? His father Zacharias, indeed, says, filled with the Holy Ghost and prophesying,[53]   
[[@Bible:Luke 1:78]]Luke 1:78   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
This same God, after His great goodness, poured His compassion upon us, through which compassion "the Day-spring from on high hath looked upon us, and appeared to those who sat in darkness and the shadow of death, and has guided our feet into the way of peace; "[96]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9130\_2644685   
For how can he be good, who does not give from what belongs to himself? Or how can he be just, who snatches away the goods of another? And in what way can sins be truly remitted, unless that He against whom we have sinned has Himself granted remission "through the bowels of mercy of our God," in which "He has visited us"[147]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2130\_723259   
while the light from on high would beam upon us who were sitting in darkness, and were being detained in the shadow of death.[88]   
[[@Bible:Luke 1:79]]Luke 1:79   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
For what is more splendid for a king than a purple robe embroidered around with flowers, and a shining diadem? Or what for God, who delights in man, is more magnificent than this merciful assumption of the manhood, illuminating with its resplendent rays those who sit in darkness and the shadow of death?[54]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
But by means of that light, which is of one substance with Thee, Thou hast given light to those that sat in darkness[66]   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P7115\_2149693   
While David was thus speaking, there came to Hades, in the form of a man, the Lord of majesty, and lighted up the eternal darkness, and burst asunder the indissoluble chains; and the aid of unconquered power visited us, sitting in the profound darkness of transgressions, and in the shadow of death of sins.[56]   
[[@Bible:Luke 2:1]]Luke 2:1   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
For He was from the native soil of Bethlehem, and from the house of David; as, among the Romans, Mary is described in the census, of whom is born Christ.[182]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9253\_2541591   
"Away," says he, "with that eternal plaguey taxing of Cµsar, and the scanty inn, and the squalid swaddling-clothes, and the hard stable.[14]   
The Protevangelium of James   
http://ccel.org/fathers2/ANF-08/anf08-67.htm#P5880\_1717488   
And there was an order from the Emperor Augustus, that all in Bethlehem of Judaea should be enrolled.[46]   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P6052\_1784296   
And it came to pass some little time after, that an enrolment was made according to the edict of Caesar Augustus, that all the world was to be enrolled, each man in his native place. This enrolment was made by Cyrinus, the governor of Syria,[28]   
[[@Bible:Luke 2:4]]Luke 2:4   
Pseudo-Gregory Thaumaturgus First Homily   
http://ccel.org/fathers2/ANF-06/anf06-23.htm   
and wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn."[33]   
[[@Bible:Luke 2:7]]Luke 2:7   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
And there ensued there the mystery which transcends all wonders,-the Virgin brought forth and bore in her hand Him who bears the whole creation by His word. "And there was no room for them in the inn."[40]   
[[@Bible:Luke 2:8]]Luke 2:8   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8095\_2238399   
And the angels, in like manner, announced tidings of great joy to the shepherds who were keeping watch by night.[73]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9253\_2541591   
Let the shepherds take better care of their flock,[17]   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P6052\_1784296   
And some shepherds also affirmed that they had seen angels singing a hymn at midnight, praising and blessing the God of heaven, and saying: There has been born the Saviour of all, who is Christ the Lord, in whom salvation shall be brought back to Israel.[32]   
[[@Bible:Luke 2:10]]Luke 2:10   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
place, the angel said to the shepherds: "Fear not; for, behold, I bring you tidings that unto you is born this day in the city of David a Saviour, which is Christ Jesus."[180]   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
in the holy conception and in the glorious pregnancy, "I bring you good tidings of great joy, which shall be to all people."[5]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6194\_960381   
Hence an angel standing over the shepherds made a bright light to shine round about them, and said:[65]   
[[@Bible:Luke 2:11]]Luke 2:11   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
3. And the angel of the Lord, he says, appeared to the shepherds, proclaiming joy to them: "For[108]   
[[@Bible:Luke 2:13]]Luke 2:13   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9253\_2541591   
that multitude of the heavenly host which praised their Lord at night.[16]   
[[@Bible:Luke 2:14]]Luke 2:14   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P1012\_257989   
For He was born in Bethlehem according to the flesh, in a manner meet for Deity, the angels of heaven recognising Him as their Lord, and hymning as their God Him who was then wrapped in swaddling-clothes in a manger, and exclaiming, "Glory to God in the highest, and on earth peace, good-will among men."[36]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
And it is a proof of this, and an irrefragable argument, that at the novelty of thy supernatural child-bearing, the angels sang on earth, "Glory to God in the highest, and on earth peace, good-will towards men,"[39]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6973\_2345688   
"Glory be to God in the highest, and upon earth peace, good-will among men."[202]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7166\_2409567   
Hosanna to the son of David! Blessed be He that cometh in the name of the Lord," being the Lord God who appeared to us, "Hosanna in the highest."[122]   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P6052\_1784296   
And as soon as He was born, He stood upon His feet, and the angels adored Him, saying: Glory to God in the highest, and on earth peace to men of good pleasure.[30]   
[[@Bible:Luke 2:19]]Luke 2:19   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P6158\_1818634   
And when she saw it she wondered, and reflected within herself, and laid up all these things in her heart.[66]   
[[@Bible:Luke 2:20]]Luke 2:20   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
Wherefore he adds: "The shepherds returned, glorifying God for all which they had heard and seen, as it was told unto them."[112]   
[[@Bible:Luke 2:21]]Luke 2:21   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P6069\_1790280   
And on the eighth day they circumcised the child, and called His name Jesus; for so He was called by the angel before He was conceived in the womb.[35]   
[[@Bible:Luke 2:22]]Luke 2:22   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
And still further does Luke say in reference to the Lord: "When the days of purification were accomplished, they brought Him up to Jerusalem, to present Him before the Lord, as it is written in the law of the Lord, That every male opening the womb shall be called holy to the Lord; and that they should offer a sacrifice, as it is said in the law of the Lord, a pair of turtle-doves, or two young pigeons: "[113]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9253\_2541591   
Spare also the babe from circumcision, that he may escape the pain thereof; nor let him be brought into the temple, lest he burden his parents with the expense of the offering;[21]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
Hence it was that the ark of God removed from the inn at Bethlehem, for there He paid to the law that debt of the forty days, due not to justice but to grace, and rested upon the mountains of Sion, and receiving into His pure bosom as upon a lofty throne, and one transcending the nature of man, the Monarch of all,[29]   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P6069\_1790280   
And after this he took Him up into his cloak and kissed His feet, and said: Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, to be a light to lighten the Gentiles, and the glory of Thy people Israel.[38]   
[[@Bible:Luke 2:23]]Luke 2:23   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6202\_1403574   
by the following passage: "Every male that openeth the womb."[42]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9619\_2639894   
Indeed, hers is the womb on account of which it is written of others also: "Every male that openeth the womb shall be called holy to the Lord."[323]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
For Moses says, "Every male that openeth the womb shall be called holy unto the Lord."[78]   
The Arabic Gospel of the Infancy of the Saviour   
http://ccel.org/fathers2/ANF-08/anf08-75.htm   
after His birth they carried Him into the temple, and set Him before the Lord, and offered sacrifices for Him, according to the command-meet of the law of Moses, which is: Every male that openeth the womb shall be called the holy of God.[8]   
[[@Bible:Luke 2:24]]Luke 2:24   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
the reference is again to us. Again, by Moses, He commands "two young pigeons or a pair of turtles to be offered for sin; "[28]   
[[@Bible:Luke 2:25]]Luke 2:25   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2396\_786944   
And if these blessings accrue through Christ, they will not have been prophesied of another than Him through whom we consider them to have been accomplished.[257]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9253\_2541591   
nor let him be handed to Simeon, lest the old man be saddened at the point of death.[22]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
For Simeon did not obtain an inheritance like the other tribes, for he dwelt in the midst of Judah. Yet his tribe was preserved, although it was small in numbers.[17]   
The Arabic Gospel of the Infancy of the Saviour   
http://ccel.org/fathers2/ANF-08/anf08-75.htm   
Hanna also, a prophetess, was present, and came up, giving thanks to God, and calling the Lady Mary blessed.[9]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6712\_2027547   
And Symeon said to her, It is well; behold, he lies for the fall and rising again of many in Israel, and for a sign spoken against; and of thee thyself a sword shall go through the soul, in order that the reasoning of many hearts may be revealed.[53]   
[[@Bible:Luke 2:27]]Luke 2:27   
The Protevangelium of James   
http://ccel.org/fathers2/ANF-08/anf08-67.htm#P5880\_1717488   
For it was he who had been warned by the Holy Spirit that he should not see death until he should see the Christ in the flesh.[57]   
[[@Bible:Luke 2:28]]Luke 2:28   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
They say, too, that Simeon, "who took Christ into his arms, and gave thanks to God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word,"[113]   
[[@Bible:Luke 2:29]]Luke 2:29   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
But "Simeon," he also says, "blessed God, and said, Lord, now lettest Thou Thy servant depart in peace; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light for the revelation of the Gentiles, and the glory of Thy people Israel."[114]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8095\_2238399   
and the glory of the people Israel."[72]   
Cyprian Treatise VII On the Mortality   
http://ccel.org/fathers2/ANF-05/anf05-117.htm#P7395\_2451571   
Therefore, rejoicing concerning his now approaching death, and secure of his immediate summons, he received the child into his arms, and blessing the Lord, he exclaimed, and said, "Now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation; "[9]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also according to Luke: "Now lettest Thou Thy servant depart in peace, O Lord, according to the word; for mine eyes have seen Thy salvation."[669]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
s man, waxing bold and yielding to the exhortation of the mother of God, who is the handmaid of God in regard to the things which pertain to men, received into his aged arms Him who in infancy was yet the Ancient of days, and blessed God, and said, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel."[63]   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
V. Once, indeed, the aged Simeon met the Saviour[43]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6978\_2346772   
"Now, O Lord, lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light for the revelation to the Gentiles, and the glory of Thy people Israel."[206]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7218\_1456390   
" But how much more blessed are those eyes which Jesus calls blessed for the things which they have seen, than those which have not attained to such a vision; Simeon is content to take into his arms the salvation of God, and after seeing it, he says,[153]   
[[@Bible:Luke 2:30]]Luke 2:30   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4150\_726717   
Heard with their ears Salvation,[181]   
[[@Bible:Luke 2:32]]Luke 2:32   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5490\_1689851   
of their own cleansing in Christ their light,[248]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
hope which he had conceived of Christ, extending the limits of life, and putting off the debt of death-when they saw him, I say, leaping for joy, speaking words of good omen, quite transformed with gladness of heart, entirely rapt in a divine and holy ecstasy; who from a man had been changed into an angel by a godly change, and, for the immensity of his joy, chanted his hymn of thanksgiving, and openly proclaimed the "Light to lighten the Gentiles, and the glory of Thy people Israel."[105]   
[[@Bible:Luke 2:34]]Luke 2:34   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7350\_2120062   
This stumbling-stone Marcion retains still.[224]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9619\_2639894   
is set for the fall and rising again of many in Israel, and for a sign that shall be spoken against."[313]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
" And His "falling" denotes His death; as it is written in the Gospel: "Behold, this (child) is set for the fall and rising again of many."[25]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6712\_2027547   
And Rabbi Levi said: Why did Rabbi Symeon say, when he saw Jesus, "Behold, he lies for the fall and rising again of many in Israel, and for a sign spoken against? "[57]   
[[@Bible:Luke 2:35]]Luke 2:35   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6841\_2061610   
And the mother of God said, weeping: How am I not to lament thee, my son? How should I not tear my face with my nails? This is that, my son, which Symeon the elder foretold to me when I brought thee, an infant of forty days old, into the temple. This is the sword which now goes through my soul.[116]   
[[@Bible:Luke 2:36]]Luke 2:36   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
was a type of the Demiurge, who, on the arrival of the Saviour, learned his own change of place, and gave thanks to Bythus. They also assert that by Anna, who is spoken of in the gospel[114]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9253\_2541591   
Let that old woman also hold her tongue, lest she should bewitch the child."[23]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1787\_524138   
We produce, too, our remaining (evidences). For we now hasten to modern proofs. On the threshold of the Gospel,[58]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5838\_2089756   
Such a one may also be compared to "Anna, the daughter of Phanuel, of the tribe of Aser, which departed not from the temple, but continued in supplications and prayers night and day, who was fourscore years old, and had lived with an husband seven years from her virginity, who glorified the coming of Christ, and gave thanks to the Lord, and spake concerning Him to all those who looked for redemption in Israel."[6]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7208\_2421956   
O Eternal God, the Father of our Lord Jesus Christ, the Creator of man and of woman, who didst replenish with the Spirit Miriam, and Deborah, and Anna, and Huldah;[138]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7234\_2426046   
[151]   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P6069\_1790280   
And she never left the temple of the Lord, but spent her time in fasting and prayer. She also likewise adored the child, saying: In Him is the redemption of the world.[39]   
[[@Bible:Luke 2:37]]Luke 2:37   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
Thus the widow Anna, without intermission praying and watching, persevered in deserving well of God, as it is written in the I Gospel: "She departed not," it says, "from the temple, serving with fastings and prayers night and day."[100]   
[[@Bible:Luke 2:38]]Luke 2:38   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
And "Anna"[115]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
-Simeon, I mean, and Anna, bearing in themselves most evidently the images of both peoples-had taken their station by the side of that glorious and virginal throne,-for by the old man was represented the people of Israel, and the law now waxing old; whilst the widow represents the Church of the Gentiles, which had been up to this point a widow,-the old man, indeed, as personating the law, seeks dismissal; but the widow, as personating the Church, brought her joyous confession of faith[100]   
[[@Bible:Luke 2:41]]Luke 2:41   
Infancy Thomas Greek A   
http://ccel.org/fathers2/ANF-08/anf08-72.htm#P6337\_1883420   
And His mother observed all these things that had happened. And Jesus advanced in wisdom, and stature, and grace.[22]   
[[@Bible:Luke 2:42]]Luke 2:42   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6202\_1403574   
[33]   
The Arabic Gospel of the Infancy of the Saviour   
http://ccel.org/fathers2/ANF-08/anf08-75.htm   
And when the feast was finished, they indeed returned; but the Lord Jesus remained in the temple among the teachers and elders and learned men of the sons of Israel, to whom He put various questions upon the sciences, and gave answers in His turn.[21]   
[[@Bible:Luke 2:46]]Luke 2:46   
The Arabic Gospel of the Infancy of the Saviour   
http://ccel.org/fathers2/ANF-08/anf08-75.htm   
And His mother kept all these words of His in her heart. And the Lord Jesus advanced in stature, and in wisdom, and in favour with God and man.[24]   
[[@Bible:Luke 2:49]]Luke 2:49   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6558\_1550528   
Some passages, also, which occur in the Gospels, receive from them a colouring of the same kind, such as the answer which He gave His mother when He was twelve years of age: "Wist ye not that I must be about My Father's business? "[258]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
business? "[368]   
Infancy Thomas Greek A   
http://ccel.org/fathers2/ANF-08/anf08-72.htm#P6337\_1883420   
And Jesus said to them: Why do you seek me? Do you not know that I must be about my Father's business?[21]   
[[@Bible:Luke 2:51]]Luke 2:51   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6537\_2258042   
He who had commanded to honour our parents, was Himself subject to them.[144]   
[[@Bible:Luke 2:52]]Luke 2:52   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm   
I blush not at an error which I have ceased to hold, because I am delighted at having ceased to hold it, because I recognise myself to be better and more modest. No one blushes at his own improvement. Even in Christ, knowledge had its stages of growth;[10]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8437\_1845956   
ut to the spermatic principles, that one is short and little, another great, and another of middle height; but in the case of souls, it is our free-will, and actions of such a kind, and habits of such a kind, that furnish the reason why one is great, or little, or of middle height; and it is of our free-will either by advancing in stature to increase our size, or not advancing to be short. And so indeed I understand the words about Jesus having assumed a human soul, "Jesus advanced; "[152]   
[[@Bible:Luke 2:78]]Luke 2:78   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4909\_1081376   
of God, by the revelation of His Father: and since we find it recorded in the memoirs of His apostles that He is the Son of God, and since we call Him the Son, we have understood that He proceeded before all creatures from the Father by His power and will (for He is addressed in the writings of the prophets in one way or another as Wisdom, and the Day,[385]   
[[@Bible:Luke 3:1]]Luke 3:1   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5237\_1583017   
And to prove that this is true, it is written in the Gospel by Luke as follows: "And in the fifteenth year, in the reign of Tiberius Caesar, the word of the Lord came to John, the son of Zacharias." And again in the same book: "And Jesus was coming to His baptism, being about thirty years old,"[292]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5405\_1670315   
In the fifteenth year of the reign of Tiberius[155]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3353\_683617   
115 Came suddenly to earth,[14]   
[[@Bible:Luke 3:2]]Luke 3:2   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6819\_1243874   
Luke, like Mark, remembers the passage, "The voice of one crying in the wilderness," but lie for his part treats it as follows:[93]   
[[@Bible:Luke 3:4]]Luke 3:4   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
and hills and mountains may be filled up and levelled, and the crooked and the rough ways be made straight and smooth[109]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11272\_3193010   
John holds not his peace, saying, "Enter upon repentance, for now shall salvation approach the nations"[9]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
I cannot keep silence while Thou art present, for I am a voice; yea, I am the voice, as it is said, of one crying in the wilderness, Prepare ye the way of the Lord.[9]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6776\_1223836   
"If any man thirst, let him come unto Me and drink." He it was. too, who said,[59]   
[[@Bible:Luke 3:7]]Luke 3:7   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P2694\_785619   
Again, therefore, some venomous and false hypocrites, who plotted against righteousness, He once called "a brood of vipers."[6]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3562\_1080005   
And in the Gospel by John He says, "Serpents, brood of vipers."[203]   
[[@Bible:Luke 3:8]]Luke 3:8   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9333\_2732800   
For his seed is the Church, which receives the adoption to God through the Lord, as John the Baptist said: "For God is able from the stones to raise up children to Abraham."[279]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P2694\_785619   
As our witness, let us adduce the voice of prophecy accordant with truth, and bewailing those who are crushed in ignorance and folly: "For God is able of these stones to raise up children to Abraham; "[5]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1428\_404285   
was the herald of repentance no less to such as were on military service and to publicans, than to the sons of Abraham.[115]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1615\_475267   
-and in their stead must be under-strewn stones polished and apt for conjunction, and firm,-such as are made (by God) into (sons) of Abraham,[262]   
[[@Bible:Luke 3:9]]Luke 3:9   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
This, he says, is what is spoken: "Every tree not producing good fruit, is cut down and cast into the fire."[105]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1466\_413044   
For somewhere near, he says, is the axe (which is laid) at the roots of the tree. Every tree, he says, which does not produce good fruit, is hewn down and cast into fire.[25]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6819\_1243874   
"Ye have eaten false fruit," and they have false fruit,-" Every tree which bringeth not forth good fruit is hewn down and cast into the fire," while to the multitudes which do not bear fruit at all,[96]   
[[@Bible:Luke 3:11]]Luke 3:11   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8575\_2419204   
For, because He knew that we would make a good use of our substance which we should possess by receiving it from another, He says, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."[424]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12282\_3435623   
Who fears not to lose, finds it not irksome to give. Else how will one, when he has two coats, give the one of them to the naked,[77]   
[[@Bible:Luke 3:12]]Luke 3:12   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P815\_331177   
For albeit soldiers had come unto John, and had received the formula of their rule;[158]   
[[@Bible:Luke 3:13]]Luke 3:13   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5639\_2031478   
And, besides, even the soldiers and multitude of publicans, who came to hear the word of the Lord about repentance, heard this from the prophet John, after he had baptized them: "Do nothing more than that which is appointed you."[187]   
[[@Bible:Luke 3:14]]Luke 3:14   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
And before the judgment-seat of Christ shall stand those who once were kings and rulers, chief priests and priests; and they shall give an account of their administration, and of the fold, whoever of them through their negligence have lost one sheep out of the flock. And then shall be brought forward soldiers who were riot content with their provision,[112]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7270\_2432717   
If a soldier come, let him be taught to "do no injustice, to accuse no man falsely, and to be content with his allotted wages: "[165]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6920\_1301656   
And from this outward similarity it came that with those who did not distinguish between the image itself and that which was according to the image, John was thought to be Christ[143]   
[[@Bible:Luke 3:15]]Luke 3:15   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6763\_1220392   
at every soul that will not hear that prophet shall be cut off from among His people," There was, therefore, an expectation of one particular prophet having a resemblance to Moses in mediating between God and the people and receiving a new covenant from God to give to those who accepted his teaching; and in the case of each of the prophets, the people of Israel recognized that he was not the person of whom Moses spoke. As, then, they doubted about John, whether he were not the Christ,[57]   
[[@Bible:Luke 3:16]]Luke 3:16   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4130\_1285126   
As a witness for simplicity in shoes let John suffice, who avowed that "he was not worthy to unloose the latchet of the Lord's shoes."[252]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7422\_2244179   
while he, though speaking more perspicuously as no longer prophesying, but pointing out as now present, Him, who was proclaimed symbolically from the beginning, nevertheless said, "I am not worthy to loose the latchet of the Lord's shoe."[107]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9381\_2627482   
But we say that the fire sanctifies[54]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
I think that we have fully followed out the announcement of John the Baptist, whence we began our discourse, when he said to the Jews, "I indeed baptize you with water unto repentance; but He who cometh after me is greater than I, whose shoe's latchet I am not worthy to unloose: He shall baptize you with the Holy Ghost, and with fire."[60]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
I acknowledge my own servitude, I proclaim Thy glorious greatness, I recognise Thy perfect lordship, I recognise my own perfect insignificance, I am not worthy to unloose the latchets of Thy shoes;[14]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6837\_1259782   
"John preached, saying, There cometh after me He that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptized you with water, but He shall baptize you with the Holy Ghost." And Luke says[103]   
[[@Bible:Luke 3:17]]Luke 3:17   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6202\_1403574   
They also maintain that John indicated the same thing when he said, "The fan is in His hand, and He will thoroughly purge the floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable."[51]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
and slaying the impious with the breath of His lips, and having a fan in His hands, and cleansing His floor, and gathering the wheat indeed into His barn, but burning the chaff with unquenchable fire.[468]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3562\_1080005   
"For the fan is in the Lord's hand, by which the chaff due to the fire is separated from the wheat."[219]   
[[@Bible:Luke 3:21]]Luke 3:21   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11213\_3180099   
came down on Jesus;[66]   
The Arabic Gospel of the Infancy of the Saviour   
http://ccel.org/fathers2/ANF-08/anf08-75.htm   
And from this day He began to hide His miracles and mysteries and secrets, and to give attention to the law, until He completed His thirtieth year, when His Father publicly declared Him at the Jordan by this voice sent down from heaven: This is my beloved Son, in whom I am well pleased; the Holy Spirit being present in the form of a white dove.[25]   
[[@Bible:Luke 3:22]]Luke 3:22   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11547\_3263746   
He reposes: (He who) glided down on the Lord "in the shape of a dove,"[65]   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P6909\_2080523   
thus saying: This is my beloved Son, in whom I am well pleased.[8]   
[[@Bible:Luke 3:23]]Luke 3:23   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6172\_1387452   
And for this reason they affirm it was that the "Saviour"-for they do not please to call Him "Lord"-did no work in public during the space of thirty years,[13]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7011\_1802900   
For how could He have had disciples, if He did not teach? And how could He have taught, unless He had reached the age of a Master? For when He came to be baptized, He had not yet completed His thirtieth year, but was beginning to be about thirty years of age (for thus Luke, who has mentioned His years, has expressed it: "Now Jesus was, as it were, beginning to be thirty years old,"[153]   
Julius Africanus The Epistle to Aristides   
http://ccel.org/fathers2/ANF-06/anf06-48.htm   
But if, with Luke, we reckon them from Nathan the son of David, in like manner the third from the end is Melchi, whose son was Heli the father of Joseph. For Joseph was the son of Hell, the son of Melchi.[11]   
[[@Bible:Luke 4:1]]Luke 4:1   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1787\_524138   
By and by the Lord Himself consecrated His own baptism (and, in His own, that of all) by fasts;[59]   
Martyrdom of the Holy and Glorious Apostle Bartholomew   
http://ccel.org/fathers2/ANF-08/anf08-102.htm   
Then the Son of God having been born of the virgin, and having become perfect man, and having been baptized, and after His baptism having fasted forty days, the tempter came and said to Him: If thou art the Son of God, tell these stones to become loaves. And He answered: Not on bread alone shall man live, but by every word of God.[8]   
[[@Bible:Luke 4:3]]Luke 4:3   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8076\_2227636   
And the devil looking at Him, and tempting Him, said: "If Thou art the Son of God; "[66]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1787\_524138   
having (the power) to make "loaves out of stones,"[60]   
[[@Bible:Luke 4:4]]Luke 4:4   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1750\_513693   
teaching man not to be studious of the stomach.[38]   
[[@Bible:Luke 4:6]]Luke 4:6   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2930\_475982   
Yea, thou even darest, most accursed one, to appropriate the works of God to thyself, and to declare that the dominion over these was delivered to thee.[52]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9186\_2666415   
He then, having been thus signally defeated, and then, as it were, concentrating his forces, drawing up in order all his available power for falsehood, in the third place "showed Him all the kingdoms of the world, and the glory of them,"[189]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9204\_2675388   
If then he be a liar and the truth be not in him, he certainly did not speak truth, but a lie, when he said, "For all these things are delivered to me, and to whomsoever I will I give them."[199]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9226\_2684492   
As therefore the devil lied at the beginning, so did he also in the end, when he said, "All these are delivered unto me, and to whomsoever I will I give them."[206]   
[[@Bible:Luke 4:8]]Luke 4:8   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11840\_3317553   
He Himself, when tempted by the devil, demonstrated who it is that presides over and is the originator of temptation.[61]   
Recognitions of Clement IV   
http://ccel.org/fathers2/ANF-08/anf08-34.htm#P2291\_661031   
Therefore our Lord, confirming the worship of one God, answered him: `It is written, Thou shall worship the Lord thy God, and Him only shalt thou serve.'[28]   
Clementine Homily X   
http://ccel.org/fathers2/ANF-08/anf08-54.htm#P4512\_1335191   
"Therefore you shall be able to persuade yourselves with respect to the things that are profitable, if, like charmers, you say to the horrible serpent which lurks in your heart, `The Lord God thou shall fear, and Him alone thou shall serve.'[2]   
[[@Bible:Luke 4:14]]Luke 4:14   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2396\_786944   
of my family, for a light of Gentiles, that Thou mayst open the eyes of the blind"-of course, such as err-"to outloose from bonds the bound"-that is, to free them from sins-"and from the house of prison"-that is, of death-"such as sit in darkness"[256]   
[[@Bible:Luke 4:16]]Luke 4:16   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5451\_1682719   
But to Christ the title Nazarene was destined to become a suitable one, from the hiding-place of His infancy, for which He went down and dwelt at Nazareth,[201]   
[[@Bible:Luke 4:18]]Luke 4:18   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8457\_2372674   
[For this reason, ] those who knew not the Scriptures nor the promise of God, nor the dispensation of Christ, at last called him the father of the child. For this reason, too, did the Lord Himself read at Capernaum the prophecies of Isaiah:[336]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10518\_2950060   
Hear now also the Son's utterances respecting the Father: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel unto men."[117]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2932\_931118   
" And the Most Holy is none else but the Son of God alone, who, when He came and manifested Himself, said to them, "The Spirit of the Lord is upon me, because He has anointed me; "[172]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4334\_1294975   
, indeed, they shall return many fold, desiring to be set free from that most bitter captivity of the devil, especially remembering Him who said: "The spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord, and the day of recompense unto our God."[6]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6171\_952117   
who "makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust," He does not despise those who are poor in soul. To them He preaches good tidings, as He Himself bears witness to us when He takes Isaiah[58]   
[[@Bible:Luke 4:20]]Luke 4:20   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6071\_1825078   
O Christ, even in Thy novelties Thou art old! Accordingly, when Peter, who had been an eye-witness of the miracle, and had compared it with the ancient precedents, and had discovered in them prophetic intimations of what should one day come to pass, answered (as the mouthpiece of them all) the Lord's inquiry, "Whom say ye that I am? "[793]   
[[@Bible:Luke 4:22]]Luke 4:22   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
I wait to hear what you understand thereby; for fear you may perhaps think some carpenter-king[220]   
[[@Bible:Luke 4:23]]Luke 4:23   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5451\_1682719   
But Christ will be (the Christ) of the prophets, wheresoever He is found in accordance with the prophets. And yet even at Nazareth He is not remarked as having preached anything new,[203]   
[[@Bible:Luke 4:24]]Luke 4:24   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5451\_1682719   
by reason of a simple proverb.[205]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5772\_2072313   
And if a presbyter comes from another parish, let him be received to communion by the presbyters; if a deacon, by the deacons; if a bishop, let him sit with the bishop, and be allowed the same honour with himself; and thou, O bishop, shalt desire him to speak to the people words of instruction: for the exhortation and admonition of strangers is very acceptable, and exceeding profitable. For, as the Scripture says, "no prophet is accepted in his own country."[257]   
[[@Bible:Luke 4:27]]Luke 4:27   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
with axes on the bank of the river Jordan, the iron flew off and sank in the stream; and so, on Elisha[290]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5490\_1689851   
to the exclusion of[244]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5490\_1689851   
so many lepers in Israel,[245]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
Now, although He said in a preceding chapter,[1393]   
[[@Bible:Luke 4:29]]Luke 4:29   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5451\_1682719   
He is said to have been rejected[204]   
[[@Bible:Luke 4:32]]Luke 4:32   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5405\_1670315   
But "they were all astonished at His doctrine." Of course they were; "for, says (St. Luke), "His word was with power[177]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5694\_1737146   
astonished at His doctrine; for He was teaching as one who had power."[427]   
[[@Bible:Luke 4:33]]Luke 4:33   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5405\_1670315   
In the same passage, "the spirit of an unclean devil" exclaims: "What have we to do with Thee, Thou Jesus? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God."[181]   
[[@Bible:Luke 4:34]]Luke 4:34   
Syriac Second Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-25.htm#P2542\_416307   
Henceforward all things were moved together, and the destruction of death was devised, and there was the commencement of that which was perfected in God.[14]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7393\_2130388   
and, according to the record which is common to both (Marcionites and ourselves) the evil spirit knew that Jesus was the Holy One of God, and that Jesus was His name, and that He was come to destroy them.[253]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
But supposing that, as you say, Peter was pronounced blessed on the ground of his having said what was true, and that that messenger was reproved on account of the error he committed, tell me then why it is, that when the devils confessed Him, and said, "We know Thee, who Thou art, the holy God,"[591]   
[[@Bible:Luke 4:40]]Luke 4:40   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5451\_1682719   
In short, He did himself touch others, upon whom He laid His hands, which were capable of being felt, and conferred the blessings of healing,[210]   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11183\_3171490   
not agreeing with Cerinthus in every point; in that he affirms the world[49]   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11183\_3171490   
lord, "[50]   
[[@Bible:Luke 4:41]]Luke 4:41   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5451\_1682719   
Accordingly, wicked spirits (just in the manner of our former example) used to go forth with a testimony, exclaiming, "Thou art the Son of God,"[213]   
[[@Bible:Luke 4:42]]Luke 4:42   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5451\_1682719   
-of prevarication, when he permitted himself to be feared by the demons as the Son of the Creator, that he might drive them out, not indeed by his own power, but by the authority of the Creator. "He departed, and went into a desert place."[225]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5451\_1682719   
When "stayed" by the crowds, He said," I must preach the kingdom of God to other cities also."[230]   
[[@Bible:Luke 4:56]]Luke 4:56   
Cyprian Epistle LVIII   
http://ccel.org/fathers2/ANF-05/anf05-83.htm#P5872\_1840792   
For as the Lord says in His Gospel, "The Son of man is not come to destroy men's lives, but to save them,"[5]   
[[@Bible:Luke 5:1]]Luke 5:1   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5490\_1689851   
), saying to Peter, when he trembled at the very large draught of the fishes, "Fear not; from henceforth thou shalt catch men? "[232]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
name,-a (name) of such as put up the pathways of the very sky, and earth, and sea, for sale. Moreover, when (the writer) adjoins "sinners" to "publicans,"[101]   
[[@Bible:Luke 5:8]]Luke 5:8   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7949\_1924058   
And in the Gospel according to Luke, Peter says to Jesus, "Depart from me, O Lord, for I am a sinful man."[124]   
[[@Bible:Luke 5:10]]Luke 5:10   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
and handicrafts, and trades, are to be quite left behind for the Lord's sake; while James and John, called by the Lord, do leave quite behind both father and ship;[88]   
[[@Bible:Luke 5:12]]Luke 5:12   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5490\_1689851   
), with himself, for the cure of leprosy,[236]   
[[@Bible:Luke 5:14]]Luke 5:14   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5490\_1689851   
; but so far as the honour of the law was concerned, He requested that the usual course should be followed: "Go, show thyself to the priest, and present the offering which Moses commanded."[261]   
[[@Bible:Luke 5:16]]Luke 5:16   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5543\_1702905   
The sick of the palsy is healed,[281]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
Nor was it only in words, but in deeds also, that the Lord taught us to pray, Himself praying frequently and beseeching, and thus showing us, by the testimony of His example, what it behoved us to do, as it is written, "But Himself departed into a solitary place, and there prayed."[80]   
[[@Bible:Luke 5:20]]Luke 5:20   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9130\_2644685   
Rightly then does His Word say to man, "Thy sins are forgiven thee; "[145]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9130\_2644685   
But if indeed we had disobeyed the command of any other, while it was a different being who said, "Thy sins are forgiven thee; "[146]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5495\_1979755   
For by thee does our Saviour say to him who is discouraged under the sense of his sins, "Thy sins are forgiven thee: thy faith hath saved thee; go in peace."[112]   
[[@Bible:Luke 5:21]]Luke 5:21   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
"a Physician." necessary to "the sick" "more than to the whole."[107]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
Who, moreover, was able to forgive sins? This is His alone prerogative: for "who remitteth sins but God alone? "[267]   
[[@Bible:Luke 5:27]]Luke 5:27   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5596\_1714901   
The publican who was chosen by the Lord,[331]   
[[@Bible:Luke 5:29]]Luke 5:29   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
And He does not bid them part with their property, but, applying the just and removing the unjust judgment, He subjoins, "To-day salvation has come to this house, for as much as he also is a son of Abraham."[17]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
while Matthew is roused up from the toll-booth;[89]   
[[@Bible:Luke 5:31]]Luke 5:31   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7339\_1957987   
Or what medical man, anxious to heal a sick person, would prescribe in accordance with the patient's whims, and not according to the requisite medicine? But that the Lord came as the physician of the sick, He does Himself declare saying, "They that are whole need not a physician, but they that are sick; I came not to call the righteous, but sinners to repentance."[19]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5596\_1714901   
, however, rather spoke of the Jews in a favourable light, when he said, "The whole needed not a physician, but they that are sick."[334]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9764\_2683917   
although disordered, since "they that are whole need not the physician, but they that are sick; "[63]   
[[@Bible:Luke 5:32]]Luke 5:32   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3183\_534841   
But when He chose His own apostles who where to preach His Gospel, [He did so from among those] who were sinners above all sin, that He might show He came "not to call the righteous, but sinners to repentance."[41]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7679\_2520564   
And another Scripture saith, "I came not to call the righteous, but sinners."[20]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5833\_854222   
And another Scripture saith, "I came not to call the righteous, but sinners."[13]   
[[@Bible:Luke 5:33]]Luke 5:33   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1708\_501023   
At all events, in the Gospel they think that those days were definitely appointed for fasts in which "the Bridegroom was taken away; "[5]   
[[@Bible:Luke 5:34]]Luke 5:34   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5596\_1714901   
giving a reason why "the children of the bridegroom are unable to fast during the time the bridegroom is with them," but promising that "they should afterwards fast, when the bridegroom was taken away from them,"[346]   
[[@Bible:Luke 5:35]]Luke 5:35   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6275\_2192622   
Do ye who are able fast the day of the preparation and the Sabbath-day entirely, tasting nothing till the cock-crowing of the night; but if any one is not able to join them both together, at least let him observe the Sabbath-day; for the Lord says somewhere, speaking of Himself: "When the bridegroom shall be taken away from them, in those days shall they fast."[147]   
[[@Bible:Luke 5:36]]Luke 5:36   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8753\_2476257   
one God, and proclaimed the advent of His Son, much more would the Lord Himself never have uttered words, on one occasion from above, but on another from degeneracy below, thus becoming the teacher at once of knowledge and of ignorance; nor would He have ever glorified as Father at one time the Founder of the world, and at another Him who is above this one, as He does Himself declare: "No man putteth a piece of a new garment upon an old one, nor do they put new wine into old bottles."[555]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11763\_3301331   
-has determined for us, the disciples of the New Testament, a new form of prayer; for in this particular also it was needful that new wine should be laid up in new skins, and a new breadth be sewn to a new garment.[3]   
[[@Bible:Luke 5:39]]Luke 5:39   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3230\_1152848   
"They have," says He, "Moses and Elias,"[87]   
[[@Bible:Luke 6:1]]Luke 6:1   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8642\_2410522   
" And that it is said, that we and the Greeks know the same God, though not in the same way, he will infer thus: "Neither worship as the Jews; for they, thinking that they only know God, do not know Him, adoring as they do angels and archangels, the month and the moon. And if the moon be not visible, they do not hold the Sabbath, which is called the first;[65]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5640\_1724908   
-as from the example of David, when he went into the temple on the Sabbath, and provided food by boldly breaking up the shew-bread.[385]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And further, He did not restrain His disciples from plucking the ears of corn and rubbing them with their hands on the Sabbath-day,[428]   
[[@Bible:Luke 6:3]]Luke 6:3   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8115\_2243651   
And therefore did the Lord say to those who were blaming His disciples because they plucked and ate the ears of corn, rubbing them in their hands, "Have ye not read this, what David did, when himself was an hungered; how he went into the house of God, and ate the shew-bread, and gave to those who were with him; which it is not lawful to eat, but for the priests alone? "[90]   
[[@Bible:Luke 6:5]]Luke 6:5   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5640\_1724908   
He was called "Lord of the Sabbath,"[404]   
[[@Bible:Luke 6:7]]Luke 6:7   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5640\_1724908   
example-is He therefore alien from the Creator? Then the Pharisees watch whether He would heal on the Sabbath-day,[393]   
[[@Bible:Luke 6:9]]Luke 6:9   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5640\_1724908   
Wishing, therefore, to initiate them into this meaning of the law by the restoration of the withered hand, He requires, "Is it lawful on the Sabbath-days to do good, or not? to save life, or to destroy it? "[401]   
[[@Bible:Luke 6:12]]Luke 6:12   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5694\_1737146   
Surely to Sion He brings good tidings, and to Jerusalem peace and all blessings; He goes up into a mountain, and there spends a night in prayer,[423]   
Cyprian Epistle VII   
http://ccel.org/fathers2/ANF-05/anf05-32.htm#P4861\_1470153   
For the apostles also ceased not to pray day and night; and the Lord also Himself, the teacher of our discipline, and the way of our example, frequently and watch-fully prayed, as we read in the Gospel: "He went out into a mountain to pray, and continued all night in prayer to God."[16]   
[[@Bible:Luke 6:13]]Luke 6:13   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6202\_1403574   
years of age when He disputed with the teachers of the law, and by the election of the apostles, for of these there were twelve.[34]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5694\_1737146   
apostles,[433]   
[[@Bible:Luke 6:14]]Luke 6:14   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5694\_1737146   
Again, He changes the name of Simon to peter,[444]   
[[@Bible:Luke 6:19]]Luke 6:19   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8002\_2206070   
"For there was," He says, "a rich man, who was clothed in purple and fine linen, and delighted himself with splendid feasts."[19]   
[[@Bible:Luke 6:20]]Luke 6:20   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
and once more, "Blessed are the poor, and those that are persecuted for righteousness' sake, for theirs is the kingdom of God."[20]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
But even now you have the Lord's sayings, as examples taking away from you all excuse. For what is it you say? "I shall be in need." But the Lord calls the needy "happy."[79]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5728\_1743442   
"because theirs is the kingdom of heaven."[457]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5728\_1743442   
"Blessed are the needy, because theirs is the kingdom of heaven."[485]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P912\_220501   
To a Christian believer it is irksome to wed a believer inferior to herself in estate, destined as she will be to have her wealth augmented in the person of a poor husband! For if it is "the pour," not the rich, "whose are the kingdoms of the heavens,"[57]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1569\_406732   
"Then Caiaphas attempted to impugn the doctrine of Jesus, saying that He spoke vain things, for He said that the poor are blessed;[58]   
[[@Bible:Luke 6:21]]Luke 6:21   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5728\_1743442   
venly, it is quite clear that heaven has been as yet the property of no other God whatever, than Him who owns the earth also; quite clear that the Creator has given even the lesser promises (of earthly blessing), in order that I may more readily believe Him concerning His greater promises (of heavenly blessings) also, than (Marcion's god), who has never given proof of his liberality by any preceding bestowal of minor blessings. "Blessed are they that hunger, for they shall be filled."[475]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5728\_1743442   
Meanwhile the promise of fulness to the hungry is a provision of God the Creator. "Blessed are they that weep, for they shall laugh."[480]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5728\_1743442   
"Blessed are they that hunger, for they shall be filled."[487]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5728\_1743442   
"Blessed are they that weep, for they shall laugh."[489]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1861\_551311   
How unworthy, also, is the way in which you interpret to the favour of your own lust the fact that the Lord "ate and drank" promiscuously! But I think that He must have likewise "fasted" inasmuch as He has pronounced, not "the full; "but "the hungry and thirsty, blessed: "[104]   
[[@Bible:Luke 6:22]]Luke 6:22   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
" And, "Blessed are ye when men shall hate you, when they shall separate you, when they shall cast out your name as evil, for the Son of man's sake; "[58]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5728\_1743442   
one), which bade him say, "Blessed shall ye be, when men shall bate you, and shall reproach you, and shall cast out your name as evil, for the Son of man's sake."[493]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12295\_3439507   
If the tongue's bitterness break out in malediction or reproach, look back at the saying, "When they curse you, rejoice."[89]   
Cyprian Epistle LV   
http://ccel.org/fathers2/ANF-05/anf05-80.htm#P5800\_1806494   
And again He says, "Blessed are ye when men shall hate you, and shall separate you from their company, and shall cast you out, and shall reproach your name as evil for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold your reward is great in heaven."[10]   
Cyprian Treatise III On the Lapsed   
http://ccel.org/fathers2/ANF-05/anf05-113.htm#P7011\_2277205   
If we know these things, and have found them out from the truth of the Lord who promises, not only is not loss of this kind to be feared, but even to be desired; as the Lord Himself again announces and warns us, "Blessed are ye when men shall persecute you, and when they shall separate you from their company, and shall cast you out, and shall speak of your name as evil, for the Son of man's sake! Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven."[17]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And again: "Blessed shall ye be when men shall hate you, and shall separate you, and shall expel you, and shall revile your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven."[113]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing, according to Luke: "Blessed shall ye be when men shall hate you, and shall separate you (from their company), and shall drive you out, and shall speak evil of your name, as wicked, for the Son of man's sake. Rejoice in that day, and exult; for, lo, your reward is great in heaven."[485]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6067\_2144901   
Do you also rejoice when ye suffer such things, for ye shall be blessed in that day.[4]   
[[@Bible:Luke 6:23]]Luke 6:23   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11040\_3120002   
! He will have commanded either no martyrdoms at all, or those which must be understood in a sense different from the ordinary, being such a person as to urge no one to a risk of this kind as to promise no reward to them who suffer for Him, because He does not wish them to suffer; and therefore does He say, when setting forth His chief commands, "Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."[57]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7439\_1527685   
Wherefore blessed are they who suffer the same things as the prophets, according to what was said by the Saviour, "For in the same manner did their fathers unto the prophets."[126]   
[[@Bible:Luke 6:24]]Luke 6:24   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7620\_2066356   
And in His office of teacher this is what He has said to the rich: "Woe unto you that are rich, for ye have received your consolation; "[243]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5779\_1754616   
which accompany riches; and it is because of these that woes are denounced on the rich, even in the Gospel. "Ye have received," says He, "your consolation; "[529]   
[[@Bible:Luke 6:25]]Luke 6:25   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5779\_1754616   
He inflicts a woe also on "the full, because they shall hunger; on those too which laugh now, because they shall mourn."[544]   
Dionysius A Commentary on the Beginning of Ecclesiastes   
http://ccel.org/fathers2/ANF-06/anf06-37.htm#P1952\_563278   
A time to weep, when it is the time of suffering; as when the Lord also says, "Verily I say unto you, that ye shall weep and lament."[33]   
[[@Bible:Luke 6:26]]Luke 6:26   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5779\_1754616   
"In the like manner," says He,[501]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5779\_1754616   
"Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."[548]   
[[@Bible:Luke 6:27]]Luke 6:27   
Athenagoras A Plea for the Christians   
http://ccel.org/fathers2/ANF-02/anf02-46.htm#P2218\_613430   
What, then, are those teachings in which we are brought up? "I say unto you, Love your enemies; bless them that curse you; pray for them that persecute you; that ye may be the sons of your Father who is in heaven, who causes His sun to rise on the evil and the good, and sends rain on the just and the unjust."[35]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
" And He says: "If any one strike thee on the one cheek, turn to him the other also; and if any one take away thy coat, hinder him not from taking thy cloak also."[195]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2910\_1021299   
He bids us, therefore, show a kindly disposition to such a man. "Love your enemies," says He, "pray for them that curse you,"[243]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5835\_1766827   
"But I say unto you which hear" (displaying here that old injunction, of the Creator: "Speak to the ears of those who lend them to you"[554]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7784\_2539717   
"There is no thank unto you, if ye love them that love you; but there is thank unto you, if ye love your enemies and them that hate you; "[97]   
[[@Bible:Luke 6:28]]Luke 6:28   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3655\_644921   
But I say unto you, Pray for your enemies, and love them that hate you, and bless them that curse you, and pray for them that despitefully use you."[23]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6408\_1895016   
upon the Pharisees and doctors of the law.[1097]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2311\_952628   
He must not receive a gift from a poor man; so that if he himself has afforded anything, it may be good, inasmuch as it is gratuitous. If any one reviles, he must answer him with a blessing;[132]   
Constitutions of the Holy Apostles Book I   
http://ccel.org/fathers2/ANF-07/anf07-40.htm#P5261\_1917681   
In the same manner it is written inn the Gospel: "Bless them that curse you."[13]   
[[@Bible:Luke 6:29]]Luke 6:29   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3667\_648975   
And let your good works shine before men, that they, seeing them, may glorify your Father which is in heaven."[27]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8209\_2278020   
For "to him that taketh away thy coat," He says, "give to him thy cloak also; and from him that taketh away thy goods, ask them not again; and as ye would that men should do unto you, do ye unto them: "[157]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8575\_2419204   
a comparison be instituted between us and them, [I would ask] which party shall seem to have received [their worldly goods] in the fairer manner? Will it be the [Jewish] people, [who took] from the Egyptians, who were at all points their debtors; or we, [who receive property] from the Romans and other nations, who are under no similar obligation to us? Yea, moreover, through their instrumentality the world is at peace, and we walk on the highways without fear, and sail where we will.[420]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3172\_922880   
of reason and words of sanctity which are inscribed on men's hearts: "Thou shalt love thy neighbour as thyself; to him who strikes thee on the cheek, present also the other; "[150]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5835\_1766827   
and bids us, on the contrary, "to him who smiteth us on the one cheek, to offer the other also, and to give up our coat to him that taketh away our cloak."[561]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12282\_3435623   
unless he be a man likewise to offer to one who takes away his coat his cloak as well?[78]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
but that our Lord bade us offer the other cheek also to him who smote the one.[425]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
If one give thee a blow upon thy right cheek, turn to him the other also;[12]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
If one take away thy cloak, give him also thy coat.[14]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6637\_2280388   
"If any one gives thee a stroke on thy right cheek, turn to him the other also."[18]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6637\_2280388   
And, "He that will sue thee at the law, and take away thy coat, let him have thy cloak also."[21]   
Clementine Homily XV   
http://ccel.org/fathers2/ANF-08/anf08-59.htm#P5030\_1482958   
which rather appeared to me to be very unjust, and I shall tell you how. He alleged that it was right to present to him who strikes you on the one cheek the other[15]   
[[@Bible:Luke 6:30]]Luke 6:30   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3431\_584777   
Thou shalt not hesitate to give, nor murmur when thou givest. "Give to every one that asketh thee,"[266]   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3655\_644921   
For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for it? Lay up treasure, therefore, in heaven, where neither moth nor rust doth corrupt."[24]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6238\_1899829   
" Dicunt itaque ex iis quemdam, cum ad hostram virginem vultu formosam accessisset, dixisse: Scriptum est: "Da omni te petenti: "[20]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
But better than this is the saying spoken by the Lord in another place, "Give to every one that asketh thee."[54]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5835\_1766827   
This, however, is (the principle) of your good and simply beneficent god-to do a wrong to patience, to open the door to violence, to leave the righteous undefended, and the wicked unrestrained! "Give to every one that asketh of thee"[581]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11705\_3290478   
But they whose office it is, know that baptism is not rashly to be administered. "Give to every one who beggeth thee,"[181]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11705\_3290478   
his host, speedily recognized him to be "an appointed vessel of election." God's approbation sends sure premonitory tokens before it; every "petition "[188]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11705\_3290478   
trusted with divine! Let them know how to "ask" for salvation, that you may seem (at least) to have given "to him that asketh."[194]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1196\_317897   
the law and the apostle-if, notwithstanding, you care even about this-with what face do you request (the solemnizing of) a matrimony which is unlawful to those of whom you request it; of a monogamist bishop, of presbyters and deacons bound by the same solemn engagement, of widows whose Order you have in your own person refused? And they, plainly, will give husbands and wives as they would morsels of bread; for this is their rendering of "To every one who asketh thee thou shalt give!"[86]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
If one take from thee thine own, ask it not back[15]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
for indeed thou art not able. 5. Give to every one that asketh thee, and ask it not back;[16]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5854\_2093372   
For it is our duty to do good to all men, not fondly preferring one or another, whoever they be. For the Lord says: "Give to every one that asketh of thee."[8]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6637\_2280388   
"And from him that taketh thy goods, require them not again."[22]   
The Second Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-131.htm   
And in another place: "Of him that taketh away thy goods, ask them not again."[15]   
[[@Bible:Luke 6:31]]Luke 6:31   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
Here is then a comprehensive precept, and an exhortation of life, all-embracing: "As ye would that men should do unto you, do ye likewise to, them."[176]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5835\_1766827   
So that, whatever was the ampler scope of His teaching, He received it all in His heritage of the nations. "And as ye would that men should do to you, do ye also to them likewise."[597]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11047\_3128287   
And, "As ye would that men should do to you, do ye likewise so to, them."[65]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
and all things whatsoever thou wouldst should not occur to thee, thou also to another do not do.[6]   
[[@Bible:Luke 6:32]]Luke 6:32   
Athenagoras A Plea for the Christians   
http://ccel.org/fathers2/ANF-02/anf02-46.htm#P2224\_615738   
the Father with the Son, what is the Spirit, what is the unity of these three, the Spirit, the Son, the Father, and their distinction in unity; and who know that the life for which we look is far better than can be described in words, provided we arrive at it pure from all wrong-doing; who, moreover, carry our benevolence to such an extent, that we not only love our friends ("for if ye love them," He says, "that love you, and lend to them that lend to you, what reward will ye have? "[39]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Gospel according to Luke: "If ye love those who love you, what thank have ye? For even sinners love those who love them."[622]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2222\_902899   
" What is the meaning of "suitable? " Assuredly those who are able to restore and give back the favour.[88]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
, if ye love them that love you? Do not also the Gentiles do the same?[9]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6637\_2280388   
"Love your enemies; for what thanks is it if ye love those that love you? for even the Gentiles do the same."[15]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5921\_868764   
For, whenever they hear from us that God saith, "No thank have ye, if ye love them which love you, but ye have thank, if ye love your enemies and them which hate you "[66]   
[[@Bible:Luke 6:34]]Luke 6:34   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5895\_1781293   
And now, on the subject of a loan, when He asks, "And if ye lend to them of whom ye hope to receive, what thank have ye? "[611]   
[[@Bible:Luke 6:35]]Luke 6:35   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4885\_1073628   
For He taught us to pray for our enemies also, saying, `Love your enemies; be kind and merciful, as your heavenly Father is.'[372]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
Now, that the God and Father of our Lord Jesus is good, the Word Himself will again avouch: "For He is kind to the unthankful and the evil; "and further, when He says," Be merciful, as your Father is merciful."[167]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5895\_1781293   
Now, when He commands that a debt be remitted to a man who shall be unable to pay it (for it is a still stronger argument when He forbids its being asked for from a man who is even able to repay it), what else does He teach than that we should lend to those of whom we cannot receive again, inasmuch as He has imposed so great a loss on lending? "And ye shall be the children of God."[621]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5895\_1781293   
"Because," says He, "He is kind unto the unthankful and to the evil."[629]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1428\_404285   
it; and remedies will be more effective on their first application than when outworn. No doubt the Lord is "kind" to "the unthankful,"[117]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
This, he asserts, is that which has been written: "I said, Ye are gods, and all children of the highest; "[64]   
[[@Bible:Luke 6:36]]Luke 6:36   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P264\_39618   
For thus He spoke: "Be ye merciful, that ye may obtain mercy; forgive, that it may be forgiven to you ; as ye do, so shall it be done unto you; as ye judge, so shall ye be judged; as ye are kind, so shall kindness be shown to you; with what measure ye mete, with the same it shall be measured to you."[55]   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
be merciful, that ye may obtain mercy;[18]   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3655\_644921   
But seek ye the kingdom of heaven, and all these things shall be added unto you. For where his treasure is, there also is the mind of a man."[25]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5964\_1816751   
For the law calls assimilation following; and such a following to the utmost of its power assimilates. "Be," says the Lord, "merciful and pitiful, as your heavenly Father is pitiful."[226]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5895\_1781293   
Compassion also does He teach: "Be ye merciful," says He, "as your Father also that had mercy upon you."[635]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
too to be `pitiful-hearted'[21]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
the image of God; and in him are manifestly to be discovered traces of the divine image, not by any appearance of the bodily frame, which is corruptible, but by mental wisdom, by justice, moderation, virtue, wisdom, discipline; in fine, by the whole band of virtues, which are innate in the essence of God, and which may enter into man by diligence and imitation of God; as the Lord also intimates in the Gospel, when He says, "Be ye therefore merciful, as your Father also is merciful; "[66]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
and the Lord in His Gospel says, "Be ye merciful, as your Father also had mercy upon you; "[24]   
Recognitions of Clement V   
http://ccel.org/fathers2/ANF-08/anf08-35.htm#P2359\_679835   
"Wherefore awake, and take to yourselves our Lord and God, even that Lord who is Lord both of heaven and earth, and conform yourselves to His image and likeness, as the true Prophet Himself teaches, saying, `Be ye merciful, as also your heavenly Father is merciful, who makes His sun to rise upon the good and the evil, and rains upon the just and the unjust.'[9]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5383\_774066   
For thus He spoke: "Be ye merciful, that ye may obtain mercy; forgive, that it may be forgiven to you; as ye do, so shall it be done unto you; as ye judge, so shall ye be judged; as ye are kind, so shall kindness be shown to you; with what measure ye mete, with the same it shall be measured to you."[64]   
[[@Bible:Luke 6:37]]Luke 6:37   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
forgive, and it shall be forgiven unto you;[17]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
"Judge not, then, that ye be not judged. With what measure ye mete, it shall be measured to you again;[59]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5895\_1781293   
wever, it be now some other being which teaches mercy, on the ground of his own mercifulness, how happens it that he has been wanting in mercy to me for so vast an age? "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given unto you: good measure, pressed down, and running over, shall men give into your bosom. For with the same measure that ye measure withal, it shall be measured to you again."[639]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11829\_3315523   
For the fact withal, that the same servant, after liberated by his lord, does not equally spare his own debtor; and, being on that account impeached before his lord, is made over to the tormentor to pay the uttermost farthing-that is, every guilt, however small: corresponds with our profession that "we also remit to our debtors; "indeed elsewhere, too, in conformity with this Form of Prayer, He saith, "Remit, and it shall be remitted you."[54]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12318\_3444959   
patience to me, and I will reward patience. For when He says, "Judge not, lest ye be judged,"[109]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12345\_3451740   
unless he first begin by lopping off chagrin, hardheartedness, and bitterness, which are in fact the poisonous outgrowths of impatience? How will you "remit, and remission shall be granted" you[124]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
`not judging, that we be not judged.'[24]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
`Remit, and remission shall be made to thee.'"[26]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
Besides, the Lord Himself demonstrates the manner in which He threatens such as judge: "For with what judgment ye judge, judgment shall be given on you."[40]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Gospel according to Luke: "Judge not, that ye be not judged: condemn not, that ye be not condemned."[532]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5507\_1985262   
Now the way of peace is our Saviour Jesus Christ, who has taught us, saying: "Forgive, and ye shall be forgiven. Give, and it shall be given to you; "[118]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5614\_2026032   
For to yon this is not entrusted; for, on the contrary, it is said to those who are not of the dignity of magistrates or ministers: "Judge not, and ye shall not be judged."[178]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5658\_2038142   
For the Lord says: "With what judgment ye judge, ye shall be judged; and as you condemn, you shall be condemned."[202]   
[[@Bible:Luke 6:38]]Luke 6:38   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
with what measure ye mete, it shall be measured to you again;[19]   
Clementine Homily XVIII   
http://ccel.org/fathers2/ANF-08/anf08-62.htm#P5397\_1583199   
and neither themselves entered nor allowed those who wished to enter, on this account, and justly, inasmuch as they hid the ways from those who wished, were in like manner the secrets hidden from them, in order that they themselves might experience what they had done to others, and with what measure they had measured, an equal measure might be meted out to them.[22]   
[[@Bible:Luke 6:39]]Luke 6:39   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5895\_1781293   
Let the Marcionites therefore make their choice: Will it not be just the same inconsistency to desert the prescription of their master, as to have Christ teaching in the interest of men or of the Creator? But "a blind man will lead a blind man into the ditch."[642]   
[[@Bible:Luke 6:40]]Luke 6:40   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9319\_2728170   
n up [into heaven], it is manifest that the souls of His disciples also, upon whose account the Lord underwent these things, shall go away into the invisible place allotted to them by God, and there remain until the resurrection, awaiting that event; then receiving their bodies, and rising in their entirety, that is bodily, just as the Lord arose, they shall come thus into the presence of God. "For no disciple is above the Master, but every one that is perfect shall be as his Master."[270]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5908\_1791521   
Accordingly we don't fly, since we neither can nor wish; we do not swim at present, for example, since we can indeed, but do not choose; and we are not as the Lord, since we wish, but cannot be: "for no disciple is above his master, and it is sufficient if we be as the master: "[179]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3593\_1217625   
because he wished even in this respect to rival God, that he might succeed, by the poison of his doctrines, in doing himself what the Lord said could not be done-making "the disciples above their Master."[369]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5895\_1781293   
Some persons believe Marcion. But "the disciple is not above his master."[643]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6090\_2150557   
Let him therefore rejoice in the imitation of his Master, since is it thus ordained: "Let every one be perfect, as his Master is."[17]   
[[@Bible:Luke 6:41]]Luke 6:41   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5895\_1781293   
Just as a good tree cannot produce evil fruit, so neither can truth generate heresy; and as a corrupt tree cannot yield good fruit, so heresy will not produce truth. Thus, Marcion brought nothing good out of Cerdon's evil treasure; nor Apelles out of Marcion's.[646]   
Hippolytus Refutation of All Heresies Book VIII   
http://ccel.org/fathers2/ANF-05/anf05-12.htm#P2037\_626805   
Since the great body of (the heretics) do not employ the counsel of the Lord, by having the beam in the eye,[4]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5471\_1971370   
those who are under the bishop will not be able to support and vindicate him: for they will say to him what is written in the Gospel, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? "[93]   
[[@Bible:Luke 6:42]]Luke 6:42   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6279\_1122053   
And this splendour, presenting itself gently and softly to the frail and weak eyes of mortals, and gradually training, as it were, and accustoming them to bear the brightness of the light, when it has put away from them every hindrance and obstruction to vision, according to the Lord's own precept," Cast forth the beam out of thine eye,"[43]   
[[@Bible:Luke 6:43]]Luke 6:43   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3891\_1188695   
For the saying, "It is not a good tree which produces corrupt fruit, nor a corrupt tree which produces good fruit,"[116]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2793\_946788   
in order that they may be able to establish and settle their threefold theory, or "trinity," in all its characteristics as to the several natures, because "a good tree cannot produce evil fruit, nor a corrupt tree good fruit; and nobody gathers figs of thorns, nor grapes of brambles."[169]   
Tertullian Against Marcion Book I   
http://ccel.org/fathers2/ANF-03/anf03-28.htm#P3839\_1273014   
of his conceit from the simple passage of our Lord's saying, which has reference to human beings and not divine ones, wherein He disposes of those examples of a good tree and a corrupt one;[31]   
[[@Bible:Luke 6:44]]Luke 6:44   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P937\_244899   
" For virginity of such a kind is impure, and disowned by all good works. For "every tree whatsoever is known from its fruits."[19]   
[[@Bible:Luke 6:46]]Luke 6:46   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1455\_256672   
To those who indeed talk of the bishop, but do all things without him, will He who is the true and first Bishop, and the only High Priest by nature, declare, "Why call ye Me Lord, and do not the things which I say? "[32]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
And, "Why call ye me, Lord, Lord, and do not the things which I say? "[603]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8983\_2584981   
In like manner, too, those are unclean which have the double hoof but do not ruminate: this is plainly an indication of all heretics, and of those who do not meditate on the words of God, neither are adorned with works of righteousness; to whom also the Lord says, "Why call ye Me Lord, Lord, and do not the things which I say to you? "[56]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
"Why call ye me Lord, Lord," He says, "and do not the things which I say? "[61]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9717\_2735027   
Wherefore also he added: "But with all of them He was not well pleased." Who is this? He who said, "Why do you call Me Lord, and do not the will of My Father? "[176]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9789\_2763263   
For these point out the heretics, who indeed go upon the name of the Father and the Son, but are incapable of triturating and grinding down the clear declaration of the oracles, and who, besides, perform the works of righteousness coarsely and not with precision, if they perform them at all. To such the Lord says, "Why will ye call me Lord, Lord, and do not the things which I say? "[190]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
And "Why call ye Me Lord, Lord, and do not the things which I say? "[43]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5895\_1781293   
that said, "Why callest thou me Lord, Lord? "[650]   
Recognitions of Clement IV   
http://ccel.org/fathers2/ANF-08/anf08-34.htm#P2184\_627347   
But salvation is in this, that you do His will of whom you have conceived a love and affection through the gift of God; lest that saying of His be addressed to you which He spoke, `Why call ye me Lord, Lord, and do not what I say? '[8]   
Clementine Homily VIII   
http://ccel.org/fathers2/ANF-08/anf08-52.htm#P4337\_1290665   
For on this account our Jesus Himself said to one who often called Him Lord, but did none of the things which He prescribed, `Why call ye me Lord, Lord, and do not the things which I say? '[10]   
[[@Bible:Luke 7:1]]Luke 7:1   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P815\_331177   
albeit, likewise, a centurion had believed;[159]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5942\_1791546   
should confess that He had "found so great a faith not even in Israel."[655]   
[[@Bible:Luke 7:3]]Luke 7:3   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11613\_3273224   
" Pray does the emperor in person set forth, or the prefect in person cudgel? One whose ministers do a thing is always said to do it.[114]   
[[@Bible:Luke 7:8]]Luke 7:8   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6291\_1439739   
They maintain that he is the centurion mentioned in the Gospel, who addressed the Saviour in these words: "For I also am one having soldiers and servants under my authority; and whatsoever I command they do."[94]   
Recognitions of Clement IV   
http://ccel.org/fathers2/ANF-08/anf08-34.htm#P2287\_659617   
For as he who has soldiers under him, although he may be inferior, and they superior to him in strength, yet 'says to this one, Go, and he goeth; and to another, Come, and he cometh; and to another, Do this, and he doeth it; '[26]   
[[@Bible:Luke 7:11]]Luke 7:11   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5942\_1791546   
having come to weaken and destroy it rather than to approve of it. He raised also the widow's son from death.[663]   
[[@Bible:Luke 7:12]]Luke 7:12   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9059\_2615750   
the widow's dead son, who was being carded out [to burial] near the gate [of the city];[96]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
Further, observe, that the Canaanitish woman besought Him not about a son, whom she does not seem to have brought forth at all, but about a daughter who was terribly vexed with a demon; but another mother receives back alive her son who was being carried forth dead.[167]   
[[@Bible:Luke 7:16]]Luke 7:16   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5942\_1791546   
The Creator's prophets had wrought such; then why not His Son much rather? Now, so evidently had the Lord Christ introduced no other god for the working of so momentous a miracle as this, that all who were present gave glory to the Creator, saying: "A great prophet is risen up among us, and God hath visited His people."[665]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5992\_1802834   
saw Him before them a veritable man?-whom they had heard call Himself "Son of man? "-of whom they doubted whether He were God or Son of God, from seeing Him, as they did, in the perfect garb of human quality?-supposing Him rather to be a prophet, a great one indeed,[719]   
[[@Bible:Luke 7:18]]Luke 7:18   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
whom he had pointed out when coming to him, were "HE."[106]   
[[@Bible:Luke 7:19]]Luke 7:19   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3643\_1099451   
The second, whose meaning is understood from the present times, as being apprehended by perception; as it was said to those who asked the Lord, "If He was the Christ, or shall we wait for another? Go and tell John, the blind receive their sight, the deaf hear, the lepers are cleansed, the dead are raised up; and blessed is he who shall not be offended in Me."[237]   
[[@Bible:Luke 7:20]]Luke 7:20   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5942\_1791546   
With this fear, therefore, even John asks the question, "Art thou He that should come, or look we for another? "[680]   
[[@Bible:Luke 7:21]]Luke 7:21   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5942\_1791546   
He was in doubt whether He was actually come whom all men were looking for; whom, moreover, they ought to have recognised by His predicted works, even as the Lord sent word to John, that it was by means of these very works that He was to be recognised.[685]   
[[@Bible:Luke 7:24]]Luke 7:24   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
145 August in life, and marked with praise sublime,[74]   
[[@Bible:Luke 7:25]]Luke 7:25   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4079\_1265528   
Accordingly, deriding those who are clothed in luxurious garments, He says in the Gospel: "Lo, they who live in gorgeous apparel and luxury are in earthly palaces."[233]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P792\_325288   
unadorned in dress, for else He had not said, "Behold, they who are clad in soft raiment are in kings' houses: "[144]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5942\_1791546   
"least person" by reason of his humble position, or of Himself, as being thought to be less than John-since all were running into the wilderness after John rather than after Christ ("What went ye out into the wilderness to see? "[694]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6027\_1814230   
But "what manner of man is this? for He commandeth even the winds and water!"[734]   
[[@Bible:Luke 7:26]]Luke 7:26   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
John, therefore, having been sent by the founder and maker of this world, how could he testify of that Light, which came down from things unspeakable and invisible? For all the heretics have decided that the Demiurge was ignorant of that Power above him, whose witness and herald John is found to be. Wherefore the Lord said that He deemed him "more than a prophet."[132]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5942\_1791546   
applying to him the Scripture, "Behold, I send my messenger before thy face, which shall prepare thy way before thee."[688]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
Turning now to the law, which is properly ours-that is, to the Gospel-by what kind of examples are we met, until we come to definite dogmas? Behold, there immediately present themselves to us, on the threshold as it were, the two priestesses of Christian sanctity, Monogamy and Continence: one modest, in Zechariah the priest; one absolute, in John the forerunner: one appeasing God; one preaching Christ: one proclaiming a perfect priest; one exhibiting "more than a prophet,"[63]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7496\_1545418   
in regard to whom the Saviour says, "But for what purpose did ye go out? To see a prophet? Yea, I say unto you, and more than a prophet."[160]   
[[@Bible:Luke 7:27]]Luke 7:27   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
alled him an "angel," on account of the magnitude of the mighty deeds which he was to achieve (which mighty deeds Joshua the son of Nun did, and you yourselves read), and on account of his office of prophet announcing (to wit) the divine will; just as withal the Spirit, speaking in the person of the Father, calls the forerunner of Christ, John, a future "angel," through the prophet: "Behold, I send mine angel before Thy"-that is, Christ's-"face, who shall prepare Thy way before Thee."[173]   
[[@Bible:Luke 7:28]]Luke 7:28   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
To this child additional testimony is borne by John, "the greatest prophet among those born of women: "[47]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5942\_1791546   
indeed "greater than all of women born; "[691]   
[[@Bible:Luke 7:32]]Luke 7:32   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7496\_1545418   
And up to this point I think that the movements of the people of the Jews, which seem to be according to the law, were nothing else than the movements of the daughter of Herodias; but the dancing of Herodias was opposed to that holy dancing with which those who have not danced will be reproached when they hear the words. "We piped unto you, and ye did not dance."[157]   
[[@Bible:Luke 7:34]]Luke 7:34   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
); while that "man gluttonous and toping," the "frequenter of luncheons and suppers, in the company of publicans and sinners,"[74]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1708\_501023   
while Himself withal was wont to eat and drink till He made Himself noted thus; "Behold, a gormandizer and a drinker: "[14]   
[[@Bible:Luke 7:35]]Luke 7:35   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
Her name, too, was indicated by the Saviour, when He said, "Yet wisdom is justified by her children."[115]   
[[@Bible:Luke 7:36]]Luke 7:36   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5942\_1791546   
The behaviour of "the woman which was a sinner," when she covered the Lord's feet with her kisses, bathed them with her tears, wiped them with the hairs of her head, anointed them with ointment,[698]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6186\_957758   
It ought not to be forgotten that in such a Gospel as this there is embraced every good deed which was done to Jesus; as, for example, the story of the woman[59]   
[[@Bible:Luke 7:37]]Luke 7:37   
The Arabic Gospel of the Infancy of the Saviour   
http://ccel.org/fathers2/ANF-08/anf08-75.htm   
And this is that jar which Mary the sinner bought and poured upon the head and feet of our Lord Jesus Christ, which thereafter she wiped with the hair of her head.[6]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7837\_1658110   
after this no longer playing the harlot, but coming to the feet of Jesus, and wetting them with the tears of repentance, and anointing them with the fragrance of the ointment of holy conversation, on account of whom, reproaching Simon the leper,-the former people,-He spoke those things which are written.[32]   
[[@Bible:Luke 7:39]]Luke 7:39   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
in the Gospel, where is described that woman who was a sinner, who came to the house of a certain Pharisee whither the Lord had been bidden with His disciples, and she brought a vessel of ointment, and stood at the Lord's feet, and washed His feet with her tears, and wiped them with her hair, and pressed kisses upon them; so that that Pharisee was provoked, and said, "If this man were a prophet, he would know who and what sort of a woman this is who touches him; for she is a sinner."[36]   
[[@Bible:Luke 7:41]]Luke 7:41   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P3322\_1045069   
And the holy Gospel knows also the remission of the number fifty, and of that number which is cognate with it, and stands by it, viz., five hundred;[242]   
[[@Bible:Luke 7:43]]Luke 7:43   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7805\_2133414   
This, therefore, was the [object of the] long-suffering of God, that man, passing through all things, and acquiring the knowledge of moral discipline, then attaining to the resurrection from the dead, and learning by experience what is the source of his deliverance, may always live in a state of gratitude to the Lord, having obtained from Him the gift of incorruptibility, that he might love Him the more; for "he to whom more is forgiven, loveth more: "[380]   
[[@Bible:Luke 7:47]]Luke 7:47   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3958\_1209274   
But the woman not having yet received the Word (for she was still a sinner), honoured the Lord with what she thought the most precious thing in her possession-the ointment; and with the ornament of her person, with her hair, she wiped off the superfluous ointment, while she expended on the Lord tears of repentance: "wherefore her sins are forgiven."[153]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Gospel according to Luke: "To whom much is forgiven, he loveth much; and to whom little is forgiven, the same loveth little."[817]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5528\_1999046   
He says also to another, a woman that was a sinner: "Thy sins, which are many, are forgiven, for thou lovest much."[127]   
[[@Bible:Luke 7:48]]Luke 7:48   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
And this remission of sins that woman also which was a sinner in the city obtained, to whom the Lord said, "Thy sins are forgiven thee."[57]   
[[@Bible:Luke 7:50]]Luke 7:50   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
Let us therefore ponder this every day; let us meditate on this both day and night, both in the house, and by the way, and in the churches, that we may not stand forth at that dread and impartial judgment condemned, abased, and sad, but with purity of action, life, conversation, and confession; so that to us also the merciful and benignant God may say, "Thy faith hath saved thee, go in peace; "[139]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
And when they who were reclining around began to say among themselves, "Who is this that forgiveth sins? "[58]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
-because concerning the paralytic the scribes and Pharisees had murmured crossly-the Lord says to the woman, "Thy faith hath made thee whole; go in peace."[59]   
[[@Bible:Luke 8:1]]Luke 8:1   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
, like the other apostles and Cephas? "But when he subjoins those (expressions)which show his abstinence from (insisting on) the supply of maintenance, saying, "For have we not the power of eating and drinking? "he does not demonstrate that "wives" were led about by the apostles, whom even such as have not still have the power of eating and drinking; but simply "women," who used to minister to them in the stone way (as they did) when accompanying the Lord.[67]   
[[@Bible:Luke 8:5]]Luke 8:5   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P344\_57185   
The night sinks to sleep, and the day arises; the day [again] departs, and the night comes on. Let us behold the fruits [of the earth], how the sowing of grain takes place. The sower[102]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
And some fell by the wayside, and was trodden down; and some on the rocky places, and sprang up," he says, "and on account of its having no depth (of soil), it withered and died; and some," he says, "fell on fair and good ground, and brought forth fruit, some a hundred, some sixty, and some thirty fold. Who hath ears," he says, "to hear, let him hear."[101]   
Hippolytus Refutation of All Heresies Book VIII   
http://ccel.org/fathers2/ANF-05/anf05-12.htm#P2047\_631996   
And these (heretics) suppose that this is what is spoken by the Saviour: "A sower went forth to sow; and that which fell on the fair and good ground produced, some a hundred-fold, and some sixty-fold, and some thirty-fold."[10]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P1936\_535055   
Then Peter said: "If I were asked to speak of these things only on your account, who come only for the purpose of contradicting, you should never hear a single discourse from me; but seeing it is necessary that the husbandman, wishing to sow good ground, should sow some seeds, either in stony places, or places that are to be trodden of men, or in places filled with brambles and briers (as our Master also set forth, indicating by these the diversities of the purposes of several souls),[6]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5470\_791800   
the fruits [of the earth], how the sowing of grain takes place. The sower[121]   
[[@Bible:Luke 8:8]]Luke 8:8   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5992\_1802834   
-which now claims notice as having furnished to Christ that frequent form of His earnest instruction: "He that hath ears to hear, let him hear."[707]   
[[@Bible:Luke 8:10]]Luke 8:10   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7575\_2287137   
These things the Saviour Himself seals when He says: "To you it is given to know the mysteries of the kingdom of heaven."[148]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
His words are: "That seeing they might not see; and hearing they may hear, and not understand; lest they should be converted, and their sins be forgiven them."[72]   
[[@Bible:Luke 8:14]]Luke 8:14   
Shepherd of Hermas Commandment Tenth   
http://ccel.org/fathers2/ANF-02/anf02-20.htm#P579\_119302   
Even as beautiful vines, when they are neglected, are withered up by thorns and divers plants, so men who have believed, and have afterwards fallen away into many of those actions above mentioned, go astray in their minds, and lose all understanding in regard to righteousness; for if they hear of righteousness, their minds are occupied with their business,[2]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6186\_957758   
" There are those who still have thorns with which they crown and dishonour Jesus, those, namely, who are choked by the cares, and riches, and pleasures of life, and though they have received the word of God, do not bring it to perfection.[63]   
[[@Bible:Luke 8:16]]Luke 8:16   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5992\_1802834   
Now, for whatever reason He threatens the "deprivation," it will not be the work of a god who knows not how to threaten, because incapable of anger. I am, moreover, astonished when he says that "a candle is not usually hidden,"[712]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P517\_107620   
if we do not shine in (the midst of) darkness, and stand eminent amid them who are sunk down? If you hide your lamp beneath a bushel,[133]   
[[@Bible:Luke 8:17]]Luke 8:17   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
And if one say that it is written, "There is nothing secret which shall not be revealed, nor hidden which shall not be disclosed,"[32]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5992\_1802834   
who had hidden himself-a greater and more needful light-during so long a time; and when he promises that "everything shall be brought out of its secrecy and made manifest,"[713]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11325\_3210964   
For who will grant to you, a man of so faithless repentance, one single sprinkling of any water whatever? To approach it by stealth, indeed, and to get the minister appointed over this business misled by your asseverations, is easy; but God takes foresight for His own treasure, and suffers not the unworthy to steal a march upon it. What, in fact, does He say? "Nothing hid which shall not be revealed."[52]   
[[@Bible:Luke 8:18]]Luke 8:18   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4285\_1394191   
has deemed God's law to be foolishness, and has therefore neglected to observe it; and as a further consequence, by his not having faith, "even that which he seemeth to have hath been taken from him"[29]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5992\_1802834   
the Creator had said that they would not hear. Therefore it is that He adds by His Christ, "Take heed how ye hear,"[708]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5992\_1802834   
This is proved even by the sentence which immediately follows: "Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."[711]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6824\_1989125   
not only bestows honour, but also takes away what a man seems to have.[1495]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
Why, a shepherd like this will be tuned off from the farm; the wages to have been given him at the time of his discharge will be kept from him as compensation; nay, even from his former savings a restoration of the master's loss will be required; for "to him who hath shall be given, but from him who hath not shall be taken away even that which he seemeth to have.[45]   
Clementine Homily XVIII   
http://ccel.org/fathers2/ANF-08/anf08-62.htm#P5397\_1583199   
For to him who is worthy to know, is due that which he does not know; but from him who is not worthy, even should he seem to have any thing it is taken away,[23]   
[[@Bible:Luke 8:20]]Luke 8:20   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P4940\_1561447   
And how else could they have said that His mother and His brethren were standing without?[147]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9359\_2571829   
But whenever a dispute arises about the nativity, all who reject it as creating a presumption in favour of the reality of Christ's flesh, wilfully deny that God Himself was born, on the ground that He asked, "Who is my mother, and who are my brethren? "[100]   
[[@Bible:Luke 8:21]]Luke 8:21   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6358\_1884053   
Now He had in precisely similar terms rejected His mother or His brethren, whilst preferring those who heard and obeyed God.[1090]   
[[@Bible:Luke 8:26]]Luke 8:26   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6875\_1280450   
The transaction about the swine, which were driven down a steep place by the demons and drowned in the sea, is said to have taken place in the country of the Gerasenes.[118]   
[[@Bible:Luke 8:28]]Luke 8:28   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6027\_1814230   
For with the last enemy death did He fight, and through the trophy of the cross He triumphed. Now of what God did the Legion testify that Jesus was the Son?[748]   
[[@Bible:Luke 8:29]]Luke 8:29   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
they heard that the demons had been put to flight; the sick restored to health[32]   
[[@Bible:Luke 8:30]]Luke 8:30   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6027\_1814230   
,[745]   
[[@Bible:Luke 8:32]]Luke 8:32   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
he handed himself over to the prince of this age. He set him over "swine," to feed that flock familiar to demons,[111]   
[[@Bible:Luke 8:41]]Luke 8:41   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
They maintain, further, that that girl of twelve years old, the daughter of the ruler of the synagogue,[97]   
[[@Bible:Luke 8:43]]Luke 8:43   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6027\_1814230   
Allow me some indulgence in my effort against the heretic. Jesus is touched by the woman who had an issue of blood,[756]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1603\_452714   
, but only the hem of His garment, with a view to her cure.[161]   
[[@Bible:Luke 8:45]]Luke 8:45   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7457\_1533907   
And to Peter, when he began to sink, it was said, "O thou of little faith, wherefore didst thou doubt? "[131]   
[[@Bible:Luke 8:46]]Luke 8:46   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
brought a measure of power such as the world was capable of receiving, of which power also He was conscious that a certain quantity went forth from Him as is plain from the words, "Some one did touch Me, for I perceived that power had gone forth from Me."[185]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
And according to the law of Moses it is written about certain things, "Ye shall cast them to the dogs,"[186]   
[[@Bible:Luke 8:48]]Luke 8:48   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6027\_1814230   
Here, then, is a God who is not merciful by nature, but in hostility! Yet, if we find that such was the merit of this woman's faith, that He said unto her, Thy faith hath saved thee."[761]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6027\_1814230   
When Christ approved of the faith of this woman, which simply rested in the Creator, He declared by His answer to her,[770]   
[[@Bible:Luke 8:51]]Luke 8:51   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7056\_1821986   
and the father and mother of the maiden."[191]   
[[@Bible:Luke 9:1]]Luke 9:1   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6071\_1825078   
He sends forth His disciples to preach the kingdom of God.[775]   
[[@Bible:Luke 9:5]]Luke 9:5   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
"This is my beloved Son"-He who is hungry, and yet maintains myriads; who is weary, and yet gives rest to the weary; who has not where to lay His head,[403]   
[[@Bible:Luke 9:7]]Luke 9:7   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6071\_1825078   
by Christ, was dearly attested by the opinion of all men, because some maintained to Herod that Jesus was the Christ; others, that He was John; some, that He was Elias; and others, that He was one of the old prophetess.[781]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7472\_1538038   
it is the same, and also in Luke.[141]   
[[@Bible:Luke 9:8]]Luke 9:8   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7472\_1538038   
It may be said that something of this kind was the thought of those who said that Elijah had appeared in Jesus, or that one of the old prophets had risen.[146]   
[[@Bible:Luke 9:10]]Luke 9:10   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6071\_1825078   
Now, whosoever of all these He might have been, He certainly was not raised up for the purpose of announcing another god after His resurrection. He feeds the multitude in the desert place;[782]   
[[@Bible:Luke 9:13]]Luke 9:13   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7056\_1821986   
(love), too, consists of five letters; and our Lord, after[187]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7542\_1559989   
Such is the contribution we have been able to give to the exposition of the word about the five loaves and the two fishes; and probably those, who are better able than we to gather together the five loaves and the two fishes among themselves, would be able to give a fuller and better interpretation of their meaning. It must be observed, however, that while in Matthew, Mark, and Luke,[13]   
[[@Bible:Luke 9:14]]Luke 9:14   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7555\_1564274   
but Luke, "And He said unto His disciples, Make them sit down in companies about fifty each."[27]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
And there He commands the multitudes to sit down or lie upon the grass; for Luke also wrote, "Make them sit down,"[203]   
[[@Bible:Luke 9:16]]Luke 9:16   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
Again, there, the three Evangelists say in the very same words that "He took the five loaves and the two fishes and looking up to heaven He blessed; "[206]   
[[@Bible:Luke 9:20]]Luke 9:20   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6656\_1949881   
to say, "Thou art the Christ,"[1371]   
[[@Bible:Luke 9:21]]Luke 9:21   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6071\_1825078   
This conclusion He even Himself confirms by thus far bearing with it, nay, even enjoining silence respecting it.[795]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7959\_1695650   
and Luke, "He charged them and commanded them to tell this to no man."[113]   
[[@Bible:Luke 9:22]]Luke 9:22   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4730\_1013563   
For He exclaimed before His crucifixion: `The Son of man must suffer many things, and be rejected by the Scribes and Pharisees, and be crucified, and on the third day rise again.'[293]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
Now this is He who was born of Mary; for He says: "The Son of man must suffer many things, and be rejected, and crucified, and on the third day rise again."[286]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6071\_1825078   
It was, however, a different reason which He assigned for the silence, even because "the Son of man must suffer many things, and be rejected of the elders, and scribes, and priests, and be slain, and be raised again the third day."[798]   
[[@Bible:Luke 9:23]]Luke 9:23   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
If you wish to be the Lord's disciple, it is necessary you "take your cross, and follow the Lord: "[85]   
[[@Bible:Luke 9:24]]Luke 9:24   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6071\_1825078   
"Whosoever," says He, "will save his life, shall lose it; and whosoever will lose his life for my sake, the same shall save it."[801]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And once more: "Whosoever shall lose his life for my sake, the same shall save it."[114]   
[[@Bible:Luke 9:25]]Luke 9:25   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8890\_2497485   
" But plainly, unrighteous gain is pleasure and pain, toil and fear; and, to speak comprehensively, the passions of the soul, the present of which is delightful, the future vexatious. "For what is the profit," it is said, "if you gain the world and lose the soul? "[212]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Gospel according to Luke: "For what does it profit a man to make a gain of the whole world, but that he should lose himself? "[694]   
[[@Bible:Luke 9:26]]Luke 9:26   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P737\_306909   
But "whosoever shall be ashamed of Me in the presence of men, of him will I too be ashamed," says He, "in the presence of my Father who is in the heavens."[100]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6071\_1825078   
It is, however, a jealous God whom He here presents to me one who returns evil for evil. "For whosoever," says He, "shall be ashamed of me, of him will I also be ashamed."[810]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9316\_2557561   
I am safe, if I am not ashamed of my Lord. "Whosoever," says He, "shall be ashamed of me, of him will I also be ashamed."[71]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
How will he confess, fleeing? How flee, confessing? "Of him who shall be ashamed of Me, will I also be ashamed before My Father."[25]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6080\_2147479   
For of such a one our Lord declared, saying: "Whosoever shall deny me before men, and shall be ashamed of my name, I also will deny and be ashamed of him before my Father which is in heaven."[10]   
[[@Bible:Luke 9:27]]Luke 9:27   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8130\_1742368   
But since here it is written in the three Evangelists, "They shall not taste of death,"[220]   
[[@Bible:Luke 9:28]]Luke 9:28   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6136\_1837165   
You ought to be very much ashamed of yourself on this account too, for permitting him to appear on the retired mountain in the company of Moses and Elias,[837]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6136\_1837165   
And this is just the way of the Creator. "In the mouth of three witnesses," says He, "shall every word be established."[859]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
while, in the revelation of His own glory, He prefers, from among so many saints and prophets, to have with him Moses and Elias[72]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1750\_513693   
Deservedly, therefore, even while in the flesh, did the Lord show Himself to him, the colleague of His own fasts, no less than to Elijah.[42]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8097\_1731515   
Some refer these things to the going up-six days after, or, as Luke says,[200]   
[[@Bible:Luke 9:29]]Luke 9:29   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8158\_1751630   
re careful about the diction which they consider to be bright and pure, so that even their base thoughts and false dogmas seem to be beautified by their fulling, so to speak; but He who shows His own garments glistering to those who have ascended and brighter than their fulling can make them, is the Word, who exhibits in the expressions of the Scriptures which are despised by many the glistering of the thoughts, when the raiment of Jesus, according to Luke, becomes white and dazzling.[238]   
[[@Bible:Luke 9:30]]Luke 9:30   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11723\_3295052   
among the disciples, and the hope of the advent of the Lord indirectly pointed to, in that, at that time, when He had been received back into the heavens, the angels[200]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6492\_2246960   
For Moses himself, who was at once the lawgiver, and the high priest, and the prophet, and the king, and Elijah, the zealous follower of the prophets, were present at our Lord's transfiguration in the mountain,[109]   
[[@Bible:Luke 9:31]]Luke 9:31   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10811\_2885140   
What has he to say of the Gospel, in the narratives of which Jesus ascended up into a high mountain, and was transfigured before the disciples, and was seen in glory, when both Moses: and Elias, "being seen in glory, spake of the decease which He was about to accomplish at Jerusalem? "[393]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8182\_1759394   
might wish to make tabernacles in themselves for the Word of God who was going to dwell in them, and for His law which had been beholden in glory, and for the prophecy which spake of the decease of Jesus, which He was about to accomplish;[254]   
[[@Bible:Luke 9:32]]Luke 9:32   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8164\_1753020   
But let such an one attend more exactly to the statements about Peter and the rest of the Apostles, how even they made requests as if they were yet alien from Him who was to redeem them from the enemy and purchase them with His own precious blood; or let them also, who will have it that even before the passion of Jesus the Apostles were perfect, tell us whence it came about that "Peter and they that were with him were heavy with sleep."[245]   
[[@Bible:Luke 9:33]]Luke 9:33   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6136\_1837165   
of the New? Well therefore does Peter, when recognizing the companions of his Christ in their indissoluble connection with Him, suggest an expedient: "It is good for us to be here" (good: that evidently means to be where Moses and Elias are); "and let us make three tabernacles, one for Thee, and one for Moses, and one for Elias. But he knew not what he said."[849]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1750\_513693   
For the latter voice was uttering a threat to a fed man, the former soothing a fasting one. Such is the prerogative of circumscribed food, that it makes God tent-fellow[48]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8164\_1753020   
"[239]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8164\_1753020   
but Luke, "not knowing," he says, "what he spake."[241]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8164\_1753020   
But if any one will not admit that Peter spoke these things from any evil inspiration, but that his words were of his own mere choice, and it is demanded of him how he will interpret, "not knowing what he said," and,[252]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8182\_1759394   
But some one, with reference to what we have alleged about the trance and the working of an evil spirit in Peter, concerning the words, "not knowing what he said,"[259]   
[[@Bible:Luke 9:35]]Luke 9:35   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6136\_1837165   
was what he wished to be understood as the meaning of that voice from heaven: "This is my beloved Son, hear Him"[839]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6656\_1949881   
.[1369]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
ture the Father of the Only-begotten, He who alone knoweth perfectly Him whom He alone in passionless fashion begat, to correct the erroneous imaginations of the Jews, opened the gates of the heavens, and sent down the Holy Spirit in the form of a dove, lighting upon the head of Jesus, pointing out thereby the new Noah, yea the maker of Noah, and the good pilot of the nature which is in shipwreck. And He Himself calls with clear voice out of heaven, and says: "This is my beloved Son,"[22]   
[[@Bible:Luke 9:41]]Luke 9:41   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6195\_1851843   
how long shall I be with you? how long shall I suffer you? "[895]   
[[@Bible:Luke 9:46]]Luke 9:46   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8381\_1827894   
" According to Luke, however, the reasoning did not arise spontaneously in the disciples, but was suggested to them by the question, "which of them should be greatest."[119]   
[[@Bible:Luke 9:47]]Luke 9:47   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6195\_1851843   
infants, and teaches how all ought to be like them, if they ever wish to be greater.[906]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8381\_1827894   
nings of hearts,-seeing the reasoning of their heart,-without being questioned, according to Luke, "took the little child and set him," not in the midst alone, as Matthew and Mark have said, but now, also, "by His side," and said to the disciples, not only, "Whosoever shall receive one such little child," or, "Whosoever shall receive one of such little ones in My name receiveth Me," but, now going even a step higher, "Whosoever shall receive this little child in My name receiveth Me."[120]   
[[@Bible:Luke 9:48]]Luke 9:48   
Cyprian Epistle VI   
http://ccel.org/fathers2/ANF-05/anf05-31.htm#P4827\_1461276   
let those who follow the Lord humbly and peacefully and silently tread in His steps, since the lower one is, the more exalted be may become; as says the Lord, "He that is least among you, the same shall be great."[15]   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
And therefore, beloved brethren, the Lord, taking thought for this risk, that none should fall into the snare of death through jealousy of his brother, when His disciples asked Him which among them should be the greatest, said, "Who soever shall be least among you all, the same shall be great."[21]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing, too, according to Luke: "He that shall be least among you all, the same shall be great."[395]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8381\_1827894   
" Then, since the Father is inseparable from the Son, He is with him who receives the Son. Wherefore it is said, "And whosoever shall receive Me receives Him that sent Me."[121]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8475\_1855486   
But another might say that the perfect man is here called little, applying the word, "For he that is least among you all, the same is great,"[180]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8475\_1855486   
For to say that the little are here called perfect, according to the passage, "He that is least among you all, the same is great."[182]   
[[@Bible:Luke 9:51]]Luke 9:51   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6195\_1851843   
a like visitation on that obscure village of the Samaritans.[920]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12212\_3416855   
No one's table or roof did He despise: indeed, Himself ministered to the washing of the disciples' feet; not sinners, not publicans, did He repel; not with that city even which had refused to receive Him was He wroth,[17]   
[[@Bible:Luke 9:55]]Luke 9:55   
Fragments of Clement Found in the Oxford Edition   
http://ccel.org/fathers2/ANF-02/anf02-84.htm#P10378\_2889973   
Hence the Lord also says to the apostles, who said that He should punish with fire those who would not receive Him, after the manner of Elias: "Ye know not what manner of spirit ye are of."[20]   
[[@Bible:Luke 9:56]]Luke 9:56   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9440\_2594178   
not the soul. And again, "I am come to save the soul." He did not say, "to explain"[180]   
[[@Bible:Luke 9:57]]Luke 9:57   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
, when He said to him that asked Him, "Shall I follow Thee? "[104]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6195\_1851843   
Well, but why does this most humane and merciful God reject the man who offers himself to Him as an inseparable companion?[924]   
[[@Bible:Luke 9:58]]Luke 9:58   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4902\_1474770   
This, I think, is signified by the utterance of the Saviour, "The foxes have holes, but the Son of man hath not where to lay His head."[44]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P792\_325288   
That Lord walked in humility and obscurity, with no definite home: for "the Son of man," said He, "hath not where to lay His head; "[143]   
[[@Bible:Luke 9:59]]Luke 9:59   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
while even burying a father was too tardy a business for faith.[90]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6195\_1851843   
When, however, He answers the man, who alleged as an excuse his father's burial, "Let the dead bury their dead, but go thou and preach the kingdom of God,"[926]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11620\_3275111   
, who disdained his father's obsequies,[135]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1137\_296723   
according to John. For the reason why He recalls that young man who was hastening to his father's obsequies,[61]   
[[@Bible:Luke 9:60]]Luke 9:60   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
, again, when He said, "Let the dead bury their dead, but go thou and preach the kingdom of God,"[106]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6238\_1899829   
Quod si usurpent vocem Domini, qui dicit Philippo: "Sine mortuos sepelire mortuos suos, tu autem sequere me: "[17]   
[[@Bible:Luke 9:61]]Luke 9:61   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
, when He said to him that declared, "I will follow Thee, but suffer me first to bid them farewell that are in my house," "No man, putting his hand to the plough, and looking back, is fit for the kingdom of heaven"[105]   
[[@Bible:Luke 9:62]]Luke 9:62   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9717\_2735027   
"For he that loveth father or mother more than Me," the Father and Teacher of the truth, who regenerates and creates anew, and nourishes the elect soul, "is not worthy of Me"-He means, to be a son of God and a disciple of God, and at the same time also to be a friend, and of kindred nature. "For no man who looks back, and puts his hand to the plough, is fit for the kingdom of God."[159]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
"But provision must be made for children and posterity." "None, putting his hand on the plough, and looking back, is fit" for work.[83]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
not to look backwards:[50]   
Cyprian Epistle VII   
http://ccel.org/fathers2/ANF-05/anf05-32.htm#P4861\_1470153   
Let each one, acknowledging his own sins, even now put off the conversation of the old man. "For no man who looks back as he putteth his hand to the plough is fit for the kingdom of God."[20]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
The Lord, admonishing us of this in His Gospel, and teaching that we should not return again to the devil and to the world, which we have renounced, and whence we have escaped, says: "No man looking back, land putting his hand to the plough, is fit for the kingdom of God."[50]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Likewise in the same place: "No one looking back, and putting his hands to the plough, is fit for the kingdom of God."[436]   
Of the Journeyings of Philip the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-92.htm   
Then the Lord, having appeared unto Philip, said: O Philip, didst thou not hear: Thou shall not render evil for evil? and why hast thou inflicted such destruction? O Philip, whosoever putteth his hand to the plough, and looketh backwards,[18]   
[[@Bible:Luke 10:1]]Luke 10:1   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6995\_1797629   
For [He made choice of no such other number of disciples; but] after the twelve apostles, our Lord is found to have sent seventy others before Him.[124]   
[[@Bible:Luke 10:2]]Luke 10:2   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
If, then, "the harvest is plenteous, but the labourers few," it is incumbent on us "to pray" that there may be as great abundance of labourers as possible.[13]   
[[@Bible:Luke 10:3]]Luke 10:3   
Lactantius Of the Manner in Which the Persecutors Died   
http://ccel.org/fathers2/ANF-07/anf07-15.htm#P4163\_1675346   
To His everlasting mercy ought we to render thanks, that, having at length looked on the earth, He deigned to collect again and to restore His flock, partly laid waste by ravenous wolves, and partly scattered abroad, and to extirpate those noxious wild beasts who had trod down its pastures, and destroyed its resting-places.[41]   
[[@Bible:Luke 10:4]]Luke 10:4   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4378\_1353725   
We, then, on our journey to the truth, must be unencumbered. "Carry not," said the Lord, "purse, nor scalp, nor shoes; "[67]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6238\_1860278   
whereas Christ commanded His disciples not to carry even a staff[939]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6238\_1860278   
even in the wilderness for the space of so many years. "No one," says He, "shall ye salute by the way."[945]   
Melito the Philosopher   
http://ccel.org/fathers2/ANF-08/anf08-164.htm#P11900\_3514568   
But to the treasury of other kings also it is appointed how much the worshippers in various places shall pay, and how many vesselfuls[11]   
[[@Bible:Luke 10:5]]Luke 10:5   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6238\_1860278   
For what is a wayside blessing but a mutual salutation as men meet? So also the Lord commands: "Into whatsoever house they enter, let them say, Peace be to it."[949]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P12012\_3350374   
earthly refreshments prior to heavenly, for your faith will forthwith be judged. Or else how will you-according to the precept[174]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5919\_2110982   
And if the son of peace be there, your peace shall rest upon it; but if it be not worthy, your peace shall return to you."[45]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1738\_471878   
`But it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city or house.'[26]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3761\_1152233   
an infallible Prophet of that which is supremely profitable, gave us in charge, by way of salutation before our words of instruction, to announce to you, in order that if there be any son of peace among you, peace may take hold of him through our teaching; but if any of you will not receive it, then we, shaking off for a testimony the road-dust of our feet, which we have borne through our toils, and brought to you that you may be saved, will go to the abodes and the cities of others.[20]   
[[@Bible:Luke 10:7]]Luke 10:7   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6238\_1860278   
; they compare Christ with, instead of sundering Him from, the Creator. "The labourer is worthy of his hire."[951]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5126\_1886070   
2. So also a true teacher is himself worthy, as the workman, of his support.[120]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5533\_2001685   
Let him not make use of the Lord's goods as another's, but moderately; "for the labourer is worthy of his reward."[129]   
[[@Bible:Luke 10:9]]Luke 10:9   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6238\_1860278   
That the kingdom of God was neither new nor unheard of, He in this way affirmed, whilst at the same time He bids them announce that it was near at hand.[956]   
[[@Bible:Luke 10:11]]Luke 10:11   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6238\_1860278   
He likewise adds, that they should say to such as would not receive them: "Notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you."[963]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6238\_1860278   
any other sort of communication with them.[967]   
[[@Bible:Luke 10:12]]Luke 10:12   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
And it is He who uses [the words], that it will be more tolerable for Sodom in the general judgment than for those who beheld His wonders, and did not believe on Him, nor receive His doctrine[575]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9272\_2705331   
And why is this? Has the Word come for the ruin and for the resurrection of many? For the ruin, certainly, of those who do not believe Him, to whom also He has threatened a greater damnation in the judgment-day than that of Sodom and Gomorrah;[239]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1772\_518883   
Sodom also, and Gomorrah, would have escaped if they had fasted.[53]   
[[@Bible:Luke 10:13]]Luke 10:13   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1428\_404285   
The Lord Himself presumed repentance on the part of the Sidonians and Tyrians if they had seen the evidences of His "miracles."[116]   
[[@Bible:Luke 10:16]]Luke 10:16   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3914\_737644   
And He is called Angel and Apostle; for He declares whatever we ought to know, and is sent forth to declare whatever is revealed; as our Lord Himself says, "He that heareth Me, heareth Him that sent Me."[133]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7300\_1937880   
For the Lord of all gave to His apostles the power of the Gospel, through whom also we have known the truth, that is, the doctrine of the Son of God; to whom also did the Lord declare: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me, and Him that sent Me."[1]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
And in another place, "He that receiveth you; receiveth Me; and he that receiveth not you, rejecteth Me."[46]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6238\_1860278   
it will be manifest that the prohibition of intercourse descended to Christ from Him. The form of it which He uses-"He that despiseth you, despiseth me"[971]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
And the Lord also in the Gospel says, "He that heareth you, heareth me, and Him that sent me; and he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth Him that sent me."[17]   
Cyprian Epistle LXVIII   
http://ccel.org/fathers2/ANF-05/anf05-93.htm#P6158\_1945134   
of God and of Christ, who says to the apostles, and thereby to all chief rulers, who by vicarious ordination succeed to the apostles: "He that heareth you, heareth me; and he that heareth me, heareth Him that sent me; and he that despiseth you, despiseth me, and Him that sent me."[11]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5495\_1979755   
For he that heareth him, heareth Christ; and he that rejecteth him, rejecteth Christ; and he who does not receive Christ, does not receive His God and Father: for, says He, "He that heareth you, heareth me; and he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth Him that sent me."[107]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7048\_2360964   
But now our discourse hastens as to the principal part, that is, the constitution of ecclesiastical affairs, that so, when ye have learned this constitution from us, ye who are ordained bishops by us at the command of Christ, may perform all things according to the commands delivered you, knowing that he that heareth us heareth Christ, and he that heareth Christ heareth His God and Father,[41]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7355\_2455469   
For says the Lord: "He that heareth you, heareth me; and he that heareth me, heareth Him that sent me." And, "He that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me."[203]   
The First Epistle of Pope Pontianus   
http://ccel.org/fathers2/ANF-08/anf08-125.htm   
And elsewhere: He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me.[3]   
[[@Bible:Luke 10:18]]Luke 10:18   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2922\_475094   
Darest thou, then, who didst fall "as lightning"[46]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7716\_2104969   
This Spirit, again, He did confer upon the Church, sending throughout all the world the Comforter from heaven, from whence also the Lord tells us that the devil, like lightning, was cast down.[317]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2735\_914808   
really "behold Satan as lightning fall from heaven; "[123]   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4440\_1434746   
is manifest, properly belongs to the transgression of the angel, and not to the prince's: for none among human beings was either born in the paradise of God, not even Adam himself, who was rather translated thither; nor placed with a cherub upon God's holy mountain, that is to say, in the heights of heaven, from which the Lord testifies that Satan fell; nor detained amongst the stones of fire, and the flashing rays of burning conStellations, whence Satan was cast down like lightning.[147]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6377\_1179981   
For if, as some think, he was a nature of darkness, how is Lucifer said to have existed before? Or how could he arise in the morning, who had in himself nothing of the light? Nay, even the Saviour Himself teaches us, saying of the devil, "Behold, I see Satan fallen from heaven like lightning."[101]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
But it was of Satan that He spoke when He said, that He "beheld him as lightning fall from heaven; "[166]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
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[290]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7085\_2375039   
who hast cast him down as lightning from heaven to earth,[60]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
And Beliar shall be bound by Him, and He shall give power to His children to tread upon the evil spirits.[33]   
Clementine Homily XIX   
http://ccel.org/fathers2/ANF-08/anf08-63.htm#P5443\_1593805   
And He pointed out that He saw the evil one like lightning falling down from heaven.[5]   
[[@Bible:Luke 10:19]]Luke 10:19   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4730\_1013563   
, and on all the might of the enemy.'[292]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6977\_1789769   
and conferred on those that believe in Him the power "to tread upon serpents and scorpions, and on all the power of the enemy,"[117]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7902\_2166910   
and subject him to the power of man, who had been conquered[462]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9226\_2684492   
For He says, "Behold, I confer upon you the power of treading upon serpents and scorpions, and upon all the power of the enemy,"[215]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
and "to tread on serpents and scorpions," and to rule over demons and "the host of the adversary."[25]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6238\_1860278   
The authority of both offices will have to be equally divided, as it proceeds from one and the same Lord, (the God) of apostles and prophets. Who is He that shall bestow "the power of treading on serpents and scorpions? "[973]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11156\_3017131   
Still further, he adds that Daniel rescued from the lions is more worthy of our adoration than Jesus, who subdued the fierceness of every opposing power, and gave to us "authority to tread on serpents and scorpions, and over all the power of the enemy."[143]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11208\_3043005   
and other similar passages, as, "Behold, I have given you authority to tread on serpents and scorpions, and over all the power. of the enemy: and nothing shall by any means hurt you; "[157]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
For this power the Lord gave to His disciples, as He says in the Gospel: "Lo, I give unto you power to tread on all the power of the enemy, and upon serpents and scorpions; and they shall not harm you."[19]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For He "gave unto us power to tread on serpents and scorpions, and over all the strength of the enemy."[305]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7085\_2375039   
Thou, who hast bound the strong man, and spoiled all that was in his house, who hast given us power over serpents and scorpions to tread upon them, and upon all the power of the enemy;[58]   
[[@Bible:Luke 10:20]]Luke 10:20   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5405\_1670315   
To be sure he did, as being an envious (spirit), and in his very confession only petulant, and evil in adulation-just as if it had been Christ's highest glory to have come for the destruction of demons, and not for the salvation of mankind; whereas His wish really was that His disciples should not glory in the subjection of evil spirits but in the fair beauty of salvation.[193]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7001\_2348812   
Himself somewhere instructs us, and shows, saying: "Rejoice ye, not because the spirits are subject unto you; but rejoice, because your names are written in heaven."[7]   
[[@Bible:Luke 10:21]]Luke 10:21   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8002\_2206070   
Again, our Lord Jesus Christ confesses this same Being as His Father, where He says: "I confess to thee, O Father, Lord of heaven and earth."[15]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
Jesus therefore, rejoicing in the spirit, said: "I thank Thee, O Father, God of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them to babes; "[66]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
And He exclaims in exultation and exceeding joy, as if lisping with the children, "Even so, Father; for so it seemed good in Thy sight."[67]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6292\_1870294   
to have been the maker thereof? For He says, "I thank thee, (O Father, )and own Thee, Lord of heaven, because those things which had been hidden from the wise and prudent, Thou has revealed unto babes."[984]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6292\_1870294   
[1002]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
" He Himself adores.[371]   
Recognitions of Clement IV   
http://ccel.org/fathers2/ANF-08/anf08-34.htm#P2184\_627347   
For this also the Master intimated, when He said, `I will confess' to Thee, O Father, Lord of heaven and earth, because Thou hast concealed these things from the wise and prudent, and hast revealed them to babes.[9]   
Clementine Homily VIII   
http://ccel.org/fathers2/ANF-08/anf08-52.htm#P4333\_1289923   
And that this is so our Lord Himself says, `I thank thee, Father of heaven and earth, because Thou hast concealed these things from the wise and elder, and hast revealed them to sucking babes.'[9]   
Clementine Homily XVII   
http://ccel.org/fathers2/ANF-08/anf08-61.htm#P5230\_1531125   
" Now he who speaks of God as an avenging and rewarding God, presents Him as naturally just, and not as good. Moreover he gives thanks to the Lord of heaven and earth.[12]   
Clementine Homily XVIII   
http://ccel.org/fathers2/ANF-08/anf08-62.htm#P5391\_1581321   
And Simon, being vexed at this, said: "Blame your own teacher, who said, `I thank Thee, Lord of heaven and earth, that what was concealed from the wise, Thou hast revealed to suckling babes.'[18]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm   
And the apostle, seized with joy, said: I make full confession[6]   
[[@Bible:Luke 10:22]]Luke 10:22   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8076\_2227636   
For the Lord, revealing Himself to His disciples, that He Himself is the Word, who imparts knowledge of the Father, and reproving the Jews, who imagined that they, had [the knowledge of] God, while they nevertheless rejected His Word, through whom God is made known, declared, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son has willed to reveal [Him]."[60]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8076\_2227636   
For the Son is the knowledge of the Father; but the knowledge of the Son is in the Father, and has been revealed through the Son; and this was the reason why the Lord declared: "No man knoweth the Son, but the Father; nor the Father, save the Son, and those to whomsoever the Son shall reveal [Him]."[69]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8095\_2238399   
Vain, therefore, ark those who, because of that declaration, "No man knoweth the Father, but the Son,"[83]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
Of late, then, God was known by the coming of Christ: "For no man knoweth God but the Son, and he to whom the Son shall reveal Him."[43]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
It is this same Father of His, then who being one is manifested by many powers And this was the import of the utterance, "No man knew the Father,"[176]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3562\_1080005   
And He first announced the good righteousness that is from heaven, when He said, "No man knoweth the Son, but the Father; nor the Father, but the Son."[234]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7612\_2294593   
"No one," says the Lord, "hath known the Father but the Son, and he to whom the Son shall reveal Him."[156]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9789\_2763263   
Whence also this kind of cattle are apt to slip, not having a division in the foot, and not resting on the twofold support of faith. For "no man," it is said, "knoweth the Father, but he to whom the Son shall reveal Him."[188]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6292\_1870294   
of the law and the prophets which we have thus far found effected in Christ. "All things," He says, "are delivered unto me of my Father."[1008]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6292\_1870294   
But "no man knoweth who the Father is, but the Son; and who the Son is, but the Father, and he to whom the Son will reveal Him."[1017]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
;[374]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
For as it is said of the Son, that "no one knoweth the Father but the Son, and he to whom the Son will reveal Him,"[70]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8404\_2111661   
Jesus taught us who it was that sent Him, in the words, "None knoweth the Father but the Son; "[189]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10362\_3262013   
Or when, moreover, by the same it is asserted and said: "All things are delivered to me by my Father? "[211]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
: Those sayings which are put forth by the blessed Paul were not uttered without the direction of God, and therefore it is certain that what he has declared to us is that we are to look for our Lord Jesus Christ as the perfect one, who[384]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1823\_495615   
e world; and Enoch knew him, inasmuch as he was translated by him; and Noah, since he was ordered by him to construct the ark; and although Abraham, and Isaac, and Jacob, and Moses, and all, even every people and all nations, know the maker of the world, and confess him to be a God, yet your Jesus, who appeared long after the patriarchs, says: `No one knows the Son, but the Father; neither knoweth any one the Father, but the Son, and he to whom the Son has been pleased to reveal Him.'[60]   
Clementine Homily XVII   
http://ccel.org/fathers2/ANF-08/anf08-61.htm#P5222\_1529557   
For the framer of the world was known to Adam whom He had made, and to Enoch who pleased Him, and to Noah who was seen to be just by Him; likewise to Abraham, and Isaac, and Jacob; also to Moses, and the people, and the whole world. But Jesus, the teacher of Peter himself, came and said,[8]   
Clementine Homily XVIII   
http://ccel.org/fathers2/ANF-08/anf08-62.htm#P5345\_1565241   
And Simon said: "How, then, if the framer of the world, who also fashioned Adam, was known, and known too by those who were just according to the law, and moreover by the just and unjust, and the whole world, does your teacher, coming after all these, say,[7]   
[[@Bible:Luke 10:23]]Luke 10:23   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6292\_1870294   
If you look also into the next words, "Blessed are the eyes which see the things which ye see, for I tell you that prophets have not seen the things which ye see,"[1024]   
[[@Bible:Luke 10:24]]Luke 10:24   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
Tell us, then, O children, whence is this, your beautiful and graceful contest of song? Who taught it you? Who instructed you? Who brought you together? What were your tablets? Who were your teachers? Do but you, they say, join us as our companions in this song and festivity, and you will learn the things which were by Moses and the prophet earnestly longed for.[14]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3860\_1174470   
And in addition to this, willing to convict more fully of error the prophets from whom they asserted that they had learned, He proclaimed that they died desiring the truth, but not having learned it, saying, `Many prophets and kings desired to see what ye see, and to hear what you hear; and verily I say to you, they neither saw nor heard.'[50]   
[[@Bible:Luke 10:25]]Luke 10:25   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2042\_697429   
all the precepts which afterwards sprouted forth when given through Moses; that is, Thou shalt love the Lord thy God from thy whole heart and out of thy whole soul; Thou shalt love thy neighbour as thyself;[18]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5992\_1802834   
But suppose they sent Him the message for the purpose of tempting Him? Well, but the Scripture does not say so; and inasmuch as it is usual for it to indicate what is done in the way of temptation ("Behold, a certain lawyer stood up, and tempted Him; "[716]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9359\_2571829   
The Scripture says nothing of this, although it is not in other instances silent when anything was done against Him by way of temptation. "Behold," it says, "a certain lawyer stood up, and tempted Him."[103]   
[[@Bible:Luke 10:27]]Luke 10:27   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1286\_235348   
No man making a profession of faith ought to sin, nor one possessed of love to hate his brother. For He that said, "Thou shalt love the Lord thy God,"[103]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1286\_235348   
said also, "and thy neighbour as thyself."[104]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5845\_1777484   
Thus also, "Thou shalt love the Load thy God with all thy heart, and thy neighbour as thyself; "for it is said, "On these commandments the law and the prophets hang and are suspended."[166]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6623\_2015207   
So also is it said, "Thou shall love the Lord thy God with all thy heart, and thou shalt love thy neighbour as thyself."[12]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6292\_1870294   
and the Lord to have therefore answered him according to the law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength,"[1031]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
with all thy strength, and with all thy mind, and thy neighbour as thine own self."[374]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P364\_76443   
Are we to paint ourselves out that our neighbours may perish? Where, then, is (the command), "Thou shall love thy neighbour as thyself? "[17]   
[[@Bible:Luke 10:29]]Luke 10:29   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
consequently God above thyself. And on His interlocutor inquiring, "Who is my neighbour? "[39]   
[[@Bible:Luke 10:34]]Luke 10:34   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
Blessed is He that cometh in the name of the Lord, to pour wine and oil upon him who had fallen amongst thieves,[49]   
[[@Bible:Luke 10:35]]Luke 10:35   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7716\_2104969   
who had fallen among thieves,[320]   
[[@Bible:Luke 10:36]]Luke 10:36   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
"Which," said He, "of them was neighbour to him that suffered these things? "and on his answering, "He that showed mercy to him," (replied),[40]   
[[@Bible:Luke 10:41]]Luke 10:41   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
Such also was what the Lord said to Martha, who was occupied with many things, and distracted and troubled with serving; while she blamed her sister, because, leaving serving, she set herself at His feet, devoting her time to learning: "Thou art troubled about many things, but Mary hath chosen the good part, which shall not be taken away from her."[13]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6875\_1280450   
" Where else was it fitting that he should baptize, who was sent as a messenger before the face of the Christ, to prepare His way before Him, but at the House of preparation? And what more fitting home for Mary, who chose the good part,[117]   
[[@Bible:Luke 10:60]]Luke 10:60   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9000\_2591079   
Wherefore men of this stamp are spoken of by the Lord as "dead; "for, says He, "Let the dead bury their dead,"[59]   
[[@Bible:Luke 11:1]]Luke 11:1   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6358\_1884053   
When in a certain place he had been praying to that Father above,[1046]   
[[@Bible:Luke 11:2]]Luke 11:2   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6358\_1884053   
of the prayer what God is addressed therein. To whom can I say, "Father? "[1051]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And to whom, then, did the Lord Jesus address Himself, when in these terms He taught men to pray: "When ye pray, say, Our Father which art in heaven; "[164]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8210\_2609038   
and not only hast Thou given us this, but hast also taught us how to pray;[52]   
[[@Bible:Luke 11:3]]Luke 11:3   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6358\_1884053   
Whose kingdom shall I wish to come-his, of whom I never heard as the king of glory; or His, in whose hand are even the hearts of kings? Who shall give me my daily[1055]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1861\_551311   
in our ordinary prayer likewise commanding us to request "bread,"[107]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5073\_1874049   
Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us to-day our daily (needful) bread,[83]   
[[@Bible:Luke 11:4]]Luke 11:4   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9646\_2713790   
He never remembers those who have sinned against him, but forgives them. Wherefore also he righteously prays, saying, "Forgive us; for we also forgive."[131]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6358\_1884053   
Who shall forgive me my trespasses?[1058]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
" The sins which are (thus) cleansed are such as a man may have committed against his brother, not against God. We profess, in short, in our prayer, that we will grant remission to our debtors;[44]   
[[@Bible:Luke 11:5]]Luke 11:5   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3291\_1162673   
The neighbour was without bread, and therefore he knocked; but as soon as the door was opened to him, and he received the bread, he discontinued knocking.[136]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6358\_1884053   
was able to proclaim these duties and rewards by Christ, in order that man, who by sinning had offended his God, might toil on (in his probation), and by his perseverance in asking might receive, and in seeking might find, and in knocking might enter. Accordingly, the preceding similitude[1067]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11815\_3312991   
."[46]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7619\_1585423   
But let us, not according to the tradition of the elders among the Jews, but according to sound reason, endeavour to purify our own actions and so to wash the hands of our souls, when we are about to eat the three loaves which we ask from Jesus, who wishes to be our friend;[73]   
[[@Bible:Luke 11:8]]Luke 11:8   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6358\_1884053   
It is the Creator, who once shut the door to the Gentiles, which was then knocked at by the Jews, that both rises and gives, if not now to man as a friend, yet not as a stranger, but, as He says, "because of his importunity."[1071]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8790\_1953021   
and by "I say unto you though he will not riseand give him, because he is his friend, yet because of his importunity, he will arise and give him asmany as he needeth."[209]   
[[@Bible:Luke 11:9]]Luke 11:9   
Clement of Alexandria Stromata Book VIII   
http://ccel.org/fathers2/ANF-02/anf02-71.htm#P9834\_2772360   
But, on the contrary, the Barbarian philosophy, expelling all contention, said, "Seek, and ye shall find; knock, and it shall be opened unto you; ask, and it shall be given you."[2]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3291\_1162673   
"For to every one that asketh," says He, "it shall be given, and to him that knocketh it shall be opened, and by him that seeketh it shall be found."[138]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6358\_1884053   
In like manner, from whom must I ask that I may receive? Of whom seek, that I may find? To whom knock, that it may be opened to me?[1062]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11733\_3296954   
may be supplied you. "Ask," saith He, "and ye shall receive."[217]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11854\_3320595   
said separately, after delivering His Rule of Prayer, "Ask, and ye shall receive; "[66]   
A Letter from Origen to Gregory   
http://ccel.org/fathers2/ANF-04/anf04-52.htm   
but also, "Ask, and it shall be given unto you."[6]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8210\_2609038   
And the apostle laid his hand on her, and began to say: Jesus, who always appearest to us-for this Thou always wishest, that we should seek Thee-and Thou Thyself hast given us this power of asking and receiving;[51]   
[[@Bible:Luke 11:10]]Luke 11:10   
Cyprian Epistle VII   
http://ccel.org/fathers2/ANF-05/anf05-32.htm#P4861\_1470153   
Let us ask, and we shall receive; and if there be delay and tardiness in our receiving, since we have grievously offended, let us knock, because "to him that knocketh also it shall be opened,"[7]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
Let us with all our hearts seek for what we have lost, that we may be able to find; because "to him that seeketh," says the Scripture, "it shall be given, and to him that knocketh it shall be opened."[62]   
[[@Bible:Luke 11:11]]Luke 11:11   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6358\_1884053   
For when they asked for bread, He gave them manna from heaven; and when they wanted flesh, He sent them abundance of quails-not a serpent for a fish, nor for an egg a scorpion.[1073]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11815\_3312991   
? "[45]   
[[@Bible:Luke 11:13]]Luke 11:13   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
"And if we, being evil, know to give good gifts,"[78]   
[[@Bible:Luke 11:14]]Luke 11:14   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6358\_1884053   
is also the unholy spirit. When He cast out the "demon which was dumb"[1075]   
[[@Bible:Luke 11:18]]Luke 11:18   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6358\_1884053   
, by whom your sons? "-as if He would reproach them with having the power of Beelzebub,-you are met at once by the preceding sentence, that "Satan cannot be divided against himself."[1078]   
[[@Bible:Luke 11:19]]Luke 11:19   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6358\_1884053   
and having been charged with casting out demons by Beelzebub, He said, "If I by Beelzebub cast out demons, by whom do your sons cast them out? "[1077]   
[[@Bible:Luke 11:20]]Luke 11:20   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6358\_1884053   
So that it was not by Beelzebub that even they were casting out demons, but (as we have said) by the power of the Creator; and that He might make this understood, He adds: "But if I with the finger of God cast out demons, is not the kingdom of God come near unto you? "[1079]   
Cyprian Treatise III On the Lapsed   
http://ccel.org/fathers2/ANF-05/anf05-113.htm#P7011\_2277205   
How many there are daily who do not repent nor make confession of the consciousness of their crime, who are filled with unclean spirits![55]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
4. That Christ is the Hand and Arm of God.[135]   
Melito the Philosopher   
http://ccel.org/fathers2/ANF-08/anf08-164.htm#P12001\_3553858   
and in the Gospel: "If I by the finger of God cast out demons"[112]   
[[@Bible:Luke 11:21]]Luke 11:21   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
who was of the same substance as they were? How, too, could He have subdued[478]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6358\_1884053   
with the parable of "the strong man armed," whom "a stronger man still overcame,"[1085]   
[[@Bible:Luke 11:22]]Luke 11:22   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1871\_514309   
For if, as you say, he is more powerful than all, it can never be believed the weaker wrenched the spoils from the stronger.[68]   
[[@Bible:Luke 11:23]]Luke 11:23   
Cyprian Epistle LXIX   
http://ccel.org/fathers2/ANF-05/anf05-94.htm#P6199\_1960976   
For what can be ratified and established by God which is done by them whom the Lord calls His enemies and adversaries? setting forth in His Gospel, "He that is not with me is against me; and he that gathereth not with me, scattereth."[19]   
Cyprian Epistle LXXIV   
http://ccel.org/fathers2/ANF-05/anf05-99.htm#P6391\_2043204   
And therefore Christ our Lord, setting forth that His spouse is one, and declaring the sacrament of His unity, says, "He that is not with me is against me, and he that gathereth not with me scattereth."[25]   
Cyprian Epistle LXXV   
http://ccel.org/fathers2/ANF-05/anf05-100.htm#P6475\_2083559   
For our Lord Jesus Christ, when He testified in His Gospel that those who were not with Him were His adversaries, did not point out any species of heresy, but showed that all whatsoever who were not with Him, and who, not gathering with Him, were scattering His flock, were His adversaries; saying, "He that is not with me is against me, and he that gathereth not with me scattereth."[2]   
[[@Bible:Luke 11:24]]Luke 11:24   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
And He who makes us free from the law, became subject to the law; and there is offered for Him, who hath sanctified us, a pair of clean birds,[27]   
[[@Bible:Luke 11:26]]Luke 11:26   
Shepherd of Hermas Commandment Fifth   
http://ccel.org/fathers2/ANF-02/anf02-15.htm#P518\_102443   
But it does not turn away those who are full of faith, nor does it act on them, for the power of the Lord is with them. It is the thoughtless and doubting that it turns away.[8]   
Shepherd of Hermas Commandment Fifth   
http://ccel.org/fathers2/ANF-02/anf02-15.htm#P518\_102443   
Then, when he withdraws from the man in whom he dwelt, the man is emptied of the righteous Spirit; and being henceforward filled with evil spirits,[9]   
[[@Bible:Luke 11:27]]Luke 11:27   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P4940\_1561447   
For a certain woman had exclaimed, "Blessed is the womb that bare Thee, and the paps which Thou hast sucked!"[146]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6358\_1884053   
"A (certain) mother of the company exclaims, `Blessed is the womb that bare Thee, and the paps which Thou hast sucked; 'but the Lord said, `Yea, rather, blessed are they that hear the word of God, and keep it.'"[1089]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9359\_2571829   
It was in just the same sense, indeed, that He also replied to that exclamation (of a certain woman), not denying His mother's "womb and paps," but designating those as more "blessed who hear the word of God."[117]   
[[@Bible:Luke 11:29]]Luke 11:29   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6408\_1895016   
Behold how unequal, inconsistent, and capricious he is! Teaching one thing and doing another, he enjoins "giving to every one that seeks; "and yet he himself refuses to give to those "who seek a sign."[1095]   
A Strain of Jonah the Prophet   
http://ccel.org/fathers2/ANF-04/anf04-26.htm   
150 To be a sign hereafter of the Lord[14]   
[[@Bible:Luke 11:31]]Luke 11:31   
Recognitions of Clement VI   
http://ccel.org/fathers2/ANF-08/anf08-36.htm#P2503\_732840   
become of us if the examination that is to take place find us inferior and worse than them? Hear, therefore, how our true Prophet has taught us concerning these things; for, with respect to those who neglect to hear the words of wisdom, He speaks thus: `The queen of the south shall rise in judgment with this generation, and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here, and they hear Him not.'"[14]   
Clementine Homily XI   
http://ccel.org/fathers2/ANF-08/anf08-55.htm#P4694\_1387742   
"But that indeed in the day of judgment the doings of those who have known the truth are compared with the good deeds of those who have been in error, the unlying One Himself has taught us, saying to those who neglected to come and listen to Him, `The queen of the south shall rise up with this generation, and shall condemn it; because she came from the extremities of the earth to hear the wisdom of Solomon: and behold, a greater than Solomon is here, '[11]   
[[@Bible:Luke 11:32]]Luke 11:32   
Recognitions of Clement VI   
http://ccel.org/fathers2/ANF-08/anf08-36.htm#P2503\_732840   
But with respect to those who refused to repent of their evil deeds, He spoke thus: `The men of Nineve shall rise in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.'[15]   
Clementine Homily XI   
http://ccel.org/fathers2/ANF-08/anf08-55.htm#P4694\_1387742   
And to those amongst the people who would not repent at His preaching He said, `The men of Nineveh shall rise up with this generation and shall condemn it, for they heard and repented on the preaching of Jonas: and behold, a greater is here, and no one believes.'[12]   
[[@Bible:Luke 11:33]]Luke 11:33   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6408\_1895016   
For a vast age he hides his own light from men, and yet says that a candle must not be hidden, but affirms that it ought to be set upon a candlestick, that it may give light to all.[1096]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P517\_107620   
if we do not shine in (the midst of) darkness, and stand eminent amid them who are sunk down? If you hide your lamp beneath a bushel,[133]   
[[@Bible:Luke 11:34]]Luke 11:34   
The Testaments of the Twelve Patriarchs XII   
http://ccel.org/fathers2/ANF-08/anf08-16.htm   
The good mind hath not two tongues, of blessing and of cursing, of insult and of honour, of sorrow and of joy, of quietness and of trouble, of hypocrisy and of truth, of poverty and of wealth; but it hath one disposition, pure and un-corrupt, concerning all men. It hath no double sight,[4]   
[[@Bible:Luke 11:39]]Luke 11:39   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6408\_1895016   
He therefore said: "You wash the outside of the cup," that is, the flesh, "but you do not cleanse your inside part,"[1103]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
It is to them that Jesus addresses Himself when He says: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of uncleanness. Or know you not, that He that made that which is without, made that which is within also? "[168]   
[[@Bible:Luke 11:40]]Luke 11:40   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7142\_1854703   
If, then, the Son was not ashamed to ascribe the knowledge of that day to the Father only, but declared what was true regarding the matter, neither let us be ashamed to reserve for God those greater questions which may occur to us. For no man is superior to his master.[240]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
by him, He warns us "to be ready," for this reason, because "we know not the hour when the Son of man shall come"[1193]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "He who made that which is within, made that which is without also. But give alms, and, behold, all things are pure unto you."[363]   
[[@Bible:Luke 11:41]]Luke 11:41   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P339\_56864   
I answered and said to her, "When, then, will they be useful for the building, Lady? "When the riches that now seduce them have been circumscribed, then will they be of use to God.[25]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6408\_1895016   
For He subjoins the command: "Give what ye possess as alms, and all things shall be clean unto you."[1106]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
For when the disciples were pointed out, as eating and not first washing their hands, He replied and said, "He that made that which is within, made also that which is without. But give alms, and behold all things are clean unto you; "[8]   
Arnobius Against the Heathen Book VII   
http://ccel.org/fathers2/ANF-06/anf06-140.htm   
sucklings that he may digest them more speedily?[91]   
[[@Bible:Luke 11:42]]Luke 11:42   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6408\_1895016   
and the love of God.[1110]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Now why did He speak of the cup and of the platter? Was He who uttered these words a glassworker, or a potter who made vessels of clay? Did He not speak most manifestly of the body and the soul? For the Pharisees truly looked to the "tithing of anise and cummin, and left undone the weightier matters of the law; "[169]   
[[@Bible:Luke 11:43]]Luke 11:43   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P361\_65388   
and ye be shut out with all your goods beyond the gate of the tower. Wherefore I now say to you who preside over the Church and love the first seats,[40]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
Further, He banishes utterly love of glory, saying, "Woe to you, Pharisees! for ye love the chief seat in the synagogues, and greetings in the markets."[198]   
[[@Bible:Luke 11:46]]Luke 11:46   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8655\_2416104   
"[70]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6408\_1895016   
He also inveighs against the doctors of the law themselves, because they were "lading men with burdens grievous to be borne, which they did not venture to touch with even a finger of their own; "[1120]   
[[@Bible:Luke 11:47]]Luke 11:47   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6408\_1895016   
But why is a "woe" pronounced against them for "building the sepulchres of the prophets whom their fathers had killed? "[1130]   
[[@Bible:Luke 11:48]]Luke 11:48   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11888\_3325124   
, at all events, are ever unclean, eternally dyed with the blood of the prophets, and of the Lord Himself; and on that account, as being hereditary culprits from their privity to their fathers' crimes,[87]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8428\_2118070   
And by your unbelief of Jesus ye show that ye are the sons of those who in the desert discredited the divine appearances; and thus what was spoken by our Saviour will be applicable also to you who believed not on Him: "Therefore ye bear witness that ye allow the deeds of your fathers."[202]   
[[@Bible:Luke 11:50]]Luke 11:50   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9086\_2625724   
" In like manner, too, did the Lord say to those who should afterwards shed His blood, "All righteous blood shall be required which is shed upon the earth, from the blood of righteous Abel to the blood of Zacharias the son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."[118]   
[[@Bible:Luke 11:51]]Luke 11:51   
The Protevangelium of James   
http://ccel.org/fathers2/ANF-08/anf08-67.htm#P5880\_1717488   
And Zacharias was murdered about daybreak. And the sons of Israel did not know that he had been murdered.[53]   
[[@Bible:Luke 11:52]]Luke 11:52   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6408\_1895016   
of such a disposition as the Marcionites denounce, visiting the sins of the fathers upon the children unto the fourth generation? What "key," indeed, was it which these lawyers had,[1132]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1540\_397637   
The scribes also, and Pharisees, are led away into another schism; but these, being baptized by John, and holding the word of truth received from the tradition of Moses as the key of the kingdom of heaven, have hid it from the hearing of the people.[53]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1818\_494306   
which the scribes and Pharisees, having received the key of knowledge, had not shut in, but shut out.[58]   
Clementine Homily XVIII   
http://ccel.org/fathers2/ANF-08/anf08-62.htm#P5397\_1583199   
Far be such a supposition from us. For He did not act impiously; but since they hid the knowledge of the kingdom,[21]   
[[@Bible:Luke 12:1]]Luke 12:1   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6455\_1903527   
-Examples from the Old Testament, Balaam, Moses, and Hezekiah, to Show How Completely the Instruction and Conduct of Christ[1137]   
[[@Bible:Luke 12:2]]Luke 12:2   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
And if one say that it is written, "There is nothing secret which shall not be revealed, nor hidden which shall not be disclosed,"[32]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6455\_1903527   
Since, then, He had censured their hypocrisy, which covered the secrets of the heart, and obscured with superficial offices the mysteries of unbelief, because (while holding the key of knowledge) it would neither enter in itself, nor permit others to enter in, He therefore adds, "There is nothing covered that shall not be revealed; neither hid, which shall not be known,"[1139]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8604\_1893719   
for a record, as it were, is made of all things that have been spoken and done and thought, and bydivine power every hidden thing of ours shall be manifested, and everything that is covered shall berevealed,[61]   
[[@Bible:Luke 12:3]]Luke 12:3   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8931\_2507342   
Comprehending this, as He who taught wished, and receiving it in its grand sense, he teaches worthily "on the housetops"[221]   
[[@Bible:Luke 12:4]]Luke 12:4   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6455\_1903527   
He then turns to His disciples with these words, "I say unto you, my friends, Be not afraid of them which can only kill the body, and after that have no more power over you."[1140]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
striking down not the body only, but the souls too, into hell.[39]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7709\_2525216   
the wolves; and in like manner, fear not ye them that kill you, and can do nothing more unto you; but fear Him who, after you are dead, has power over both soul and body to cast them into hell-fire."[40]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5859\_857942   
the wolves; and in like manner, fear not ye them that kill you, and can do nothing more unto you; but fear Him who, after you are dead, has power over both soul and body to cast them into hell-fire."[30]   
[[@Bible:Luke 12:5]]Luke 12:5   
Shepherd of Hermas Commandment Twelfth   
http://ccel.org/fathers2/ANF-02/anf02-22.htm#P641\_139273   
But as to the threats of the devil, fear them not at all, for he is powerless as the sinews of a dead man. Give ear to me, then, and fear Him who has all power, both to save and destroy,[18]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6455\_1903527   
"But I will show you whom ye shall fear: fear Him who, after He hath killed, hath power to cast into hell" (meaning, of course, the Creator); "yea, I say unto you, fear Him."[1142]   
[[@Bible:Luke 12:6]]Luke 12:6   
Clementine Homily XII   
http://ccel.org/fathers2/ANF-08/anf08-56.htm#P4818\_1426943   
But to the wicked who punish and desire to ill-use them, and will not repent, it is permitted to ill-use the righteous for the filling up of their own punishment. For without the will of God, not even a sparrow can fall into a girn.[13]   
[[@Bible:Luke 12:8]]Luke 12:8   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6818\_2076910   
"But I say unto you, Whosoever shall confess in Me before men, the Son of man also shall confess before the angels of God; but whosoever shall deny Me before men, him will I deny before the angels."[103]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6455\_1903527   
But this conclusion I can draw also from the following words: "For I say unto you, Whosoever shall confess me before men, him will I also confess before God."[1144]   
Cyprian Treatise III On the Lapsed   
http://ccel.org/fathers2/ANF-05/anf05-113.htm#P7011\_2277205   
In the Gospel the Lord speaks, and says, "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven: but he that denieth me, him will I also deny."[39]   
[[@Bible:Luke 12:9]]Luke 12:9   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6455\_1903527   
These therefore will be they whom He forewarns above not to be afraid of being only killed; and this forewarning He offers, in order that He might subjoin a clause on the necessity of confessing Him: "Every one that denieth me before men shall be denied before God"[1146]   
Cyprian Epistle XXX   
http://ccel.org/fathers2/ANF-05/anf05-55.htm#P5243\_1594947   
so it is written, "Whosoever shall deny me before men, him will I also deny before my Father and before His angels."[19]   
[[@Bible:Luke 12:10]]Luke 12:10   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6455\_1903527   
from denial of Himself, He adds an admonition to fear blasphemy: "Whosoever shall speak against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Ghost, it shall not be forgiven him."[1148]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
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![62]   
[[@Bible:Luke 12:11]]Luke 12:11   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6818\_2076910   
"And when they bring you before synagogues, and rulers, and powers, think not: beforehand how ye shall make your defence, or what ye shall say. For the Holy Spirit shall teach you in the same hour what ye must say."[105]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6455\_1903527   
When "brought before magistrates," and examined, He forbids them "to take thought how they shall answer; ""for," says He, "the Holy Ghost shall teach you in that very hour what ye ought to say."[1151]   
[[@Bible:Luke 12:13]]Luke 12:13   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6455\_1903527   
, for he is the Christ of the simply good and non-judicial god. "Who," says he, "made me a judge over you? "[1158]   
[[@Bible:Luke 12:16]]Luke 12:16   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Hujus "agrum" Dominus in Evangelio dicet "fuisse fertilem: "[91]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6455\_1903527   
From Him, therefore, will proceed the parable of the rich man, who flattered himself about the increase of his fields, and to Whom God said: "Thou fool, this night shall they require thy soul of thee; then whose shall those things be which thou hast provided? "[1165]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11815\_3312991   
To which subject He also adapted the parable of the man who pondered on an enlargement of his barns for his forthcoming fruits, and on seasons of prolonged security; but that very night he dies.[48]   
[[@Bible:Luke 12:19]]Luke 12:19   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4140\_1287523   
" "For this night they shall take of thee thy soul; whose then shah those things which thou hast prepared be? "[261]   
[[@Bible:Luke 12:20]]Luke 12:20   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
For so He says, "Fool, this night shall thy soul be required of thee; and whose shall those things be which thou hast prepared? "[41]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
Whence also God rebukes the rich fool, who thinks of his earthly wealth, and boasts himself in the abundance of his overflowing harvests, saying, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? "[53]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
with its weight; and you do not remember what God answered to the rich man, who boasted with a foolish exultation of the abundance of his exuberant harvest: "Thou fool," said He, "this night thy soul is required of thee; then whose shall those things be which thou hast provided? "[41]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And again: "But the Lord said unto him, Thou fool, this night thy soul is required of thee. Whose, then, shall those things be which thou hast provided? "[695]   
[[@Bible:Luke 12:22]]Luke 12:22   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4079\_1265528   
) what ye shall eat; nor yet for your body, what ye shall put on; for the life is more than meat, and the body more than raiment."[218]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
"Wherefore I say, Take no thought for your life, what ye shall eat; neither for your body, what ye shall put on. For your life is more than meat, and your body than raiment."[43]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
"I shall have no food." But "think not," says He, "about food; "[80]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
about sustenance for our life, or clothing for our body,[1169]   
[[@Bible:Luke 12:23]]Luke 12:23   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12295\_3439507   
of less important things?[83]   
[[@Bible:Luke 12:24]]Luke 12:24   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4079\_1265528   
And He adds a plain example of instruction: "Consider the ravens: for they neither sow nor reap, which have neither storehouse nor barn; and God feedeth them."[219]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4079\_1265528   
"Are ye not better than the fowls? "[220]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
against his liberality?-who has adapted the nature of "life" itself to a condition "better than meat," and has fashioned the material of "the body," so as to make it "more than raiment; "whose "ravens, too, neither sow nor reap, nor gather into storehouses, and are yet fed" by Himself; whose "lilies and grass also toil not, nor spin, and yet are clothed" by Him; whose "Solomon, moreover, was transcendent in glory, and yet was not arrayed like" the humble flower.[1171]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm   
Keep in mind also that saying before mentioned: Look upon the ravens, and behold the fowls of the heaven, that they neither sow nor reap, nor gather into barns, and God takes care of them; bow much more you, O ye of little faith![16]   
[[@Bible:Luke 12:25]]Luke 12:25   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
Thus He limits not only our occupations, but our cares. For He says: "Ye cannot, by taking thought, add aught to your stature."[26]   
[[@Bible:Luke 12:27]]Luke 12:27   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4079\_1265528   
Similarly He enjoins with respect to clothing, which belongs to the third division, that of things external, saying, "Consider the lilies, how they spin not, nor weave. But I say unto you, that not even Solomon was arrayed as one of these.""[221]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1042\_424659   
Or do you think that every believer is entitled to originate and establish a law, if only it be such as is agreeable to God, as is helpful to discipline, as promotes salvation, when the Lord says, "But why do you not even of your own selves judge what is right? "[15]   
[[@Bible:Luke 12:28]]Luke 12:28   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4079\_1265528   
What, I ask, more graceful, more gay-coloured, than flowers? What, I say, more delightful than lilies or roses? "And if God so clothe the grass, which is to-day in the field, and to morrow is cast into the oven, how much more will He clothe you, O ye of little faith!"[222]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
and as an example of clothing we have the lilies.[81]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
will appear a little further on. Meanwhile, how is it that He chides them as being "of little faith? "[1174]   
[[@Bible:Luke 12:29]]Luke 12:29   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11815\_3312991   
," seeing He had previously said, "Take no careful thought about the morrow, what ye are to eat."[47]   
[[@Bible:Luke 12:30]]Luke 12:30   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
" "But seek first the kingdom of heaven, and its righteousness," for these are the great things, and the things which are small and appertain to this life "shall be added to you."[44]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
and whom they were in process of learning as well as they could; or that faith which they for this express reason owed to the Creator, because they believed that He was of His own will supplying these wants of the human race, and therefore took no thought about them? Now, when He adds, "For all these things do the nations of the world seek after,"[1176]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
even by their not believing in God as the Creator and Giver of all things, since He was unwilling that they should be like these nations, He therefore upbraided them as being defective of faith in the same God, in whom He remarked that the Gentiles were quite wanting in faith. When He further adds, "But your Father knoweth that ye have need of these things,"[1177]   
[[@Bible:Luke 12:31]]Luke 12:31   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P5180\_1626340   
And your own gospel likewise has it in this wise: "Seek ye first the kingdom of God, and these things shall be added unto you."[370]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
himself promises them?[1179]   
[[@Bible:Luke 12:32]]Luke 12:32   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
And in another place, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom of heaven."[48]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
for it is your Father's good pleasure to give you the kingdom, and that you should tread upon the necks of your enemies.[118]   
[[@Bible:Luke 12:33]]Luke 12:33   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
He is, in truth, "the bag that waxeth not old," the provisions of eternal life, "the treasure that faileth not in heaven."[38]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
Therefore in the Gospel, the Lord, the Teacher of our life and Master of eternal salvation, quickening the assembly of believers, and providing for them for ever when quickened, among His divine commands and precepts of heaven, commands and prescribes nothing more frequently than that we should devote ourselves to almsgiving, and not depend on earthly possessions, but rather lay up heavenly treasures. "Sell," says He, "your goods, and give alms."[22]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Concerning this same matter in the Gospel according to Luke: "Sell your possessions, and give alms."[362]   
[[@Bible:Luke 12:34]]Luke 12:34   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8163\_2585505   
and if costly dinners, about these we have received a commandment to keep away from them, not to be burdened by carousing and drunkenness and the cares of life;[27]   
[[@Bible:Luke 12:35]]Luke 12:35   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
"Let your loins, therefore, be girded about, and your lights burning, and ye like to men who wait for their lord, when he shall return from the wedding."[566]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
And, "Let your loins be girded about, and your lamps burning, and ye like unto men that wait for their Lord, when He returns from the wedding, that when He cometh and knocketh, they may open to Him. Blessed is that servant whom his Lord, when He cometh, shall find so doing."[601]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4007\_1231497   
For it is said, "Let your loins be girt about, and your lamps burning; and ye yourselves like to men that watch for their lord, that when he returns from the marriage, and comes and knocks, they may straightway open to him. Blessed are those servants whom the Lord, when He cometh, shall find watching."[179]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
We are servants because we have a Lord in our God. We ought "to have our loins girded: "[1186]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
in other words, we are to be free from the embarrassments of a perplexed and much occupied life; "to have our lights burning,"[1187]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
and ye yourselves like unto men that wait for their Lord, when He shall come from the wedding, that when He cometh and knocketh, they may open to Him. Blessed are those servants whom their Lord, when He cometh, shall find watching."[73]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
Moreover, forewarning us that we ought always to be ready, and to stand firmly equipped and armed, He adds, and says: "Let your loins be girded about, and your lamps burning, and ye yourselves like unto men that wait for their lord when he shall return from the wedding, that when he cometh and knocketh they may open unto him. Blessed are those servants whom their lord, when he cometh, shall find watching."[57]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also according to Luke: "Let your loins be girt, and your lamps burning, and ye like to men that wait for their master when he shall come from the wedding, that when he cometh and knocketh, they may open unto him. Blessed are those servants whom their Lord, when He cometh, shall find watching."[250]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Concerning this same thing, according to Luke: "Let your loins be girded, and your lamps burning; and ye like unto men that wait for their lord, when he cometh from the wedding; that, when he cometh and knocketh, they may open to him. Blessed are those servants, whom their lord, when he cometh, shall find watching."[438]   
Methodius Discourse V. Thallousa   
http://ccel.org/fathers2/ANF-06/anf06-113.htm#P5124\_1542330   
Blessed are ye, when he shall make you sit down, and shall come and serve you. And if he come in the second, or in the third watch, ye are blessed."[6]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5153\_1891115   
Let not your lamps be quenched, nor your loins unloosed;[137]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6842\_2309595   
For He will gird Himself, and will make them to sit down to meat, and will come forth and serve them."[129]   
The Second Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-26.htm#P1163\_286921   
Therefore, let us not be constantly with women, nor with maidens. For this is not profitable for those who truly wish to "gird up their loins."[41]   
[[@Bible:Luke 12:36]]Luke 12:36   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
that is, our minds kindled by faith, and resplendent with the works of truth. And thus "to wait for our Lord,"[1188]   
[[@Bible:Luke 12:37]]Luke 12:37   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9370\_2746838   
And if He shall come in the evening watch, and find them so, blessed are they, because He shall make them sit down, and minister to them; or if this be in the second, or it be in the third, blessed are they."[306]   
[[@Bible:Luke 12:39]]Luke 12:39   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
In the next parable also he makes a flagrant mistake, when he assigns to the person of the Creator that "thief, whose hour, if the father of the family had only known, he would not have suffered his house to be broken through."[1189]   
[[@Bible:Luke 12:41]]Luke 12:41   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
far does He belong to the Creator, and does the Creator's work. When, therefore, Peter asked whether He had spoken the parable "unto them, or even to all,"[1197]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
That steward who should treat his fellow-servants well in his Lord's absence, would on his return be set as ruler over all his property; but he who should act otherwise should be severed, and have his portion with the unbelievers, when his lord should return on the day when he looked not for him, at the hour when he was not aware[1199]   
[[@Bible:Luke 12:42]]Luke 12:42   
Shepherd of Hermas Similitude Second   
http://ccel.org/fathers2/ANF-02/anf02-25.htm   
And this is a great work, and acceptable before God, because he understands the object of his wealth, and has given to the poor of the gifts of the Lord, and rightly discharged his service to Him.[6]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3916\_1183536   
Then Peter said: "If you are afraid of this, do not be called Ruler, but The Appointed One, the Lord having permitted you to be so called, when He said, `Blessed is that man whom his Lord shall Appoint to the ministry of his fellow-servants.'[72]   
[[@Bible:Luke 12:45]]Luke 12:45   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8488\_2385393   
Of whom also did the Lord say: "But if the evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite the man-servants and maidens, and to eat and drink and be drunken; the lord of that servant shall come in a day that he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the unbelievers."[367]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
And again, "But if the servant say in his heart, The Lord delayeth, and begin to beat his fellow-servants, and to eat, and drink, and to be drunken, his Lord will come in a day on which he does not expect Him, and shall cut him in sunder, and appoint his portion with the hypocrites."[604]   
A Letter from Origen to Africanus   
http://ccel.org/fathers2/ANF-04/anf04-51.htm   
For as the lord of that wicked servant who says, "My lord delayeth his coming," and so gives himself up to drunkenness, eating and drinking with drunkards, and smiting his fellow-servants, shall at his coming "cut him asunder, and appoint him his portion with the unbelievers,"[9]   
[[@Bible:Luke 12:47]]Luke 12:47   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
And again, "The servant who knows his Lord's will, and does it not, shall be beaten with many stripes."[602]   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P955\_247374   
If, accordingly, when he ought to do good, he do evil, does not he appear to do greater evil than he who does not know God? For this reason, they who have not known God and do evil are condemned to death; but they who have known God, and have seen His mighty works, and still continue in evil, shall be chastised doubly, and shall die for ever.[33]   
Cyprian Epistle VII   
http://ccel.org/fathers2/ANF-05/anf05-32.htm#P4861\_1470153   
-therefore we are smitten as we deserve, since it is written: "And that servant, which knoweth his master's will, and has not obeyed his will, shall be beaten with many stripes."[3]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also according to Luke: "But that servant which knoweth his Lord's will, and obeyed not His will, shall be beaten with many stripes."[508]   
[[@Bible:Luke 12:48]]Luke 12:48   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3677\_652039   
But if you pay no regard to our prayers and frank explanations, we shall suffer no loss, since we believe (or rather, indeed, are persuaded) that every man will suffer punishment in eternal fire according to the merit of his deed, and will render account according to the power he has received from God, as Christ intimated when He said, "To whom God has given more, of him shall more be required."[35]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P6088\_1861343   
But in the case of a priestess the punishment is increased, because "to whom much is given, from him shall more be required."[283]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1734\_508607   
And thus, preministering the justice of judgment, He issued the materials of liberty; preparing through allowance an undergrowth of discipline; permitting all things, with a view to take some away; meaning to "exact more" if He had "committed more; "[25]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
For the Lord says, "To whom much is given, of him much shall be required; and to whom more dignity is ascribed, of him more service is exacted."[59]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5482\_1974171   
"For to whom," as the Scripture says, "men have entrusted much. of him they will require the more."[102]   
[[@Bible:Luke 12:49]]Luke 12:49   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
for me to obey, but Him who remunerates? Your Christ proclaims, "I am come to send fire on the earth."[1202]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm#P4001\_1155198   
For he said: If the God of the Old Testament, according to your allegation, calls Himself a fire, I whose son is He who says, "I am come to send fire upon the earth? "[707]   
Methodius Discourse VI. Agathe   
http://ccel.org/fathers2/ANF-06/anf06-114.htm#P5186\_1563697   
For the flesh is truly, as it were, our five-lighted lamp, which the soul will bear like a torch, when it stands before Christ the Bridegroom, on the day of the resurrection, showing her faith springing out clear and bright through all the senses, as He Himself taught, saying,[7]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
wicked demons who once fell from light; but when the Creator and Framer of all things had, as the most divine Paul says, laid hold of the seed of Abraham, and through him of the whole human race, He was made man for ever, and without change, in order that by His fellowship with us, and our joining on to Him, the ingress of sin into us might be stopped, its strength being broken by degrees, and itself as wax being melted, by that fire which the Lord, when He came, sent upon the earth.[115]   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
Respecting such a power, also, the Saviour says, "I came to send fire upon the earth,"[45]   
Recognitions of Clement VI   
http://ccel.org/fathers2/ANF-08/anf08-36.htm#P2463\_718502   
On this account, therefore, He said, `I have come to send fire on the earth; and how I wish that it were kindled!'[5]   
[[@Bible:Luke 12:50]]Luke 12:50   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6573\_1554352   
And to this He refers when He says, "And I have another baptism to be baptized with, and I hasten eagerly towards it."[269]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11676\_3286083   
, to wit; concerning which the Lord said, "I have to be baptized with a baptism,"[159]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12366\_3456358   
unto the occasion of the second baptism,[153]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1657\_489082   
In the act, however, of urgently entreating from a martyr pardon for adulterers and fornicators, you yourself confess that crimes of that nature are not to be washed away except by the martyrdom of the criminal himself, while you presume (they can be washed away) by another's If this is so, then martyrdom will be another baptism. For "I have withal," saith He, "another baptism."[296]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
heretics, know therefore, first, that those catechumens hold the sound faith and truth of the Church, and advance from the divine camp to do battle with the devil, with a full and sincere acknowledgment of God the Father, and of Christ, and of the Holy Ghost; then, that they certainly are not deprived of the sacrament of baptism who are baptized with the most glorious and greatest baptism of blood, concerning which the Lord also said, that He had "another baptism to be baptized with."[34]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
And even to this point the whole of that heretical baptism may be amended, after the intervention of some space of time, if a man should survive and amend his faith, as our God, in the Gospel according to Luke, spoke to His disciples, saying, "But I have another baptism to be baptized with."[43]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6891\_1288024   
"Except ye drink My blood, ye have no life in you," and as in His character as food He is variously conceived as living bread or as flesh, so also He, the same person, is baptism of water, and baptism of Holy Spirit and of fire, and to some, also, of blood. It is of His last baptism, as some hold, that He speaks in the words,[126]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6962\_1317145   
For when He had taken up our infirmities and carried our diseases, and had borne the sin of the whole world, and had conferred blessings on so many, then, perhaps, He received that baptism which is greater than any that could ever be conceived among men, and of which I think He speaks when He says,[173]   
[[@Bible:Luke 12:51]]Luke 12:51   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
, when He goes on to say, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division."[1209]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1747\_474216   
For you say, that he said that every kingdom or every city divided in itself shall not stand; and elsewhere you say, that he said that he would send a sword, that he might separate those who are in one house, so that son shall be divided from father, daughter from mother, brother from brother; so that if there be five in one house, three shall be divided against two, and two against three.[28]   
[[@Bible:Luke 12:53]]Luke 12:53   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
He says at last, "The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law."[1212]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1733\_470427   
and brother from brother, and daughter-in-law from mother-in-law, and a man's foes shall be they of his own house.'[24]   
[[@Bible:Luke 12:56]]Luke 12:56   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
must have predicted it to Marcion's Christ! On this account He pronounced them "hypocrites," because they could "discern the face of the sky and the earth, but could not distinguish this time,"[1215]   
[[@Bible:Luke 12:57]]Luke 12:57   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
But then who could know the times of him of whom he had no evidence to prove his existence? Justly also does He upbraid them for "not even of themselves judging what is right."[1216]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5625\_2028407   
and elsewhere, "Why do ye not even of yourselves judge what is right? "[180]   
[[@Bible:Luke 12:58]]Luke 12:58   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6624\_1581594   
They affirm that for this reason Jesus spoke the following parable:-"Whilst thou art with thine adversary in the way, give all diligence, that thou mayest be delivered from him, lest he give thee up to the judge, and the judge surrender thee to the officer, and he cast thee into prison. Verily, I say unto thee, thou shalt not go out thence until thou pay the very last farthing."[298]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6238\_1899829   
Jam vero ipse quoque Servator, cui soil censent esse parendum, odio bere, et maledictis insequi prohibuit et, "Cum adversario," inquit, "vadens, ejus amicus conare discedere."[31]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6489\_1912586   
But how absurd, that he should now be commanding them to judge righteously, who was destroying God the righteous Judge! For the Judge, who commits to prison, and allows no release Out of it without the payment of "the very last mite,"[1224]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8604\_1893719   
in order that when any one isfound who has not "given diligence to be freed from the adversary," he may go in succession throughthe hands of the magistrate, and the judge, and the attendant into the prison, until he pays the verylast mite;[62]   
[[@Bible:Luke 13:1]]Luke 13:1   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
Or those eighteen upon whom the tower in Siloam fell, think ye that they were debtors to death above all men who dwell in Jerusalem? No; I say unto you," said He, "that unless ye repent, ye shall all likewise perish."[61]   
[[@Bible:Luke 13:6]]Luke 13:6   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
Then, again, this truth was clearly shown forth by the parable of the fig-tree, of which the Lord says, "Behold, now these three years I come seeking fruit on this fig-tree, but I find none"[594]   
[[@Bible:Luke 13:7]]Luke 13:7   
Hippolytus Refutation of All Heresies Book VIII   
http://ccel.org/fathers2/ANF-05/anf05-12.htm#P2037\_626805   
(This seed is) a refuge for the terror-stricken, a shelter of the naked, a veil for modesty, (and) the sought-for produce, to which He came in search (for fruit), he says, three times,[7]   
[[@Bible:Luke 13:8]]Luke 13:8   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7335\_1493888   
This refuse is perhaps the "dung" thrown down beside the fig tree by the keeper of the vineyard, which is the cause of its bearing fruit.[44]   
[[@Bible:Luke 13:11]]Luke 13:11   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11480\_3148082   
And when Jesus beheld her, and perceived from what cause she was bowed together, he said, "Ought not this daughter of Abraham, whom Satan has bound, lo, these eighteen years, to be loosed from this bond on the Sabbath day? "[108]   
[[@Bible:Luke 13:12]]Luke 13:12   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
Take note also of the cases where Jesus is recorded to have sent any one away, that you may see the difference of those who were sent away by Him after being fed, and those who had been sent away otherwise; and, as a pattern of one who was sent away otherwise, take "Woman, thou art loosed from thine infirmity."[214]   
[[@Bible:Luke 13:15]]Luke 13:15   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8115\_2243651   
doth not each one of you on the Sabbath-days loose his ox or his ass, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound these eighteen years, be loosed from this bond on the Sabbath-days? "[88]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6550\_1926847   
When the question was again raised concerning a cure performed on the Sabbath-day, how did He discuss it: "Doth not each of you on the Sabbath loose his ass or his ox from the stall, and lead him away to watering? "[1226]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2932\_931118   
that at the coming of the Lord all things loosed should be brought to light, and that things bound of old should now be loosed by Him, as the Lord said Himself to the rulers of the people, when they were indignant at the cure on the Sabbath-day: "Ye hypocrites, doth not each one of you loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound these eighteen years, be loosed on the Sabbath-day? "[173]   
[[@Bible:Luke 13:16]]Luke 13:16   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7049\_1818687   
And not only in the case of this woman have the years of her infirmity (which they affirm to fit in with their figment) been mentioned, but, lo! another woman was also healed, after suffering in like manner for eighteen years; concerning whom the Lord said, "And ought not this daughter of Abraham, whom Satan has bound during eighteen years, to be set free on the Sabbath-day? "[162]   
[[@Bible:Luke 13:19]]Luke 13:19   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3677\_1108968   
Wherefore He Himself, declaring Himself very beautifully, likened Himself to a grain of mustard-seed;[257]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1100\_290193   
That which is, he says, nothing, and which consists of nothing, inasmuch as it is indivisible-(I mean) a point-will become through its own reflective power a certain incomprehensible magnitude. This, he says, is the kingdom of heaven, the grain of mustard seed,[124]   
[[@Bible:Luke 13:20]]Luke 13:20   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6550\_1926847   
.[1235]   
[[@Bible:Luke 13:24]]Luke 13:24   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1885\_559614   
More easily, it may be, through the "strait gate"[123]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7923\_1684425   
but also that which was said by the Saviour to those who come to Him, as it is recorded in Luke in these words, "Strive to enter in by the narrow door, for many, I say unto you, shall seek to enter in through the narrow door and shall not be able; "[86]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7923\_1684425   
Now, if you attend to the saying, "Many, I say unto you, shall seek to enter in and shall not be able,"[88]   
[[@Bible:Luke 13:25]]Luke 13:25   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6550\_1926847   
How often has He already displayed Himself as a Judge, and in the Judge the Creator? How often, indeed, has He repelled, and in the repulse condemned? In the present passage, for instance, He says, "When once the master of the house is risen up; "[1238]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6550\_1926847   
"And hath shut to the door," thereby shutting out the wicked, of course; and when these knock, He will answer, "I know you not whence ye are; "and when they recount how "they have eaten and drunk in His presence," He will further say to them, "Depart from me, all ye workers of iniquity; there shall be weeping and gnashing of teeth."[1240]   
Melito the Philosopher   
http://ccel.org/fathers2/ANF-08/anf08-164.htm#P12001\_3553858   
is His disapproval. In the Gospel: "I know you not."[133]   
[[@Bible:Luke 13:26]]Luke 13:26   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3667\_648975   
By their works ye shall know them. And every tree that bringeth not forth good fruit, is hewn down and cast into the fire."[32]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8257\_2056703   
And in another passage: "Many will say unto Me in that day, Lord, Lord, have we not eaten and drunk in Thy name, and by Thy name have cast out demons, and done many wonderful works? And then will I say unto them, Depart from Me, because ye are workers of iniquity."[113]   
[[@Bible:Luke 13:27]]Luke 13:27   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
But what reply is that righteous Judge and King represented as making to them? "Depart from me into everlasting fire, ye workers of iniquity."[404]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7700\_2523832   
in My very bosom, yet if ye were not to keep My commandments, I would cast you off, and say unto you, Depart from Me; I know you not whence ye are, ye workers of iniquity."[36]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5852\_856820   
me in my very bosom, yet if ye were not to keep my commandments, I would cast you off, and say unto you, Depart from me; I know you not whence ye are, ye workers of iniquity."[26]   
[[@Bible:Luke 13:28]]Luke 13:28   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8115\_2243651   
and then again by saying to the Jews, "When ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of heaven, but you yourselves cast out."[86]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6550\_1926847   
For how happens it, if the kingdom belong to the most lenient god, that it is closely followed up by a fervent judgment, the severity of which brings weeping?[1233]   
[[@Bible:Luke 13:29]]Luke 13:29   
Recognitions of Clement IV   
http://ccel.org/fathers2/ANF-08/anf08-34.htm#P2178\_625847   
But whereas He said also, `Many shall come from the east and the west, from the north and the south, and shall recline in the bosom of Abraham, and Isaac, and Jacob; '[6]   
Clementine Homily VIII   
http://ccel.org/fathers2/ANF-08/anf08-52.htm#P4323\_1288114   
For I remember His saying, `Many shall come from the east and from the west, the north and the south, and shall recline on the bosoms of Abraham, and Isaac, and Jacob.'[6]   
[[@Bible:Luke 13:31]]Luke 13:31   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
But the Lord prayed and besought not for Himself-for why should He who was guiltless pray on His own behalf?-but for our sins, as He Himself declared, when He said to Peter, "Behold, Satan hath desired that he might sift you as wheat. But I have prayed for thee, that thy faith fail not."[83]   
[[@Bible:Luke 13:32]]Luke 13:32   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6707\_1623941   
Wherefore I have laboured to bring forward, and make clearly manifest, the utterly ill-conditioned carcase of this miserable little fox.[330]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8879\_2538568   
Speaking of Herod, too, He says, "Go ye and tell that fox,"[646]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
Thus also, in reference to Herod: "Go, tell that fox, Behold, I cast out devils, and perform cures to-day and to-morrow, and the third day I shall be perfected."[31]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
For not riches only, but also honour, and marriage, and poverty, have ten thousand cares for him who is unfit for them.[32]   
[[@Bible:Luke 13:33]]Luke 13:33   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7998\_1707869   
For, when any one apprehends from the Word the perfect knowledge of these things, then it must be said that, from a rational exhibition (the mind seeing the things which are shown, ) the exhibition becomes complete for him who has the will and the power to contemplate these things, and does contemplate them. But since "it cannot be that a prophet perish out of Jerusalem,"[134]   
[[@Bible:Luke 13:34]]Luke 13:34   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
And, without using a parable, the Lord said to Jerusalem, `O Jerusalem, Jerusalem, thou that killest the prophets, and stonest those that are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her chickens trader her wings, and ye would not! Behold, your house shall be left unto you desolate."[595]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4944\_1481315   
"Jerusalem, Jerusalem, how often would I have gathered thy children, as a hen her chickens!"[62]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4944\_1481315   
The expression, then, "How often," shows wisdom to be manifold; every mode of quantity and quality, it by all means saves some, both in time and in eternity. "For the Spirit of the Lord fills the earth."[63]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4944\_1481315   
" For this is the end of foolish pleasure. Such, indeed, is the case. And when He says, "Be not much with a strange woman,"[64]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3717\_1142173   
And vet He loved even those who hated Him, and wept over the unbelieving, and blessed those who slandered Him, and prayed for those who were enmity against Him.[9]   
[[@Bible:Luke 14:8]]Luke 14:8   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
He says accordingly somewhere, "When thou art called to a wedding, recline not on the highest couch; but when thou art called, fall into the lowest place; "[6]   
[[@Bible:Luke 14:11]]Luke 14:11   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1557\_272047   
Be ye therefore also of a humble spirit, that ye may be exalted; for "he that abaseth himself shall be exalted, and he that exalteth himself shall be abased."[93]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
"For he that humbleth himself shall be exalted, and he that exalteth himself shall be humbled."[193]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P6075\_1853325   
For is it not thus that some of our writers have understood that man straightway on his creation received what is"according to the image," but that what is according"to the likeness" he will receive afterwards on his perfection? Now Plato, teaching that the virtuous man shall have this likeness accompanied with humility, explains the following: "He that humbleth himself shall be exalted."[259]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
"For every one that exalteth himself shall be abased," and "every one that humbleth himself shall be exalted."[132]   
Cyprian Epistle V   
http://ccel.org/fathers2/ANF-05/anf05-30.htm#P4805\_1453938   
These several matters, I pray you, suggest to our brethren. And as "he who humbleth himself shall be exalted,"[8]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same lace: "Whosoever exalteth himself shall be made low, and whosoever abaseth himself shall be exalted."[396]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5341\_1939993   
Let him therefore be sober, prudent, decent, firm, stable, not given to wine; no striker, but gentle; not a brawler, not covetous; "not a novice, test, being puffed up with pride, be fall into condemnation, and the snare of the devil: for every one that exalteth himself shall be abused."[13]   
[[@Bible:Luke 14:12]]Luke 14:12   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9349\_2737894   
But call the lame, the blind, and the poor, and thou shall be blessed, since they cannot recompense thee, but a recompense shall be made thee at the resurrection of the just."[286]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
and elsewhere, "When thou makest a dinner or a supper; "and again, "But when thou makest an entertainment, call the poor,"[7]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6570\_1931781   
What kind of persons does He bid should be invited to a dinner or a supper?[1243]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
But when thou makest a banquet, call the poor, the weak, the blind, and lame: and thou shalt be blessed; because they have not the means of rewarding thee: but thou I shalt be recompensed in the resurrection of the I just."[371]   
[[@Bible:Luke 14:13]]Luke 14:13   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5570\_2014117   
If any determine to invite eider women to an entertainment of love, or a feast, as our Saviour calls it,[153]   
[[@Bible:Luke 14:14]]Luke 14:14   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9417\_2763149   
3. John, therefore, did distinctly foresee the first "resurrection of the just,"[344]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9989\_2769046   
But here also I must first meet the same sophistry as advanced by those who contend that the Lord, like (the prophets), said everything in the way of allegory, because it is written: "All these things spake Jesus in parables, and without a parable spake He not unto them,"[222]   
[[@Bible:Luke 14:15]]Luke 14:15   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
"Blessed is he who shall eat bread in the kingdom of God."[10]   
[[@Bible:Luke 14:16]]Luke 14:16   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
for whose sake chiefly a supper ought to be made. And further, "A certain man made a great supper, and called many."[8]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6570\_1931781   
is better suited the parable of him who issued invitations: "A certain man made a great supper, and bade many."[1247]   
[[@Bible:Luke 14:18]]Luke 14:18   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6570\_1931781   
giving his invitation; only then inviting, when already compelling to his banquet; appointing one and the same hour both for the supper and the invitation. But when invited, they excuse themselves.[1252]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6570\_1931781   
"I have bought a field-and I have bought some oxen-and I have married a wife."[1259]   
[[@Bible:Luke 14:21]]Luke 14:21   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6570\_1931781   
Then He was moved (He did well to be moved; for, as Marcion denies emotion to his god, He must be therefore my God), and commanded them to invite out of "the streets and lanes of the city."[1262]   
[[@Bible:Luke 14:23]]Luke 14:23   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6570\_1931781   
Therefore He sent out to call others, but from the same city.[1265]   
[[@Bible:Luke 14:26]]Luke 14:26   
Shepherd of Hermas Vision Second   
http://ccel.org/fathers2/ANF-02/anf02-06.htm#P267\_36489   
Happy ye who endure the great tribulation that is coming on, and happy they who shall not deny their own life.[13]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6436\_1973362   
"Qui autem, inquiunt, non oderit patrem, vel matrem, vel uxorem, vel filios, non potest meus esse discipulus."[180]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9579\_2691008   
He knows accurately the declaration, "Unless ye hate father and mother, and besides your own life, and unless ye bear the sign [of the cross]."[124]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
But let neither this trouble you, nor the still harder saying delivered in another place in the words, "Whoso hateth not father, and mother, and children, and his own life besides, cannot be My disciple."[28]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
. Parents, wives, children, will have to be left behind, for God's sake.[86]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11062\_3138186   
In the same manner, therefore, we maintain that the other announcements too refer to the condition of martyrdom. "He," says Jesus, "who will value his own life also more than me, is not worthy of me,"[72]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8433\_1844342   
But even if the wife of our bosom, or a friend who is kindred in soul, become stumbling-blocks to us, let us not spare them, but let us cut them out from ourselves, and cast them outside of our soul, as not being truly our kindred but enemies of our salvation; for "whosoever hates not his father, and mother,"[150]   
[[@Bible:Luke 14:27]]Luke 14:27   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6202\_1403574   
They then represent the Saviour as having indicated this twofold faculty: first, the sustaining power, when He said, "Whosoever doth not bear his cross (Stauros), and follow after me, cannot be my disciple; "[48]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
If you wish to be the Lord's disciple, it is necessary you "take your cross, and follow the Lord: "[85]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11840\_3317553   
had commanded even Abraham to make a sacrifice of his son, for the sake not of tempting, but proving, his faith; in order through him to make an example for that precept of His, whereby He was, by and by, to enjoin that he should hold no pledges of affection dearer than God.[60]   
[[@Bible:Luke 14:28]]Luke 14:28   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
. For after the similitude of that most prudent builder,[78]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6692\_1176044   
It is at your sacred encouragement that I have made up my mind to build up in writing: the tower of the Gospel; and I have therefore sate down to count the cost,[4]   
[[@Bible:Luke 14:33]]Luke 14:33   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
But it may also be thus understood, that we who have renounced the world, and have cast away its riches and pomps in the faith of spiritual grace, should only ask for ourselves food and support, since the Lord instructs us, and says, "Whosoever forsaketh not all that he hath, cannot be my disciple."[50]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And lest any one should be retarded by any covetousness of wealth or attraction of his own people from following Christ, He adds, and says: "He that forsaketh not all that he hath, cannot be my disciple."[52]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "Whoso forsaketh not all that he hath, cannot be my disciple."[440]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and added, that no man could be His disciple unless he gave up all that he had.[421]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
But this man says, further, that it is written, that "except a man shall forsake all that he hath, he cannot be my disciple."[472]   
[[@Bible:Luke 14:34]]Luke 14:34   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11559\_3182332   
and society is held together as long as the salt is uncorrupted: for "if the salt have lost its savour, it is neither fit for the land nor for the dunghill; but it shall be cast out, and trodden under foot of men. He that hath ears, let him hear"[130]   
[[@Bible:Luke 15:1]]Luke 15:1   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6614\_1939854   
Who sought after the lost sheep and the lost piece of silver?[1284]   
[[@Bible:Luke 15:3]]Luke 15:3   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11357\_3223124   
in straying.[81]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12345\_3451740   
So, to, she is found in those holy examples touching patience in the Lord's parables. The shepherd's patience seeks and finds the straying ewe:[130]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1380\_381415   
You shall have leave to begin with the parables, where you have the lost ewe re-sought by the Lord, and carried back on His shoulders.[80]   
[[@Bible:Luke 15:4]]Luke 15:4   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
Moreover, that Achamoth wandered beyond the Pleroma, and received form from Christ, and was sought after by the Saviour, they declare that He indicated when He said, that He had come after that sheep which was gone astray.[112]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6492\_1529410   
Blending in one the production of their own Aeons, and the straying and recovery of the sheep [spoken of in the Gospel[210]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7902\_2166910   
All therefore speak falsely who disallow his (Adam's) salvation, shutting themselves out from life for ever, in that they do not believe that the sheep which had perished has been found.[465]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1723\_525110   
And for this reason (they maintain) that when an error had arisen respecting the twelfth number, the sheep skipped from the flock and wandered away;[161]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5495\_1979755   
as the Lord God our gracious Father has sent His own Son, the good Shepherd and Saviour, our Master Jesus, and has commanded Him to "leave the ninety-nine upon the mountains, and to go in search after that which was lost, and when He had found it, to take it upon His shoulders, and to carry it into the flock, rejoicing that He had found that which was lost."[111]   
[[@Bible:Luke 15:6]]Luke 15:6   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
which being found Christ brings back, bearing on His shoulder the tender sinful one; and He, rejoicing and exulting, having called His friends and domestics, says, "Rejoice with me; for my sheep which was lost is found. I say," says He, "unto you, that there will be such joy in heaven over one sinner that repenteth."[59]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
I say unto you, that such joy shall be in the sight of the angels of God over one sinner that repenteth."[60]   
A Canticle of Mar Jacob the Teacher on Edessa   
http://ccel.org/fathers2/ANF-08/anf08-140.htm   
After Thee do I run, and Thy converse do I seek: that in me may be completed that number of a hundred, by means of a lost one which is found.[3]   
[[@Bible:Luke 15:7]]Luke 15:7   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5845\_1777484   
For "great is the joy before the Father when one sinner is saved,"[160]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11357\_3223124   
The heavens, and the angels who are there, are glad at a man's repentance.[78]   
Cyprian Epistle XLVI   
http://ccel.org/fathers2/ANF-05/anf05-71.htm#P5502\_1678331   
For if, in this place, the whole number of the brethren rejoiced at your letter which you sent concerning their confession, and received this tidings of common rejoicing with the greatest alacrity, what must have been the joy there when the matter itself, and the general gladness, was carried on tinder the eyes of all? For since the Lord in His Gospel says that there is the highest "joy in heaven over one sinner that repenteth,"[4]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
And in the Gospel He says, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance."[41]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5430\_1957317   
In the first place, therefore, condemn the guilty person with authority; afterwards try to bring him home with mercy and compassion, and readiness to receive him, promising him salvation if he will change his course of life, and become a penitent; and when he does repent, and has submitted to his chastisement, receive him: remembering that our Lord has said, "There is joy in heaven over one sinner that repenteth."[69]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7093\_2377145   
Let us still pray for them more earnestly, for there is joy in heaven over one sinner that repenteth,[69]   
The Ecclesiastical Canons of the Holy Apostles   
http://ccel.org/fathers2/ANF-07/anf07-50.htm   
If any bishop or presbyter does not receive him that returns from his sin, but rejects him, let him be deprived; because he grieves Christ, who says, "There is joy in heaven over one sinner that repenteth."[27]   
[[@Bible:Luke 15:8]]Luke 15:8   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6492\_1529410   
In the same way they oracularly declare, that one power having departed also from the Duodecad, has perished; and this was represented by the woman who lost the drachma,[213]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3291\_1162673   
had lost one of her ten pieces of silver, and therefore she sought it;[135]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11357\_3223124   
What meaning for us have those themes of the Lord's parables? Is not the fact that a woman has lost a drachma, and seeks it and finds it, and invites her female friends to share her joy, an example of a restored sinner?[79]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1380\_381415   
Similarly, the parable of the drachma,[85]   
Methodius Discourse IX. Tusiane   
http://ccel.org/fathers2/ANF-06/anf06-117.htm#P5442\_1651725   
For the mind being cleansed by laborious exercises from the distracting thoughts which darken it, quickly perceives the truth; as the widow in the Gospels[17]   
[[@Bible:Luke 15:10]]Luke 15:10   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
For it is said there is great and exceeding joy and festival in the heavens with the Father and the angels when one sinner turns and repents.[73]   
[[@Bible:Luke 15:11]]Luke 15:11   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
And not alone by what has been stated, but also by the parable of the two sons, the younger of whom consumed his substance by living luxuriously with harlots, did the Lord teach one and the same Father, who did not even allow a kid to his elder son; but for him who had been lost, [namely] his younger son, he ordered the fatted calf to be killed, and he gave him the best robe.[589]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
For it were not seemly that we, after the fashion of the rich man's son in the Gospel,[23]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11357\_3223124   
That most gentle father, likewise, I will not pass over in silence, who calls his prodigal son home, and willingly receives him repentant after his indigence, slays his best fatted calf, and graces his joy with a banquet.[82]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12345\_3451740   
patience.[132]   
[[@Bible:Luke 15:21]]Luke 15:21   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5649\_2034280   
This son, when he repented, and returned to his father, and said, "I have sinned against Heaven, and before thee, and am no more worthy to be called thy son; "[191]   
[[@Bible:Luke 15:22]]Luke 15:22   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8227\_2285773   
Then, on the people who entered into the good land He bestowed a noble inheritance; and He killed the fatted calf for those converted to the Father, and presented them with the finest robe.[168]   
[[@Bible:Luke 15:23]]Luke 15:23   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
Therefore the apostate withal will recover his former "garment," the robe of the Holy Spirit; and a renewal of the "ring," the sign and seal of baptism; and Christ will again be "slaughtered; "[104]   
Methodius Discourse VII. Procilla   
http://ccel.org/fathers2/ANF-06/anf06-115.htm#P5240\_1579622   
Hence the Word has with deep perception called the souls of the prophets concubines, because He did not espouse them openly, as He did the Church, having killed for her the fatted calf.[14]   
[[@Bible:Luke 15:29]]Luke 15:29   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11357\_3223124   
returned; and will joy more over your return than over the sobriety of the other;[85]   
[[@Bible:Luke 16:8]]Luke 16:8   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
But if Christ's disciples are unwilling to learn from Christ what veneration and honour is due to the name of the Father, still let them learn from earthly and secular examples, and know that Christ has declared, not without the strongest rebuke, "The children of this world are wiser in their generation than the children of light."[28]   
A Homily on Guria and Shamuna   
http://ccel.org/fathers2/ANF-08/anf08-154.htm   
Faithful stewards are ye:[19]   
[[@Bible:Luke 16:9]]Luke 16:9   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8575\_2419204   
may receive you into eternal tabernacles."[428]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
an, through possessing a competency, both not himself to be in straits about money, and also to give assistance to those to whom it is requisite so to do! For if no one had anything, what room would be left among men for giving? And how can this dogma fail to be found plainly opposed to and conflicting with many other excellent teachings of the Lord? "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into the everlasting habitations."[15]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
And again, "Make to you friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations; "[51]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12282\_3435623   
How shall we fashion to us friends from mammon,[79]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
Otherwise, if you think that we should give indiscriminately to all who ask, that seems to me to mean that you would give, I say not wine to him who has a fever, but even poison or a sword to him who longs for death. But how we are to understand," Make to yourselves friends of mammon,"[57]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
by the prayers of many[29]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
As also the Lord showed, when He said: "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."[91]   
[[@Bible:Luke 16:10]]Luke 16:10   
Hippolytus Refutation of All Heresies Book X   
http://ccel.org/fathers2/ANF-05/anf05-14.htm#P2463\_803294   
But if thou art desirous of also becoming a god, obey Him that has created thee, and resist not now, in order that, being found faithful in that which is small, you may be enabled to have entrusted to you also that which is great.[50]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7744\_2530672   
For the Lord saith in the Gospel, "If ye have not kept that which was small, who will commit to you the great? For I say unto you, that he that is faithful in that which is least, is faithful also in much."[63]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5889\_862317   
For the Lord saith in the Gospel, "If ye have not kept that which was small, who will commit to you the great? For I say unto you, that he that is faithful in that which is least, is faithful also in much."[48]   
[[@Bible:Luke 16:11]]Luke 16:11   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7262\_1923873   
And, for this reason, the Lord declared to those who showed themselves ungrateful towards Him: "If ye have not been faithful in that which is little, who will give you that which is great? "[308]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6622\_1941153   
Accordingly, this will throw light upon the sense in which it was said, "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? "[1303]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
He also, in another place, calls laborious and fruitful men faithful; but He denies faith to unfruitful and barren ones, saying, "If ye have not been faithful in the unrighteous mammon, who will commit to you that which is true? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? "[28]   
[[@Bible:Luke 16:12]]Luke 16:12   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6622\_1941153   
"In the unrighteous mammon," that is to say, in unrighteous riches, not in the Creator; for even Marcion allows Him to be righteous: "And if ye have not been faithful in that which is another man's, who will give to you that which is mine? "[1304]   
[[@Bible:Luke 16:13]]Luke 16:13   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6238\_1899829   
Quae cum ita se habeant, vitii erat depulsio atque expurgatio, in medium apostolorum circumactio uxoris, cujus dicebatur laborare zelotypia: et continentia a voluptatibus, quae magno studio parari solent, docebat illud, "abuti carne," hoc est, exercere carnem. Neque enim, ut existimo, volebant, convenienter Domini praecepto, "duobus dominis servire,"[18]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9579\_2691008   
How, then, can what relates to meat, and drink, and amorous pleasure, be agreeable to such an one? since he views with suspicion even a word that produces pleasure, and a pleasant movement and act of the mind. "For no one can serve two masters, God and Mammon,"[106]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
"But I was under contract." "None can serve two lords."[84]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6622\_1941153   
What the two masters are who, He says, cannot be served,[1289]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6622\_1941153   
this sentence against them, "Ye cannot serve God and mammon."[1297]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P866\_209150   
how much more fellowship of life, and indivisible intimacy! Any and every believing woman must of necessity obey God. And how can she serve two lords[32]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7719\_2526727   
Now the Lord declares, "No servant can serve two masters."[44]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5868\_859282   
Now the Lord declares, "No servant can serve two masters."[33]   
[[@Bible:Luke 16:14]]Luke 16:14   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
For when in the Gospel the Lord was discoursing concerning almsgiving, and faithfully and wholesomely warned us to make to ourselves friends of our earthly lucre by provident good works, who might afterwards receive us into eternal dwellings, the Scripture added after this, and said, "But the Pharisees heard all these things, who were very covetous, and they derided Him."[37]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7629\_1589540   
And the Gospel testifies to their love of money, saying, "But the Pharisees who were lovers of money heard these things and they scoffed at Him."[80]   
[[@Bible:Luke 16:15]]Luke 16:15   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1557\_272047   
"for that which is highly esteemed among men is abomination in the sight of God."[86]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6622\_1941153   
from the very thing which is in question. But when the Pharisees "justified themselves before men,"[1307]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6622\_1941153   
When He strikes at pride in the words: "That which is highly esteemed among men is abomination in the sight of God,"[1311]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P517\_107620   
God is the inspector of the heart."[129]   
Cyprian Epistle LXVI   
http://ccel.org/fathers2/ANF-05/anf05-91.htm#P6086\_1918494   
And the Lord, in His Gospel, blames and condemns men of that kind, saying, "Ye are they which justify yourselves before men, but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight Of God."[11]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6713\_2289480   
and "that which is of high esteem with man is abomination with God."[72]   
[[@Bible:Luke 16:16]]Luke 16:16   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8040\_2216168   
Since, then, the law originated with Moses, it terminated with John as a necessary consequence. Christ had come to fulfil it: wherefore "the law and the prophets were" with them "until John."[39]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7422\_2244179   
This, then, is the type of "the law and the prophets which were until John; "[106]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2152\_731804   
In short, if this is not so, let the Jews exhibit, subsequently to Christ, any volumes of prophets, visible miracles wrought by any angels, (such as those) which in bygone days the patriarchs saw until the advent of Christ, who is now come; since which event "sealed is vision and prophecy," that is, confirmed. And justly does the evangelist[115]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
And thus, the former gifts of grace being withdrawn, "the law and the prophets were until John,"[311]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6622\_1941153   
He continued his pupillage up to the time of John, and then proceeded forthwith to announce the kingdom of God, saying: "The law and the prophets were until John; since that time the kingdom of God is proclaimed."[1313]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7188\_2082236   
to be superseded by a new course of things which should arise, whilst Christ marks the period of the separation when He says, "The law and the prophets were until John"[48]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
that so it might prove true that "the law and the prophets were until John."[357]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
according to the apostle; and "the law and the prophets (were) until John,"[54]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1708\_501023   
and that these are now the only legitimate days for Christian fasts, the legal and prophetical antiquities having been abolished: for wherever it suits their wishes, they recognise what is the meaning of" the Law and the prophets until John."[6]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
fruit any more, they are cut down; and just as, when the members of the body suffer mortification, they are amputated, for the poison of the mortification diffuses itself from these members through the whole body, and unless some remedy be found for the disease by the skill of the physician, the whole body will be vitiated; so, too, if ye receive the law without understanding its origin, ye will ruin your souls, and lose your salvation. For "the law and the prophets were until John; "[113]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And many other things did he introduce, with the view of detracting from the honour of the law, on the ground that the law itself is sin; by which statements the simpler people were somewhat influenced, as he continued to bring them forward; and in accordance with all this, he also made use of the affirmation, that "the law and the prophets were until John."[438]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6763\_1220392   
If the law and the prophets were until John,[52]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7488\_1543070   
In reference to these things, it seems to me, that as the law and the prophets were until John,[153]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7532\_1557587   
Perhaps they spoke this saying, in reference to the word of Jesus, that because of the beheading of John both the law and the prophets who were until John had ceased.[5]   
[[@Bible:Luke 16:17]]Luke 16:17   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6622\_1941153   
"More easily, therefore, may heaven and earth pass away-as also the law and the prophets-than that one tittle of the Lord's words should fail."[1316]   
[[@Bible:Luke 16:18]]Luke 16:18   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6656\_1949881   
But Christ prohibits divorce, saying, "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, also committeth adultery."[1320]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6656\_1949881   
His words are: "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, also committeth adultery,"[1331]   
[[@Bible:Luke 16:19]]Luke 16:19   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7262\_1923873   
[in their separate state] as the body had to which they were adapted, and that they remember the deeds which they did in this state of existence, and from which they have now ceased,-in that narrative which is recorded respecting the rich man and that Lazarus who found repose in the bosom of Abraham. In this account He states[302]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P737\_306909   
But when the world rejoices, let us grieve; and when the world afterward grieves, we shall rejoice. Thus, too, Eleazar[96]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6656\_1949881   
tormented in hell, and the poor man resting in Abraham's bosom.[1355]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1874\_555101   
Nay, even in Hades the admonition has not ceased to speak; where we find in the person of the rich feaster, convivialities tortured; in that of the pauper, fasts refreshed; having-(as convivialities and fasts alike had)-as preceptors "Moses and the prophets."[115]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
By Lazarus[235]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
" And who the person is, who is spoken of under that figure, I shall briefly explain. There was a certain rich man,[458]   
[[@Bible:Luke 16:22]]Luke 16:22   
Shepherd of Hermas Vision Second   
http://ccel.org/fathers2/ANF-02/anf02-06.htm#P267\_36489   
that your passage[12]   
[[@Bible:Luke 16:23]]Luke 16:23   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2630\_870680   
In hell the soul of a certain man is in torment, punished in flames, suffering excruciating thirst, and imploring from the finger of a happier soul, for his tongue, the solace of a drop of water.[46]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2642\_876349   
Thus it happens that the rich man in hell has a tongue and poor (Lazarus) a finger and Abraham a bosom.[63]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6656\_1949881   
" is said to separate those regions, and to hinder a passage from one to the other. Besides, the rich man could not have "lifted up his eyes,"[1362]   
[[@Bible:Luke 16:24]]Luke 16:24   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3685\_1161987   
No sleep will give them rest; no night will soothe them; no death will deliver them from punishment; no voice of interceding friends will profit them.[205]   
[[@Bible:Luke 16:25]]Luke 16:25   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And again: "Remember that thou hast received thy good things in this life. and likewise Lazarus evil things. But now he is besought, and thou grievest."[696]   
[[@Bible:Luke 16:26]]Luke 16:26   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3065\_1109150   
Moreover, the fact that Hades is not in any case opened for (the escape of) any soul, has been firmly established by the Lord in the person of Abraham, in His representation of the poor man at rest and the rich man in torment.[344]   
Passion of the Holy Martyrs Perpetua and Felicitas   
http://ccel.org/fathers2/ANF-03/anf03-54.htm#P12125\_3383362   
who died miserably with disease-his face being so eaten out with cancer, that his death caused repugnance to all men. For him I had made my prayer, and between him and me there was a large interval,[16]   
[[@Bible:Luke 16:28]]Luke 16:28   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7056\_1821986   
The rich man in hell[192]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
For the rich man says: "I have five brethren; ... lest they also come into this place of torment, "[114]   
[[@Bible:Luke 16:29]]Luke 16:29   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6656\_1949881   
the end of both of them, the "torments" of Herod and the "comfort" of John, that even now Herod might hear that warning: "They have there Moses and the prophets, let them hear them."[1359]   
[[@Bible:Luke 16:31]]Luke 16:31   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8002\_2206070   
And again, the Lord Himself exhibits Abraham as having said to the rich man, with reference to all those who were still alive: "If they do not obey Moses and the prophets, neither, if any one were to rise from the dead and go to them, will they believe him."[18]   
[[@Bible:Luke 17:1]]Luke 17:1   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
Then, turning to His disciples, He says: "Woe unto him through whom offences come! It were better for him if he had not been born, or if a millstone were hanged about his neck and he were cast into the sea, than that he should offend one of these little ones,"[1377]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1692\_684133   
Before all things, it is befitting that we should know both that He Himself and His ambassadors foretold that there must be numerous sects and heresies,[405]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P2121\_603842   
"Be not, my brethren, distressed by those things that have been done, but give heed to the future: for what is passed is ended; but the things which threaten are dangerous to those who shall fall in with them. For offences shall never be wanting in this world,[38]   
Clementine Homily XII   
http://ccel.org/fathers2/ANF-08/anf08-56.htm#P4809\_1424163   
Then Peter answered, "The prophet of the truth has said, `Good things must needs come, and blessed, said he, is he by whom they come; in like manner evil things must needs come, but woe to him through whom they come.'[10]   
[[@Bible:Luke 17:2]]Luke 17:2   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P509\_87756   
Yea, it were better for him that a millstone should be hung about [his neck], and he should be sunk in the depths of the sea, than that he should cast a stumbling-block before one of my little ones.[210]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5666\_823591   
Yea, it were better for him that a millstone should be hung about [his neck], and he should be sunk in the depths of the sea, than that he should cast a stumbling-block before one of my little ones."[257]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8130\_1742368   
but is ever under the orders of the king, who is God of all, whose kingdom is indeed potentially "within us,"[226]   
[[@Bible:Luke 17:3]]Luke 17:3   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
If he sin against thee seven times in a day, and turn to thee the seventh time, and say, I repent, forgive him."[187]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
Such identity of care proceeds from one and the same Being. A trespassing brother He will have rebuked.[1379]   
[[@Bible:Luke 17:4]]Luke 17:4   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
thus teaches who forbids your refusing to bring back even your brother's cattle, if you find them astray in the road; much more should you bring back your erring brother to himself. He commands you to forgive your brother, should he trespass against you even "seven times."[1382]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
And this, (the Naassene) says, is what is declared in Scripture, "The just will fall seven times, and rise again."[40]   
[[@Bible:Luke 17:5]]Luke 17:5   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7620\_2066356   
also the answer which He gave to His disciples when they said, "Increase our faith; "[250]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
Whence, perceiving the greatness of its power, they asked "that faith might be added to them; "[9]   
[[@Bible:Luke 17:6]]Luke 17:6   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
Such were the apostles, in whose case it is said that "faith removed mountains and transplanted trees."[8]   
Recognitions of Clement V   
http://ccel.org/fathers2/ANF-08/anf08-35.htm#P2433\_709679   
He is the true worshipper of God, who not only is himself free from passions, but also sets others free from them; though they be so heavy that they are like mountains, he removes them by means of the faith with which he believes in God. Yea, by faith be truly removes mountains with their trees, if it be necessary.[21]   
[[@Bible:Luke 17:7]]Luke 17:7   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
"Which of you, having a servant ploughing, or a shepherd, says to him when he cometh from the field, Pass forward and recline? But he says to him, Make ready somewhat that I may sup, and gird thyself, and minister to me, until I eat and drink; and afterwards thou shalt eat and drink? Does he thank that servant because he has done what was commanded him? So also ye, when ye shall have done that which is commanded you, say, We are unprofitable servants; we have done what we had to do."[628]   
[[@Bible:Luke 17:10]]Luke 17:10   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1557\_272047   
and again, "When ye shall have done all things that are commanded you, say, We are unprofitable servants; "[85]   
Cyprian Epistle XXVI   
http://ccel.org/fathers2/ANF-05/anf05-51.htm#P5184\_1576822   
But some who are of the lapsed have lately written to me, and are humble and meek and trembling and fearing God, and who have always laboured in the Church gloriously and liberally, and who have never made a boast of their labour to the Lord, knowing that He has said, "When ye shall have done all these things, say, We are unprofitable servants: we have done that which was our duty to do."[6]   
[[@Bible:Luke 17:11]]Luke 17:11   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
its enactments even in His cure of the ten lepers. These He simply commanded to show themselves to the priest; "and as they went, He cleansed them"[1389]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6791\_2049428   
Another said: I was a leper, and he healed me merely by a word.[88]   
[[@Bible:Luke 17:14]]Luke 17:14   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
However, what was obviously required by the law He commanded should be done: "Go," said He, "show yourselves to the priests."[1396]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6492\_2246960   
and afterwards to the nine, "Go, show yourselves to the priests."[107]   
[[@Bible:Luke 17:15]]Luke 17:15   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
Whence also, astonished that one only out of the ten was thankful for his release to the divine grace, He does not command him to offer a gift according to the law, because he had already paid his tribute of gratitude when "he glorified God;[1417]   
[[@Bible:Luke 17:17]]Luke 17:17   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
The miracle was performed in the district of Samaria, to which country also belonged one of the lepers.[1402]   
[[@Bible:Luke 17:19]]Luke 17:19   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
of faith[1416]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
And yet who was the God to whom the Samaritan gave thanks, because thus far not even had an Israelite heard of another god? Who else but He by whom all had hitherto been healed through Christ? And therefore it was said to him, "Thy faith hath made thee whole,"[1418]   
[[@Bible:Luke 17:20]]Luke 17:20   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
"The kingdom of God," He says, "cometh not with observation; neither do they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."[1419]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
Moreover, that all men are not without communion with God, is taught in the Gospel thus, by the Saviour's words: "The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! but the kingdom of God is within you."[78]   
[[@Bible:Luke 17:21]]Luke 17:21   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
This means, "Neither in this place nor that place is the kingdom of God; for, behold, it is within you."[1423]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
But they assert that not only is there in favour of their doctrine, testimony to be drawn from the mysteries of the Assyrians, but also from those of the Phrygians concerning the happy nature-concealed, and yet at the same time disclosed-of things that have been, and are coming into existence, and moreover will be,-(a happy nature) which, (the Naassene) says, is the kingdom of heaven to be sought for within a man.[32]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
This, says he, is the kingdom of heaven that reposes within us as a treasure, as leaven hid in the three measures of meal.[78]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Gospel according to Luke: "The kingdom of God is within you."[631]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4355\_1301473   
Moreover, we hear both also preaching, in the first place, not only repentance, but the kingdom of heaven, which, as we have learned, is within us;[15]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7374\_1509405   
if not in idea, manifestly to those to whom it is said, "The kingdom of God is within you,"[73]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7948\_1690990   
is to be referred, not to the time, but to deeds and dispositions; for Christ, who is all virtue, has come, and speaks, and on account of this the kingdom of God is within His disciples, and not here or there.[104]   
[[@Bible:Luke 17:25]]Luke 17:25   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
For He tells them that "the Son of man must suffer many things, and be rejected," before His coming,[1424]   
[[@Bible:Luke 17:26]]Luke 17:26   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
"For as it was in the days of Noe, they did eat and drink, they bought and sold, they married and were given in marriage, and they knew not, until Noe entered into the ark, and the flood came and destroyed them all; as also it was in the days of Lot, they did eat and drink, they bought and sold, they planted and builded, until the time that Lot went out of Sodom; it rained fire from heaven, and destroyed them all: so shall it also be at the coming of the Son of man."[567]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
If, however, He speaks of His own coming, why does He compare it with the days of Noe and of Lot,[1429]   
[[@Bible:Luke 17:28]]Luke 17:28   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Et rursus: "Sicut autem erat in diebus Noe, erant nubentes, et nuptui dantes, aedificantes, et plantantes; et sicut erat in diebus Lot, ita erit adventus Filii hominis."[61]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Et quod hoc non dicit ad genies, ostendit, cum subjungit: "Num cum venerit Filius hominis, inveniet fidem in terra? "[62]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P771\_187170   
Let us marry daily, and in the midst of our marrying let us be overtaken, like Sodom and Gomorrah, by that day of fear![59]   
[[@Bible:Luke 17:31]]Luke 17:31   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And again: "And let him that is in the field not return back. Remember Lot's wife."[51]   
[[@Bible:Luke 17:32]]Luke 17:32   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
which were dark and terrible-a mild and gentle God as He is? Why does He bid us "remember Lot's wife,"[1430]   
[[@Bible:Luke 17:34]]Luke 17:34   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9272\_2705331   
and when two are in one bed, to take the one, and to leave the other; and of two women grinding at the mill, to take one and leave the other:[236]   
[[@Bible:Luke 18:1]]Luke 18:1   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6776\_1978021   
When He recommends perseverance and earnestness in prayer, He sets before us the parable of the judge who was compelled to listen to the widow, owing to the earnestness and importunity of her requests.[1434]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1815\_531580   
, at which they entered the temple: why should we not understand that, with absolutely perfect indifference, we must pray[79]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8422\_1840077   
and to the like effect in Luke, "It is 'inadmissible' but that occasions of stumbling should come,"[146]   
[[@Bible:Luke 18:2]]Luke 18:2   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9242\_2690367   
This is also the unjust judge, whom the Lord mentioned as one "who feared not God, neither regarded man,"[221]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3291\_1162673   
The widow kept asking to be heard by the judge, because she was not admitted; but when her suit was heard, thenceforth she was silent.[137]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her."[129]   
[[@Bible:Luke 18:3]]Luke 18:3   
Cyprian Epistle VII   
http://ccel.org/fathers2/ANF-05/anf05-32.htm#P4861\_1470153   
if only our prayers, our groanings, and our tears, knock at the door; and with these we must be urgent and persevering, even although prayer be offered with one mind.[8]   
[[@Bible:Luke 18:6]]Luke 18:6   
Clementine Homily XVII   
http://ccel.org/fathers2/ANF-08/anf08-61.htm#P5230\_1531125   
" But that he asserted that He is really to be feared as being a just God, to whom he says those who receive injustice cry, is shown in a parable of which he gives the interpretation, saying:[11]   
[[@Bible:Luke 18:7]]Luke 18:7   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8520\_2395271   
And as, in those times, vengeance came from God upon the Egyptians who were subjecting Israel to unjust punishment, so is it now, the Lord truly declaring, "And shall not God avenge His own elect, which cry day and night unto Him? I tell you, that He will avenge them speedily."[399]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6776\_1978021   
He show us that it is God the judge whom we must importune with prayer, and not Himself, if He is not Himself the judge. But He added, that "God would avenge His own elect."[1435]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11062\_3138186   
He is commanding that those about to confess be the object of solicitude; and He is soothing their sufferings when He asserts that God will avenge His own elect.[76]   
[[@Bible:Luke 18:8]]Luke 18:8   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
indicated His [second] advent, concerning which He Himself says, "Thinkest thou that when the Son of man cometh, He shall find faith on the earth? "[498]   
Cyprian Epistle LXXIII   
http://ccel.org/fathers2/ANF-05/anf05-98.htm#P6343\_2021455   
But if there be among us, most beloved brother, the fear of God, if the maintenance of the faith prevail, if we keep the precepts of Christ, if we guard the incorrupt and inviolate sanctity of His spouse, if the words of the Lord abide in our thoughts and hearts, when he says, "Thinkest thou, when the Son of man cometh, shall He find faith on the earth"[19]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
And therefore the Lord, looking to our days, says in His Gospel, "When the Son of man cometh, think you that He shall find faith on the earth? "[71]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6473\_2242112   
For these are hidden wolves, dumb dogs, that cannot bark, who at present are but few, but in process of time, when the end of the world draws nigh, will be more in number and more troublesome, of whom said the Lord, "Will the Son of man, when He comes, find faith on the earth? "[98]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6979\_1325614   
as the Saviour Himself uttered an expression of doubt as to those who would witness His coming, saying,[180]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8212\_1767338   
This is manifest from consideration of the saying, "How-beit when the Son of man cometh shall He find faith on the earth? "[10]   
[[@Bible:Luke 18:9]]Luke 18:9   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11911\_3329199   
For that publican who prayed with humility and dejection not merely in his supplication, but in his countenance too, went his way "more justified" than the shameless Pharisee.[101]   
[[@Bible:Luke 18:10]]Luke 18:10   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
Then, in the case of the publican, who ex celled the Pharisee in prayer, [we find] that it was not because he worshipped another Father that he received testimony from the Lord that he was justified rather [than the other]; but because with great humility, apart from all boasting and pride, he made confession to the same God.[591]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6776\_1978021   
the other justified,[1438]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
I say unto you, this man went down to his house justified rather than the Pharisee: for every one that exalteth himself shall be abased; and whosoever humbleth himself shall be exalted."[15]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6810\_1238153   
" This is as much as to say to them: Since you have come to baptism without having done fruits meet for repentance, you are a tree that does not bring forth good fruit and which has to be cut down by the most sharp and piercing axe of the Word which is living and powerful and sharper than every two-edged sword. The estimation in which the Pharisees held themselves is also set forth by Luke in the passage:[85]   
[[@Bible:Luke 18:11]]Luke 18:11   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8870\_2265057   
and of the Pharisee who boasted with a certain wicked self-conceit in the words, "I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican."[200]   
[[@Bible:Luke 18:13]]Luke 18:13   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1557\_272047   
For says [the Scripture], "God be merciful to me a sinner."[87]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8870\_2265057   
And this is manifest to those who are willing to peruse the Gospels in a spirit of fairness, by the parable of the publican, who said, "Be merciful to me a sinner,"[199]   
The Divine Liturgy of James   
http://ccel.org/fathers2/ANF-07/anf07-63.htm#P8123\_2593880   
The People (twelve times): Lord, have mercy.[47]   
[[@Bible:Luke 18:14]]Luke 18:14   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
"For he that humbleth himself shall be exalted, and he that exalteth himself shall be humbled."[193]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
and thus was fulfilled in him the declaration, that "every one who exalteth himself shall be abased."[123]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8870\_2265057   
For Jesus subjoins to his narrative of them both the words: "This man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."[201]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
For since He says, "Whosoever exalteth himself shall be abased, and he who humbleth himself shall be exalted; "[60]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5014\_1862924   
9. Thou shalt not exalt thyself,[39]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6713\_2289480   
Thou shalt not exalt thyself, as did the Pharisee; for "every one that exalteth himself shall be abased,"[71]   
[[@Bible:Luke 18:16]]Luke 18:16   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11705\_3290478   
? The Lord does indeed say, "Forbid them not to come unto me."[190]   
[[@Bible:Luke 18:17]]Luke 18:17   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8381\_1827894   
" Now, according to Luke, "If any one shall not receive the kingdom of God as the little child, he shall in no wise enter therein."[122]   
[[@Bible:Luke 18:18]]Luke 18:18   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4919\_1085215   
For when on earth He acted in the very same manner, and answered to one who addressed Him as `Good Master: '`Why callest thou me good? One is good, my Father who is in heaven.'[388]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6558\_1550528   
He confessed that God who is truly good, saying, "Why callest thou Me good: there is One who is good, the Father in the heavens; "[260]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Annon aperte indicat, quod sicut mundus componitur ex contrariis, nempe ex calido et frigido, humido et sicco, ita etiam ex iis qui dant, et ex iis qui accipiunt? Et rursus cum dixit: "Si vis perfectus esse, vende quae habes, et da pauperibus," refellit eum qui gloriabatur quod "omnia a juventute praecepta servaverat; "non enim impleverat illud: "Diliges proximum tuum sicut teipsum: "[85]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9579\_2691008   
He asks, too, relief in those things in which we have sinned, and conversion to the acknowledgment of them.[123]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6776\_1978021   
that it was by the Creator's precepts that eternal life is acquired.[1446]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1219\_333406   
go his way who had not "received" the precept of dividing his substance to the needy, and was abandoned by the Lord to his own opinion.[104]   
Clementine Homily XVIII   
http://ccel.org/fathers2/ANF-08/anf08-62.htm#P5340\_1563496   
" And Peter said: "I shall explain to you how goodness itself is just. Our teacher Himself first said to the Pharisee who asked Him,[6]   
Clementine Homily XVIII   
http://ccel.org/fathers2/ANF-08/anf08-62.htm#P5403\_1584200   
`Enter ye through the strait and narrow way, through which ye shall enter into life.' And somewhere else, when one asked Him,[27]   
[[@Bible:Luke 18:19]]Luke 18:19   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6776\_1978021   
It is, of course, another matter if He does not wish to be prayed to, because He is the supremely and spontaneously good God! But who is this good God? There is, He says, "none but one."[1442]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
"But," say they, "God is `good, 'and `most good, '[15]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6279\_1122053   
And therefore also the Saviour Himself rightly says in the Gospel, "Them is none good save one only, God the Father,"[54]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
He says that this (one) alone is good, and that what is spoken by the Saviour[43]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1961\_605891   
and as Himself acknowledges: "Why call ye me good? there is one good,"[86]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3885\_1177650   
is good.'[62]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6909\_1296215   
Naaman, then, is still in error, and does not see how far inferior other rivers are to the Jordan for the cure of the suffering; he extols the rivers of Damascus, Arbana, and Pharpha, saying, "Are not Arbana and Pharpha, rivers of Damascus, better than all the waters of Israel? Shall I not wash in them and be clean? "For as none is good[139]   
[[@Bible:Luke 18:21]]Luke 18:21   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6776\_1978021   
Then, when he affirmed that from his youth up he had kept all the principal commandments, (Jesus) said to him: "One thing thou yet lackest: sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me."[1447]   
[[@Bible:Luke 18:22]]Luke 18:22   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
"My work was my subsistence." Nay, but "all things are to be sold, and divided to the needy."[82]   
[[@Bible:Luke 18:24]]Luke 18:24   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7345\_2222379   
Again, "Don't sail on land" is a Pythagorean saw, and shows that taxes and similar contracts, being troublesome and fluctuating, ought to be declined. Wherefore also the Word says that the tax-gatherers shall be saved with difficulty.[71]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P912\_220501   
joys?-which, indeed, is chiefly found among the wealthier; for the more any is rich, and inflated with the name of "matron," the more capacious house does she require for her burdens, as it were a field wherein ambition may run its course. To such the churches look paltry. A rich man is a difficult thing (to find) in the house of God;[56]   
[[@Bible:Luke 18:27]]Luke 18:27   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6825\_1688368   
It is also agreeable [to reason], and there may be well said regarding such a belief, that "the things which are impossible with men are possible with God."[48]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
for the Father is incomprehensible; but in regard to His love, and kindness, and as to His infinite power, even this He grants to those who love Him, that is, to see God, which thing the prophets did also predict. "For those things that are impossible with men, are possible with God."[281]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8947\_2570035   
Wherefore also the Lord declares, "The things which are impossible with men, are possible with God."[27]   
Theophilus to Autolycus Book II   
http://ccel.org/fathers2/ANF-02/anf02-42.htm#P1621\_460158   
But the power of God is shown in this, that, first of all, He creates out of nothing, according to His will, the things that are made. "For the things which are impossible with men are possible with God."[25]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P718\_303350   
? [You ask] "How many have fulfilled these conditions? "But what with men is difficult, with God is easy.[91]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10508\_2944771   
; who can be ignorant of it? Who also can be unaware that "the things which are impossible with men are possible with God? "[106]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11477\_3247357   
and, "The things very difficult with men are easy with God."[9]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6099\_2154623   
our Saviour and Master Jesus Christ says, that "what is impossible with men is possible with God."[48]   
[[@Bible:Luke 18:28]]Luke 18:28   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4150\_726717   
10 Like him, have all things left,[121]   
[[@Bible:Luke 18:29]]Luke 18:29   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9349\_2737894   
And again He says, "Whosoever shall have left lands, or houses, or parents, or brethren, or children because of Me, he shall receive in this world an hundred-fold, and in that to come he shall inherit eternal life."[287]   
Cyprian Epistle LV   
http://ccel.org/fathers2/ANF-05/anf05-80.htm#P5800\_1806494   
Now the apostles taught us those things which they themselves also learnt from the Lord's precepts and the heavenly commands, the Lord Himself thus strengthening us, and saying, "There is no man that hath left house, or land, or parents, or brethren, or sisters, or wife, or children, for the kingdom of God's sake, who shall not receive sevenfold more in this present time, and in the world to come life everlasting."[9]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
to the faithful, while their faith has remained sound and unconquered, and having forsaken and contemned all his possessions, the Christian has shown that he is following Christ, even be also is honoured by Christ among the martyrs, as He Himself promises and says: "There is no man that leaveth house, or land, or parents, or brethren, or wife, or children, for the kingdom of God's sake, but shall receive seven times as much in this present time, and in the world to come eternal life."[115]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "Verily I say unto you, There is no man that leaveth house, or parents, or brethren, or wife, or children, for the sake of the kingdom of God, and does not receive seven times as much in this present time, but in the world to come life everlasting."[486]   
[[@Bible:Luke 18:38]]Luke 18:38   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6776\_1978021   
Why then did the blind man, on hearing that He was passing by, exclaim, "Jesus, Thou Son of David, have mercy on me? "[1457]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6846\_1993560   
But how consistent is the interpretation on our side of the question! For He, who had been a little while ago invoked by the blind man as "the Son of David,"[1529]   
[[@Bible:Luke 18:39]]Luke 18:39   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6776\_1978021   
to be the Son of David (in other words, to belong to David's family) through his mother and his brethren, who at some time or other had been made known to him by public notoriety? "Those, however, who went before rebuked the blind man, that he should hold his peace."[1459]   
[[@Bible:Luke 18:40]]Luke 18:40   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6776\_1978021   
But even if you could show me this, still (the blind man) would more readily have presumed that they were ignorant, than that the Lord could possibly have permitted an untrue exclamation about Himself. But the Lord "stood patient."[1460]   
[[@Bible:Luke 18:42]]Luke 18:42   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3318\_1168273   
"Thy faith," He says, "hath saved thee"[155]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6776\_1978021   
His patience, nor fasten on Him any charge of dissimulation, nor deny Him to be the Son of David, He very pointedly confirmed the exclamation of the blind man-both by the actual gift of healing, and by bearing testimony to his faith: "Thy faith," say Christ, "hath made thee whole."[1463]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11620\_3275111   
and thereafter of undivided intimacy, might be able to confer the compendious grace of baptism, seeing they (I think) followed Him who was wont to promise salvation to every believer. "Thy faith," He would say, "hath saved thee; "[130]   
[[@Bible:Luke 19:1]]Luke 19:1   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6824\_1989125   
This he promised to do, in an equally satisfactory way, when he offered the half of his goods for all works of mercy.[1484]   
[[@Bible:Luke 19:5]]Luke 19:5   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
and when He said to Zaccheus the publican, "Make haste, and come down, for to-day I must abide in thine house"[107]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3911\_1182832   
to whom also the Lord went in[71]   
[[@Bible:Luke 19:8]]Luke 19:8   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8190\_2269740   
But that possessions distributed to the poor do annul former covetousness, Zaccheus made evident, when he said, "Behold, the half of my goods I give to the poor; and if I have defrauded any one, I restore fourfold."[150]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
It is said, therefore, that Zaccheus, or, according to some, Matthew, the chief of the publicans, on hearing that the Lord had deigned to come to him, said, "Lord, and if I have taken anything by false accusation, I restore him fourfold; "on which the Saviour said, "The Son of man, on coming to-day, has found that which was lost."[45]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6824\_1989125   
when he said, "If I have taken anything from any man by false accusation, I restore him fourfold."[1486]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
For when Zacchaeus said, "Behold, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold," Jesus answered and said, "That salvation has this day come to this house, for that he also is a son of Abraham."[27]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And Jesus said unto him, that salvation has this day been wrought for this house, since he also is a son of Abraham."[364]   
[[@Bible:Luke 19:9]]Luke 19:9   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6824\_1989125   
"Salvation comes to the house" of Zacchµus even.[1479]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6824\_1989125   
Therefore the Lord said, "This day is salvation come to this house."[1487]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
And when the Lord praised Zacchaeus, He answered and said "This day is salvation come to this house, forasmuch as he also is a son of Abraham."[10]   
[[@Bible:Luke 19:10]]Luke 19:10   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6824\_1989125   
But when He adds, "For the Son of man is come to seek and to save that which was lost,"[1489]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9764\_2683917   
although ruined, since He says, "I am come to save that which was lost; "[65]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10002\_2773337   
to save that which is lost."[223]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5495\_1979755   
As a skilful and compassionate physician, heal all such as have wandered in the ways of sin; for "they that are whole have no need of a physician, but they that are sick. For the Son of man came to save and to seek that which was lost."[113]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7679\_2520564   
to save the things which were perishing,[22]   
[[@Bible:Luke 19:12]]Luke 19:12   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
which (in the parable) "He went away into a far country to receive for Himself," leaving money to His servants wherewithal to trade and get increase[1567]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8633\_1903748   
and onefrom the Gospel according to Luke.[83]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8633\_1903748   
But the parable in Luke represents with more clearness, that "a certainnobleman went into a far country to receive for himself a kingdom, and to return," and when going,"he called ten servants, and gave to them ten pounds, and said unto them, Trade ye till Icome."[89]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8651\_1909867   
is to be referredto the consummation when now he is king, receiving the kingdom, on account of which, according toanother parable,[96]   
[[@Bible:Luke 19:13]]Luke 19:13   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8580\_1885883   
but whether these had been entrusted with themand had administered them badly as being inferior in ability to him who had been entrusted with atalent, or had received them, we have not learned; but that they owed so much, we seem to be taughtfrom the parable. And there are found other ten servants who were each entrusted with a poundseparately.[51]   
[[@Bible:Luke 19:14]]Luke 19:14   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6522\_1281340   
And so also with regard to those citizens who, when the head of the household had set out to receive for himself a kingdom, sent messengers after him, saying, "We will not have this man to reign over us; "[54]   
[[@Bible:Luke 19:15]]Luke 19:15   
Shepherd of Hermas Similitude First   
http://ccel.org/fathers2/ANF-02/anf02-24.htm   
This is a noble and sacred expenditure, attended neither with sorrow nor fear, but with joy. Do not practise the expenditure of the heathen,[6]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1026\_259207   
What if you come to feel that what we have called a loss is a gain? For continence will be a mean whereby you will traffic in[51]   
[[@Bible:Luke 19:17]]Luke 19:17   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8604\_1893719   
or hearing the word, "Have thou authority overten cities,"[64]   
[[@Bible:Luke 19:19]]Luke 19:19   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6732\_1399370   
Then, again, agreeably to the form of things in this life, and according to the gradations of the dignities or ranks in this world, or the greatness of their powers, they think they are to be kings and princes, like those earthly monarchs who now exist; chiefly, as it appears, on account of that expression in the Gospel: "Have thou power over five cities."[190]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8604\_1893719   
or "Have thou authority overfive cities."[65]   
[[@Bible:Luke 19:20]]Luke 19:20   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3482\_1195909   
He had Himself fore-shown, by means of a parable, that they should not keep back in secret, fruitless of interest,[282]   
[[@Bible:Luke 19:22]]Luke 19:22   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
But to him who had hid the money, entrusted to him to be given out at interest, and had given it back as he had received it, without increase, He said, "Thou wicked and slothful servant, thou oughtest to have given my money to the bankers, and at my coming I should have received mine own." Wherefore the useless servant "shall be cast into outer darkness."[5]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6824\_1989125   
Else, if it is the Creator whom He has here delineated as the "austere man," who "takes up what he laid not down, and reaps what he did not sow,"[1496]   
[[@Bible:Luke 19:26]]Luke 19:26   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6278\_1432723   
For they declare that we simply receive grace for use, wherefore also it will again be taken away from us; but that they themselves have grace as their own special possession, which has descended from above by means of an unspeakable and indescribable conjunction; and on this account more will be given them.[85]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9525\_2669731   
But knowledge, conveyed from communication through the grace of God as a deposit, is entrusted to those who show themselves worthy of it; and from it the worth of love beams forth from light to light. For it is said, "To him that hath shall be given: "[83]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6732\_1399370   
irst with a light pencil to trace out the outlines of the coming picture, and prepare marks for the reception of the features that are to be afterwards added, this preliminary sketch in outline is found to prepare the way for the laying on of the true colours of the painting; so, in a measure, an outline and sketch may be traced on the tablets of our heart by the pencil of our Lord Jesus Christ. And therefore perhaps is it said, "Unto every one that hath shall be given, and be added."[196]   
[[@Bible:Luke 19:27]]Luke 19:27   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
-Let no one amongst us be found to receive Him with a sad countenance, lest he be condemned with those wicked citizens-the citizens, I mean, who refused to receive the Lord as King over them.[6]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8651\_1909867   
and to the same persons also might rather be said the things in the parable of the Ten Pounds thatthe Son of the good God said, "Howbeit these mine enemies which would not that I should reign overthem,"[106]   
[[@Bible:Luke 19:29]]Luke 19:29   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7095\_1381858   
" Then, after the affair of the withered fig tree, "They came to Jerusalem. And He went into the temple and began to cast out them that sold." Luke narrates as follows:[67]   
[[@Bible:Luke 19:37]]Luke 19:37   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
But while these things were doing, and the disciples were rejoicing and praising God with a loud voice for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest;[22]   
[[@Bible:Luke 19:38]]Luke 19:38   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
In psalms and hymns, let us raise to Him our shouts of thanksgiving; and, without ceasing, let us exclaim, "Blessed is He that cometh in the name of the Lord; "[8]   
The Account of St. John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-109.htm   
He that cometh in the name of the Lord;[12]   
[[@Bible:Luke 19:40]]Luke 19:40   
Cyprian Epistle IX   
http://ccel.org/fathers2/ANF-05/anf05-34.htm#P4915\_1492617   
For besides the visions of the night, by day also, the innocent age of boys is among us filled with the Holy Spirit, seeing in an ecstasy with their eyes, and hearing and speaking those things whereby the Lord condescends to warn and instruct us.[9]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7115\_1399405   
And then the very great multitude strewing their garments in the way, while Jesus allows them to do so and does not rebuke them, as is clear from the words used in another passage,[79]   
[[@Bible:Luke 19:41]]Luke 19:41   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
in "the time of their visitation,"[315]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7095\_1381858   
And He suffered not that any should carry a vessel through the temple; and He taught and said unto them, Is it not written that My house shall be called a house of prayer for all the nations? But you have made it a den of robbers." And Luke:[64]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7122\_1406261   
"They come to Jerusalem, and entering into the temple He began to cast out them that sold and bought in the temple," or how[88]   
[[@Bible:Luke 19:42]]Luke 19:42   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6558\_1550528   
Further, when, as He drew nigh to Jerusalem, He wept over it and said, "If thou hadst known, even thou, in this thy day, the things that belong unto thy peace, but they are hidden from thee,"[263]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1533\_624437   
Therefore He went into Galilee, for He was unwilling to show Himself to the Jews, lest He should lead them to repentance, and restore them from their impiety to a sound mind.[292]   
[[@Bible:Luke 19:43]]Luke 19:43   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3701\_1138429   
Accordingly, therefore, prophesying concerning the temple, He said: `See ye these buildings? Verily I say to you, There shall not be left here one stone upon another which shall not be taken away; and this generation shall not pass until the destruction begin. For they shall come, and shall sit here, and shall besiege it, and shall slay your children here.'[4]   
[[@Bible:Luke 19:44]]Luke 19:44   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6236\_2183951   
He therefore charged us Himself to fast these six days on account of the impiety and transgression of the Jews, commanding us withal to bewail over them, and lament for their perdition. For even He Himself "wept over them, because they knew not the time of their visitation."[118]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1465\_375532   
they might see Him who should teach them that the place chosen of God, in which it was suitable that victims should be offered to God, is his Wisdom; and that on the other hand they might hear that this place, which seemed chosen for a time, often harassed as it had been by hostile invasions and plunderings, was at last to be wholly destroyed.[29]   
[[@Bible:Luke 19:45]]Luke 19:45   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
But those who act contrary to these things-the avaricious, the liars, the hypocrites, those who make merchandise of the truth-the Lord cast out of His Father's court,[149]   
[[@Bible:Luke 19:46]]Luke 19:46   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm   
She has none to whom to make such a promise; and if she have had, she does not make it; since even the earthly temple of God can sooner have been called by the Lord a "den of robbers,"[9]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7800\_2542828   
but if we do not the will of the Lord, we shall be of the scripture that saith, "My house was made a den of robbers."[100]   
[[@Bible:Luke 20:4]]Luke 20:4   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6846\_1993560   
Christ knew "the baptism of John, whence it was."[1498]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
The baptism announced by John formed the subject, even at that time, of a question, proposed by the Lord Himself indeed to the Pharisees, whether that baptism were heavenly, or truly earthly:[96]   
[[@Bible:Luke 20:5]]Luke 20:5   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6846\_1993560   
But John's baptism was "from heaven." "Why, therefore," asks Christ, "did ye not believe him? "[1503]   
[[@Bible:Luke 20:6]]Luke 20:6   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6846\_1993560   
Suppose their answer to have been, that John's baptism was "of men," they would have been immediately stoned to death.[1499]   
[[@Bible:Luke 20:8]]Luke 20:8   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6846\_1993560   
when He actually met their refusal to say what they thought, with such reprisals as, "Neither tell I you by what authority I do these things,"[1506]   
[[@Bible:Luke 20:20]]Luke 20:20   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5992\_1802834   
again, when inquiring about tribute, the Pharisees came to Him, tempting Him[717]   
[[@Bible:Luke 20:25]]Luke 20:25   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
And of civil government: "Render to Caesar the things which are Caesar's; and unto God the things which are God's."[190]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Similiter autem afferunt etiam illud dictum de resurrectione mortuorum: "Filiillius saeculi nec nubunt, nec nubuntur."[157]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P765\_315024   
Idolatry is condemned, not on account of the persons which are set up for worship, but on account of those its observances, which pertain to demons. "The things which are Cµsar's are to be rendered to Cµsar."[116]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6846\_1993560   
He returned evil for evil! "Render unto Cµsar the things which be Cµsar's, and unto God the things which be God's."[1507]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8320\_1803228   
t was in the sea, and in the mouth of a fish of the sea which, in my judgment, was benefited when it came up and was caught in the net of Peter, who became a fisher of men, in which net was that which is figuratively called a fish, in order also that the coin with the image of Caesar might be taken from it, and that it might take its place among those which were caught by them who have learned to become fishers of men. Let him, then, who has the things of Caesar render them to Caesar,[85]   
[[@Bible:Luke 20:26]]Luke 20:26   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1137\_296723   
for the purpose of raising up seed to his brother; and this may happen repeatedly to the same person, according to that crafty question of the Sadducees;[45]   
[[@Bible:Luke 20:27]]Luke 20:27   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6846\_1993560   
conduct which would be unfit even to an ordinary man! The Sadducees, who said there was no resurrection, in a discussion on that subject, had proposed to the Lord a case of law touching a certain woman, who, in accordance with the legal prescription, had been married to seven brothers who had died one after the other. The question therefore was, to which husband must she be reckoned to belong in the resurrection?[1512]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10022\_2784099   
Their specious inquiry concerned the flesh, whether or not it would be subject to marriage after the resurrection; and they assumed the case of a woman who had married seven brothers, so that it was a doubtful point to which of them she should be restored.[238]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P708\_173921   
of her so many husbands; nor is any (husband) awaiting her to put her to confusion.[11]   
[[@Bible:Luke 20:33]]Luke 20:33   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6846\_1993560   
, of that world. It was: "Whose wife should this woman be in that world after the resurrection? "[1524]   
[[@Bible:Luke 20:34]]Luke 20:34   
Fragments of the Lost Work of Justin on the Resurrection   
http://ccel.org/fathers2/ANF-01/anf01-51.htm#P5956\_1318792   
And at the same time He foretold that, in the future world, sexual intercourse should be done away with; as He says, "The children of this world marry, and are given in marriage; but the children of the world to come neither marry nor are given in marriage, but shall be like the angels in heaven."[4]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3324\_989848   
And those whose life is common, have common graces and a common salvation; common to them are love and training. "For in this world," he says, "they marry, and are given in marriage,"[15]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Sed hanc interrogationera et cos qui interrogant, si quis consideraverit, inveniet Dominum non reprobare matrimonium, sed remedium afferre exspectationi carnalis cupiditatis in resurrectione. Illud autem, "filiis hujus saeculi,"[158]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6846\_1993560   
a subject which He was not in the habit of teaching publicly at any other time. He therefore gave His answer, that "the children of this world marry."[1515]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1052\_267264   
God; who have restored the honour of their flesh, and who have already dedicated themselves as sons of that (future) age, by slaying in themselves the concupiscence of lust, and that whole (propensity) which could not be admitted within Paradise![69]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
But, that the dead rise again, Moses intimates when he says in the bush, The Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the living: for all live unto Him."[573]   
[[@Bible:Luke 20:35]]Luke 20:35   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4778\_1031098   
Just as our Lord also said, `They shall neither marry nor be given in marriage, but shall be equal to the angels, the children of the God of the resurrection.'[326]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Sed post resurrectionem, inquit, nec uxorem ducunt, nec hubnut.' "[56]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8997\_2532100   
Rightly, then, they reckon the number seven motherless and childless, interpreting the Sabbath, and figuratively expressing the nature of the rest, in which "they neither marry nor are given in marriage any more."[265]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6846\_1993560   
"But they whom God shall account worthy of the possession of that world and the resurrection from the dead, neither marry nor are given in marriage; forasmuch as they cannot die any more, since they become equal to the angels, being made the children of God and of the resurrection."[1516]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
because in it "men shall not die, neither shall they marry, but be like the angels."[1570]   
Tertullian On the Apparel of Women Book I   
http://ccel.org/fathers2/ANF-04/anf04-06.htm#P277\_54727   
With what consistency do we mount that (future) judgment-seat to pronounce sentence against those whose gifts we (now) seek after? For you too, (women as you are, ) have the self-same angelic nature promised[21]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1188\_313009   
"But if 'in that age they will neither marry nor be given in marriage, but will be equal to angels,'[82]   
Life and Passion of Cyprian by Pontius   
http://ccel.org/fathers2/ANF-05/anf05-24.htm   
Then-what is even greater-when he had learned from the reading of Scripture certain things not according to the condition of his novitiate, but in proportion to the earliness of his faith, he immediately laid hold of what he had discovered, for his own advantage in deserving well of God.[2]   
Cyprian Epistle LXXX   
http://ccel.org/fathers2/ANF-05/anf05-105.htm#P6604\_2134882   
For what could happen to me more desirable and more joyful than to be now close to you, that you might embrace me with those hands, which, pure and innocent, and maintaining the faith of the Lord, have rejected the profane obedience? What more pleasant and sublime than now to kiss your lips, which with a glorious voice have confessed the Lord, to be looked upon even in presence by your eyes, which, despising the world, have become worthy[2]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
It is the word of the Lord which says, "The children of this world beget and are begotten; but they who are counted worthy of that world, and of the resurrection from the dead, neither marry nor are given in marriage: neither shall they die any more: for they are equal to the angels of God, being the children of the resurrection."[40]   
[[@Bible:Luke 20:36]]Luke 20:36   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9525\_2669731   
And the latter terminating in love, thereafter gives the loving to the loved, that which knows to that which is known. And, perchance, such an one has already attained the condition of "being equal to the angels."[85]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P4921\_1554632   
My God, however, who formed that which He had taken out of the dust of the ground in the true quality of flesh, although not issuing as yet from conjugal seed, was equally able to apply to angels too a flesh of any material whatsoever, who built even the world out of nothing, into so many and so various bodies, and that at a word! And, really, if your god promises to men some time or other the true nature of angels[133]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
in order, indeed, that it may be rendered a fit substance for the kingdom of God. "For we shall be like the angels."[479]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10333\_2896487   
To this discussion, however, our Lord's declaration puts an effectual end: "They shall be," says He, "equal unto the angels."[469]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P708\_173921   
no restoration of marriage is promised in the day of the resurrection, translated as they will be into the condition and sanctity of angels.[9]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
And this is evident from the statement, that when all Who are saints have arrived at the summit of perfection, they are said to be made like, or equal to, the angels, agreeably to the declaration in the Gospels.[27]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9177\_2366147   
and also become "equal to the angels."[120]   
Acts of Paul and Thecla   
http://ccel.org/fathers2/ANF-08/anf08-89.htm   
blessed are they that have the fear of God, for they shall become angels of God:[8]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
though he is not God, is said to be the god of those who do not wish to receive the spirit of adoption, in order that they may become sons of that world, and sons of the resurrection from the dead,[125]   
[[@Bible:Luke 20:37]]Luke 20:37   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10022\_2784099   
For since the Sadducees indeed denied the resurrection, whilst the Lord affirmed it; since, too, (in affirming it, ) He reproached them as being both ignorant of the Scriptures-those, of course which had declared the resurrection-as well as incredulous of the power of God, though, of course, effectual to raise the dead, and lastly, since He immediately added the words, "Now, that the dead are raised,"[239]   
[[@Bible:Luke 20:38]]Luke 20:38   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10356\_3257738   
For if Abraham, and Isaac, and Jacob, who, it is admitted, were only men, are manifested to be alive-for all they,[194]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6603\_2274727   
For our Saviour says to the Sadducees: "But concerning the resurrection of the dead, have ye not read that which is written, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God, therefore, is not the God of the dead, but of the living; for all live to Him."[180]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3871\_1175935   
And to those who say that Abraham and Isaac and Jacob are dead, He said, `God is not of the dead, but of the living.'[55]   
[[@Bible:Luke 20:39]]Luke 20:39   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6846\_1993560   
They, indeed, who had caught the very force of His voice, and pronunciation, and expression, discovered no other sense than what had reference to the matter of the question. Accordingly, the Scribes exclaimed, "Master, Thou hast well said."[1525]   
[[@Bible:Luke 20:41]]Luke 20:41   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6846\_1993560   
Now, He did not reject the attestation of those who had assumed His answer to bear this meaning. If, however, the Scribes thought Christ was David's Son, whereas (David) himself calls Him Lord,[1527]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6846\_1993560   
of His own accord,[1530]   
[[@Bible:Luke 20:46]]Luke 20:46   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P361\_65388   
and ye be shut out with all your goods beyond the gate of the tower. Wherefore I now say to you who preside over the Church and love the first seats,[40]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8875\_2494124   
because righteous. And although here upon earth he be not honoured with the chief seat,[190]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and while devoting great care to the things which were external, they overlooked those which bore upon the salvation of the soul. For they also had respect to "greetings in the market-place,"[170]   
[[@Bible:Luke 21:2]]Luke 21:2   
Instructions of Commodianus   
http://ccel.org/fathers2/ANF-04/anf04-38.htm#P6039\_1017644   
In the treasury, besides, thou oughtest to give of thy labour, even as that widow whom the Anointed One preferred.[21]   
Gregory Thaumaturgus Oration and Panegyric Addressed to Origen   
http://ccel.org/fathers2/ANF-06/anf06-11.htm#P523\_108284   
d yet as of good feeling, and as measuring not the capacity of him whom they honour, but only their own, they ought to pay him honour according to the present measure of their power,-a tribute which will probably be grateful and pleasant to him who is honoured, and in no less consideration with him than it would have been had it been some great and splendid offering, if it is only presented with decided earnestness, and with a sincere mind. Thus is it laid down in the sacred writings,[22]   
[[@Bible:Luke 21:3]]Luke 21:3   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
For all these have, of that which they had in abundance, cast in unto the offerings of God; but she of her penury hath cast in all the living that she had,"[46]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5880\_2099876   
And Christ our Lord and Master, and Searcher of hearts, saw her, and said, Verily I say unto you, that this widow hath cast into the treasury more than they all: for all they have cast in of their abundance, but this woman of her penury hath cast in all the living that she had."[30]   
[[@Bible:Luke 21:4]]Luke 21:4   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8324\_2319830   
And for this reason they (the Jews) had indeed the tithes of their goods consecrated to Him, but those who have received liberty set aside all their possessions for the Lord's purposes, bestowing joyfully and freely not the less valuable portions of their property, since they have the hope of better things [hereafter]; as that poor widow acted who cast all her living into the treasury of God.[240]   
[[@Bible:Luke 21:7]]Luke 21:7   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
If, however, He did predict these promises as His own, since they differ in no respect from the promises of Christ, He will be a match in the freeness of His gifts with the good god himself; and evidently no more will have been promised by your Christ than by my Son of man. (If you examine) the whole passage of this Gospel Scripture, from the inquiry of the disciples[1572]   
[[@Bible:Luke 21:8]]Luke 21:8   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
) comes in a name which belongs to another-unless it was his business to warn off from a mendaciously assumed name the disciples (of One) who, by reason of His name being properly given to Him, possessed also the verity thereof. But when "they shall by and by come and say, I am Christ,"[1536]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7141\_2071139   
No one is at once a proposer and a seconder to himself. Besides, you have read, no doubt, that "many shall come, saying, I am Christ."[23]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not yet by and by."[29]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
but go not after them.[36]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4716\_1416965   
Moreover, concerning these very men, warnings are not wanting to us, for the Lord foretold: "Take heed that ye be not deceived: for many shall come in My flame, saying, I am Christ; and the tithe draweth near: go ye not therefore after them."[63]   
[[@Bible:Luke 21:9]]Luke 21:9   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
"Wars," I observe, "and kingdom against kingdom, and nation against nation, and pestilence, and famines, and earthquakes, and fearful sights, and great signs from heaven"[1538]   
[[@Bible:Luke 21:10]]Luke 21:10   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4651\_1774795   
places."[36]   
[[@Bible:Luke 21:11]]Luke 21:11   
Revelation of Saint John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-108.htm   
And I said: Lord, when shall these things come to pass? and what do those times bring? And I heard a voice saying to me: Hear, righteous John.[4]   
[[@Bible:Luke 21:12]]Luke 21:12   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
And therefore in this passage He forbids men "to meditate before what they answer" when brought before tribunals,[1545]   
[[@Bible:Luke 21:14]]Luke 21:14   
Cyprian Epistle LXXVI   
http://ccel.org/fathers2/ANF-05/anf05-101.htm#P6537\_2113676   
And again: "Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a month and wisdom, which your adversaries shall not be able to resist."[12]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And again: "Settle it in your hearts not to meditate before how to answer. For I will give you a mouth and wisdom, which your adversaries shall not be able to resist."[80]   
[[@Bible:Luke 21:16]]Luke 21:16   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
except that Marcion introduces to us a Christ who is not subject to the Father. That persecutions from one's nearest friends are predicted, and calumny out of hatred to His name,[1552]   
[[@Bible:Luke 21:17]]Luke 21:17   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Gospel according to Luke: "And ye shall be hated of all men for my name's sake."[558]   
[[@Bible:Luke 21:18]]Luke 21:18   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
"And there shall not a hair of your head perish."[155]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6099\_2154623   
For we shall rise incorruptible: whether we die at sea, or are scattered on the earth, or are torn to pieces by wild beasts and birds, He will raise us by His own power; for the whole world is held together by the hand of God. Now He says: "An hair of your head shall not perish."[20]   
[[@Bible:Luke 21:19]]Luke 21:19   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
says He, "ye shall yourselves be saved."[1554]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6099\_2154623   
Wherefore He exhorts us, saying: "In your patience possess ye your souls."[21]   
[[@Bible:Luke 21:20]]Luke 21:20   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
Then, having shown what was to be the period of the destruction, even "when Jerusalem should begin to be compassed with armies,"[1557]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8083\_1984569   
Now in these it is recorded, that "when ye shall see Jerusalem compassed about with armies, then shall ye know that the desolation thereof is nigh."[54]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
And woe unto them that are with child, and to them that give suck, in those days! for then shall be great tribulation, such as was not since the beginning of the world. And except those days should be shortened, there should no flesh be saved."[149]   
[[@Bible:Luke 21:21]]Luke 21:21   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4725\_1797718   
"] The aid of the great eagle's wings-to wit, the gift of prophets-was given to that Catholic Church, whence in the last times a hundred and forty-four thousands of men should believe on the preaching of Elias; but, moreover, he here says that the rest of the people should be found alive on the coming of the Lord. And the Lord says in the Gospel: "Then let them which are in Judea flee to the mountains; "[60]   
[[@Bible:Luke 21:23]]Luke 21:23   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Et rursus: "Vae praegnantibus et lactantibus in illis diebus."[63]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P771\_187170   
most of all unsuitable, as being perilous to faith! For why did the Lord foretell a "woe to them that are with child, and them that give suck,"[56]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1238\_340268   
not reflecting that the "woe" (denounced) "on such as are with child, and are giving suck,"[110]   
[[@Bible:Luke 21:24]]Luke 21:24   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9872\_2728142   
For after He had declared that "Jerusalem was to be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled,"[131]   
[[@Bible:Luke 21:25]]Luke 21:25   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
He described the signs of the end of all things: "portents in the sun, and the moon, and the stars, and upon the earth distress of nations in perplexity-like the sea roaring-by reason of their expectation of the evils which are coming on the earth."[1558]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9872\_2728142   
), that "there should be signs in the sun, and in the moon, and in the stars, distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth."[133]   
[[@Bible:Luke 21:26]]Luke 21:26   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
That "the very powers also of heaven have to be shaken,"[1559]   
A Strain of the Judgment of the Lord   
http://ccel.org/fathers2/ANF-04/anf04-29.htm   
180 And deeply moved are the high air's powers,[30]   
[[@Bible:Luke 21:27]]Luke 21:27   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
And when these things shall come to pass, ye shall look up, and raise your heads; for your redemption hath come near," that is, at the time of the kingdom, of which the parable itself treats.[1563]   
[[@Bible:Luke 21:28]]Luke 21:28   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
For the Lord says, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."[154]   
[[@Bible:Luke 21:29]]Luke 21:29   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is very near."[1574]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9872\_2728142   
He immediately annexes a parable of this in "the trees which are tenderly sprouting into a flower-stalk, and then developing the flower, which is the precursor of the fruit."[135]   
[[@Bible:Luke 21:31]]Luke 21:31   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
"So likewise ye, when ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand."[1564]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9872\_2728142   
"So likewise ye," (He adds), "when ye shall see all these things come to pass, know ye that the kingdom of heaven is nigh at hand."[136]   
Cyprian Treatise VII On the Mortality   
http://ccel.org/fathers2/ANF-05/anf05-117.htm#P7395\_2451571   
Behold, the very things occur which were spoken; and since those occur which were foretold before, whatever things were promised will also follow; as the Lord Himself promises, saying, "But when ye see all these things come to pass, know ye that the kingdom of God is at hand."[5]   
[[@Bible:Luke 21:33]]Luke 21:33   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
down to the parable of the fig-tree[1573]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
Since the beneficent Deity had premised that these things must needs come to pass, although so terrible and dreadful, as they had been predicted by the law and the prophets, therefore He did not destroy the law and the prophets, when He affirmed that what had been foretold therein must be certainly fulfilled. He further declares, "that heaven and earth shall not pass away till all things be fulfilled."[1576]   
[[@Bible:Luke 21:34]]Luke 21:34   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
And therefore did the Lord say to His disciples, to make us become good workmen: "Take heed to yourselves, and watch continually upon every occasion, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and that day shall come upon you unawares; for as a snare shall it come upon all dwelling upon the face of the earth."[565]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
And, "Take heed to yourselves, lest perchance your hearts be overcharged with surfeiting, and drunkenness, and worldly cares."[600]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
Let the disciples also be warned, "lest their hearts be overcharged with surfeiting and drunkenness, and cares of this world; and so that day come upon them unawares, like a snare "[1579]   
Methodius Discourse V. Thallousa   
http://ccel.org/fathers2/ANF-06/anf06-113.htm#P5146\_1550172   
And therefore it is ordered that a virgin shall not taste of this vine, so that she may be sober and watchful from the cares of life, and may kindle the shining torch of the light of righteousness for the Word. "Take heed to yourselves," says the Lord,[19]   
[[@Bible:Luke 21:36]]Luke 21:36   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9872\_2728142   
always, that ye may be accounted worthy to escape all those things, and to stand before the Son of man; "[137]   
[[@Bible:Luke 21:37]]Luke 21:37   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
Some places there were in Jerusalem where to teach; other places outside Jerusalem whither to retire[1581]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10885\_3057808   
He will come again on the clouds of heaven, just as He appeared when He ascended into heaven.[431]   
[[@Bible:Luke 21:38]]Luke 21:38   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
Fit hours for an audience there also were. "Early in the morning"[1584]   
[[@Bible:Luke 22:3]]Luke 22:3   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7393\_2130388   
that "Satan entered into Judas."[257]   
[[@Bible:Luke 22:7]]Luke 22:7   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2152\_731804   
on the first day of unleavened bread, on which they slew the lamb at even, just as had been enjoined by Moses.[121]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
. Which prediction was thus also fulfilled, that "on the first day of unleavened bread"[237]   
[[@Bible:Luke 22:8]]Luke 22:8   
Pseudo-Cyprian On the Glory of Martyrdom   
http://ccel.org/fathers2/ANF-05/anf05-128.htm#P9694\_2999060   
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."[10]   
[[@Bible:Luke 22:10]]Luke 22:10   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11723\_3295052   
that, when the Lord was about to celebrate the last Passover, He said to the disciples who were sent to make preparation, "Ye will meet a man bearing water."[196]   
[[@Bible:Luke 22:15]]Luke 22:15   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2725\_910384   
, by which He so earnestly desired to eat the pass over with His disciples.[111]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6942\_2020079   
How earnestly, therefore, does He manifest the bent of His soul: "With desire I have desired to eat this passover with you before I suffer."[1590]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
we have proved from the sacrament of the bread and the cup[348]   
Cyprian Epistle LIII   
http://ccel.org/fathers2/ANF-05/anf05-78.htm#P5678\_1746443   
if we deny to those who are about to enter on the warfare the blood of Christ? Or how do we make them fit for the cup of martyrdom, if we do not first admit them to drink, in the Church, the cup of the Lord[5]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1245\_546002   
"I have been very jealous[88]   
[[@Bible:Luke 22:16]]Luke 22:16   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P4044\_1262838   
Now that neither in the first nor in the last there was anything false is evident; for he who said of old, "I will not any more eat the passover,"[452]   
[[@Bible:Luke 22:19]]Luke 22:19   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3935\_744654   
For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, "This do ye in remembrance of Me,[145]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2735\_914808   
and that the taste of the wine was different from that which He consecrated in memory of His blood.[127]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6942\_2020079   
Then, having taken the bread and given it to His disciples, He made it His own body, by saying, "This is my body,"[1600]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6281\_2193584   
For this reason do you also, now the Lord is risen, offer your sacrifice, concerning which He made a constitution by us, saying, "Do this for a remembrance of me; "[156]   
[[@Bible:Luke 22:20]]Luke 22:20   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6942\_2020079   
testament to be sealed "in His blood,"[1607]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1854\_549768   
the apostle unteaches, suppressing the continuance of the Old Testament which has been buried in Christ, and establishing that of the New. But if there is a new creation in Christ,[98]   
[[@Bible:Luke 22:21]]Luke 22:21   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1440\_409972   
At those times, however, in which He lived on earth we lay this down definitively, that it is no prejudgment against us if pardon used to be conferred on sinners-even Jewish ones. For Christian discipline dates from the renewing of the Testament,[121]   
[[@Bible:Luke 22:22]]Luke 22:22   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6969\_2027739   
"Woe," says He, "to that man by whom the Son of man is betrayed!"[1611]   
[[@Bible:Luke 22:24]]Luke 22:24   
Shepherd of Hermas Similitude Eighth   
http://ccel.org/fathers2/ANF-02/anf02-31.htm#P841\_202793   
And they who gave in their branches green and cracked were always faithful and good, though emulous of each other about the foremost places, and about fame:[25]   
[[@Bible:Luke 22:25]]Luke 22:25   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10951\_2944483   
and "they that exercise authority upon them are called benefactors."[44]   
Lactantius Divine Institutes Book V   
http://ccel.org/fathers2/ANF-07/anf07-08.htm#P1831\_727014   
hing else, as I have said, than the laying aside of divine religion, which alone effects that man should esteem man dear, and should know that he is bound to him by the tie of brotherhood, since God is alike a Father to all, so as to share the bounties of the common God and Father with those who do not possess them; to injure no one, to oppress no one, not to close his door against a stranger, nor his ear against a suppliant, but to be bountiful, beneficent, and liberal, which Tullius[61]   
[[@Bible:Luke 22:27]]Luke 22:27   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8034\_1961858   
Or how could He be called such who said, "I was amongst you, not as he that sitteth at meat, but as he that serveth? "[23]   
[[@Bible:Luke 22:28]]Luke 22:28   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P792\_325288   
For avoiding it, remedies cannot be lacking; since, even if they be lacking, there remains that one by which you will be made a happier magistrate, not in the earth, but in the heavens.[151]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11733\_3296954   
tempted should attain the celestial kingdoms."[207]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6325\_1008267   
"I call you no longer servants, for the servant knoweth not what is the will of his master, but I call you friends," because[145]   
[[@Bible:Luke 22:29]]Luke 22:29   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
He awards the kingdom to His disciples, as He says it had been appointed to Himself by the Father.[378]   
[[@Bible:Luke 22:31]]Luke 22:31   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2216\_370671   
the son of Josedech, who sought to "sift the faith"[51]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6818\_2076910   
says: "You will escape the energy of the wild beast, if your heart become pure and blameless." Also the Lord Himself says: "Satan hath desired to sift you; but I have prayed."[111]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
" So he asked in the case of the apostles likewise an opportunity to tempt them, having it only by special allowance, since the Lord in the Gospel says to Peter, "Behold, Satan asked that he might sift you as grain; but I have prayed for you that your faith fail not; "[7]   
Cyprian Epistle VII   
http://ccel.org/fathers2/ANF-05/anf05-32.htm#P4861\_1470153   
But He so prayed for us, that in another place we read, "And the Lord said to Peter, Behold, Satan has desired to sift you as wheat: but I have prayed for thee, that thy faith fail not."[17]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6370\_2211192   
and he oftentimes sought to sift us, that our faith might fail.[39]   
[[@Bible:Luke 22:32]]Luke 22:32   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2216\_370671   
from whom the Lord Jesus Christ will deliver us, who prayed that the faith of the apostles might not fail,[53]   
Cyprian Epistle II   
http://ccel.org/fathers2/ANF-05/anf05-27.htm#P4760\_1442357   
We know that this saying arose out of the very circumstance of his withdrawal, and the rest of the disciples did likewise.[7]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6370\_2211192   
And who said then to those that stood by the high priest, "Take away his ragged garments from him; "and added, "Behold, I have taken thine iniquities away from thee; "He will say now, as He said formerly of us when we were assembled together, "I have prayed that your faith may not fail."[41]   
[[@Bible:Luke 22:33]]Luke 22:33   
Clementine Epistle of Peter to James   
http://ccel.org/fathers2/ANF-08/anf08-42.htm#P3262\_1016208   
alive, to transform my words by certain various interpretations, in order to the dissolution of the law; as though I also myself were of such a mind, but did not freely proclaim it, which God forbid! For such a thing were to act in opposition to the law of God which was spoken by Moses, and was borne witness to by our Lord in respect of its eternal continuance; for thus he spoke: "The heavens and the earth shall pass away, but one jot or one tittle shall in no wise pass from the law."[3]   
[[@Bible:Luke 22:34]]Luke 22:34   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6969\_2027739   
.[1617]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
and every one vehemently affirming that they would not forsake Him, I Peter adding this promise, that I would even die with Him, He said, "Verily I say unto thee, Before the cock crows, thou shall thrice deny that thou knowest me."[94]   
[[@Bible:Luke 22:40]]Luke 22:40   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11840\_3317553   
This passage He confirms by subsequent ones, saying, "Pray that ye be not tempted; "[62]   
[[@Bible:Luke 22:42]]Luke 22:42   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11795\_3308847   
, "save that not my will, but Thine be done."[30]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3977\_1253623   
But remembering, too, the purpose for which He was sent, He fulfils the dispensation (economy) for which He was sent, and exclaims, "Father, not my will,"[434]   
Dionysius On Luke XXII. 42   
http://ccel.org/fathers2/ANF-06/anf06-39.htm   
III.-On Luke XXII. 42, Etc.[1]   
[[@Bible:Luke 22:43]]Luke 22:43   
Shepherd of Hermas Similitude Fifth   
http://ccel.org/fathers2/ANF-02/anf02-28.htm#P719\_163939   
But those who are weak and slothful in prayer, hesitate to ask anything from the Lord; but the Lord is full of compassion, and gives without fail to all who ask Him. But you, having been strengthened by the holy Angel,[12]   
[[@Bible:Luke 22:44]]Luke 22:44   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4931\_1090854   
For in the memoirs which I say were drawn up by His apostles and those who followed them, [it is recorded] that His sweat fell down like drops of blood while He was praying, and saying, `If it be possible, let this cup pass: '[401]   
[[@Bible:Luke 22:46]]Luke 22:46   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10885\_3057808   
In all other respects the Father did not forsake the Son, for it was into His Father's hands that the Son commended His. spirit.[423]   
[[@Bible:Luke 22:47]]Luke 22:47   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6969\_2027739   
The Christ of the prophets was destined, moreover, to be betrayed with a kiss,[1618]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
And when He had done this thrice, while we out of despondency of mind were fallen asleep, He came and said: "The hour is come, and the Son of man is betrayed into the hands of sinners. And behold Judas, and with him a multitude of ungodly men,"[99]   
[[@Bible:Luke 22:48]]Luke 22:48   
Fragments from Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-102.htm   
And He said unto Judas, "Betrayest thou the Son of God with a kiss? "[13]   
[[@Bible:Luke 22:61]]Luke 22:61   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11284\_3197669   
-the occasion indeed demands that I should note down; but (to do so) may seem to be unnecessary. For when the Lord is known, our spirit, having been" looked back upon"[15]   
[[@Bible:Luke 22:66]]Luke 22:66   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6969\_2027739   
When led before the council, He is asked whether He is the Christ.[1620]   
[[@Bible:Luke 22:67]]Luke 22:67   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6969\_2027739   
But even if he had told them, he would yet have to suffer. For he said, "If I tell you, ye will not believe."[1622]   
[[@Bible:Luke 22:69]]Luke 22:69   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6969\_2027739   
says, "Hereafter shall the Son of man sit on the right hand of the power of God."[1626]   
[[@Bible:Luke 22:70]]Luke 22:70   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6969\_2027739   
Accordingly, after He had said this, and so suggested a comparison of the Scripture, a ray of light did seem to show them whom He would have them understand Him to be; for they say: "Art thou then the Son of God? "[1629]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6969\_2027739   
Of what God, but of Him whom alone they knew? Of what God but of Him whom they remembered in the Psalm as having said to His Son, "Sit Thou on my right hand? "Then He answered, "Ye say that I am; "[1630]   
[[@Bible:Luke 22:71]]Luke 22:71   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6969\_2027739   
and so completely was His statement to this effect, that they insisted on accepting that sense which His statement indicated.[1637]   
[[@Bible:Luke 23:1]]Luke 23:1   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6999\_2033894   
;[1639]   
[[@Bible:Luke 23:2]]Luke 23:2   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
But they bringing two lying witnesses, wished to accuse the Lord falsely; but they being found to disagree, and so their testimony not conspiring together, they altered the accusation to that of treason, saying, "This fellow says that He is a king, and forbids to give tribute to Caesar."[102]   
[[@Bible:Luke 23:3]]Luke 23:3   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6999\_2033894   
"Thou sayest that I am"[1642]   
[[@Bible:Luke 23:6]]Luke 23:6   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6808\_2051274   
And Herod, wishing to see also some miracle or other done by Jesus, and not seeing it, and also because He did not answer him a single word, sent Him back again to Pilate.[97]   
[[@Bible:Luke 23:7]]Luke 23:7   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6999\_2033894   
by Pilate,[1647]   
[[@Bible:Luke 23:8]]Luke 23:8   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6999\_2033894   
Herod was "exceeding glad" when he saw Jesus, but he heard not a word from Him.[1649]   
[[@Bible:Luke 23:12]]Luke 23:12   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7809\_1648203   
Sadducees and Pharisees who disagreed with each other in regard to the most essential truths,-for the Pharisees champion the doctrine of the resurrection of the dead, hoping that there will be a world to come, while the Sadducees know nothing after this life in store for a man whether he has been advancing towards virtue, or has made no effort at all to come out from the mountains of wickedness,-these, I say, agree that they may tempt Jesus. Now, a similar thing, as Luke has narrated,[2]   
[[@Bible:Luke 23:13]]Luke 23:13   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
,"-the clamour whereby it had extorted His surrender to the cross.[310]   
[[@Bible:Luke 23:14]]Luke 23:14   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
in their madness cast upon Him, till it was very early in the morning, and then they lead Him away to Annas, who was father-in-law to Caiaphas; and when they had done the like things to Him there, it being the day of the preparation, they delivered Him to Pilate the Roman governor, accusing Him of many and great things, none of which they could prove. Whereupon the governor, as out of patience with them, said: "I find no cause against Him."[101]   
[[@Bible:Luke 23:21]]Luke 23:21   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11433\_3120912   
But when he goes on to say that "those who inflicted death upon Jesus suffered nothing afterwards through so long a time," we must inform him, as well as all who are disposed to learn the truth, that the city in which the Jewish people called for the crucifixion of Jesus with shouts of" Crucify him, crucify him,"[93]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
And themselves became accusers, and witnesses, and judges, and authors of the sentence, saying, "Crucify Him, crucify Him; "[103]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7809\_1648203   
happened in the case of Herod and Pilate, who became friends with one another that they might kill Jesus; for, perhaps, their hostility with one another would have prevented Herod from asking that He should be put to death, in order to please the people, who said, "Crucify Him, Crucify Him,"[3]   
[[@Bible:Luke 23:25]]Luke 23:25   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6999\_2033894   
Then Barabbas, the most abandoned criminal, is released, as if he were the innocent man; while the most righteous Christ is delivered to be put to death, as if he were the murderer.[1653]   
[[@Bible:Luke 23:26]]Luke 23:26   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11128\_3159237   
but by the above-named Abraxas; and to have come in a phantasm, and been destitute of the substance of flesh: that it was not He who suffered among the Jews, but that Simon[20]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8042\_1718121   
But the Jesus according to John, so to speak, bears the cross for Himself, and bearing it went out; but the Jesus according to Matthew and Mark and Luke, does not bear it for Himself, for Simon of Cyrene bears it.[170]   
[[@Bible:Luke 23:31]]Luke 23:31   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11294\_3203205   
the waters, is perennial in leaves, bears fruit at its own time,"[29]   
[[@Bible:Luke 23:33]]Luke 23:33   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6999\_2033894   
Moreover two malefactors are crucified around Him, in order that He might be reckoned amongst the transgressors.[1654]   
[[@Bible:Luke 23:34]]Luke 23:34   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1232\_228077   
but prayed for His enemies, "Father, forgive them; they know not what they do."[82]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
And from this fact, that He exclaimed upon the cross, "Father, forgive them, for they know not what they do,"[348]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and here, our Lord Jesus prayed that the Pharisees might be pardoned, when He said, "Father, forgive them, for they know not what they do."[531]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5464\_1969427   
For our Saviour Himself entreated His Father for those who had sinned, as it is written in the Gospel: "Father, forgive them; for they know not what they do."[88]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
And a little afterward, when He had cried with a loud voice, "Father, forgive them, for they know not what they do,"[114]   
Recognitions of Clement VI   
http://ccel.org/fathers2/ANF-08/anf08-36.htm#P2469\_720230   
Wherefore, in short, the Master Himself, when He was being led to the cross by those who knew Him not, prayed the Father for His murderers, and said, `Father, forgive their sin, for they know not what they do!'[7]   
Clementine Homily XI   
http://ccel.org/fathers2/ANF-08/anf08-55.htm#P4652\_1375921   
, prayed to the Father that the sin of those who slew Him might be forgiven, saying, `Father, forgive them their sins, for they know not what they do.'[8]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6823\_2055614   
Then Jesus cried out with a loud voice, saying: Father, let not this sin stand against them; for they know not what they do.[106]   
Of the Journeyings of Philip the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-92.htm   
, was made to drink gall and vinegar, and said, Father, forgive them, for they know not what they do.[14]   
[[@Bible:Luke 23:39]]Luke 23:39   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1657\_489082   
Who has redeemed another's death by his own, but the Son of God alone? For even in His very passion He set the robber free.[290]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
when those malefactors saw that were crucified with Him the one of them reproached Him as though He was weak and unable to deliver Himself; but the other rebuked the ignorance of his fellow and turning to the Lord, as being enlightened by Him, and acknowledging who He was that suffered, he prayed that He would remember him in His kingdom hereafter.[112]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6823\_2055614   
And turning to Jesus, he says to Him: Lord, when Thou shalt reign do not forget me. And He said to him: To-day, I tell thee truth, I shall have thee in paradise with me.[109]   
[[@Bible:Luke 23:42]]Luke 23:42   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P7155\_2161675   
Immediately He accepted my entreaty, and said to me, Amen; I say to thee, To-day shalt thou be with me in paradise.[67]   
[[@Bible:Luke 23:43]]Luke 23:43   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11403\_3234277   
to his own paradise,[116]   
The Narrative of Joseph   
http://ccel.org/fathers2/ANF-08/anf08-85.htm#P7364\_2228155   
And the robber having thus spoken, Jesus says to him: Amen, amen; I say to thee, Demas, that to-day thou shalt be with me in paradise.[11]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7163\_1430892   
but every one in his own order, Christ the first fruits, then they that are Christ's at His coming, and then the end." It belongs to the resurrection that one should be on the first day in the paradise of God,[114]   
[[@Bible:Luke 23:44]]Luke 23:44   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
(and when did it "shudder exceedingly" except at the passion of Christ, when the earth also trembled to her centre, and the veil of the temple was rent, and the tombs were burst asunder?[284]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1815\_531580   
And so the "pressure" must be maintained up to that hour in which the orb-involved from the sixth hour in a general darkness-performed for its dead Lord a sorrowful act of duty; so that we too may then return to enjoyment when the universe regained its sunshine.[83]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8178\_2028790   
nclusion what was designed against him? "Now to this question, although we are able to show the striking and miraculous character of the events which befell Him, yet from what other source can we furnish an answer than from the Gospel narratives, which state that "there was an earthquake, and that the rocks were split asunder, and the tombs opened, and the veil of the temple rent in twain from top to bottom, and that darkness prevailed in the day-time, the sun failing to give light? "[81]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6841\_2061610   
And Longinus, the centurion who stood by, said: Truly this was a son of God. Others coming and seeing Him, beat their breasts from fear, and again turned back.[111]   
[[@Bible:Luke 23:45]]Luke 23:45   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6999\_2033894   
the veil of. the temple was rent"[1665]   
[[@Bible:Luke 23:46]]Luke 23:46   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4947\_1096762   
For when Christ was giving up His spirit on the cross, He said, `Father, into Thy hands I commend my spirit, '[408]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6999\_2033894   
, laboured to present to us the very Christ! He calls with a loud voice to the Father, "Into Thine hands I commend my spirit,"[1668]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6999\_2033894   
that even when dying He might expend His last breath in fulfilling the prophets. Having said this, He gave up the ghost."[1669]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10795\_3029081   
and again, (in the third Gospel, ) "Father, into Thy hands I commend my spirit."[355]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
He commends His spirit into the hands of the Father.[381]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6090\_2150557   
He had vinegar and gall to drink; and when He had fulfilled all things that were written, He said to His God and Father, "Into Thy hands I commend my spirit."[18]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
and had added, "Into Thy hands I commit my spirit," He gave up the ghost,[115]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6670\_2009457   
And crying out with a loud voice, Jesus said: Father, Baddach Ephkid Ruel, which is, interpreted: Into Thy hands I commit my spirit.[36]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6841\_2061610   
Then Jesus, crying out with a loud voice, Father, into Thy hands I shall commit my spirit, breathed His last.[110]   
[[@Bible:Luke 23:47]]Luke 23:47   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6999\_2033894   
there was nothing to beg of Pilate, nothing to take down from the cross, nothing to wrap in the linen, nothing to lay in the new sepulchre.[1677]   
[[@Bible:Luke 23:48]]Luke 23:48   
The Teaching of Addaeus the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-143.htm   
of their city, nor would they have brought down Woe! upon themselves.[27]   
[[@Bible:Luke 23:51]]Luke 23:51   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6999\_2033894   
That same Joseph "who had not consented" with the Jews in their crime?[1680]   
[[@Bible:Luke 23:53]]Luke 23:53   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8384\_2103854   
But, for the present, it is sufficient to notice the clean linen in which the pure body of Jesus was to be enwrapped, and the new tomb which Joseph had hewn out of the rock, where "no one was yet lying,"[180]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8384\_2103854   
-and in the statement of Luke and John,[183]   
[[@Bible:Luke 23:56]]Luke 23:56   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1574\_443047   
Now, upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared; and they found the stone rolled away from the sepulchre."[152]   
[[@Bible:Luke 24:1]]Luke 24:1   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P7046\_2042702   
since prophecy does not omit the (pious) office of the women who resorted before day-break to the sepulchre with the spices which they had prepared.[1683]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1574\_443047   
Now, upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared; and they found the stone rolled away from the sepulchre."[152]   
[[@Bible:Luke 24:3]]Luke 24:3   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P7046\_2042702   
in the thought of those women between the sorrow of that desertion with which at present they seemed to themselves to have been smitten by the Lord, and the hope of the resurrection itself, by which they rightly supposed that all would be restored to them? But when "they found not the body (of the Lord Jesus),"[1686]   
[[@Bible:Luke 24:4]]Luke 24:4   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P7046\_2042702   
according to the prophecy of Isaiah. "Two angels however, appeared there."[1688]   
[[@Bible:Luke 24:6]]Luke 24:6   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P7046\_2042702   
For the same thing was said by the angels to the women: "Remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered up, and be crucified, and on the third day rise again."[1696]   
[[@Bible:Luke 24:10]]Luke 24:10   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
And Mary found James the Less in his father's house, broken-hearted and sad on account of the loss of his mother, and she brought him up. Hence Mary was called the mother of James.[9]   
[[@Bible:Luke 24:13]]Luke 24:13   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P7046\_2042702   
For as two of them were taking a walk, and when the Lord had joined their company, without its appearing that it was He, and whilst He dissembled His knowledge of what had just taken place,[1692]   
[[@Bible:Luke 24:15]]Luke 24:15   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8340\_2088517   
And He said unto them, What manner of communications are these that ye have one to another, as ye walk? "And when their eyes were opened, and they knew Him, then the Scripture says, in express words, "And He vanished out of their sight."[154]   
[[@Bible:Luke 24:18]]Luke 24:18   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
And when He was risen from the dead, He appeared first to Mary Magdalene, and Mary the mother of James, then to Cleopas in the way, and after that to us His disciples, who had fled away for fear of the Jews, but privately were very inquisitive about Him.[117]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6142\_940822   
" Simon and Cleopas too, when talking to each other about all that had happened to Jesus Christ Himself, then risen, though they did not know that He had risen, from the dead, speak thus,[34]   
[[@Bible:Luke 24:20]]Luke 24:20   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
ction, one of His disciples, Cleopas, when he was, according to the error of all his fellow-disciples, sorrowfully telling what had happened to the Lord Himself, as if to some unknown person, spoke thus, saying of Jesus the Nazarene, "who was a prophet mighty in deed and in word before God and all the people; how the chief priests and our rulers delivered Him to be condemned to death, and fastened Him to the cross. But we trusted that it had been He which should have redeemed Israel."[27]   
[[@Bible:Luke 24:21]]Luke 24:21   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P7046\_2042702   
they say: "But we trusted that it had been He which should have redeemed Israel,"[1693]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
And I said to the angel, Wherefore is this? And the angel said to me, Marvel not at these, for thou shall see four other heavens brighter than these, and without comparison, when thou shall have ascended thither: because thou shalt stand near the Lord, and shalt be His minister, and shall declare His mysteries to men, and shalt proclaim concerning Him who shall redeem Israel;[3]   
[[@Bible:Luke 24:25]]Luke 24:25   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
Therefore did the Lord also say to His disciples after the resurrection, "O thoughtless ones, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory? "[284]   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P371\_68172   
revelations than those which you have seen? "I answered and said to him, "Sir, one thing only I ask, that in regard to these three forms the revelation may be rendered complete." He answered me, "How long are ye senseless?[45]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P7046\_2042702   
reproached them: "O fools, and slow of heart in not believing that which He spake unto you."[1695]   
[[@Bible:Luke 24:26]]Luke 24:26   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8488\_2385393   
For thus it was that the Lord discoursed with, the disciples after His resurrection from the dead, proving to them from the Scriptures themselves "that Christ must suffer, and enter into His glory, and that remission of sins should be preached in His name throughout all the world."[360]   
[[@Bible:Luke 24:27]]Luke 24:27   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3413\_1183739   
too, (I suppose, ) were they ignorant to whom, after His resurrection also, He vouchsafed, as they were journeying together, "to expound all the Scriptures."[235]   
[[@Bible:Luke 24:29]]Luke 24:29   
The Teaching of Addaeus the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-143.htm   
salvation, and for the unavailing support on which ye lean;[38]   
[[@Bible:Luke 24:30]]Luke 24:30   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8380\_2102347   
Luke's Gospel, that Jesus after His resurrection took bread, and blessed it, and breaking it, distributed it to Simon and Cleopas; and when they had received the bread, "their eyes were opened, and they knew Him, and He vanished out of their sight,"[174]   
[[@Bible:Luke 24:31]]Luke 24:31   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8931\_2507342   
The liars, then, in reality are not those who for the sake of the scheme of salvation conform, nor those who err in minute points, but those who are wrong in essentials, and reject the Lord and as far as in them lies deprive the Lord of the true teaching; who do not quote or deliver the Scriptures in a manner worthy of God and of the Lord;[239]   
[[@Bible:Luke 24:32]]Luke 24:32   
Fragments of the Lost Work of Justin on the Resurrection   
http://ccel.org/fathers2/ANF-01/anf01-51.htm#P5994\_1336970   
Why did He rise in the flesh in which He suffered, unless to show the resurrection of the flesh? And wishing to confirm this, when His disciples did not know whether to believe He had truly risen in the body, and were looking upon Him and doubting, He said to them, "Ye have not yet faith, see that it is I; "[20]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6161\_949296   
"And my word and my preaching were not persuasive words of wisdom, but in demonstration of the spirit and of power." To this power Simon and Cleophas bear witness when they say:[45]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7074\_1369400   
"Behold, I have made My words in thy mouth like fire," and let us see that the flesh of the Lamb be well cooked, so that those who partake of it may say, as Christ speaks in us, "Our heart burned by the way, as He opened to us the Scriptures."[56]   
[[@Bible:Luke 24:34]]Luke 24:34   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
"According to thy praise is thy name glorified; "God being glorified through our knowledge, and through the inheritance. Thus also it is said, "The Lord liveth," and "The Lord hath risen."[66]   
[[@Bible:Luke 24:37]]Luke 24:37   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P7046\_2042702   
my hands and my feet, that it is I myself; for a spirit hath not bones, as ye see me have."[1698]   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
And you shall declare to all nations repentance and remission of sins.[3]   
[[@Bible:Luke 24:39]]Luke 24:39   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2162\_362251   
When, for instance, He came to those who were with Peter, He said to them, "Lay hold, handle Me, and see that I am not an incorporeal spirit."[19]   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2162\_362251   
When, for instance, He came to those who were with Peter, He said to them, "Lay hold, handle Me, and see that I am not an incorporeal spirit."[21]   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2162\_362251   
"For a spirit hath not flesh and bones, as ye see Me have."[22]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8920\_2554446   
He does not speak these words of some spiritual and invisible man, for a spirit has not bones nor flesh;[16]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P7046\_2042702   
But what need of so tortuous a construction, when He might have simply said, "A spirit hath not bones, even as you observe that I have not? "Why, moreover, does He offer His hands and His feet for their examination-limbs which consist of bones-if He had no bones? Why, too, does He add, "Know that it is I myself,"[1699]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9316\_2557561   
A phantom, too, it was of course after the resurrection, when, showing His hands and His feet for the disciples to examine, He said, "Behold and see that it is I myself, for a spirit hath not flesh and bones, as ye see me have; "[81]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P749\_182835   
To God their beauty, to God their youth (is dedicated). With Him they live; with Him they converse; Him they "handle"[39]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P4044\_1262838   
For He, having risen, and being desirous to show that that same (body) had been raised which had also died, when His disciples were in doubt, called Thomas to Him, and said, "Reach hither; handle me, and see: for a spirit hath not bone and flesh, as ye see me have."[457]   
[[@Bible:Luke 24:41]]Luke 24:41   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
olives, certain herbs, milk, cheese, fruits, all kinds of cooked food without sauces; and if flesh is wanted, let roast rather than boiled be set down. Have you anything to eat here? said the Lord[44]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P7046\_2042702   
when they had before known Him to be corporeal? Else, if He were altogether a phantom, why did He upbraid them for supposing Him to be a phantom? But whilst they still believed not, He asked them for some meat,[1700]   
[[@Bible:Luke 24:42]]Luke 24:42   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1118\_463128   
ferocity involved in the cruel things which then disfigured and lacerated the temples of the Lord, that you may now be crowned with laurel, and myrtle, and olive, and any famous branch, and which is of more use, with hundred-leaved roses too, culled from the garden of Midas, and with both kinds of lily, and with violets of all sorts, perhaps also with gems and gold, so as even to rival that crown of Christ which He afterwards obtained. For it was after the gall He tasted the honeycomb[61]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7542\_1559989   
which are a relish, so to speak, to the sensible things contained in the Scriptures; or, perhaps, to the word which had come to them about the Father and the Son. Wherefore also after His resurrection He ate of a broiled fish,[12]   
[[@Bible:Luke 24:44]]Luke 24:44   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
Then opened He their understanding, that they should understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead, and that repentance for the remission of sins be preached in His name among all nations."[285]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2152\_731804   
in order that all things might be fulfilled which had been written of Him.[124]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
Then opened He their understanding, that they might understand the Scriptures; and said unto them, That thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day; and that repentance and remission of sins should be preached in His name even among all nations."[34]   
[[@Bible:Luke 24:45]]Luke 24:45   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2113\_718509   
Again, in the Pslams, David says: "Bring to God, ye countries of the nations"-undoubtedly because "unto every land" the preaching of the apostles had to "go out"[76]   
[[@Bible:Luke 24:46]]Luke 24:46   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8210\_2609038   
And he 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.[60]   
[[@Bible:Luke 24:47]]Luke 24:47   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P7046\_2042702   
Even to the last He taught us (the same truth of His mission), when He sent forth His apostles to preach His gospel "among all nations; "[1705]   
[[@Bible:Luke 24:48]]Luke 24:48   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
Sprinkled, by speaking.[227]   
[[@Bible:Luke 24:49]]Luke 24:49   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
After His resurrection He promises in a pledge to His disciples that He will send them the promise of His Father;[382]   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
throughout the whole world. And I shall endow you with power from on high, and fill you with the Holy Spirit.[2]   
[[@Bible:Luke 24:50]]Luke 24:50   
The Teaching of the Apostles   
http://ccel.org/fathers2/ANF-08/anf08-145.htm   
-on the selfsame day came the disciples from Nazareth of Galilee, where the conception of our Lord was announced, to the mount which is called that of the Place of Olives,[6] 

**[[@Headword:John]]John**

[[@Bible:John 1:1]]John 1:1   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2648\_435849   
How could such a one be a mere man, receiving the beginning of His existence from Mary, and not rather God the Word, and the only-begotten Son? For "in the beginning was the Word, and the Word was with God,[27]   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2711\_443611   
The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made."[16]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
And he expresses himself thus: "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God."[118]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
What was made was life in Him, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not."[123]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
For that according to John relates His original, effectual, and glorious generation from the Father, thus declaring, "In the beginning was the Word, and the Word was with God, and the Word was God."[146]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9150\_2651474   
This was in the beginning with God. All things were made by Him, and without Him was nothing made."[161]   
Theophilus to Autolycus Book II   
http://ccel.org/fathers2/ANF-02/anf02-42.htm#P1669\_480398   
And hence the holy writings teach us, and all the spirit-bearing [inspired] men, one of whom, John, says, "In the beginning was the Word, and the Word was with God,"[48]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P2694\_785619   
and "in the beginning was the Word, and the Word was with God, and the Word was God."[10]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
For both are one-that is, God. For He has said, "In the beginning the Word was in God, and the Word was God."[142]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2735\_914808   
Read the testimony of John: "That which we have seen, which we have heard, which we have looked upon with our eyes, and our hands have handled, of the Word of life."[131]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3143\_1138256   
but because they knew that He was the Word of Life, and was come from God,[29]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8380\_2368122   
Therefore on this ground Hermogenes puts Matter even before God, by putting it before the Son. Because the Son is the Word, and "the Word is God,"[185]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8418\_2376060   
Now in this there is all the greater reason why there should be shown the material (if there were any) out of which God made all things, inasmuch as it is therein plainly revealed by whom He made all things. "In the beginning was the Word"[203]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8418\_2376060   
-"and the Word was with God, and the Word was God. All things were made by Him, and without Him nothing was made."[205]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10454\_2930319   
Is that Word of God, then, a void and empty thing, which is called the Son, who Himself is designated God? "The Word was with God, and the Word was God."[75]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10480\_2936103   
and is always with God, according to what is written, "And the Word was with God; "[90]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10539\_2956772   
Now if He too is God, according to John, (who says.) "The Word was God,"[137]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10554\_2961035   
That is a still grander statement which you will find expressly made in the Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God."[142]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
But the very same apostles testify that they had both seen and "handled" Christ.[175]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
"That," says John, "which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."[176]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
the flesh, was the "Word in the beginning with God" the Father,[177]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10618\_2982183   
loves Him indeed from the beginning, and from the very first has handed all things over to Him. Whence it is written, "From the beginning the Word was with God, and the Word was God; "[196]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10655\_2994011   
The Word, no doubt, was before all things. "In the beginning was the Word; "[236]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God: all things were made by Him, and without Him was nothing made."[243]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12212\_3416855   
but what is that which, in a certain way, has been grasped by hand[15]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P749\_182835   
To God their beauty, to God their youth (is dedicated). With Him they live; with Him they converse; Him they "handle"[39]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1114\_288165   
rst and the last, the Lord assumes to Himself, as figures of the beginning and end! which concur in Himself: so that, just as Alpha rolls on till it reaches Omega, and again Omega rolls back till it reaches Alpha, in the same way He might show that in Himself is both the downward course of the beginning on to the end, and the backward course of the end up to the beginning; so that every economy, ending in Him through whom it began,-through the Word of God, that is, who was made flesh,[28]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4150\_726717   
From death recovered body,[182]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6416\_1212509   
The same was in the beginning with God. All things were made by Him, and without Him was nothing made."[115]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6684\_1358950   
and as in his Gospel John indicates the same thing, saying, "In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God: all things were made by Him; and without Him was not anything made; "[165]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7860\_1880616   
and a sense of touch, by which John says that he "handled with his hands of the Word of life; "[81]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9940\_2599936   
But according to Celsus, God Himself is the reason of all things, while according to our view it is His Son, of whom we say in philosophic language, "In the beginning was the Word, and the Word was with God, and the Word was God; "[94]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10724\_2859484   
If, however, we attend to the passage, "In the beginning was the Word, and the Word was with God, and the Word was God,"[343]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11018\_2966332   
-no one is so foolish as not to see that the word "hands" is taken figuratively, as when John says, "Our hands have handled the Word of life."[81]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11247\_3053516   
For the Lord of those who are "ambassadors for Christ" is Christ Himself, whose ambassadors they are, and who is "the Word, who was in the beginning, was with God, and was God."[16]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1206\_324874   
This was in the beginning with God, all things were made by Him, and without Him was not one thing that was made. And what was formed in Him is life."[184]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
For he speaks to this effect: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made."[251]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."[133]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the Gospel according to John: "In the beginning was the Word, and the Word was with God, and God was the Word."[165]   
Fragments of Caius   
http://ccel.org/fathers2/ANF-05/anf05-134.htm#P10000\_3107102   
nativity, His passion, His resurrection, His conversation with His disciples, and His twofold advent,-the first in the humiliation of rejection, which is now past, and the second in the glory of royal power, which is yet in the future. What marvel is it, then, that John brings forward these several things[31]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10207\_3183526   
Moreover, this Word "was in the beginning with God, and God was the Word."[87]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10235\_3192786   
But this Word whereby all things were made (is God). "And God," says he, "was the Word."[108]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10444\_3289233   
And let us therefore believe this, since it is most faithful that Jesus Christ the Son of God is our Lord and God; because "in the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God."[276]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
in the Son, as it is written, "The Word was God; "[31]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
And we anathematize those who constitute different worships, one for the divine and another for the human, and who worship the man born of Mary as though He were another than the God of God. For we know that "in the beginning was the Word, and the Word was with God, and the Word was God."[69]   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
"The law was given to them through Moses" for their discipline; "but grace and truth" have been given to us by Jesus Christ.[18]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
I have need to be baptized of Thee, and comest Thou to me? Thou who wast in the beginning, and wast with God, and wast God;[10]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1354\_363091   
" The evangelist, on the other hand, has not prefixed his name even to the catholic epistle; but without any circumlocution, he has commenced at once with the mystery of the divine revelation itself in these terms: "That which was from the beginning, which we have heard, which we have seen with our eyes."[17]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1541\_438988   
.[123]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1541\_438988   
For" the Word was with God."[125]   
Fragments from Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-102.htm   
by the will of God, "the Word was made flesh,"[8]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
" For he set forth His proper personality, saying, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and with out Him was not anything made that was made."[10]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4716\_1416965   
For who ever heard such things? or who, now hearing them, is not astonished, and does not stop his ears that the pollution of these words should not touch them? Who that hears John saying, "In the beginning was the Word,"[48]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P4986\_1503881   
Now, since He truly was and is, being in the beginning with God, and being God,[14]   
Methodius Fragments   
http://ccel.org/fathers2/ANF-06/anf06-123.htm#P5952\_1814706   
Now consider whether the saying: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God; "[11]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1191\_529643   
The same was in the beginning with God. All things were made by Him, and without Him was not anything made."[59]   
Victorinus On the Creation of the World   
http://ccel.org/fathers2/ANF-07/anf07-29.htm   
The same was in the beginning with God. All things were made by Him, and without Him was nothing made that was made."[23]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4618\_1759538   
But John, when he begins, "In the beginning was the Word, and the Word was with God, and the Word was God,"[28]   
Recognitions of Clement VIII   
http://ccel.org/fathers2/ANF-08/anf08-38.htm#P2762\_825192   
For if they think that nature is irrational, it is most foolish to suppose that a rational creature can proceed from an irrational creator. But if it is Reason-that is, Logos[12]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7374\_1509405   
as meaning that the scribes-that is, those who rest satisfied in the bare letter-may repent of this method of interpretation and be instructed in the spiritual teaching which is called the kingdom of the heavens through Jesus Christ the living Word. Wherefore, also, so far as Jesus Christ, "who was in the beginning with God, God the word,"[71]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
But if also Elijah be in some sort a word inferior to "the Word who was in the beginning with God, God the Word,"[32]   
[[@Bible:John 1:2]]John 1:2   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9440\_2594178   
For its salvation is endangered, not by its being ignorant of itself, but of the word of God. "The life," says He, "was manifested,"[179]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
And this is the water in those fair nuptials which Jesus changing made into wine. This, he says, is the mighty and true beginning of miracles[77]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6373\_1023862   
But none of the names we have mentioned expresses His representation of us with the Father, as He pleads for human nature, and makes atonement for it; the Paraclete, and the propitiation, and the atonement. He has the name Paraclete in the Epistle of John:[168]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7284\_1475487   
And consider now, if in addition to what we have already recounted, you can otherwise take the good seed to be the children of the kingdom, because whatsoever good things are sown in the human soul, these are the offspring of the kingdom of God and have been sown by God the Word who was in the beginning with God,[6]   
[[@Bible:John 1:3]]John 1:3   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2648\_435849   
Nor is He a mere man, by whom and in whom all things were made; for "all things were made by Him."[20]   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2648\_435849   
and the Word was God."[28]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
"The same was in the beginning with God"-this clause discloses the order of production. "All things were made by Him, and without Him was nothing made; "[119]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
for the Word was the author of form and beginning to all the Aeons that came into existence after Him. But "what was made in Him," says John, "is life."[120]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6588\_1562797   
And again, "All things were made by Him, and without Him was nothing made."[277]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6737\_1638042   
His own Word is both suitable and sufficient for the formation of all things, even as John, the disciple of the Lord, declares regarding Him: "All things were made by Him, and without Him was nothing made."[9]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7395\_1976255   
For when he had spoken of the Word of God as having been in the Father, he added, "All things were made by Him, and without Him was not anything made."[63]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7836\_2143030   
), and was formed by the hand of God, that is, by the Word of God, for "all things were made by Him,"[430]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8614\_2436235   
and as we read in the Gospel, "All things were made by Him; and without Him was nothing made; "[448]   
Address of Tatian to the Greeks   
http://ccel.org/fathers2/ANF-02/anf02-37.htm#P1237\_345301   
follow the one God. "All things[59]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3461\_1050099   
.[130]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3677\_1108968   
The divine Instructor is trustworthy, adorned as He is with three of the fairest ornament"-knowledge, benevolence, and authority of utterance;-with knowledge, for He is the paternal wisdom: "All Wisdom is from the Lord, and with Him for evermore; "-with authority of utterance, for He is God and Creator: "For all things were made by Him, and without Him was not anything made; "[261]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4007\_1231497   
He that is illuminated is therefore awake towards God; and such an one lives. "For what was made in Him was life."[182]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4355\_1345542   
At home, therefore, they ought to regard with modesty parents and domestics; in the ways, those they meet; in the baths, women; in solitude, themselves; and everywhere the Word, who is everywhere, "and without Him was not anything."[59]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5030\_1504116   
But a rational work is accomplished through God. "And nothing," it is said, "was made without Him"-the Word of God.[100]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8703\_2430399   
And since the unoriginated Being is one, the Omnipotent God; one, too, is the First-begotten, "by whom all things were made, and without whom not one thing ever was made."[104]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8786\_2466477   
" Understand now for me the mystery of the truth, granting pardon if I shrink from advancing further in the treatment of it, by announcing this alone: "All things were made by Him, and without Him was not even one thing."[168]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8931\_2507342   
and if "all things were made by Him, and without Him was not anything made that was made,"[241]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8997\_2532100   
"by whom all things were made, and without whom not even one thing was made."[271]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P9087\_2553039   
(that is, of the great High Priest, "by whom all things were made, and without whom not even one thing was made"[289]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9275\_2603126   
For the knowledge and apprehension of intellectual objects must necessarily be called certain scientific knowledge, whose function in reference to divine things is to consider what is the First Cause, and what that "by whom all things were made, and without whom nothing was made; "[25]   
Fragments of Clement from the Latin Translation of Cassiodorus   
http://ccel.org/fathers2/ANF-02/anf02-74.htm#P10102\_2842433   
" For in the Gospel he thus speaks: "And what was made, in Him was life, and the life was the light of men."[74]   
Fragments of Clement from the Latin Translation of Cassiodorus   
http://ccel.org/fathers2/ANF-02/anf02-74.htm#P10102\_2842433   
He does not express the divine essence, but wishing to declare the majesty of God, he has applied to the Divinity what is best and most excellent in the view of men. Thus also Patti, when he speaks of "light inaccessible."[75]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
as that "Word of God by whom all things were made, and without whom nothing was made; "[872]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8439\_2382281   
the fulness of His Scripture, in which He manifests to me both the Creator and the creation. In the gospel, moreover, I discover a Minister and Witness of the Creator, even His Word.[218]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8762\_2444406   
Then that the Word was produced, "through whom all things were made, and without whom nothing was made."[466]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9725\_2667340   
In the first place, because all things were made by the Word of God, and without Him was nothing made.[34]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10454\_2930319   
For if indeed Wisdom in this passage seems to say that She was created by the Lord with a view to His works, and to accomplish His ways, yet proof is given in another Scripture that "all things were made by the Word, and without Him was there nothing made; "[68]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10454\_2930319   
"by which all things were made,"[72]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10454\_2930319   
"and without which nothing was made."[73]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10539\_2956772   
But all the rest of the created things did He in like manner make, who made the former ones-I mean the Word of God. "through whom all things were made, and without whom nothing was made."[136]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
gives effect and form to what He sees. Thus all things were made by tile Son, and without Him was not anything made.[194]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10655\_2994011   
But (if we are to follow the heretics), the Gospel itself will have to be rejected, because it tells us that all things were made by God through the Word, without whom nothing was made.[228]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10855\_3047505   
, ) Son Jesus Christ, that "our fellowship may be with the Father, and with His Son Jesus Christ."[399]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6279\_1122053   
and the teaching of the Gospel, that "by Him were all things made, and without Him nothing was made; "[49]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
In conformity with which John also in his Gospel says: "All things were created by Him; and without Him was not anything made."[30]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10215\_2708626   
John also, who lived after him, said, "That which was in the Logos was life, and the life was the light of men; "[21]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
"For all things," he says, "were made by him, and not even one thing was made without him, and what was made in him is life."[74]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1100\_290193   
" In this way, he says, the Phrygians call him "Amygdalus," from which proceeded and was born the Invisible (One), "by whom all things were made, and nothing was made without Him."[121]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10207\_3183526   
For "by Him were made all the works, and without Him was nothing made."[84]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10235\_3192786   
And this, too, since it was not uttered without effect, reasonably makes all things: "For all things were made by Him, and without Him was nothing made."[107]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10261\_3208010   
What if Moses pursues this same rule of truth, and delivers to us in the beginning of his sacred writings, this principle by which we may learn that all things were created and rounded by the Son of God, that is, by the Word of God? For He says the same that John and the rest say; nay, both John and the others are perceived to have received from Him what they say. For if John says, "All things were made by Him, and without Him was nothing made,"[123]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10317\_3236400   
Now who is it who says that He can lay down His life, or can Himself recover His life again, because He has received it of His Father? Or who says that He can again resuscitate and rebuild the destroyed temple of His body, except because He is the Word who is from the Father, who is with the Father, "by whom all things were made, and without whom nothing was made; "[168]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4716\_1416965   
and, "by Him were all things made,"[50]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6240\_974745   
And there is no wonder, since, as we have said before, the Saviour is many good things, if He comprises in Himself thoughts of the first order, and of the second, and of the third. This is what John suggested when he said about the Word:[85]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6283\_992099   
He is the true light, and the light of the Gentiles. In the opening of the Gospel now before us He is the light of men: "That which was made,"[120]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6457\_1075919   
" The "through[20]   
[[@Bible:John 1:4]]John 1:4   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
We then alone, who first have touched the confines of life, are already perfect; and we already live who are separated from death. Salvation, accordingly, is the following of Christ: "For that which is in Him is life.[52]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
And what? Does not he, who denies the Lord, deny himself? For does he not rob his Master of His authority, who deprives himself of his relation to Him? He, then, who denies the Saviour, denies life; for "the light was life."[59]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2376\_779951   
of thy foot: and God shall give thee a wearying heart, and a pining soul, and failing eyes, that they see not: and thy life shall hang on the tree[251]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
What shall all the Gentiles do if ye be darkened in ungodliness? So shall ye bring a curse upon our race for whom came the light of the world, which was given among you for the lighting up of every man.[23]   
[[@Bible:John 1:5]]John 1:5   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
For, in discoursing of the Saviour and declaring that all things beyond the Pleroma received form from Him, he says that He is the fruit of the entire Pleroma. For he styles Him a "light which shineth in darkness, and which was not comprehended"[122]   
Address of Tatian to the Greeks   
http://ccel.org/fathers2/ANF-02/anf02-37.htm#P1202\_330912   
In itself it is darkness, and there is nothing luminous in it. And this is the meaning of the saying, "The darkness comprehendeth not the light."[41]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4007\_1231497   
But he who has the light watches, "and darkness seizes not on him,"[181]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4034\_1240495   
For how, says Heraclitus, can one escape the notice of that which never sets? Let us by no means, then, veil our selves with the darkness; for the light dwells in us. "For the darkness," it is said, "comprehendeth it not."[208]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11325\_3210964   
Draw whatever (veil of) darkness you please over your deeds, "God is light."[53]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1380\_381415   
Nay, but this whole world is the one house of all; in which world it is more the heathen, who is found in darkness, whom the grace of God enlightens, than the Christian, who is already in God's light.[87]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6246\_1101017   
Now, I should like to ask these persons what they have to say respecting that passage where it is declared that God is light; as John writes in his Epistle, "God is light, and in Him there is no darkness at all."[3]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
Nor, seeing He is called the Son of (His) love, will it appear absurd if in this way He be called the Son of (His) will. Nay, John also indicates that "God is Light,"[19]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8404\_2111661   
hearing it declared in one passage, that "God is light, and in Him there is no darkness at all; "[192]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9845\_2569396   
But even this rational light itself ought not to be worshipped by him who beholds and understands the true light, by sharing in which these also are enlightened; nor by him who beholds God, the Father of the true light,-of whom it has been said, "God is light, and in Him there is no darkness at all."[37]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11125\_3005928   
and of the Word, who says, "The light shineth in darkness,"[134]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and tells us again that men's desire was for the darkness,[104]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Furthermore, how can that being, seeing that he is pure and total darkness, surprise the light and apprehend it, while the evangelist gives us the testimony that "the light shineth in darkness, and the darkness comprehended it not? "[200]   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
They ungratefully and malignantly ask, Who is this? as if they had never yet seen their Benefactor, and Him whom divine miracles, beyond the power of man, had made famous and renowned; for the darkness comprehended not[24]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6549\_1121851   
"They knew not, they understood not, they walk in darkness." Consider, however, this passage,[75]   
[[@Bible:John 1:6]]John 1:6   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
The same came as a witness, that he might bear witness of that Light. He was not that Light, but [came] that he might testify of the Light."[128]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6238\_1899829   
Si autem in luce ambulamus, sicut et ipse est in luce, societatem habemus cum ipso, et sanguis Jesu filii ejus emundat nos a peccato."[25]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
celestial in John-the Spirit of prophecy-so completely failed, after the transfer of the whole Spirit to the Lord, that he presently sent to inquire whether He whom he had himself preached,[105]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6549\_1121851   
And again that darkness is brought upon men by their evil deeds, we learn from John himself, when he says in his epistle,[73]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6581\_1131672   
"There was a man sent from God, whose name was John."[89]   
[[@Bible:John 1:7]]John 1:7   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
These are they against whom the Lord has cautioned us beforehand; and His disciple, in his Epistle already mentioned, commands us to avoid them, when he says: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Take heed to them, that ye lose not what ye have wrought."[296]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
From the Epistle also of John they forthwith cull (a proof). It is said: "The blood of His Son purifieth us utterly from every sin."[240]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6606\_1144341   
"He came for a witness that He might bear witness of the light, that all through Him might believe."[102]   
[[@Bible:John 1:8]]John 1:8   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3389\_1178816   
and title of brotherhood, and bond[210]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
If we confess our sins, faithful and just is He to remit them to us, and utterly purify us from every unrighteousness."[243]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
Thus, moreover, John also in his epistle warns us, and says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, the Lord is faithful and just to forgive us our sins."[60]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
And again, in his epistle, John lays it down, and says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."[10]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Epistle of John: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."[644]   
Gregory Thaumaturgus A Metaphrase of the Book of Ecclesiastes   
http://ccel.org/fathers2/ANF-06/anf06-08.htm#P344\_59880   
Wisdom availeth more in the way of help than a band of the most powerful men in a city, and it often also pardons righteously those who fail in duty. For there is not one that stumbleth not.[50]   
Genuine Acts of Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-99.htm   
and another, "If we say we have no sin, we deceive ourselves, and the truth is not in us."[40]   
[[@Bible:John 1:9]]John 1:9   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2648\_435849   
And of what man could it be said, "He was the true Light, which lighteth every man that cometh into the world: He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not? "[26]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5680\_1721779   
He is so lovely, as to be alone loved by us, whose hearts are set on the true beauty, for "He was the true light."[44]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10539\_2956772   
Immediately there appears the Word, "that true light, which lighteth man on his coming into the world,"[132]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
, which is in man's power.[100]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
For see yet again: "If we say," he says, "that we have not sinned, we make Him a liar, and His word is not in us."[244]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10667\_2844553   
termed "world," as in the passage, "He was the true Light, which lighteneth every man that cometh into the `world; '"[302]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1100\_290193   
But if any one, he says, is blind from birth, and has never beheld the true light, "which lighteneth every man that cometh into the world,"[134]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1822\_558820   
" And this, he says, is that which has been stated in the Gospels: "He was the true light, which lighteth every man that cometh into the world."[28]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
Thou who art the true light that lighteneth every man that cometh into the world;[13]   
Other Fragments of Methodius   
http://ccel.org/fathers2/ANF-06/anf06-129.htm#P6271\_1927130   
But Methodius: The Holy Spirit, who of God is given to all men, and of whom Solomon said, "For Thine incorruptible Spirit is in all things,"[9]   
Lactantius Divine Institutes Book III   
http://ccel.org/fathers2/ANF-07/anf07-06.htm#P1067\_475784   
The fountain of God, most abundant and most full, is open to all; and this heavenly light rises for all,[113]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6247\_2186746   
For ye are translated from your former vain and tedious mode of life and have contemned the lifeless idols, and despised the demons, which are in darkness, and have run to the "true light,"[133]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6283\_992099   
it says, "was life in Him, and the life was the light of men; and the light shines in darkness, and the darkness did not overtake it." A little further on, in the same passage, He is called the true light:[121]   
[[@Bible:John 1:10]]John 1:10   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6492\_1529410   
And John, the disciple of the Lord, has intensified their condemnation, when he desires us not even to address to them the salutation of "good-speed; "for, says he, "He that bids them be of good-speed is a partaker with their evil deeds; "[218]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
John, however, does himself put this matter beyond all controversy on our part, when he says, "He was in this world, and the world was made by Him, and the world knew Him not. He came unto His own [things], and His own [people] received Him not."[125]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9150\_2651474   
However, as many as did receive Him, to these gave He power to become the sons of God, to those that believe in His name."[162]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
And beneath He says, "The world was made by Him, and the world knew Him not; He came unto His own, and His own received Him not."[252]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
said: John the apostle laid it down in his epistle, saying: "If any one come unto you, and have not the doctrine of Christ, receive him not into your house, and say not to him, Hail. For he that saith to him, Hail, partakes with his evil deeds."[133]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10207\_3183526   
Moreover, this is that word which came unto His own, and His own received Him not. For the world was made by Him, and the world knew Him not."[86]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8391\_1832023   
The expression "cosmos," is used in itself and absolutely in the passage, "He was in the cosmos and the cosmos knew Him not,"[124]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8391\_1832023   
I think, then, that the world is not this compacted whole of heaven and earth according to the Divine Scriptures, but only the place which is round about the earth, and this is not to be conceived in respect of the whole earth, but only in respect of ours which is inhabited; for the true light "was in the world," that is, in the place which is around, conceived in relation to our part of the earth; "and the world knew Him not,"[127]   
[[@Bible:John 1:11]]John 1:11   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1121\_292506   
And if I glance around at their examples-(examples) of some David heaping up marriages for himself even through sanguinary means, of some Solomon rich in wives as well as in other riches-you are bidden to "follow the better things; "[39]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P5046\_775133   
Came he from high? If 'tis his own[290]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
But as many as received Him, to them gave He power to become the sons of God, even to them that believe in His name."[23]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
In the Gospel, too, according to John: "He came unto His own, and His own received Him not. As many as received Him, to them gave He power to become the sons of God who believe on His name."[28]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
."[7]   
[[@Bible:John 1:12]]John 1:12   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
It is not the poor simply, but those that have wished to become poor for righteousness' sake, that He pronounces blessed-those who have despised the honours of this world in order to attain "the good; "likewise also those who, through chastity, have become comely in person and character, and those who are of noble birth, and honourable, having through righteousness attained to adoption, and therefore "have received power to become the sons of God,"[24]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11774\_3305563   
The prayer begins with a testimony to God, and with the reward of faith, when we say, "Our Father who art in the heavens; "for (in so saying), we at once pray to God, and commend faith, whose reward this appellation is. It is written, "To them who believed on Him He gave power to be called sons of God."[9]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For many have also perished after the period of Christ's advent on to this present period, and many are still perishing,-those, to wit, who have not chosen to devote themselves to works of righteousness; whereas only those who have received Him, and yet receive Him, "have obtained power to become the sons of God."[245]   
[[@Bible:John 1:13]]John 1:13   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2027\_343043   
If any one says there is one God, and also confesses Christ Jesus, but thinks the Lord to be a mere man, and not the only-begotten[51]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
was on this wise; "and that He is Emmanuel, lest perchance we might consider Him as a mere man: for "not by the will of the flesh nor by the will of man, but by the will of God was the Word made flesh; "[268]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7782\_2127092   
knows Him, so that he understands that He who "was not born either by the will of the flesh, or by the will of man,"[364]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8907\_2548205   
), not by the will of the flesh, nor by the will of man, but by the good pleasure of the Father,[9]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9150\_2651474   
Those therefore who did not receive Him did not receive life. "But to as many as received Him, to them gave He power to become the sons of God."[166]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5822\_1770475   
For not only must the idols which he formerly held as gods, but the works also of his former life, be abandoned by him who has been "born again, not of blood, nor of the will of the flesh,"[127]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9557\_2623462   
not of blood, nor of the will of the flesh, nor of the will of man, but of God? "[263]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9641\_2643799   
he strikes at those inexplicable genealogies of the Valentinian ¦ons. Again, there is an answer to Ebion in the Scripture: "Born,[336]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10207\_3183526   
And thus also John, describing the nativity of Christ, says: "The Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the only begotten of the Father, full Of grace and truth.".[80]   
[[@Bible:John 1:14]]John 1:14   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1192\_220613   
but who afterwards became also man, of Mary the virgin. For "the Word was made flesh."[54]   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1725\_293735   
Jesus Christ, the Son of God, who was descended from David, and was also of Mary; who was truly begotten of God and of the Virgin, but not after the same manner. For indeed God and man are not the same. He truly assumed a body; for "the Word was made flesh,"[62]   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2150\_360706   
But not, as some of the unbelievers, who are ashamed of the formation of man, and the cross, and death itself, affirm, that in appearance only, and not in truth, He took a body of the Virgin, and suffered only in appearance, forgetting, as they do, Him who said, "The Word was made flesh; "[13]   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2711\_443611   
And concerning the incarnation: "The Word," says [the Scripture], "became flesh, and dwelt among us."[17]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2877\_464626   
For there is but One that became incarnate, and that neither the Father nor the Paraclete, but the Son only, [who became so] not in appearance or imagination, but in reality. For "the Word became flesh."[22]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2892\_468015   
who is by nature unchangeable? Why dost thou say that it is unlawful to declare of the Lawgiver who possesses a human soul, "The Word was made flesh,"[32]   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3198\_538568   
because He[75]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
He also styles Him Son, and Aletheia, and Zoe, and the "Word made flesh, whose glory," he says, "we beheld; and His glory was as that of the Only-begotten (given to Him by the Father), full of grace and truth."[124]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
But salvation, as being flesh: for "the Word was made flesh, and dwelt among us."[107]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
For they say that he, the Lord and Creator of the plan of creation, by whom they hold that this world was made, was produced from the Mother; while the Gospel affirms plainly, that by the Word, which was in the beginning with God, all things were made, which Word, he says, "was made flesh, and dwelt among us."[126]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
Therefore the Lord's disciple, pointing them all out as false witnesses, says, "And the Word was made flesh, and dwelt among us."[127]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
For to him all things are consistent: he has a full faith in one God Almighty, of whom are all things; and in the Son of God, Jesus Christ our Lord, by whom are all things, and in the dispensations connected with Him, by means of which the Son of God became man; and a firm belief in the Spirit of God, who furnishes us with a knowledge of the truth, and has set forth the dispensations of the Father and the Son, in virtue of which He dwells with every generation of men,[484]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9150\_2651474   
And again, showing the dispensation with regard to His human nature, John said: "And the Word was made flesh, and dwelt among us."[163]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3314\_985500   
Let us then aim at the fulfilment of the commandments by the works of the Lord; for the Word Himself also, having openly become flesh,[14]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7273\_2208951   
" Now the Word issuing forth was the cause of creation; then also he generated himself, "when the Word had become flesh,"[37]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
none other body can be understood than that of the flesh,[638]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9540\_2619451   
of a virgin, why should He not have received of the virgin the body which He bore from the virgin? Because, (forsooth) it is something else which He took from God, for "the Word "say they, "was made flesh."[256]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9571\_2627727   
," he not only confirmed the statement, "The Word was made flesh,"[280]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10030\_2786957   
Constituting, therefore, His word as the life-giving principle, because that word is spirit and life, He likewise called His flesh by the same appellation; because, too, the Word had become flesh,[244]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
became flesh was not the very same as He from whom the Word came. "His glory was beheld-the glory as of the only-begotten of the Father;"[244]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
Word. For just as, when John says, "The Word was made flesh,"[363]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
But when the Word of God descended into flesh,-(flesh) not unsealed even by marriage,-and "the Word was made flesh,"[72]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1501\_440065   
"The Lord for the body: "yes; for "the Word was made flesh."[169]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10746\_2866466   
Therefore He became flesh, and having become flesh, "He tabernacled among us,"[354]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10746\_2866466   
And he who beheld these things could say, "We beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth."[355]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2887\_921138   
, His nature in the flesh derived from the Virgin, even as he (John) hath said beforetime, "The Word became flesh, and dwelt among us."[128]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10186\_3167988   
For all such fables as these are confuted as well by the nativity as by the death itself of our Lord. For John says: "The Word was made flesh, and dwelt among us; "[69]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10261\_3208010   
-He shows that in the beginning the Word was, and that this Word was with the Father, and besides that the Word was God, and that all things were made by Him. Moreover, this "Word was made flesh and dwelt among us,"[126]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10346\_3251702   
Whence, since no distinction is discerned between the Son of man and the Son of God, but the Son of man Himself is asserted to be the Son of God, the same Christ and the Son of God is asserted to be man only; by which they strive to exclude, "The Word was made flesh, and dwelt among us."[186]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10444\_3289233   
And, "The Word was made flesh, and dwelt in us."[277]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1354\_363091   
" The one says: "And the Word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the Only-begotten of the Father."[25]   
Fragments from Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-102.htm   
In the meanwhile the evangelist says with firmness, "The Word was made flesh, and dwelt among us."[38]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8210\_2609038   
And the apostle said: Glory to the only-begotten from the Father;[62]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
And these things indeed are said of the typical and symbolical body. But many things might be said about the Word Himself who became flesh,[141]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8087\_1728157   
who might say, "and we beheld His glory, the glory as of the only-begotten from the Father, full of grace and truth."[195]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8708\_1927436   
left also His mother, as He was the very son of the Jerusalem which is above, and was joined to His wife who had fallen down here, and these two here became one flesh. For because of her, He Himself also became flesh, when "the Word became flesh and dwelt among us,"[146]   
[[@Bible:John 1:15]]John 1:15   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10225\_3188886   
rs as a Mediator, when the invocation of a man to afford salvation is condemned as ineffectual? If Christ is only man, why is hope rested upon Him, when hope in man is declared to be accursed? If Christ is only man, why may not Christ be denied without destruction of the soul, when it is said that a sin committed against man may be forgiven? If Christ is only man, how comes John the Baptist to testify and say, "He who cometh after me has become before me, because He was prior to me; "[96]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6776\_1223836   
This, too, was the reason why "Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink." Hence, too,[63]   
[[@Bible:John 1:16]]John 1:16   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5172\_1554257   
For of the prophets it is said, "We have all received of His fulness,"[197]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11508\_3256043   
as figurative of things spiritual. And thus, when the grace of God advanced to higher degrees among men,[38]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
Wherefore also they acknowledge (the truth of this word), "Out of His fulness have all we received."[50]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
; while he likens Moses, on the other hand, to the truth? But the holy John, the greatest of the evangelists, also tells us of the giving and diffusing of grace for grace;[552]   
[[@Bible:John 1:17]]John 1:17   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3461\_1050099   
Now the law is ancient grace given through Moses by the Word. Wherefore also the Scripture says, "The law was given through Moses,"[129]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
Next is to be learned the greatness of the Saviour after Him, and the newness of grace; for, according to the apostle, "the law was given by Moses, grace and truth came by Jesus Christ; "[8]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2042\_697429   
but was more ancient; (existing) first in paradise, subsequently reformed for the patriarchs, and so again for the Jews, at definite periods: so that we are not to give heed to Moses' Law as to the primitive law, but as to a subsequent, which at a definite period God has set forth to the Gentiles too and, after repeatedly promising so to do through the prophets, has reformed for the better; and has premonished that it should come to pass that, just as "the law was given through Moses"[27]   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11183\_3171490   
and sets forth Christ as born of the seed of Joseph, contending that He was merely human, without divinity; affirming also that the Law was given by angels;[47]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12270\_3433086   
and was superinducing grace over the law,[65]   
Fragments from Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-102.htm   
Since certainly "grace and truth came by Jesus Christ,"[6]   
[[@Bible:John 1:18]]John 1:18   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2862\_463028   
And there is also one Son, God the Word. For "the only-begotten Son," saith [the Scripture], "who is in the bosom of the Father."[12]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
For "no man," he says, "hath seen God at any time," unless "the only-begotten Son of God, which is in the bosom of the Father, He hath declared [Him]."[137]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
He who worketh all things in all is God, [as to the points] of what nature and how great He is, [God] is invisible and indescribable to all things which have been made by Him, but He is by no means unknown: for all things learn through His Word that there is one God the Father, who contains all things, and who grants existence to all, as is written in the Gospel: "No man hath seen God at any time, except the only-begotten Son, who is in the bosom of the Father; He has declared [Him.]"[287]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
If, then, neither Moses, nor Elias, nor Ezekiel, who had all many celestial visions, did see God; but if what they did see were similitudes of the splendour of the Lord, And prophecies of things to come; it is manifest that the Father is indeed invisible, of whom also the Lord said, "No man hath seen God at any time."[299]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7575\_2287137   
And John the apostle says: "No man hath seen God at any time. The only-begotten God, who is in the bosom of the Father, He hath declared Him,"[153]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
For God the Father none ever saw, and lived.[170]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10480\_2936103   
and has Himself unfolded "the Father's bosom."[85]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
Behold, then, I find both in the Gospels and in the (writings of the) apostles a visible and an invisible God (revealed to us), under a manifest and personal distinction in the condition of both. There is a certain emphatic saying by John: "No man hath seen God at any time; "[172]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
as it were: "No man hath seen God at any time."[180]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
" Well, (I must again ask, ) what God does he mean? It is of course the Father, with whom was the Word, the only begotten Son, who is in the bosom of the Father, and has Himself declared Him.[181]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
not, (observe, ) as of the Father. He "declared" (what was in) "the bosom of the Father alone; "[245]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
His own bosom. For this is preceded by another statement: "No man hath seen God at any time."[246]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6246\_1101017   
Not, as some suppose, that the nature of God is visible to some and invisible to others: for the apostle does not say "the image of God invisible" to men or "invisible" to sinners, but with unvarying constancy pronounces on the nature of God in these words: "the image of the invisible God." Moreover, John, in his Gospel, when asserting that "no one hath seen God at any time,"[18]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6522\_1281340   
The following, then, are their declarations. It is written, that "no man hath seen God at any time."[48]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8404\_2111661   
and in these, "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath declared Him."[190]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10976\_2952273   
For the Scriptures plainly speak of God as of a being without body. Hence it is said, "No man hath seen God at any time; "[53]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
But if thou hast not known the image, which is the Son, how dost thou seek to see the Father? And that this is the case is made clear by the rest of the chapter, which signifies that the Son who "has been set forth[231]   
Pseudo-Gregory Thaumaturgus On the Trinity   
http://ccel.org/fathers2/ANF-06/anf06-16.htm#P881\_241502   
Now, if we can by no means apprehend things that are done in ourselves, how could it ever be that we should understand the mystery of the uncreated Creator, which goes beyond every mind? Assuredly, if this mystery were one that could be penetrated by man, the inspired John would by no means have affirmed this: "No man hath seen God at any time."[6]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Yea, would that even this had been all the length to which they had gone with their silly efforts, and that they had not declared that the only-begotten Christ, who has descended from the bosom of the Father,[23]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
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."[299]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
: God forbid that I should admit that our Lord Jesus Christ came down to us through the natural womb of a woman! For He gives us His own testimony that He came down from the Father's bosom;[565]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
the evangelist John sufficiently shows, when he thus writes concerning Him: "The only-begotten Son, who is in the bosom of the Father."[9]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4716\_1416965   
does not condemn those who say there was a time when He was not? Who that hears these words of the Gospel, "the only-begotten Son; "[49]   
Methodius Concerning Free-Will   
http://ccel.org/fathers2/ANF-06/anf06-121.htm   
Let us then also sing the like song, and raise the hymn to the Holy Father, glorifying in the Spirit Jesus, who is in His bosom.[2]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
Therefore God alone is celebrated, as the unbegotten, independent, and unwearied nature; being incorporeal, and therefore invisible; for "no man hath seen God."[118]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6944\_2338984   
After this he comes to the water, and blesses and glorifies the Lord God Almighty, the Father of the only begotten God;[189]   
Clementine Homily XVI   
http://ccel.org/fathers2/ANF-08/anf08-60.htm#P5172\_1516921   
the one happens to be self-begotten or unbegotten, they cannot be called the same; nor can it be asserted of him who has been begotten that he is of the same substance as he is who has begotten him?[56]   
[[@Bible:John 1:19]]John 1:19   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6700\_1181840   
"And this is the witness of John."[6]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6726\_1197953   
Now let us consider John's second testimony. Jews from Jerusalem,[26]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6737\_1202813   
Then the Jews sent priests and levites from Jerusalem to ask him, Who art thou And he confessed and denied not; and he confessed, I am not the Christ.[31]   
[[@Bible:John 1:20]]John 1:20   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
why look ye so earnestly at me? "I am not the Christ; "[384]   
Origen Commentary on John Book V   
http://ccel.org/fathers2/ANF-10/anf10-40.htm#P6661\_1164703   
What are we to say of him who leaned on Jesus' breast, namely, John, who left one Gospel, though confessing[7]   
[[@Bible:John 1:21]]John 1:21   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2910\_1021299   
Well, then, was it really in a Pythagorean sense that the Jews approached John with the inquiry, "Art thou Elias? "[251]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6743\_1206898   
"And[34]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6763\_1220392   
"Art thou that prophet? And he answered No."[51]   
[[@Bible:John 1:22]]John 1:22   
Epitome of the Divine Institutes by Lactantius   
http://ccel.org/fathers2/ANF-07/anf07-11.htm#P3118\_1265020   
He will leave nothing to himself, who separates either the Father from the Son, or the Son from the Father.[118]   
[[@Bible:John 1:23]]John 1:23   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P2694\_785619   
He will deny that he is Christ, but will profess himself to be "a voice crying in the wilderness." Who, then, is John?[15]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
as being he who not merely "prepared His ways in the desert,"[177]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
I cannot keep silence while Thou art present, for I am a voice; yea, I am the voice, as it is said, of one crying in the wilderness, Prepare ye the way of the Lord.[9]   
[[@Bible:John 1:24]]John 1:24   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6810\_1238153   
And they that were sent were of the Pharisees. And they asked him, and said unto him,[83]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6819\_1243874   
" And John practises a similar abbreviation in the text, "Behold I send My messenger before thy face, who shall prepare thy way before thee," when he does not add the words "before thee," as in the original. Coming now to the statement, "They were sent from the Pharisees and they asked Him,"[91]   
[[@Bible:John 1:25]]John 1:25   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6726\_1197953   
But John, on the contrary, who knew that He whose forerunner he was was both the Christ and the prophet thus foretold, answered "No; "whereas, if they had asked if he was a prophet, he would have answered "Yes; "[28]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6732\_1199942   
They wished to know why he baptized, if he was neither the Christ, nor Elijah, nor the prophet; and he said:[29]   
[[@Bible:John 1:26]]John 1:26   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
For some such meaning seems to be indicated by John the Baptist, when he said to the multitude in the bodily absence of Jesus, "There standeth one among you whom ye know not: He it is who cometh after me, the latchet of whose shoes I am not worthy to unloose."[32]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8046\_1967451   
John the Baptist, when predicting that the Son of God was to appear immediately, not in that body and soul, but as manifesting Himself everywhere, says regarding Him: "There stands in the midst of you One whom ye know not, who cometh after me."[31]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9856\_2572358   
Another is made manifest by that John who wrote the Gospel, when, speaking in the person of John the Baptist, he said, "There standeth one among you whom ye know not; He it is who cometh after me."[47]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
This was also made plain in the Gospel according to John: "And John answered them, I indeed baptize with water, but there standeth One in the midst of you whom ye know not: He it is of whom I said, The man that cometh after me is made before me, the latchet of whose shoe I am not worthy to unloose."[249]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6833\_1257091   
John[100]   
[[@Bible:John 1:27]]John 1:27   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7422\_2244179   
while he, though speaking more perspicuously as no longer prophesying, but pointing out as now present, Him, who was proclaimed symbolically from the beginning, nevertheless said, "I am not worthy to loose the latchet of the Lord's shoe."[107]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
I am worthless, and the least; but "after me there comes One who is before me"[388]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
I acknowledge my own servitude, I proclaim Thy glorious greatness, I recognise Thy perfect lordship, I recognise my own perfect insignificance, I am not worthy to unloose the latchets of Thy shoes;[14]   
[[@Bible:John 1:28]]John 1:28   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6875\_1280450   
"These things were done in Bethabara, beyond Jordan, where John was baptizing."[115]   
[[@Bible:John 1:29]]John 1:29   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
because He was prior to me: and of His fulness have all we received."[102]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
Behold the Lamb of God!"[48]   
Fragments of Clement Found in the Oxford Edition   
http://ccel.org/fathers2/ANF-02/anf02-84.htm#P10341\_2878128   
And the fat and unctuous food,-the delicacies abundant and sufficing of the blessed,-the fatted calf is killed; which is also again spoken of as a lamb (not literally); that no one may suppose it small; but it is the great and greatest. For not small is "the Lamb of God who taketh away the sin of the world,"[8]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
but withal, by pointing out "the Lamb of God,"[178]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
Then, again, when He is designated by John (the Baptist) as "the Lamb of God,"[247]   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11213\_3180099   
came down on Jesus;[66]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2932\_931118   
For after the return of the people from Babylon under the leadership of Jesus the son of Josedech, and Ezra the scribe, and Zerubbabel the son of Salathiel, of the tribe of David, there were 434 years unto the coming of Christ, in order that the Priest of priests might be manifested in the world, and that He who taketh away the sins of the world might be evidently set forth, as John speaks concerning Him: "Behold the Lamb of God, that taketh away the sin of the world!"[169]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
so Antichrist is also a king. The Saviour was manifested as a lamb;[26]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
After this, at the Jordan, seeing the Saviour with his own eye, he points Him out, and says, "Behold the Lamb of God, that taketh away the sin of the world!"[101]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the Gospel: "On the next day John saw Jesus coming to him, and saith, Behold the Lamb of God, and behold Him that taketh away the sins of the world!"[227]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
I Extend Thy dread right hand, which Thou hast prepared for Thyself, and crown my head by Thy touch, in order that I may run the course before Thy kingdom, crowned like a forerunner, and diligently announce the good tidings to the sinners, addressing them with this earnest call: "Behold the Lamb of God, that taketh away the sin of the world!"[17]   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P6909\_2080523   
And the Son of God came to me; and I, seeing Him a long way off, said to the people: Behold the Lamb of God, who taketh away the sin of the world.[5]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6116\_933137   
Must we also show that the old Scripture is not Gospel, since it does not point out the Coming One, but only foretells Him and heralds His coming at a future time; but that all the new Scripture is the Gospel. It not only says as in the beginning of the Gospel,[17]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6131\_936786   
"God was in Christ, reconciling the world to Himself; "of which world Jesus bore the sin; for it is of the world of the Church that the word is written,[24]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6252\_980937   
In addition to these one might collect in the Gospels and the Apostles and in the prophets a countless number of titles which are applied to the Son of God, as the writers of the Gospels set forth their own views of what He is, or the Apostles extol Him out of what they had learned, or the prophets proclaim in advance His coining advent and announce the things concerning Him under various names. Thus John calls Him the Lamb of God, saying,[105]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6365\_1019573   
Since, then, He takes away sin until every enemy shall be destroyed and death last of all, in order that the whole world may be free from sin, therefore John points to Him and says:[166]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6920\_1301656   
"The next day John seeth Jesus coming unto him."[142]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6932\_1307317   
"And he sayeth, Behold the Lamb of God, which taketh away the sin of the world."[148]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8290\_1794899   
Bat another will say not merely that, but also collecting the passages together, will say that the Son is first delivered up by God,-then about to be tempted, then to be in conflict, then to suffer for men, or even for the whole world that He might take away its sin,[62]   
[[@Bible:John 1:30]]John 1:30   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6252\_980937   
"Behold the Lamb of God which taketh away the sins of the world," and in these words he declares Him as a man,[106]   
[[@Bible:John 1:32]]John 1:32   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7860\_1880616   
And I knew Him not; but He that sent me to baptize with water, the same said to me, Upon whom you will see the Spirit descending, and abiding on Him, the same is He that baptizeth with the Holy Ghost And I saw, and bear witness, that this is the Son of God."[86]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6457\_1075919   
Thus John, when explaining how he knew who Christ was, spoke not only of the descent of the Spirit on Jesus, but also of its remaining upon him. For it is written that John said:[28]   
[[@Bible:John 1:33]]John 1:33   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
to perform this duty, )[99]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6581\_1131672   
" Now, if he came, where did he come from? To those who find it difficult to follow us, we point to what John says afterwards of having seen the Holy Spirit as a dove descending on the Saviour. "He that sent me," he says,[93]   
[[@Bible:John 1:35]]John 1:35   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7277\_1473145   
And, in my opinion, such things are indicated in the Gospel according to John in these words, "On the morrow again John was standing and two of his disciples.[2]   
[[@Bible:John 1:36]]John 1:36   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
For this cause I was born, and for this cause I am come into the world, that I might bear testimony to the truth. Every one that is of the truth heareth my voice."[322]   
[[@Bible:John 1:38]]John 1:38   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8020\_1713758   
But it is sufficient at present to bring forward this from the Gospel according to John, "Jesus turned and beheld them-" clearly, Peter and Andrew-"following, and saith unto them, What seek ye? "[156]   
[[@Bible:John 1:40]]John 1:40   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7277\_1473145   
And in order to explain the fact that of those who were permitted to go with Jesus and see His abode, the one who was more eminent becomes also an Apostle, these words are added: "One of the two that heard John speak and followed him was Andrew, Simon Peter's brother."[3]   
[[@Bible:John 1:41]]John 1:41   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7028\_1348197   
For there is a difference in thought perhaps between Simon who is found by his own brother Andrew, and who is addressed "Thou shalt be called Cephas,"[22]   
[[@Bible:John 1:42]]John 1:42   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6142\_940822   
But we hoped that it was He which should redeem Israel." Again, Andrew the brother of Simon Peter found his own brother Simon and said to him,[36]   
[[@Bible:John 1:46]]John 1:46   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6142\_940822   
"We have found the Messiah, which is, being interpreted, Christ." And a little further on Philip finds Nathanael and says to him,[37]   
[[@Bible:John 1:47]]John 1:47   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
By whom also Nathanael, being taught, recognised [Him], he to whom also the Lord bare witness, that he was "an Israelite indeed, in whom was no guile."[138]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8890\_2497485   
in the Church far on high, in which are gathered the philosophers of God, "who are Israelites indeed, who are pure in heart, in whom there is no guile; "[198]   
[[@Bible:John 1:49]]John 1:49   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
and in His name shall the Gentiles trust."[140]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
He is, no doubt, ever the Son of God, but yet not He Himself of whom He is the Son. This (divine relationship) Nathanµl at once recognised in Him,[248]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10748\_3017079   
and Nathanµl[306]   
[[@Bible:John 1:50]]John 1:50   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8138\_2250345   
And as their love towards God increases, He bestows more and greater [gifts]; as also the Lord said to His disciples: "Ye shall see greater things than these."[108]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
And He affirmed Himself that they were quite right in their convictions; for He answered Nathanµl: "Because I said, I saw thee under the fig-tree, therefore dose thou believe?"[250]   
[[@Bible:John 1:51]]John 1:51   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7860\_1880616   
But with respect to this opening of the heavens, the Saviour, foretelling to His disciples that it would happen, and that they would see it, says, "Verily, verily, I say unto you, Ye shall see the heavens opened, and the angels of God ascending and descending upon the Son of man."[87]   
[[@Bible:John 2:1]]John 2:1   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7716\_2104969   
Wherefore we have need of the dew of God, that we be not consumed by fire, nor be rendered unfruitful, and that where we have an accuser there we may have also an Advocate,[318]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2735\_914808   
true and real was the draught of that wine at the marriage of (Cana in) Galilee;[129]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11569\_3266884   
the first rudimentary displays of His power, when invited to the nuptials;[84]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
sups once for all at a single marriage,[75]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
All the more fully: "Little children, these things have I written to you, lest ye sin; and if ye shall have sinned, an Advocate we have with God the Father, Jesus Christ the righteous; and, He is the propitiation for our sins."[245]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6616\_1330354   
And since we have made mention of the Paraclete, and have explained as we were able what sentiments ought to be entertained regarding Him; 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; "[113]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4414\_1333867   
" "And if any man sin," says he, "we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins."[42]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6252\_980937   
" And in his Catholic Epistle John says that He is a Paraclete for our souls with the Father, as thus:[107]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6962\_1317145   
-what and how great things must be said of the Lamb of God, who was sacrificed for this very reason, that He might take away the sin not of a few but of the whole world, for the sake of which also He suffered? If any one sin, we read,[164]   
[[@Bible:John 2:2]]John 2:2   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
Hereby know we that we are in Him. He that saith he abideth in Him, ought himself to walk even as He also walked."[211]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8785\_2235316   
" Such indeed does the Gospel invite, in order to make them better; but it invites also others who are very different from these, since Christ is the Saviour of all men, and especially of them that believe, whether they be intelligent or simple; and "He is the propitiation with the Father for our sins; and not for ours only, but also for the sins of the whole world."[160]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9165\_2363503   
and His Christ to be the "propitiation for our sins, and not for ours only, but also for the sins of the whole world."[111]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11282\_3064446   
Accordingly, we worship with all our power the one God, and His only Son, the Word and the Image of God, by prayers and supplications; and we offer our petitions to the God of the universe through His only-begotten Son. To the Son we first present them, and beseech Him, as "the propitiation for our sins,"[29]  
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
And if any man sin, we have an Advocate with the Father, Jesus Christ the Supporter: and He is the propitiation for our sins."[32]   
[[@Bible:John 2:3]]John 2:3   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
which was produced by God in a vineyard, and which was first consumed, was good. None[135]   
Cyprian Epistle XXIV   
http://ccel.org/fathers2/ANF-05/anf05-49.htm#P5138\_1558705   
He that saith he knoweth Him, and keepeth not His commandments, is a liar, and the truth is not in him."[3]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6099\_2154623   
and out of water made wine,[61]   
[[@Bible:John 2:4]]John 2:4   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
of the cup of emblematic significance, the Lord, checking her untimely haste, said, "Woman, what have I to do with thee? mine hour is not yet come"[292]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6268\_1914429   
Nos enim didicimus libertatem, qua Dominus noster nos liberat a voluptatibus, eta cupiditatibus, et aliis perturbationibus solvens. "Qui dicit: Novi Dominum, et mandata ejus non setvat, mendax est, et in eo veritas non est,"[49]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1871\_580839   
) when He observes, "Mine hour is not yet come."[57]   
[[@Bible:John 2:5]]John 2:5   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11646\_3280473   
The comparison with this law of that definition, "Unless a man have been reborn of water and Spirit, he shall not enter into the kingdom of the heavens,"[140]   
[[@Bible:John 2:6]]John 2:6   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1088\_277378   
When, however, he turns their minds back to continence, ("But I will you all so to be,") "I think, moreover," he says, "I too have the Spirit of God; "in order that, if he had granted any indulgence out of necessity, that, by the Holy Spirit's authority, he might recall. But John, too, when advising us that "we ought so to walk as the Lord withal did,"[15]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
according to the words of Scripture: "He that saith that he believeth in Christ, ought so to walk, as He also walked."[42]   
Cyprian Epistle LV   
http://ccel.org/fathers2/ANF-05/anf05-80.htm#P5800\_1806494   
For this is to wish to be found with Christ, to imitate that which Christ both taught and did, according to the Apostle John, who said, "He that saith he abideth in Christ, ought himself also so to walk even as He walked."[5]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
It is written, and it is read and heard, and is celebrated for our example by the Church's mouth, "He that saith he abideth in Christ. ought himself also so to walk even as He walked."[23]   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
But if we also, beloved brethren, are in Christ; if we put Him on, if He is the way of our salvation, who follow Christ in the footsteps of salvation, let us walk by the example of Christ, as the Apostle John instructs us, saying, "He who saith he abideth in Christ, ought himself also to walk even as He walked."[20]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in the Epistle of John: "He who saith he abideth in Christ, ought himself also to walk even as He walked."[451]   
[[@Bible:John 2:7]]John 2:7   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
They heard of the wine that, without previous culture, was ministered;[30]   
[[@Bible:John 2:8]]John 2:8   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1380\_381415   
Nay, but this whole world is the one house of all; in which world it is more the heathen, who is found in darkness, whom the grace of God enlightens, than the Christian, who is already in God's light.[87]   
[[@Bible:John 2:9]]John 2:9   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
And again: "He that saith he is in the light, and hateth his brother, is in darkness even until now, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."[25]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "He who saith he is in the light, and hateth his brother, is a liar, and walketh in darkness even until now."[386]   
[[@Bible:John 2:11]]John 2:11   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
Hast thou not read, that "he who hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes? "[45]   
[[@Bible:John 2:12]]John 2:12   
Cyprian Epistle II   
http://ccel.org/fathers2/ANF-05/anf05-27.htm#P4760\_1442357   
But the hireling, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf scatter-eth them."[5]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P6991\_1329939   
"After this[1]   
[[@Bible:John 2:13]]John 2:13   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
But those who act contrary to these things-the avaricious, the liars, the hypocrites, those who make merchandise of the truth-the Lord cast out of His Father's court,[149]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7052\_1361331   
"And the passover of the Jews was at hand."[31]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7095\_1381858   
"And Jesus went up to Jerusalem.[62]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7105\_1390269   
And first, let us fix our attention on the words of John, beginning, "And Jesus went up to Jerusalem."[69]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7227\_1460544   
let us seek joyfully to say, "I can do all things in Christ Jesus strengthening me." We have also to notice that in a former passage[159]   
[[@Bible:John 2:15]]John 2:15   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever, even as God also abideth for ever."[21]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
And the world shall pass away, and the lust thereof: but he that doeth the will of God abideth for ever, even as God also abideth for ever."[40]   
Cyprian Treatise VII On the Mortality   
http://ccel.org/fathers2/ANF-05/anf05-117.htm#P7395\_2451571   
And the world shall pass away, and the lust thereof; but he who doeth the will of God abideth for ever, even as God abideth for ever."[49]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And the world shall pass away with its lust. But he that doeth the will of God abideth for ever, even as God abideth for ever."[452]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8140\_1745759   
If therefore any one of us wishes to be taken by Jesus, and led up by Him into the high mountain, and be deemed worthy of beholding His transfiguration apart, let him pass beyond the six days, because he no longer beholds the things which are seen, nor longer loves the world, nor the things in the world,[228]   
[[@Bible:John 2:16]]John 2:16   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
By asserting all this, He determined the distinction which is between the two Persons: that is, the Son then on earth, whom Peter had confessed to be the Son of God; and the Father in heaven, who had revealed to Peter the discovery which he had made, that Christ was the Son of God. When He entered the temple, He called it "His Father's house,"[252]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
, with its own vicious nature, easily indulging concupiscence after whatever it had seen to be "attractive to the sight,"[70]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6522\_1281340   
And also when casting out of the temple those who sold sheep, and oxen, and doves, and pouring out the tables of the money-changers, and saying, "Take these things, hence, and do not make My Father's house a house of merchandise,"[38]   
[[@Bible:John 2:17]]John 2:17   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Epistle of John: "But he that doeth the will of God abideth for ever, even as He Himself also abideth for ever."[509]   
[[@Bible:John 2:18]]John 2:18   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
Know ye therefore, that every lie is from without, and is not of the truth. Who is a liar, but he that denieth that Jesus is the Christ? This is Antichrist."[288]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P7982\_2198246   
foreseeing by the Spirit those weak-minded persons who should be led astray.[4]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Ex nobis exierunt, sed non erant ex nobis. Nam si fuissent ex nobis, permansissent utique nobiscum."[51]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1834\_538802   
And how is it that he enjoins duties which belong to our God, and enjoins them to be offered to none other than our God? Either contend that the devil works with our God, or else let the Paraclete be held to be Satan. But you affirm it is "a human Antichrist: "for by this name heretics are called in John.[90]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
and even now are there many antichrists;[35]   
Cyprian Epistle LXIX   
http://ccel.org/fathers2/ANF-05/anf05-94.htm#P6199\_1960976   
They went out from us, but they were not of us; for if they had been of us, no doubt they would have continued with us."[20]   
Cyprian Epistle LXXV   
http://ccel.org/fathers2/ANF-05/anf05-100.htm#P6475\_2083559   
They went out from us, but they were not of us; for if they had been of us, they would have continued with us."[3]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7146\_1424844   
"The Jews then answered and said unto Him, What sign showest Thou unto us, seeing that Thou doest these things?[98]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7532\_1557587   
that is, at the consummation of the age in regard to which we may fitly say what is found in the Epistle of John, "It is the last hour."[2]   
[[@Bible:John 2:19]]John 2:19   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2150\_360706   
and again, "Destroy this temple, and in three days I will raise it up; "[14]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8956\_2574668   
As also the Lord speaks in reference to Himself, "Destroy this temple, and in three days I will raise it up. He spake this, however," it is said, "of the temple of His body."[32]   
Fragments of Clement Not Given in the Oxford Edition   
http://ccel.org/fathers2/ANF-02/anf02-85.htm#P10399\_2893105   
The Jews therefore said, In forty-six years was this temple built, and wilt thou raise it up in three days? But He spake of the temple of His body."[4]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3143\_1138256   
John, ) "but they were not of us. If they had been of us, they would no doubt have continued with us."[33]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9829\_2713396   
This destiny of the body the Lord also described, when, clothed as He was in its very substance, He said, "Destroy this temple, and in three days I will raise it up again."[106]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1501\_440065   
And accordingly, "Know ye not your bodies (to be) members of Christ? "because Christ, too, is God's temple. "Overturn this temple, and I will in three days' space resuscitate it."[171]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
Denote our bodies: God's true temple[225]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8670\_2195610   
And He "took His life," when He manifested Himself to His disciples, having in their presence foretold to the unbelieving Jews, "Destroy this temple, and in three days I will raise it up again,"[105]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11309\_3077236   
When He knew that wicked men might aim at the destruction of the temple of God in Him, but that their purposes of destruction would not prevail against the divine power which had built that temple, He says to them, "Destroy this temple, and in three days I will raise it again.... This He said of the temple of His body."[38]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
The Saviour appeared in the form of man, and he too will come in the form of a man. The Saviour raised up and showed His holy flesh like a temple,[28]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
has once learned, never departs from Him at all, and that those are the Church who remain in the house of God; but that, on the other hand, they are not the plantation planted by God the Father, whom we see not to be established with the stability of wheat, but blown about like chaff by the breath of the enemy scattering them, of whom John also in his epistle says, "They went out from us, but they were not of us; for if they had been of us, no doubt they would have continued with us."[32]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
The Apostle John execrates and severely assails these, when he says, "They went forth from us, but they were not of us; for if they had been of us, surely they would have continued with us."[33]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
And "After three days another shall be raised up without hands."[69]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in the Epistle of John: "They went out from among us, but they were not of us; for if they had been of us, they would doubtless have remained with us."[730]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10317\_3236400   
Although, however, I must hasten to other matters, I do not think that I must pass over this point, that in the Gospel the Lord declared, by way of signifying His majesty, saying, "Destroy this temple, and in three days I will build it up again."[166]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1458\_606029   
and demanded that He should be crucified, though they laid nothing else to His charge except that He said that He was the Son of God, the King of the Jews; also His own saying,[241]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4706\_1790589   
" And when the Jews said, "Forty and six years was this temple in building," the evangelist says, "He spake of the temple of His body."[56]   
[[@Bible:John 2:20]]John 2:20   
Shepherd of Hermas Commandment Third   
http://ccel.org/fathers2/ANF-02/anf02-13.htm   
They therefore who lie deny the Lord, and rob Him, not giving back to Him the deposit which they have received. For they received from Him a spirit free from falsehood.[3]   
Theophilus to Autolycus Book I   
http://ccel.org/fathers2/ANF-02/anf02-41.htm#P1450\_423321   
r house is beautiful and serviceable when it has not been anointed? And what man, when he enters into this life or into the gymnasium, is not anointed with oil? And what work has either ornament or beauty unless it be anointed and burnished? Then the air and all that is under heaven is in a certain sort anointed by light and spirit; and are you unwilling to be anointed with the oil of God? Wherefore we are called Christians on this account, because we are anointed with the oil of God.[18]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P982\_255709   
If any one says that Christ suffers change or alteration, and refuses to acknowledge that He is unchangeable in the Spirit, though corruptible[23]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6616\_1996981   
The Jews say to him: He said, I can destroy this temple, and in three days build it. Pilate says: What temple? The Jews say: The one that Solomon[19]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6774\_2045653   
Pilate says: And what temple did he say that he was to destroy? The Hebrews say: The temple of Solomon, which Solomon built in forty-six years.[79]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7173\_1436227   
The Jews therefore said, "Forty and six years was this temple in building,[119]   
[[@Bible:John 2:21]]John 2:21   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9829\_2713396   
but which did not fall through death, because even the Scripture informs us that "He spoke of His body."[108]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Epistle of John: "If our heart blame us not, we have confidence towards God; and whatever we ask, we shall receive from Him."[732]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7186\_1440517   
"But He spake of the temple of His body.[129]   
[[@Bible:John 2:22]]John 2:22   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2721\_444612   
And he that rejects the incarnation, and is ashamed of the cross for which I am in bonds, this man is antichrist.[24]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10855\_3047505   
John, moreover, brands that man as "a liar" who "denieth that Jesus is the Christ; "whilst on the other hand he declares that "every one is born of God who believeth that Jesus is the Christ."[398]   
[[@Bible:John 2:23]]John 2:23   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7011\_1802900   
First of all, after He had made the water wine at Cana of Galilee, He went up to the festival day of the passover, on which occasion it is written, "For many believed in Him, when they saw the signs which He did,"[140]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
John too: "Whosoever denieth the Son, the same hath not the Father; he that acknowledgeth the Son, hath both the Son and the Father."[39]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the Epistle of John: "Whosoever denieth the Son, the same also hath not the Father. He that confesseth the Son, hath both the Son and the Father."[300]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6606\_1144341   
And how is it if, as many of Christ's true disciples were honoured by having thus to witness for Him, so the prophets received from God as their special gift that of understanding about Christ and announcing Him before, and that they taught not only those living after Christ's advent how they should regard the Son of God, but those also who lived in the generations before Him? As he who in these times does not know the Son has not the Father either,[104]   
[[@Bible:John 2:25]]John 2:25   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7409\_1981656   
for He Himself knew what was in man."[85]   
Arnobius Against the Heathen Book I   
http://ccel.org/fathers2/ANF-06/anf06-134.htm   
ive loaves satisfied five thousand of His followers: and who, lest it might appear to the unbelieving and bard of heart to be an illusion, filled twelve capacious baskets with the fragments that remained? Was He one of us, who ordered the breath that had departed to return to the body, persons buried to come forth from the tomb, and after three days to be loosed from the swathings of the undertaker? Was He one of us, who saw clearly in the hearts of the silent what each was pondering,[91]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7374\_1509405   
Christ Jesus, who knows the things in the hearts of men,[60]   
[[@Bible:John 2:27]]John 2:27   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
But additions of other people's hair are entirely to be rejected, and it is a most sacrilegious thing for spurious hair to shade the head, covering the skull with dead locks. For on whom does the presbyter lay his hand?[114]   
Cyprian Epistle LXIX   
http://ccel.org/fathers2/ANF-05/anf05-94.htm#P6199\_1960976   
It is also necessary that he should be anointed who is baptized; so that, having received the chrism,[11]   
[[@Bible:John 3:1]]John 3:1   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
And so it will be becoming for `the sons of God'[20]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2079\_839765   
But if this is done by those who do not know the truth, how much more ought we to do it, who are able to give true precepts,[14]   
[[@Bible:John 3:2]]John 3:2   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9893\_2733674   
In like manner John says: "And it doth not yet appear what we shall be: we know, however, that when He shall be manifest, we shall be like Him."[154]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7285\_1643943   
Now, that such is the case, the Apostle John points out more clearly and unmistakeably, when he makes this declaration: "Little children, we do not yet know what we shall be; but if a revelation be made to us from the Saviour, ye will say, without any doubt, we shall be like Him."[405]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9177\_2366147   
And, lastly, because "it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like God, and shall see Him as He is."[121]   
[[@Bible:John 3:3]]John 3:3   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6268\_1914429   
Mens enim, quae est munda et ab omni vitio libera, est quodammodo apta ad potestatem Dei snscipiendam, cum divina in ea assurgat imago: "Et quicunque habet hanc spem in Domino, seipsum," inquit, "mundum castumque facit, quatenus ille est castus."[46]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1088\_277378   
Accordingly he says more manifestly: "And every (man) who hath this hope in Him maketh himself chaste, just as Himself withal is chaste."[16]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
and accordingly, "he who is being born of God doeth not sin, because the seed of God abideth in him; and he cannot sin, because he hath been born of God. Herein are manifest the sons of God and the sons of the devil."[249]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
And to these things thou perchance, who art bringing in some novelty, mayest immediately and impatiently reply, as thou art wont, that the Lord said in the Gospel: "Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of heaven."[10]   
[[@Bible:John 3:5]]John 3:5   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3903\_733473   
For, in the name of God, the Father and Lord of the universe, and of our Saviour 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.[127]   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
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."[60]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2946\_1039645   
Besides, he had certainly not forgotten what the Lord had so definitively stated: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God; "[265]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11620\_3275111   
When, however, 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"[117]   
Hippolytus Refutation of All Heresies Book VIII   
http://ccel.org/fathers2/ANF-05/anf05-12.htm#P2058\_637044   
This is, says (the Docetic), what the Saviour affirms: "Except a man be born of water and spirit, be will not enter into the kingdom of heaven, because that which is born of the flesh is flesh."[24]   
Cyprian Epistle LXXI   
http://ccel.org/fathers2/ANF-05/anf05-96.htm#P6251\_1976970   
since it is written, "Except a man be born again of water, and of the Spirit, he cannot enter into the kingdom of God."[4]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
And therefore it behoves those to be baptized who come from heresy to the Church, that so they who are prepared, in the lawful, and true, and only baptism of the holy Church, by divine regeneration, for the kingdom of God, may be born of both sacraments, because it is written, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."[33]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
Also according to John: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. For that which is born of the flesh is flesh, and that which is born of the Spirit is spirit."[60]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Gospel according to John: "Except a man be born again of water and the Spirit, he cannot enter into the kingdom of God. For that which is born of the flesh is flesh; and that which is born of the Spirit is spirit."[545]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
And in the Gospel our Lord Jesus Christ spoke with His divine voice, saying, "Except a man be born again of water and the Spirit, he cannot enter the kingdom of God."[16]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
Which comes to this result, that the Lord has taught us most plainly by them the liberty and power of the Holy Spirit, approaching of His own will, saying, "The Spirit breathes where He will; and thou hearest His voice, and knowest not whence He cometh or whither He goeth."[51]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6455\_2237399   
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."[82]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
Because of Him shall your holy places be desolate, polluted even to the ground, and ye shall have no place that is clean; but ye shall be among the Gentiles a curse and a dispersion, until He shall again look upon you, and in pity shall take you to Himself through faith and water.[27]   
Recognitions of Clement VI   
http://ccel.org/fathers2/ANF-08/anf08-36.htm#P2485\_726012   
For thus hath the true prophet testified to its with an oath: `Verily I say to you, That unless a man is born again of water, he shall not enter into the kingdom of heaven.[11]   
Clementine Homily XI   
http://ccel.org/fathers2/ANF-08/anf08-55.htm#P4671\_1381238   
For thus the prophet has sworn to us, saying, "Verily I say to you, Unless ye be regenerated by living water into the name of Father, Son, and Holy Spirit, you shall not enter the kingdom of heaven.[9]   
[[@Bible:John 3:6]]John 3:6   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Mysterium ergo hoc ad Christum et Ecclesiam ducit Apostolus: quemadmodum "quod ex carne generatur, caro est; ita quod ex spiritu, spiritus,"[146]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9540\_2619451   
And (we have a proof of the same conclusion in the fact) that the Lord Himself sententiously and distinctly pronounced, "that which is born of the flesh is flesh,"[259]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9540\_2619451   
was not suitable to Him. And then He adds, "That which is born of the Spirit is spirit,"[260]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10840\_3039372   
Learn then, together with Nicodemus, that "that which is born in the flesh is flesh, and that which is born of the Spirit is Spirit."[393]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
From Spirit, life; "[109]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
But what (is born) below is carnal, that is, he says, what is written. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."[67]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
in sooth, have been put in trust to give the account of His generation after the flesh; and are you then so bold as to seek the account (of His generation) after the Spirit, which the Father keeps with Himself, intending to reveal it then to the holy ones and those worthy of seeing His face? Rest satisfied with the word spoken by Christ, viz., "That which is born of the Spirit is spirit,"[280]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
And again, in the Gospel the Lord says: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit; because God is a Spirit, and he is born of God."[19]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P999\_254427   
Every man with whom are these and such like things-every such man is of the flesh. For, "he that is born of the flesh is flesh; and he that is of the earth speaketh of the earth,"[75]   
[[@Bible:John 3:7]]John 3:7   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1286\_235348   
are of God, while all other things which are requisite for a holy life follow after them. No man [truly] making a profession of faith sinneth;[99]   
[[@Bible:John 3:8]]John 3:8   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2051\_347296   
For though some would have deceived me according to the flesh, yet the Spirit, as being from God, is not deceived. For it knows both whence it comes and whither it goes,[59]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
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."[73]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
And the Spirit, indeed, continues to this day invisible to men, as the Lord says, "The Spirit breathes where He will; and thou knowest not whence He cometh, or whither He goeth."[55]   
[[@Bible:John 3:9]]John 3:9   
Shepherd of Hermas Commandment Fourth   
http://ccel.org/fathers2/ANF-02/anf02-14.htm#P492\_95712   
And therefore I say to you, that if any one is tempted by the devil, and sins after that great and holy calling. in which the Lord has called His people to everlasting life,[13]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11315\_3206714   
Chapter V.-Sin Never to Be Returned to After Repentance.[38]   
[[@Bible:John 3:10]]John 3:10   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
is not of God,"[250]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
and the beloved of Christ, in harmony with him, cries, "The children of the devil are manifest;[34]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
For he who hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."[381]   
[[@Bible:John 3:11]]John 3:11   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
was sent from the Father,[232]   
[[@Bible:John 3:13]]John 3:13   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10885\_3057808   
It is the Son, too, who ascends to the heights of heaven,[426]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
7. If, again, he allege His own word when He said, "I and the Father are one,"[224]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
."[225]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3977\_1253623   
And at Pentecost so as to presignify the kingdom of heaven as He Himself first ascended to heaven and brought man as a gift to God.[439]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10207\_3183526   
Because, even to the highest, "not any one hath ascended into heaven save He who came down from heaven, the Son of man who is in heaven."[89]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
: God forbid that I should admit that our Lord Jesus Christ came down to us through the natural womb of a woman! For He gives us His own testimony that He came down from the Father's bosom;[565]   
[[@Bible:John 3:14]]John 3:14   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2150\_360706   
The Word, when His flesh was lifted up, after the manner of the brazen serpent in the wilderness, drew all men to Himself for their eternal salvation.[17]   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3328\_565281   
For since transgression was committed by Eve through means of the serpent, [the Lord] brought it to pass that every [kind of] serpents bit them, and they died,[172]   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4855\_1060373   
And it seems that the type and sign, which was erected to counteract the serpents which bit Israel, was intended for the salvation of those who believe that death was declared to come thereafter on the serpent through Him that would be crucified, but salvation to those who had been bitten by him and had betaken themselves to Him that sent His Son into the world to be crucified.[359]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8002\_2206070   
that men can be saved in no other way from the old wound of the serpent than by believing in Him who, in the likeness of sinful flesh, is lifted up from the earth upon the tree of martyrdom, and draws all things to Himself,[32]   
Shepherd of Hermas Similitude Sixth   
http://ccel.org/fathers2/ANF-02/anf02-29.htm#P758\_175092   
These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal,[7]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
And if we owe our lives to the brethren, and have made such a mutual compact with the Saviour, why should we any more hoard and shut up worldly goods, which are beggarly, foreign to us and transitory? Shall we shut up from each other what after a little shall be the property of the fire? Divinely and weightily John says," He that loveth not his brother is a murderer,"[67]   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4608\_1480100   
I say nothing of what was figured by this cure.[276]   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11159\_3165378   
Christ Himself (they say further) in His gospel imitates Moses' serpent's sacred power, in saying: "And as Moses upreared the serpent in the desert, so it behoveth the Son of man to be upreared."[28]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1206\_324874   
This, he says, is that which has been declared: "In the same manner as Moses lifted up the serpent in the wilderness, so also must the Son of man be lifted up."[183]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Whence in the Gospel the Lord says: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in the Son may have life eternal."[264]   
[[@Bible:John 3:15]]John 3:15   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7612\_2294593   
And again: "He that believeth hath everlasting life."[158]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P618\_269680   
even in a word of curse or of reproach, and in every impulse of anger, and in the neglect of charity toward a brother just as John teaches,[8]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
with the Lord in the day of judgment; but the quarrelsome and disunited, and he who has not peace with his brethren, in accordance with what the blessed apostle and the Holy Scripture testifies, even if he have been slain for the name of Christ, shall not be able to escape the crime of fraternal dissension, because, as it is written, "He who hateth his brother is a murderer "[66]   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
e darkness of jealousy? why do you enfold yourself in the cloud of malice? why do you quench all the light of peace and charity in the blindness of envy? why do you return to the devil, whom you had renounced? why do you stand like Cain? For that he who is jealous of his brother, and has him in hatred, is bound by the guilt of homicide, the Apostle John declares in his epistle, saying, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath life abiding in him."[24]   
[[@Bible:John 3:16]]John 3:16   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
In His address to Nicodemus He says: "So God loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."[253]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11072\_3142871   
John, in fact, exhorts us to lay down our lives even for our brethren,[81]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
too, that ye may be able to quench the darts of the devil, when doubtless ye resist him, and sustain his assaults in their utmost force. Accordingly John also teaches that we must lay down our lives for the brethren;[40]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
even as God also says, "For God so loved the world, that He gave His only-begotten Son, that every one that believeth on Him should not perish, but have everlasting life,"[42]   
[[@Bible:John 3:17]]John 3:17   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God."[254]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
"Whoso," says he, "hath this world's goods, and seeth his brother have need, and shutteth up his bowels from him, how dwelleth the love of God in him? "[50]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same matter in the Epistle of John: "Whoso hath this world's substance, and seeth his brother desiring, and shutteth up his bowels from him, how dwelleth the love of God in him? "[370]   
[[@Bible:John 3:18]]John 3:18   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9272\_2705331   
It is not, [however], that the light has inflicted upon them the penalty of blindness, but it is that the blindness itself has brought calamity upon them: and therefore the Lord declared, "He that believeth in Me is not condemned,"[241]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5845\_1777484   
(being already condemned, for "he that believeth not is condemned already"[157]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6878\_2107733   
"Little children, let us not love in word, or in tongue," says John, teaching them to be perfect, "but in deed and in truth; hereby shall we know that we are of the truth."[143]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P7105\_2172062   
"since he that believeth not, is," according to the utterance of the Saviour, "condemned already."[253]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
In His Gospel also, according to John: "That was the true light which lighteth every man that cometh into this world. He was in this world, and the world was made by Him, and the world knew Him not."[44]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
And this is the judgment, that light is come into the world, and men loved darkness rather than light."[45]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And this is the judgment, that light has come into the world, and men have loved darkness rather than light."[568]   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P6909\_2080523   
And on this account He sent me also to you, to proclaim how the only begotten Son of God is coming here, that whosoever shall believe in Him shall be saved, and whosoever shall not believe in Him shall be condemned.[9]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7227\_1460544   
He who will not be judged because of his faith is exempted from the judgment, not for believing in His name, but for believing in Him; for the Lord says,[156]   
[[@Bible:John 3:19]]John 3:19   
Shepherd of Hermas Commandment Third   
http://ccel.org/fathers2/ANF-02/anf02-13.htm   
How then can I live, since I have acted thus? "And he said to me, "Your feelings are indeed right and sound, for you ought as a servant of God to have walked in truth, and not to have joined an evil conscience with the spirit of truth, nor to have caused sadness to the holy and true Spirit."[5]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3172\_922880   
Not only unable to pity yourselves, you are incapable even of yielding to the persuasions of those who commiserate you; enslaved as you are to evil custom, and, clinging to it voluntarily till your last breath, you are hurried to destruction: "because light is come into the world, and men have loved the darkness rather than the light,"[134]   
Dionysius A Commentary on the Beginning of Ecclesiastes   
http://ccel.org/fathers2/ANF-06/anf06-37.htm#P1897\_551596   
But his decision was, that the one is to be chosen, and the other avoided. To like effect is the saying, "Men loved darkness rather than light."[19]   
[[@Bible:John 3:20]]John 3:20   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2703\_905584   
and John says, "By his own heart is each man condemned; "[103]   
[[@Bible:John 3:21]]John 3:21   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P517\_107620   
, moreover, provided it be true and full, loves not darkness: it joys in being seen,[134]   
[[@Bible:John 3:23]]John 3:23   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7002\_1334906   
In Jerusalem, too, it appears that Nicodemus, the ruler and Pharisee, first came to Him by night, and heard what we may read in the Gospel. "After these things,[8]   
[[@Bible:John 3:27]]John 3:27   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Gospel according to John: "No one can receive anything, except it were given him from heaven."[387]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
said: It is written, "No man can receive anything unless it have been given him from heaven."[101]   
[[@Bible:John 3:28]]John 3:28   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
For he who has the bride is the bridegroom; but the friend of the bridegroom is he who standeth and heareth him with joy, and rejoiceth because of the voice of the bridegroom."[245]   
[[@Bible:John 3:29]]John 3:29   
Fragments of Clement Found in the Oxford Edition   
http://ccel.org/fathers2/ANF-02/anf02-84.htm#P10341\_2878128   
that all the preparation for entrance to the marriage to which we are invited must be accomplished. He, then, who has been made ready to enter will say, "This my joy is fulfilled."[6]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1245\_546002   
"I have been very jealous[88]   
[[@Bible:John 3:30]]John 3:30   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8786\_2466477   
says the Tragic Muse somewhere."I must decrease," said the prophet John,[167]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
above is above all; "[111]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11763\_3301331   
but all John's doings were laid as groundwork for Christ, until, when "He had increased "-just as the same John used to fore-announce "that it was needful" that "He should increase and himself decrease"[7]   
[[@Bible:John 3:31]]John 3:31   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11763\_3301331   
"He who is from the earth," says John, "speaketh earthly things; and He who is here from the heavens speaketh those things which He hath seen."[8]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P3322\_1045069   
This is indeed an instrument, harmonious, melodious, well-ordered, that took in no human discord, and did nothing out of measure, but maintained in all things, as it were, harmony towards the Father; for, as He says: "He that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven, testifies of what He has seen and heard."[247]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10225\_3188886   
For He is not the Word made flesh, nor dwelt in us. If Christ was only man, how does He "who cometh from heaven testify what He hath seen and heard,"[95]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10317\_3236400   
"who came down from heaven; "[171]   
[[@Bible:John 3:33]]John 3:33   
Fragments of Clement Found in the Oxford Edition   
http://ccel.org/fathers2/ANF-02/anf02-84.htm#P10341\_2878128   
Wherefore the Father bestows on him the glory and honour that was due and meet, putting on him the best robe, the robe of immortality; and a ring, a royal signet and divine seal,-impress of consecration, signature of glory, pledge of testimony (for it is said, "He hath set to his seal that God is true,")[2]   
[[@Bible:John 3:34]]John 3:34   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1885\_559614   
Emaciation displeases not us; for it is not by weight that God bestows flesh, any more than He does "the Spirit by measure."[122]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10307\_3232737   
, but to every creature, as both Lord and God? And in the former case indeed this name is given with reserve, in the latter lavishly; in the former by measure, in the latter above all kind of measure: "For," it is said, "the Father giveth not to the Son by measure, for the Father loveth the Son."[163]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4548\_1741089   
. The Father," says he, "loveth the Son, and hath given all things into His hands."[17]   
[[@Bible:John 3:35]]John 3:35   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4704\_1500478   
even then, (that state of a) man which He was destined in the end to become.[371]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10618\_2982183   
But you must not suppose that only the works which relate to the (creation of the) world were made by the Son, but also whatsoever since that time has been done by God. For "the Father who loveth the Son, and hath given all things into His hand,"[195]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."[255]   
[[@Bible:John 3:36]]John 3:36   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1162\_215854   
For he that is subject to these is obedient to Christ, who has appointed them; but he that is disobedient to these is disobedient to Christ Jesus. And "he that obeyeth not[41]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
And for this reason, "he that believeth in Him has eternal life while he who believeth not the Son hath not eternal life, but the wrath of God shall remain upon him."[614]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
As far as possible in this world, which is what he means by the last day, and which is preserved till the time that it shall end, we believe that we are made perfect. Wherefore He says, "He that believeth on the Son hath everlasting life."[59]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the same place: "He that believeth on the Son hath eternal life: he that is not obedient in word to the Son hath not life; but the wrath of God shall abide upon him."[295]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6295\_2197709   
By believing in Him you shall live, but by disbelieving you shall be punished. For "he that is disobedient to the Son shall not see life, but the wrath of God abideth on him."[180]   
[[@Bible:John 4:1]]John 4:1   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit which separates Jesus Christ is not of God, but is of antichrist."[297]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7919\_2255849   
by the Apostle John, who says that "already many false prophets are gone out into the world," the fore-runners of Antichrist, who deny that Christ is come in the flesh,[740]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1440\_409972   
withal, issued any such proclamation in favour of sinners; as when He permitted contact even with his own body to the "woman, a sinner,"-washing, as she did, His feet with tears, and wiping them with her hair, and inaugurating His sepulture with ointment; as when to the Samaritaness-not an adulteress by her now sixth marriage, but a prostitute-He showed (what He did show readily to any one) who He was;[119]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
Believe not every spirit, because many false prophets are gone out into the world."[37]   
[[@Bible:John 4:2]]John 4:2   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10855\_3047505   
John, moreover, brands that man as "a liar" who "denieth that Jesus is the Christ; "whilst on the other hand he declares that "every one is born of God who believeth that Jesus is the Christ."[398]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11613\_3273224   
"But behold, "say some, "the Lord came, and baptized not; for we read, `And yet He used not to baptize, but His disciples!' "[113]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
But whosoever denies that He is come in the flesh is not of God, but is of the spirit of Antichrist."[184]   
[[@Bible:John 4:3]]John 4:3   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P832\_153920   
"For whosoever does not confess that Jesus Christ has come in the flesh, is antichrist; "[41]   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2721\_444612   
And he that rejects the incarnation, and is ashamed of the cross for which I am in bonds, this man is antichrist.[24]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3568\_1214235   
But in his epistle he especially designates those as "Antichrists" who "denied that Christ was come in the flesh,"[361]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7919\_2255849   
and do not acknowledge[741]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9641\_2643799   
the virgin friend of Apelles. Surely he is antichrist who denies that Christ has come in the flesh.[339]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9872\_2728142   
no one has as yet escaped from Antichrist;[144]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
how can either darkness illuminate, or unrighteousness justify? And when they say that "they are not of God, but are of the spirit of Antichrist,"[20]   
[[@Bible:John 4:4]]John 4:4   
Cyprian Epistle VIII   
http://ccel.org/fathers2/ANF-05/anf05-33.htm#P4898\_1482943   
re already crowned, while some are even now within reach of the crown of victory; but all whom the danger has shut up in a glorious company are animated to carry on the struggle with an equal and common warmth of virtue, as it behoves the soldiers of Christ in the divine camp: that no allurements may deceive the incorruptible stedfastness of your faith, no threats terrify you, no sufferings or tortures overcome you, because "greater is He that is in us, than he that is in the world; "[2]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
John, in his epistle, proves this, saying: "Greater is He who is in you than he that is in the world."[70]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this thing also in John: "Greater is He who is in you than he who is in this world."[430]   
[[@Bible:John 4:6]]John 4:6   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7879\_2159850   
her? Still further, if He had taken nothing of Mary, He would never have availed Himself of those kinds of food which are derived from the earth, by which that body which has been taken from the earth is nourished; nor would He have hungered, fasting those forty days, like Moses and Elias, unless His body was craving after its own proper nourishment; nor, again, would John His disciple have said, when writing of Him, "But Jesus, being wearied with the journey, was sitting [to rest]; "[435]   
Shepherd of Hermas Commandment Third   
http://ccel.org/fathers2/ANF-02/anf02-13.htm   
How then can I live, since I have acted thus? "And he said to me, "Your feelings are indeed right and sound, for you ought as a servant of God to have walked in truth, and not to have joined an evil conscience with the spirit of truth, nor to have caused sadness to the holy and true Spirit."[5]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3562\_1080005   
Wherefore He is introduced in the Gospel "wearied,"[225]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11569\_3266884   
;[89]   
[[@Bible:John 4:7]]John 4:7   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1250\_339307   
into the foul mysteries of the womb, he was washed, and drank of the cup of life-giving bubbling water.[216]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
-even as John the evangelist said, "And every one that loveth is born of God, and knoweth God; for God is love; "[41]   
[[@Bible:John 4:8]]John 4:8   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6919\_2120278   
"God," then, being good, "is love," it is said.[175]   
Lactantius Divine Institutes Book I   
http://ccel.org/fathers2/ANF-07/anf07-04.htm#P207\_43933   
But perchance some one may ask of us the same question which Hortensius asks in Cicero: If God is one only,[22]   
[[@Bible:John 4:9]]John 4:9   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P842\_155004   
but endured all things for us, that we might live in Him.[50]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
forefather, who was honourably entertained, in the delightful abode of Paradise, despised Thy divine and saving commandment, and was judged unworthy of that life-giving place, and mingling his seed with the bastard off-shoots of sin, he rendered it very weak;-but Thou, O Lord, of Thine own self, and of Thine ineffable love toward the creature of Thine hands, hast confirmed Thy mercy toward us, and, pitying our estrangement from Thee, hast moved Thyself at the sight of our degradation[72]   
[[@Bible:John 4:10]]John 4:10   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1100\_290193   
concerning which, he says, the Saviour has declared, "If thou knewest who it is that asks, thou wouldst have asked from Him, and He would have given you to drink living, bubbling water."[132]   
[[@Bible:John 4:12]]John 4:12   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
; and again, "Our fathers worshipped in this mountain; but ye say, that in Jerusalem is the place where men ought to worship."[1407]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
"And we have seen His glory, the glory as of the only begotten of the Father; "[179]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10274\_3213254   
If God cannot be seen, how was God seen? Or if He was seen, how is it that He cannot be seen? For John also says, "No man hath seen God at any time; "[135]   
[[@Bible:John 4:13]]John 4:13   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3562\_1080005   
Sick, we truly stand in need of the Saviour; having wandered, of one to guide us; blind, of one to lead us to the light; thirsty, "of the fountain of life, of which whosoever partakes, shall no longer thirst; "[218]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
As also, in another place, the Lord speaks to the Samaritan woman, saying, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall not thirst for ever."[19]   
Arnobius Against the Heathen Book II   
http://ccel.org/fathers2/ANF-06/anf06-135.htm   
, does not He free all alike who invites all alike? or does He thrust back or repel any one from the kindness of the Supreme who gives to all alike the power of coming to Him,-to men of high rank, to the meanest slaves, to women, to boys? To all, He says, the fountain of life is open,[449]   
[[@Bible:John 4:14]]John 4:14   
Epistle of Ignatius to the Romans   
http://ccel.org/fathers2/ANF-01/anf01-19.htm#P1894\_321295   
has been crucified, and there is no fire in me that loves anything; but there is living water springing up in me,[52]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
Since the Son of God is always one and the same, He gives to those who believe on Him a well of water[571]   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
Himself: thus does Jesus now give to His believing people power to drink spiritual waters, which spring up to life eternal.[108]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1374\_386363   
a fountain of life-giving, bubbling water.[286]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
and was known as a spring,[375]   
[[@Bible:John 4:15]]John 4:15   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10902\_3061035   
But "whosoever shall confess that (Jesus) Christ is the Son of God" (not the Father), "God dwelleth in him, and he in God. "[436]   
Epitome of the Divine Institutes by Lactantius   
http://ccel.org/fathers2/ANF-07/anf07-11.htm#P3118\_1265020   
Nor let the Jews, or philosophers, flatter themselves respecting the Supreme God. He who has not acknowledged the Son has been unable to acknowledge the Father.[116]   
[[@Bible:John 4:16]]John 4:16   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6878\_2107733   
And if "God be love," piety also is love: "there is no fear in love; but perfect love casteth out fear."[144]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
It is not, then, without reason that we commanded boys to kiss their relations, holding them by the ears; indicating this, that the feeling of love is engendered by hearing. And "God," who is known to those who love, "is love,"[30]   
Fragments of Clement from the Latin Translation of Cassiodorus   
http://ccel.org/fathers2/ANF-02/anf02-74.htm#P10102\_2842433   
But John himself also in this same Epistle says, "God is love: "[76]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
(partner to be) a husband, that He may show that manifold husbandry is adultery;[71]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
The word of the blessed Apostle John is: "God," saith he, "is love; and he that dwelleth in love dwelleth in God, and God dwelleth in him."[43]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Epistle of John: "God is love l and he that dwelleth in love dwelleth in God, and God in him."[385]   
[[@Bible:John 4:18]]John 4:18   
Shepherd of Hermas Commandment Seventh   
http://ccel.org/fathers2/ANF-02/anf02-17.htm   
For, fearing the Lord, you will not do these deeds, but will refrain from them. For fears are of two kinds:[2]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
"Perfect love casteth out fear."[70]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11072\_3142871   
affirming that there is no fear in love: "For perfect love casteth out fear, since fear has punishment; and he who fears is not perfect in love."[82]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
"There is no fear," says he, "in love; but perfect love casteth out fear; because fear has torment"-the fire of the lake, no doubt. "He that feareth is not perfect in love"[41]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
But the man who does not fear to suffer, he will be perfect in love-in the love, it is meant, of God; "for perfect love casteth out fear."[59]   
Fragments of the Epistle of Phileas to the People of Thmuis   
http://ccel.org/fathers2/ANF-06/anf06-75.htm   
.[4]   
[[@Bible:John 4:19]]John 4:19   
Hippolytus Refutation of All Heresies Book IX   
http://ccel.org/fathers2/ANF-05/anf05-13.htm#P2198\_688334   
But after a time, there being in that place other martyrs, Marcia, a concubine of Commodus, who was a God-loving female, and desirous of performing some good work, invited into her presence[43]   
[[@Bible:John 4:20]]John 4:20   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6246\_1101017   
" For the Samaritan woman, believing Him to be a Jew, was inquiring of Him whether God ought to be worshipped in Jerusalem or on this mountain; and her words were, "All our fathers worshipped on this mountain, and ye say that in Jerusalem is the place where we ought to worship."[10]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "If any one shall say that he loves God, and hates his brother, he is a liar: for he who loveth not his brother whom he seeth, how can he love God whom he seeth not? "[382]   
[[@Bible:John 4:21]]John 4:21   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10761\_2871110   
manner, our Saviour said to the Samaritan woman, "The hour is coming, when neither in Jerusalem, nor in this mountain, shall ye worship the Father. God is a Spirit; and they that worship Him must worship Him in spirit and in truth."[369]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1100\_290193   
"For God," he says, "is Spirit; wherefore," he affirms, "neither in this mountain do the true worshippers worship, nor in Jerusalem, but in spirit. For the adoration of the perfect ones," he says, "is spiritual, not carnal."[122]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10130\_3149001   
Finally, in the Gospel the Lord said, "The hour shall come when neither in this mountain nor in Jerusalem shall ye worship the Father; "[33]   
[[@Bible:John 4:22]]John 4:22   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
the Samaritan to the Jew, inasmuch as "salvation was of the Jews,"[1410]   
[[@Bible:John 4:23]]John 4:23   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4971\_1489766   
Or go to the bee, and learn how laborious she is; for she, feeding on the whole meadow, produces one honey-comb. And if "thou prayest in the closet," as the Lord taught, "to worship in spirit,"[75]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P12023\_3351970   
"An hour will come," saith He, "when the true adorers shall adore the Father in spirit and truth. For God is a Spirit, and accordingly requires His adorers to be such."[179]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6246\_1101017   
rightly or duly worshipped, according to the privileges of the different localities, either by the Jews in Jerusalem or by the Samaritans on Mount Gerizim, the Saviour answered that he who would follow the Lord must lay aside all preference for particular places, and thus expressed Himself: "The hour is coming when neither in Jerusalem nor on this mountain shall the true worshippers worship the Father. God is a Spirit, and they who worship Him must worship Him in spirit and in truth."[11]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
Already He had foretold that the hour was coming "when the true worshippers should worship the Father in spirit and in truth; "[3]   
[[@Bible:John 4:24]]John 4:24   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
but they are according to the Spirit, for we must worship God "in spirit and in truth."[78]   
Address of Tatian to the Greeks   
http://ccel.org/fathers2/ANF-02/anf02-37.htm#P1133\_306768   
He alone is without beginning, and He Himself is the beginning of all things. God is a Spirit,[8]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8585\_2410739   
on the ground that "God is a Spirit,"[338]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9747\_2675487   
as being more proximate in character to God.[57]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10454\_2930319   
In what form of God? Of course he means in some form, not in none. For who will deny that God is a body, although "God is a Spirit? "[78]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6246\_1101017   
and in the Gospel according to John, that "God is a Spirit, and they who worship Him must worship Him in spirit and in truth."[2]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8404\_2111661   
and in another, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."[193]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10130\_3149001   
and gave the reasons, saying, "God is a Spirit; and those therefore who worship, must worship in spirit and in truth."[34]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
And again, if the impious say, How will there not be three Gods and three Persons, on the supposition that they have one and the same divinity?-we shall reply: Just because God is the Cause and Father of the Son; and this Son is the image and offspring of the Father, and not His brother; and the Spirit in like manner is the Spirit of God, as it is written, "God is a Spirit."[42]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
For thus the Father is Lord, and the Son also is God; and of God it is said that "God is a Spirit."[64]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1505\_430118   
Since, then, God is the Light, Christ is the Brightness. And since He is a Spirit-for says He, "God is a Spirit"[114]   
[[@Bible:John 4:25]]John 4:25   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
Whom, indeed, did He reveal to the woman of Samaria? Was it not "the Messias which is called Christ? "[256]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6142\_940822   
"Art thou He that should come or do we look for another? "For to the people the Messiah was an expected good, which the prophets had foretold, and they all alike, though under the law and the prophets, fixed their hopes on Him, as the Samaritan woman bears witness when she says:[33]   
[[@Bible:John 4:27]]John 4:27   
The Second Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-26.htm#P1213\_295382   
Also, when our Lord Jesus Christ Himself was talking with the woman of Samaria by the well alone, "His disciples came" and found Him talking with her, "and wondered that Jesus was standing and talking with a woman."[68]   
[[@Bible:John 4:31]]John 4:31   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1861\_551311   
(He) who was wont to profess "food" to be, not that which His disciples had supposed, but "the thorough doing of the Father's work; "[105]   
[[@Bible:John 4:32]]John 4:32   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
"I," says the Lord, "have meat to eat that ye know not of. My meat is to do the will of Him that sent Me."[94]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Gospel according to John: "I have meat which ye know not of. My meat is, that I should do His will who sent me, and should finish His work."[689]   
[[@Bible:John 4:34]]John 4:34   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
and not the Father. He says, therefore," My meat is to do the will of Him that sent me, and to finish His work; "[258]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10517\_3323148   
Hence, too, that saying of Christ: "My meat is to do the will of Him that sent me, and to finish His work."[29]   
[[@Bible:John 4:35]]John 4:35   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8457\_2372674   
For I have sent you forward to reap that whereon ye bestowed no labour; other men have laboured, and ye have entered into their labours."[334]   
[[@Bible:John 4:37]]John 4:37   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8475\_2380719   
For although Abraham was one, he did in himself prefigure the two covenants, in which some indeed have sown, while others have reaped; for it is said, "In this is the saying true, that it is one `people' who sows, but another who shall reap; "[348]   
[[@Bible:John 4:38]]John 4:38   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10317\_3236400   
who testified what things he had seen and heard; who "came not to do His own will, but rather to do the will of the Father,"[172]   
[[@Bible:John 4:41]]John 4:41   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8002\_2206070   
them, two days, "believed because of His words, and said to the woman, Now we believe, not because of thy saying, for we ourselves have heard [Him], and know that this man is truly the Saviour of the world."[27]   
[[@Bible:John 4:44]]John 4:44   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5772\_2072313   
And if a presbyter comes from another parish, let him be received to communion by the presbyters; if a deacon, by the deacons; if a bishop, let him sit with the bishop, and be allowed the same honour with himself; and thou, O bishop, shalt desire him to speak to the people words of instruction: for the exhortation and admonition of strangers is very acceptable, and exceeding profitable. For, as the Scripture says, "no prophet is accepted in his own country."[257]   
[[@Bible:John 4:46]]John 4:46   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
but the nobleman about a son as being still sick, and at the point of death.[169]   
[[@Bible:John 4:48]]John 4:48   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
And all the cures that He works among the people, especially those recorded by the Evangelists, took place at that time, that those who would not otherwise have believed unless they saw signs and wonders might believe;[170]   
[[@Bible:John 4:50]]John 4:50   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7011\_1802900   
Then, again, withdrawing Himself [from Judaea], He is found in Samaria; on which occasion, too, He convened with the Samaritan woman, and while at a distance, cured the son of the centurion by a word, saying, "Go thy way, thy son liveth."[141]   
[[@Bible:John 5:1]]John 5:1   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7011\_1802900   
Afterwards He went up, the second time, to observe the festival day of the passover[142]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
" Wherefore he again exclaims in his Epistle, "Every one that believeth that Jesus is the Christ, has been born of God; "[298]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
and the fishpool of Bethsaida[312]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11508\_3256043   
If it seems a novelty for an angel to be present in waters, an example of what was to come to pass has forerun. An angel, by his intervention, was wont to stir the pool at Bethsaida.[36]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
As in a certain place the Lord Himself testified, saying, "Every one that loveth Him that begat, loveth Him also that is begotten of Him."[33]   
[[@Bible:John 5:3]]John 5:3   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
For the love meant is the love of God. "And this is the love of God," says John, "that we keep His commandments; "[157]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6878\_2107733   
"This is the love of God, that we keep His commandments."[145]   
[[@Bible:John 5:5]]John 5:5   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7049\_1818687   
But they cannot maintain this; otherwise their primary and original Ogdoad will be included in the number of Aeons who suffered together. Moreover, there was also a certain other person[163]   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
They saw a paralytic, who had grown up, as it were, and become one with his infirmity, at His bidding loosed from his disease.[27]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6635\_2002691   
The Jews say to pilate: Ask him on what day it was that he was cured. He that had been cured says: On a Sabbath.[23]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6791\_2049428   
And while he was saying the word to me, I rose and walked about. The Hebrews say: Ask him on what day of the week this happened. He says: On Sabbath.[85]   
[[@Bible:John 5:6]]John 5:6   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
, and calls them into his own kingdom? And why is his goodness, which does not save all [thus], defective? Also, why does he, indeed, seem to be good as respects men, but most unjust with regard to him who made men, inasmuch as he deprives him of his possessions? Moreover, how could the Lord, with any justice, if He belonged to another father, have acknowledged the bread to be His body, while He took it from that creation to which we belong, and affirmed the mixed cup to be His blood?[470]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11676\_3286083   
when He had been baptized already. For He had come "by means of water and blood,"[160]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
For John says of our Lord in his epistle, teaching us: "This is He who came by water and blood, Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For three bear witness, the Spirit, and the water, and the blood: and these three are one; "[48]   
[[@Bible:John 5:7]]John 5:7   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
and again it is written of the Father, and of the Son, and of the Holy Spirit, "And these three are one."[22]   
[[@Bible:John 5:8]]John 5:8   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
Moreover, I think also that we have not unsuitably set in order the teaching of the Apostle John, who says that "three bear witness, the Spirit, and the water, and the blood; and these three are one."[61]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6891\_1288024   
"I have a baptism to be baptized with, and how am I straitened till it be accomplished? "And it agrees with this that the disciple John speaks in his Epistle[127]   
[[@Bible:John 5:11]]John 5:11   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P944\_243628   
Accordingly, those also who fell asleep received the seal of the Son of God. For," he continued, "before a man bears the name of the Son of God[27]   
[[@Bible:John 5:12]]John 5:12   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10902\_3061035   
We believe not the testimony of God in which He testifies to us of His Son. "He that hath not the Son, hath not life."[437]   
[[@Bible:John 5:14]]John 5:14   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
This is in accordance with what the Lord said to the man who had been healed: "Behold, thou art made whole; sin no more, lest a worse thing come unto thee."[584]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9104\_2632987   
And thus also He healed by a word all the others who were in a weakly condition because of sin; to whom also He said, "Behold, thou art made whole, sin no more, lest a worse thing come upon thee: "[132]   
Cyprian Epistle VI   
http://ccel.org/fathers2/ANF-05/anf05-31.htm#P4827\_1461276   
The Lord taught this in His instruction when He said, "Behold, thou art made whole; sin no more, lest a worse thing come unto thee."[3]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
And as he knows that it is written, "Behold, thou art made whole; sin no more, lest a worse thing happen unto thee,"[52]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
The words of the Lord giving health and teaching, as well curing as warning, are: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee."[10]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Gospel according to John: "Lo, thou art made whole: sin no more, lest a worse thing happen unto thee."[552]   
[[@Bible:John 5:16]]John 5:16   
Shepherd of Hermas Similitude Sixth   
http://ccel.org/fathers2/ANF-02/anf02-29.htm#P758\_175092   
These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal,[7]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5845\_1777484   
For"there is a sin unto death: I do not say that one is to pray for it. All unrighteousness is sin; and there is a sin not unto death."[152]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
but John, too, will teach us: "If any knoweth his brother to be sinning a sin not unto death, he shall request, and life shall be given to him; "because he is not "sinning unto death," this will be remissible. "(There) is a sin unto death; not for this do I say that any is to request"[46]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
For (in making these assertions) he was looking forward to the final clause of his letter, and for that (final clause) he was laying his preliminary bases; intending to say, in the end, more manifestly: "If any knoweth his brother to be sinning a sin not unto death, he shall make request, and the Lord shall give life to him who sinneth not unto death. For there is a sin unto death: not concerning that do I say that one should make request."[252]   
Hippolytus Refutation of All Heresies Book IX   
http://ccel.org/fathers2/ANF-05/anf05-13.htm#P2198\_688334   
unto death,[54]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in the first book of Kings: "If a man sin by offending against a man, they shall pray the Lord for him; but if a man sin against God, who shall pray for him? "[557]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8490\_1857588   
at such words are spoken about every sin, whether the sin be murder, or poisoning, or paederasty, or anything of that sort, would give occasion of injury to the exceeding goodness of Christ, so, on the contrary, he who distinguishes between the brother and him who is called the brother, might teach that, in the case of the least of the sins of men, he who has not repented after the telling of the fault is to be reckoned as a Gentile and a publican, for sins which are "not unto death,"[193]   
[[@Bible:John 5:17]]John 5:17   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
For what is the use of wisdom, if it makes not him who can hear it wise? For still the Saviour saves, "and always works, as He sees the Father."[29]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
and so on; which works not even you deny that Christ did, inasmuch as you were wont to say that, "on account of the works ye stoned Him not, but because He did them on the Sabbaths."[187]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
whilst to the Jews He remarks respecting the cure of the impotent man, "My Father worketh hitherto, and I work."[259]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10393\_3272346   
For He also is the image of God the Father; so that it is added, moreover, to these things, that "as the Father worketh, so also the Son worketh."[231]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
: "My Father worketh hitherto, and I work."[278]   
Methodius Discourse II. Theophila   
http://ccel.org/fathers2/ANF-06/anf06-111.htm#P4905\_1476444   
For this is quite manifest, that God, like a painter, is at this very time working at the world, as the Lord also taught, "My Father worketh hitherto."[2]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5758\_1737072   
For he knew that Wisdom, the first-born of God, the parent and artificer of all things, brings forth everything into the world; whom the ancients called Nature and Providence, because she, with constant provision and care, gives to all things birth and growth. "For," says the Wisdom of God, "my Father worketh hitherto, and I work."[49]   
[[@Bible:John 5:18]]John 5:18   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11315\_3206714   
Chapter V.-Sin Never to Be Returned to After Repentance.[38]   
[[@Bible:John 5:19]]John 5:19   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
It was the Son, therefore, who was always seen, and the Son who always conversed with men, and the Son who has always worked by the authority and will of the Father; because "the Son can do nothing of Himself, but what He seeth the Father do"[191]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
For as the Father hath eternal life in Himself, so also hath He given to the Son to have eternal life in Himself; and He hath given Him authority to execute judgment also, because He is the Son of man"[260]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6279\_1122053   
For as the image formed in a mirror unerringly reflects all the acts and movements of him who gazes on it, so would Wisdom have herself to be understood when she is called the stainless mirror of the power and working of the Father: as the Lord Jesus Christ also, who is the Wisdom of God, declares of Himself when He says, "The works which the Father doeth, these also doeth the Son likewise."[53]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6377\_1179981   
, of an earthly habitation: for he exercised power over those who were obedient to his wickedness, since "the whole of this world"-for I term this place of earth, world-"lieth in the wicked one,"[103]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6490\_1254510   
That earth of ours, with its inhabitants, is also termed the world, as when Scripture says, "The whole world lieth in wickedness."[22]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10225\_3188886   
when, if Christ were only man, being born after John, He could not be before John, unless because He preceded him, in that He is God? If Christ is only man, how is it that "what things the Father doeth, these also doeth the Son likewise,"[97]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10317\_3236400   
the imitator[169]   
Dionysius The Gospel According to Luke   
http://ccel.org/fathers2/ANF-06/anf06-38.htm#P1976\_565873   
to remain altogether without experience of ill. For, as one says, the whole world lieth in wickedness; "[28]   
Dionysius An Exposition of Luke XXII. 46   
http://ccel.org/fathers2/ANF-06/anf06-40.htm   
For in the most general application it holds good, that it does not appear to be possible for any man to remain altogether without experience of ill: for, as one says, "The whole world lieth in wickedness; "[3]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
in the portion of the wicked one, as John says, that "the whole world lieth in wickedness,"[121]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
" As then, when the days of our present life shall fail, those good deeds of beneficence to which we have attained in this unrighteous life, and in this "world" which "lieth in wickedness,"[94]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7163\_1430892   
Then we may very properly refer to Christ's declaration that He cannot do anything but what He sees the Father doing and saying,[117]   
[[@Bible:John 5:21]]John 5:21   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1078\_443530   
Even an earthly serpent sucks in men at some distance with its breath. Going still further, John says, "My little children, keep yourselves from idols,"[37]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10773\_3023197   
and, "As the Father quickeneth (the dead), so also doth the Son; "[335]   
[[@Bible:John 5:22]]John 5:22   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10618\_2982183   
"The Father judgeth no man, but hath committed all judgment to the Son"[198]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Likewise according to John: "The Father judgeth nothing, but hath given all judgment to the Son, that all may honour the Son as they honour the Father. He that honoureth not the Son, honoureth not the Father who hath sent Him."[307]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Gospel according to John: "The Father judgeth nothing, but hath given all judgment unto the Son, that all may honour the Son as they honour the Father. He who honoureth not the Son, honoureth not the Father who hath sent Him."[579]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1326\_571730   
But in what manner and with what commands He was sent by God to the earth, the Spirit of God declared through the prophet, teaching us that when He had faithfully and uniformly fulfilled the will of His supreme Father, He should receive judgment[161]   
[[@Bible:John 5:23]]John 5:23   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11258\_3057541   
" But if the same question is put to us in regard to the worship of Jesus, we will show that the right to be honoured was given to Him by God, "that all may honour the Son, even as they honour the Father."[17]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1828\_496581   
But how could the Father be revealed to you, who do not believe in the Son, since the Father is known to none except him to whom the Son is pleased to reveal Him? But the Son reveals the Father to those who honour the Son as they honour the Father."[61]   
[[@Bible:John 5:24]]John 5:24   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
"Verily, verily, I say unto you, He that heareth My words, and believeth on Him that sent Me, hath eternal life, and cometh not into condemnation, but hath passed from death to life."[53]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7612\_2294593   
And again: "He that believeth hath everlasting life."[158]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10030\_2786957   
" In a like sense He had previously said: "He that heareth my words, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but shall pass from death unto life."[243]   
[[@Bible:John 5:25]]John 5:25   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2661\_437327   
And that our bodies are to rise again, He shows when He says, "Verily I say unto you, that the hour cometh, in the which all that are in the graves shall hear the voice of the Son of God; and they that hear shall live."[30]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8655\_2416104   
There took place, then, a universal movement and translation through the economy of the Saviour.[80]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10030\_2786957   
the Spirit giving life to the flesh which has been subdued by death; for "the hour," says He, "is coming, when the dead shall hear the voice of the Son of God, and they that hear shall live."[247]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
The Lord says, "Many in that day shall hear the voice of the Son of God, and they that hear shall live."[164]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
in that day shall hear the voice of the Son of God, and they that hear shall live."[103]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6099\_2154623   
) For says He: "All that are in the graves shall hear the voice of the Son of God, and they that hear shall live."[32]   
[[@Bible:John 5:26]]John 5:26   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10225\_3188886   
when man cannot do works like to the heavenly operations of God? If Christ is only man, how is it that "even as the Father hath life in Himself, so hath He given to the Son to have life in Himself,"[98]   
[[@Bible:John 5:27]]John 5:27   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6386\_1028231   
That distinction may, I think, if carefully examined, be applied to the Father and the Son; the Son being righteousness, and having received power[177]   
[[@Bible:John 5:28]]John 5:28   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9059\_2615750   
the dead shall be raised, as He Himself declares: "The hour shall come, in which all the dead which are in the tombs shall hear the voice of the Son of man, and shall come forth; those that have done good to the resurrection of life, and those that have done evil to the resurrection of judgment."[100]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10030\_2786957   
too from death, which He Himself suffered, and from the grave, which He Himself once entered? Then again, when He says, "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, unto the resurrection of damnation,"[249]   
Lactantius Divine Institutes Book VII   
http://ccel.org/fathers2/ANF-07/anf07-10.htm#P2689\_1130544   
For they who have not known God, since sentence cannot be passed upon them for their acquittal, are already judged and condemned, since the Holy Scriptures testify that the wicked shall not arise to judgment.[131]   
[[@Bible:John 5:29]]John 5:29   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10195\_2845773   
the resurrection (for there is a resurrection of judgment[369]   
Lactantius Divine Institutes Book II   
http://ccel.org/fathers2/ANF-07/anf07-05.htm#P704\_285687   
And the force of this is not that it altogether annihilates[179]   
[[@Bible:John 5:30]]John 5:30   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1486\_261369   
As therefore the Lord does nothing without the Father, for says He, "I can of mine own self do nothing,"[43]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8076\_2227636   
For as we do direct our faith towards the Son, so also should we possess a firm and immoveable love towards the Father. In his book against Marcion, Justin[62]   
[[@Bible:John 5:31]]John 5:31   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3438\_1187610   
still this is not enough for any man who examines before he believes, since even the Lord Himself did not bear witness of Himself.[244]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7860\_1880616   
For it may be observed as a trait of the character of Jesus, that He on all occasions avoided unnecessary talk about Himself; and on that account said, "If I speak of Myself, My witness is not true."[90]   
Cyprian Epistle LXVIII   
http://ccel.org/fathers2/ANF-05/anf05-93.htm#P6158\_1945134   
"If," He says, "I bear witness of myself, my testimony is not true; but there is another who beareth witness of me."[4]   
[[@Bible:John 5:33]]John 5:33   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
145 August in life, and marked with praise sublime,[74]   
[[@Bible:John 5:34]]John 5:34   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P517\_107620   
Perhaps some (woman) will say: "To me it is not necessary to be approved by men; for I do not require the testimony of men:[128]   
[[@Bible:John 5:35]]John 5:35   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
For he did not burden his father, when the voice issued forth from silence; but as when not believed it rendered him tongue-tied, so did the voice sounding out clearly set his father free, to whom he had both been announced and born. Now the voice and the burning light[99]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
called so to the Jews. "He was," He says, "the burning and shining lamp; "[176]   
[[@Bible:John 5:36]]John 5:36   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
Afterwards He goes on to say: "But I have greater witness than that of John; for the works which the Father hath given me to finish-those very works bear witness of me that the Father hath sent me. And the Father Himself, which hath sent me, hath also borne witness of me."[262]   
[[@Bible:John 5:37]]John 5:37   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
This, says he, is what is spoken: "We have heard his voice, no doubt, but we have not seen his shape."[80]   
[[@Bible:John 5:39]]John 5:39   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8160\_2258386   
Wherefore also John does appropriately relate that the Lord said to the Jews: "Ye search the Scriptures, in which ye think ye have eternal life; these are they which testify of me. And ye are not willing to come unto Me, that ye may have life."[119]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3230\_1152848   
-in other words, the law and the prophets, which preach Christ; as also in another place He says plainly, "Search the Scriptures, in which ye expect (to find) salvation; for they testify of me; "[88]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8677\_2197535   
and by the prophecies uttered concerning Him, and by the cures wrought in His name, and by the wisdom and knowledge which are in Him, and the deeper truths which are discovered by those who know how to ascend from a simple faith, and to investigate the meaning which lies in the divine Scriptures, agreeably to the injunctions of Jesus, who said, "Search the Scriptures,"[108]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9888\_2581508   
or unwilling to devote the necessary leisure to the investigation of Scripture, notwithstanding the injunction of Jesus, "Search the Scriptures."[67]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
For if ye had believed Moses, ye would also believe me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words? "[78]   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
And again, "Search the Scriptures, for in them ye think ye have eternal life."[20]   
Methodius Discourse VIII. Thekla   
http://ccel.org/fathers2/ANF-06/anf06-116.htm#P5297\_1596362   
But to search out and explain the solution of them is beyond my powers. Nevertheless, let me venture, trusting in Him who commanded to search the Scriptures.[13]   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
Learn the mysteries of God; the very thing itself which is being done bears witness that it is God that is thus hymned by uninstructed tongues. Search the Scriptures, as ye have heard[36]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5364\_1943391   
Let him he patient and gentle in his admonitions, well instructed himself, meditating in and diligently studying the Lord's books, and reading them frequently, that so he may be able carefully to interpret the Scriptures, expounding the Gospel in correspondence with the prophets and with the law; and let the expositions from the law and the prophets correspond to the Gospel. For the Lord Jesus says: "Search the Scriptures; for they are those which testify of me."[26]   
Origen Commentary on John Book V   
http://ccel.org/fathers2/ANF-10/anf10-40.htm#P6661\_1164703   
Christ is written about even in the Pentateuch; He is spoken of in each of the Prophets, and in the Psalms, and, in a word, as the Saviour Himself says, in all the Scriptures. He refers us to them all, when He says:[14]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6799\_1231460   
If the prophetic voice be nothing but sound, how does our Lord come to refer us to it as where He says,[77]   
[[@Bible:John 5:43]]John 5:43   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9242\_2690367   
The Lord also spoke as follows to those who did not believe in Him: "I have come in my Father's name, and ye have not received Me: when another shall come in his own name, him ye will receive,"[220]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
glory ye shall see,"-that is, Christ, doing deeds of power in the glory of God the Father;[260]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10639\_2988313   
They more readily supposed that the Father acted in the Son's name, than that the Son acted in the Father's; although the Lord says Himself, "I am come in my Father's name; "[213]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10748\_3017079   
-in which He spake as the Son. (At another time) He said: "I am come in my Father's name."[309]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11782\_3306997   
To us it has been revealed in the Son, for the Son is now the Father's new name. "I am come," saith He, "in the Father's name; "[15]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Whence He Himself says in the Gospel: "I came in the name of my Father, and ye received me not. When another shall come in his own name, him ye will receive."[151]   
[[@Bible:John 5:44]]John 5:44   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P560\_118608   
And, of course, that ought to have been chosen which keeps virgins veiled, as being known to God alone; who (besides that glory must be sought from God, not from men[11]   
[[@Bible:John 5:45]]John 5:45   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For had ye believed Moses, ye would indeed have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?[553]   
[[@Bible:John 5:46]]John 5:46   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1504\_264385   
If, then, those who were conversant with the ancient Scriptures came to newness of hope, expecting the coming of Christ, as the Lord teaches us when He says, "If ye had believed Moses, ye would have believed Me, for he wrote of Me; "[54]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8002\_2206070   
) of Moses are the words of Christ, He does Himself declare to the Jews, as John has recorded in the Gospel: "If ye had believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, neither will ye believe My words."[17]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8160\_2258386   
How therefore did the Scriptures testify of Him, unless they were from one and the same Father, instructing men beforehand as to the advent of His Son, and foretelling the salvation brought in by Him? "For if ye had believed Moses, ye would also have believed Me; for he wrote of Me; "[120]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8015\_1956527   
And what absurdity should there be in our system-that is, the Gospel-having the law for its foundation, when even the Lord Jesus Himself said to those who would not believe upon Him: "If ye had believed Moses, ye would have believed Me, for he wrote of Me. But if ye do not believe his writings, how shall ye believe My words? "[12]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And Jesus afterwards said: "For Moses spake of me."[454]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5364\_1943391   
And again: "For Moses wrote of me."[27]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6799\_1231460   
"Search the Scriptures, for in them you think you have eternal life, and these are they which bear witness," and[78]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7439\_1527685   
For if they had believed Moses and the prophets they would have believed Christ, who showed that when men believed Moses and the prophets, belief in Christ logically followed, and that when men did not believe Christ they did not believe Moses.[115]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7496\_1545418   
For even the present word of the Jews does not openly deny the prophecies, but virtually and in secret denies them, and is convicted of disbelieving them. For as "if they believed Moses they would have believed Jesus,"[163]   
[[@Bible:John 6:1]]John 6:1   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7011\_1802900   
in Jerusalem; on which occasion He cured the paralytic man, who had lain beside the pool thirty-eight years, bidding him rise, take up his couch, and depart. Again, withdrawing from thence to the other side of the sea of Tiberias,[143]   
[[@Bible:John 6:9]]John 6:9   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7056\_1821986   
(love), too, consists of five letters; and our Lord, after[187]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7542\_1559989   
the disciples say that they have the five loaves and the two fishes, without indicating whether they were wheaten or of barley, John alone says, that the loaves were barley loaves.[14]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7542\_1559989   
Wherefore, perhaps, in the Gospel of John the disciples do not acknowledge that the loaves are with them, but say in John, "There is a lad here who has five barley loaves and two fishes."[15]   
[[@Bible:John 6:10]]John 6:10   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
You will moreover investigate in the accounts in the different places the variation found in John, who wrote in regard to that transaction that Jesus said, "Make the men sit down,"[208]   
[[@Bible:John 6:11]]John 6:11   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
For although the Lord had the power to supply wine to those feasting, independently of any created substance, and to fill with food those who were hungry, He did not adopt this course; but, taking the loaves which the earth had produced, and giving thanks,[136]   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
of the bread that was eaten at that spontaneous banquet;[31]   
[[@Bible:John 6:13]]John 6:13   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7784\_1642886   
And further, unless it be the same thing for Jesus to do a thing of Himself and to act after having heard from the disciples, consider if those to whom Jesus shows kindness are not superior when He fed them on the spot with a view to showing them kindness. And, if according to John,[210]   
[[@Bible:John 6:15]]John 6:15   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P792\_325288   
He shrank back from being made a king,[148]   
[[@Bible:John 6:26]]John 6:26   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10517\_3323148   
But labour not for the meat which perisheth, but for the meat which endureth to life eternal, which the Son of man will give you; for Him hath the Father sealed."[30]   
[[@Bible:John 6:27]]John 6:27   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
"Labour," says the Lord, "not for the meat which perisheth, but for that which endureth to everlasting life."[14]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Servator autem de liberorum procreatione nil dixit, sed ad impertiendum ac communicandum cos hortatur, qui solum opibus abundare, egentibus autem nolebant opem ferre. Quamobrem dicit: "Operamini non cibum, qui petit; sed eum, qui manet in vitam aetenam."[156]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8217\_2366154   
ue philosophy, having delineated as well as possible the ethical argument conveyed in them, and having exhibited what the Gnostic is in his life, proceed to show the philosophers that he is by no means impious, as they suppose, but that he alone is truly pious, by a compendious exhibition of the Gnostic's form of religion, as far as it is possible, without danger, to commit it to writing in a book of reference. For the Lord enjoined "to labour for the meat which endureth to eternity."[2]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1861\_551311   
teaching "to labour for the meat which is permanent unto life eternal; "[106]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
To those who seek God's kingdom and righteousness, He promises that all things shall be added.[57]   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
For just as in a golden chain the links are so intimately joined and connected together, as that the one holds the other, and is fitted on to it, and so carries on the chain-even so the miracles that have been handed down by the holy Gospels, one after the other, lead on the Church of God, which delights in festivity, and refresh it, not with the meat that perisheth, but with that which endureth unto everlasting life.[3]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5789\_2079679   
Follow therefore your trades as by the by, for your maintenance, but make the worship of God your main business; as also our Lord said: "Labour not for the meat which perishes, but for that which endureth unto everlasting life."[265]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1083\_270299   
workmen who "work not for the food that perisheth, but for that food which abideth unto life eternal; "[133]   
[[@Bible:John 6:29]]John 6:29   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
,"[265]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5789\_2079679   
And again: "This is the work of God, that ye believe on Him whom He hath sent."[266]   
[[@Bible:John 6:31]]John 6:31   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2069\_705019   
meats, but fed on "angel's loaves"[60]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10030\_2786957   
impressing on (His hearers) constantly under the figure of necessary food the memory of their forefathers, who had preferred the bread and flesh of Egypt to their divine calling.[246]   
[[@Bible:John 6:32]]John 6:32   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
For the bread of God is He that cometh down from heaven, and giveth life to the world. And the bread which I will give is My flesh, which I will give for the life of the world."[96]   
The Liturgy of the Blessed Apostles   
http://ccel.org/fathers2/ANF-07/anf07-65.htm   
For He is the living and life-giving bread which cometh down from heaven, and giveth life to the whole world, of which they who eat die not; and they who receive it are saved by it, and do not see corruption, and live through it for ever; and Thou art the antidote of our mortality,[36]   
[[@Bible:John 6:33]]John 6:33   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11815\_3312991   
and, a little above, "The Bread is the Word of the living God, who came down from the heavens."[41]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7853\_1663283   
lump of teaching and of truly ancient leaven,-that according to the bare letter, and on this account not freed from those things which arise from wickedness,-which the Pharisees and Sadducees offered, of which Jesus does not wish His own disciples any longer to eat, having made for them a new and spiritual lump, offering Himself to those who gave up the leaven of the Pharisees and Sadducees and had come to Him-"the living bread which came down from heaven and gives life to the world."[36]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8116\_1736036   
As, therefore, the Life is also the living bread which came down from heaven and gave life to the world,[217]   
[[@Bible:John 6:34]]John 6:34   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
Elsewhere the Lord, in the Gospel according to John, brought this out by symbols, when He said: "Eat ye my flesh, and drink my blood; "[87]   
[[@Bible:John 6:35]]John 6:35   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11815\_3312991   
is our Bread; because Christ is Life, and bread is life. "I am," saith He, "the Bread of Life; "[40]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
" And whose bread is rich, if not ours? For the Lord is out bread, as He says Himself: "I am the bread of life."[32]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
Moreover, in the Gospel according to John, the Lord says: "I am the bread of life: he that cometh to me shall not hunger, and he that trusteth in me shall never thirst."[111]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6252\_980937   
"I am the true vine and My Father is the husbandman," and again, "I am the vine, ye are the branches." Add to these testimonies also the saying,[97]   
[[@Bible:John 6:37]]John 6:37   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
No man indeed was able to come to Him, except the Father attracted him; whereas every one who had heard and learnt of the Father came to Him."[269]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
The Lord cries aloud, that "whosoever thirsts should come and drink of the rivers of living water that flowed out of His bosom."[13]   
[[@Bible:John 6:38]]John 6:38   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2648\_435849   
What man could ever say, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me? "[25]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10002\_2773337   
You have (then) the restoration of the entire man, inasmuch as the Lord purposes to save that part of him which perishes, whilst he will not of course lose that portion which cannot be lost, Who will any longer doubt of the safety of both natures, when one of them is to obtain salvation, and the other is not to lose it? And, still further, the Lord explains to us the meaning of the thing when He says: "I came not to do my own will, but the Father's, who hath sent me."[225]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10480\_2936103   
And it is not His own will, but the Father's, which He has accomplished,[87]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11795\_3308847   
the Father's will;[27]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
Therefore eternal and divine things are to be followed, and all things must be done after the will of God, that we may follow the divine footsteps and teachings of our Lord, who warned us, and said, "I came down from heaven, not to do my own will, but the will of Him that sent me."[22]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
And in another place He says, "I came down from heaven not to do my own will, but the will of Him that sent me."[39]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Gospel according to John: "I came not down from heaven to do mine own will, but the will of Him that sent me."[504]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10362\_3262013   
Or when he reads: "I came not down from heaven to do mine own will, but the will of Him that sent me? "[201]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and. "I came not to do mine own will, but the will of Him that sent me; "[567]   
[[@Bible:John 6:39]]John 6:39   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10011\_2778964   
and in the affirmation He of course includes the promise of their safety; for if they were to be lost, where would be the use of having taken such a numerical care of them? Surely the only use lies (in this truth): "That of all which the Father hath given to me, I should lose none,"[235]   
[[@Bible:John 6:40]]John 6:40   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
Now the Lord Himself has most clearly revealed the equality of salvation, when He said: "For this is the will of my Father, that every one that seeth the Son, and believeth on Him, should have everlasting life; and I will raise him up in the last day."[58]   
[[@Bible:John 6:44]]John 6:44   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2725\_910384   
the devil."[116]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10773\_3023197   
and, "No man can come to me, except the Father draw him; "[333]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
Concerning these, he says, the Saviour has declared, "No one can come unto me, except my heavenly Father draw some one unto me."[95]   
[[@Bible:John 6:45]]John 6:45   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7270\_2432717   
Let him that teaches, although he be one of the laity, yet, if he be skilful in the word and grave in his manners, teach; for "they shall be all taught of God."[167]   
[[@Bible:John 6:46]]John 6:46   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10225\_3188886   
when man can neither be the bread of life, he himself being mortal, nor could he have come down from heaven, since no perishable material is established in heaven? If Christ is only man, how does He say that "no man hath seen God at any time, save He which is of God; He hath seen God? "[100]   
[[@Bible:John 6:48]]John 6:48   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7074\_1369400   
Of the flesh of this Lamb it is necessary that we should eat in the thee of the world, which is night, and the flesh is to be roast with fire, and eaten with unleavened bread; for the Word of God is not flesh and flesh only. He says, in fact, Himself,[52]   
[[@Bible:John 6:51]]John 6:51   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9462\_2598754   
of the world."[197]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10030\_2786957   
Now, just before (the passage in hand), He had declared His flesh to be "the bread which cometh down from heaven,"[245]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10225\_3188886   
when man cannot have life in him after the example of God the Father, because he is not glorious in eternity, but made with the materials of mortality? If Christ is only man, how does He say, "I am the bread of eternal life which came down from heaven,"[99]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
who was the Word and the living bread, it would not have been written, that "every one who eats of this bread shall live for ever."[142]   
[[@Bible:John 6:53]]John 6:53   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
O amazing birth! O holy swaddling bands! The Word is all to the child, both father and mother and tutor and nurse. "Eat ye my flesh," He says, "and drink my blood."[89]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11676\_3286083   
in order that they who believed in His blood might be bathed with the water; they who had been bathed in the water might likewise drink the blood.[163]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
This, he says, is what is spoken by the Saviour: "If ye do not drink my blood, and eat my flesh, ye will not enter into the kingdom of heaven; but even though," He says, "ye drink of the cup which I drink of, whither I go, ye cannot enter there."[79]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
by the offence of the word which Christ spoke, "Except a man eat my flesh, and drink my blood, he is not worthy of me."[154]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
efore, He says, that whoever shall eat of His bread shall live for ever; as it is manifest that those who partake of His body and receive the Eucharist by the right of communion are living, so, on the other hand, we must fear and pray lest any one who, being withheld from communion, is separate from Christ's body should remain at a distance from salvation; as He Himself threatens, and says, "Unless ye eat the flesh of the Son of man, and drink His blood, ye shall have no life in you."[48]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
Moreover, He says in the same place: "Except ye eat the flesh of the Son of man, and drink His blood, ye shall have no life in you."[113]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "Unless ye eat the flesh of the Son of man, and drink His blood, ye shall not have life in you."[546]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6891\_1288024   
" To this we reply that, as the Word of God in His character as something to be drunk is to one set of men water, and to another wine, making glad the heart of man, and to others blood, since it is said,[125]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7074\_1369400   
" The Evangelist here agrees with Paul, and both are involved in the difficulties we spoke of above. But on the other hand we have to say that if the Word became flesh, and the Lord says,[51]   
[[@Bible:John 6:55]]John 6:55   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
For those who are full-grown are said to drink, babes to suck. "For my blood," says the Lord, "is true drink."[81]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P995\_256474   
and, "My flesh is meat indeed, and my blood is drink indeed; "[28]   
[[@Bible:John 6:56]]John 6:56   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P995\_256474   
and, "He that eateth my flesh, and drinketh my blood, hath eternal life? "[29]   
[[@Bible:John 6:58]]John 6:58   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
If any man eat of my bread, he shall live for ever: and the bread which I will give is my flesh, for the life of the world."[47]   
[[@Bible:John 6:62]]John 6:62   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10225\_3188886   
If Christ is only man, why does He say, "What if ye shall see the Son of man ascending thither where He was before? "[101]   
[[@Bible:John 6:63]]John 6:63   
Theophilus to Autolycus Book I   
http://ccel.org/fathers2/ANF-02/anf02-41.htm#P1459\_427458   
Therefore, do not be sceptical, but believe; for I myself also used to disbelieve that this would take place, but now, having taken these things into consideration, I believe. At the same time, I met with the sacred Scriptures[20]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5942\_1791546   
of our heretic. Now, that the very Lord Himself of all might, the Word and Spirit of the Father,[671]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10030\_2786957   
He says, it is true, that "the flesh profiteth nothing; "[242]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10195\_2845773   
for the kingdom of God; "the flesh profiteth nothing."[373]   
[[@Bible:John 6:64]]John 6:64   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
That Judas, who was chosen among the apostles, who was always of one mind and faithful in the house of God, himself subsequently betrayed God.[54]   
[[@Bible:John 6:65]]John 6:65   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
r with blaspheming heretics, to wish to maintain and assert, that one who blasphemes and gravely sins against the Father and the Lord and God of Christ, can receive remission of sins in the name of Christ? What, moreover, is that, and of what kind is it, that he who denies the Son of God has not the Father, and he who denies the Father should be thought to have the Son, although the Son Himself testifies, and says, "No man can come unto me except it were given unto him of my Father? "[26]   
[[@Bible:John 6:66]]John 6:66   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3143\_1138256   
Let the chaff of a fickle faith fly off as much as it will at every blast of temptation, all the purer will be that heap of corn which shall be laid up in the garner of the Lord. Did not certain of the disciples turn back from the Lord Himself,[27]   
[[@Bible:John 6:67]]John 6:67   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3143\_1138256   
they continued in His company to the very last, after He had gently inquired of them whether they also would go away.[30]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
And yet He did not rebuke them when they went away, nor even severely threaten them; but rather, turning to His apostles, He said, "Will ye also go away? "[29]   
Cyprian Epistle LXVIII   
http://ccel.org/fathers2/ANF-05/anf05-93.htm#P6158\_1945134   
And the Lord also in the Gospel, when disciples forsook Him as He spoke, turning to the twelve, said, "Will ye also go away? "then Peter answered Him, "Lord, to whom shall we go? Thou hast the word of eternal life; and we believe, and are sure, that Thou art the Son of the living God."[20]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
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? "[26]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6523\_2254353   
And again: "Will ye also go away? "[125]   
[[@Bible:John 6:68]]John 6:68   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3143\_1138256   
but because they knew that He was the Word of Life, and was come from God,[29]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7979\_1701660   
who were always with Him and had seen all the wonderful things which He did, and who bore testimony to His words that they were words of eternal life,[125]   
[[@Bible:John 6:69]]John 6:69   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
and in His name shall the Gentiles trust."[140]   
[[@Bible:John 6:70]]John 6:70   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2721\_444612   
Whosoever, therefore, declares that there is but one God, only so as to take away the divinity of Christ, is a devil,[22]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2473\_805576   
First, He was clad in "sordid attire," that is, in the indignity of passible and mortal flesh, when the devil, withal, was opposing himself to Him-the instigator, to wit, of Judas the traitor[337]   
[[@Bible:John 7:5]]John 7:5   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9359\_2571829   
answer denies His mother and brethren for the present, as even Apelles might learn. "The Lord's brethren had not yet believed in Him."[109]   
[[@Bible:John 7:15]]John 7:15   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10317\_2738509   
Now who is there that is capable of giving even moderate attention to affairs-not merely among the believers on Jesus, but among the rest of mankind-that would not laugh at Celsus, on hearing that Jesus, who was born and brought up among the Jews, and was supposed to be the son of Joseph the carpenter, and who had not studied literature-not merely that of the Greeks, but not even that of the Hebrews-as the truth-loving Scriptures testify regarding Him,[91]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7424\_1523553   
And perhaps by these things is indicated a new doubt concerning Him, that Jesus was not a man but something diviner, inasmuch as He was, as they supposed, the son of Joseph and Mary, and the brother of four, and of the others-the women-as well, and yet had nothing like to any one of His kindred, and had not from education and teaching come to such a height of wisdom and power. For they also say elsewhere, "How knoweth this man letters having never learned? "[111]   
[[@Bible:John 7:16]]John 7:16   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5172\_1554257   
"And my doctrine is not Mine," saith the Lord, "but the Father's which sent me." And of those who steal He says: "But he that speaketh of himself, seeketh his own glory."[198]   
[[@Bible:John 7:17]]John 7:17   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4984\_1494581   
For the teaching of piety is a gift, but faith is grace. "For by doing the will of God we know the will of God."[84]   
[[@Bible:John 7:18]]John 7:18   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6386\_1028231   
" And if we do not find Him to be righteousness absolutely as He is the wisdom and the power of God absolutely, then we must enquire whether to Christ Himself, as the Father is santification, so the Father is also righteousness. There is, we know, no unrighteousness with God;[175]   
[[@Bible:John 7:22]]John 7:22   
Victorinus On the Creation of the World   
http://ccel.org/fathers2/ANF-07/anf07-29.htm   
which Sabbath He in His body abolished, although, nevertheless, He had formerly Himself commanded Moses that circumcision should not pass over the eighth day, which day very frequently happens on the Sabbath, as we read written in the Gospel.[7]   
[[@Bible:John 7:24]]John 7:24   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5625\_2028407   
But it is the duty of the bishop to judge rightly, as it is written, "Judge righteous judgment; "[179]   
[[@Bible:John 7:30]]John 7:30   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
This is also the reason why, when men were often desirous to take Him, it is said, "No man laid hands upon Him, for the hour of His being taken was not yet come; "[293]   
[[@Bible:John 7:35]]John 7:35   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
" Undoubtedly, by not receiving Christ, the "fount of water of life," they have begun to have "worn-out tanks," that is, synagogues for the use of the "dispersions of the Gentiles,"[286]   
[[@Bible:John 7:37]]John 7:37   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
"because these two evils hath My People done; Me," He says, "they have quite forsaken, the fount of water of life,[285]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11569\_3266884   
;[85]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4150\_726717   
The waters of the living fount,[119]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
" And that it might be more evident that the Lord is speaking there, not of the cup, but of baptism, the Scripture adds, saying, "But this spake He of the Spirit, which they that believe on Him should receive."[17]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
He that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water."[112]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6776\_1223836   
He, then, understanding in this way the prophecy about himself spoken by Isaiah the prophet, says he is a voice, not crying in the wilderness, but "of one crying in the wilderness," of Him, namely, who stood and cried,[58]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6862\_1273379   
Firstly, then, stands the Father, being without any turning or change; and then stands also His Word, always carrying on His work of salvation, and even when He is in the midst of men, not comprehended, and not even seen. He stands, also, teaching, and inviting all to drink from His abundant spring, for[109]   
[[@Bible:John 7:38]]John 7:38   
Epistle of Ignatius to the Romans   
http://ccel.org/fathers2/ANF-01/anf01-19.htm#P1894\_321295   
but there is within me a water that liveth and speaketh,[50]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
and diffused Himself as a river,[376]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
And also to those who are made lawful believers, the baptism of their own blood is wanting without mischief, because, being baptized in the name of Christ, they have been redeemed with the most precious blood of the Lord; since both of these rivers of the baptism of the Lord proceed out of one and the same fountain, that every one who thirsts may come and drink, as says the Scripture, "From his belly flowed rivers of living water; "[45]   
The Letter of the Churches of Vienna and Lugdunum   
http://ccel.org/fathers2/ANF-08/anf08-176.htm   
And these indeed were burned, but he himself remained inflexible and unyielding, firm in his confession, being bedewed and strengthened by the heavenly fountain of the water of life which issues from the belly of Christ.[17]   
[[@Bible:John 7:39]]John 7:39   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9150\_2651474   
The Father is indeed above all, and He is the Head of Christ; but the Word is through all things, and is Himself the Head of the Church; while the Spirit is in us all, and He is the living water,[159]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
Accordingly, in the Acts of the Apostles, we find that men who had "John's baptism" had not received the Holy Spirit, whom they knew not even by hearing.[104]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
For, speaking of these rivers, the Lord set this forth, signifying the Holy Spirit whom they should receive who should believe on Him: "But the Spirit was not yet given, because Jesus was not yet glorified."[46]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8164\_1753020   
You will consider, therefore, if he spake these things as in a trance, being filled with the spirit which moved him to say these things, which could not be a Holy Spirit; for John taught in the Gospel that, before the resurrection of the Saviour, no one had the Holy Spirit, saying, "For the Spirit was not yet, because Jesus was not yet glorified."[242]   
[[@Bible:John 7:42]]John 7:42   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7883\_1891440   
" It is stated also in the Gospel according to John, that the Jews declared that the Christ was to be born in Bethlehem, "whence David was."[96]   
[[@Bible:John 8:11]]John 8:11   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5528\_1999046   
And when the elders had set another woman which had sinned before Him, and had left the sentence to Him, and were gone out, our Lord, the Searcher of the hearts, inquiring of her whether the elders had condemned her, and being answered No, He said unto her: "Go thy way therefore, for neither do I condemn thee."[128]   
The Second Epistle of Pope Callistus   
http://ccel.org/fathers2/ANF-08/anf08-121.htm   
Let him see to it that he sin no more, that the sentence of the Gospel may abide in him: "Go, and sin no more."[24]   
[[@Bible:John 8:12]]John 8:12   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5099\_1522628   
are illuminated by the dawn of Light.[150]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
For if we are priests of God and of Christ, I do not know any one whom we ought rather to follow than God and Christ, since He Himself emphatically says in the Gospel, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."[44]   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
For he goeth unconsciously to Gehenna, in ignorance and blindness; he is hurrying into punishment, departing, that is, from the light of Christ, who warns and says, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life."[26]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Whence, in the Gospel according to John, the Lord says: "I am the light of the world. He that will follow me shall not walk in darkness, but shall have the light of life."[177]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
What shall all the Gentiles do if ye be darkened in ungodliness? So shall ye bring a curse upon our race for whom came the light of the world, which was given among you for the lighting up of every man.[23]   
[[@Bible:John 8:14]]John 8:14   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10235\_3192786   
If Christ is only man, how is it that He says, "Though I bear record of myself, yet my record is true: because I know whence I came, and whither I go; ye know not whence I came, and whither I go. Ye judge after the flesh? "[103]   
[[@Bible:John 8:16]]John 8:16   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10715\_3008876   
When, however, He declares that He is not alone, and uses these words, "but I and the Father that sent me,"[277]   
[[@Bible:John 8:17]]John 8:17   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10362\_3262013   
Or when he finds it placed side by side with others: "Moreover, in your law it is written that the witness of two is true. I bear witness of myself, and the Father who sent me beareth witness of me? "[204]   
[[@Bible:John 8:23]]John 8:23   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10235\_3192786   
If Christ is only man, how does He say, "Ye are from below, I am from above; ye are of this world, I am not of this world? "[104]   
[[@Bible:John 8:24]]John 8:24   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7612\_2294593   
This, then, is to be believed, according to Plato, though it is announced and spoken "without probable and necessary proofs," but in the Old and New Testament. "For except ye believe," says the Lord, "ye shall die in your sins."[157]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
Also the Lord in the Gospel: "For if ye believe not that I am He, ye shall die in your sins."[36]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7840\_2549869   
,[139]   
[[@Bible:John 8:26]]John 8:26   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10480\_2936103   
He has also heard and seen all things with the Father; and what He has been commanded by the Father, that also does He speak.[86]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10715\_3008876   
"He that sent me," says He, "is true; and I am telling the world those things which I have heard of Him."[282]   
[[@Bible:John 8:28]]John 8:28   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10715\_3008876   
Himself says: "Then shall ye know that I am He and that I am saying nothing of my own self; but that, as my Father hath taught me, so I speak, because He that sent me is with me."[286]   
[[@Bible:John 8:29]]John 8:29   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1141\_212369   
For even Jesus Christ does all things according to the will of the Father, as He Himself declares in a certain place, "I do always those things that please Him."[29]   
[[@Bible:John 8:31]]John 8:31   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
and again, "If ye continue," saith He, "in my word, ye shall be truly my disciples; and ye shall know the truth, and the truth shall make you free."[28]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And again: "If ye shall abide in my word, ye shall be my disciples indeed; and ye shall know the truth, and the truth shall make you free."[56]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7959\_1695650   
From the words in John, "If ye abide in My word, ye shall know the truth, and the truth shall make you free,"[117]   
[[@Bible:John 8:32]]John 8:32   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5680\_1721779   
And the expression, "Ye have sold yourselves to your sins," agrees with what is said above: "Every one, then, who committeth sin is a slave; and the slave abideth not in the house for ever. But if the Son shall make you free, then shall ye be free, and the truth shall make you free."[53]   
[[@Bible:John 8:34]]John 8:34   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7395\_1976255   
He does not call mammon Lord when He says, "Ye cannot serve two masters; "but He teaches His disciples who serve God, not to be subject to mammon, nor to be ruled by it. For He says, "He that committeth sin is the slave of sin."[59]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
Nor can a sinful people be a son; but the name of sons is attributed to those to whom remission of sins is granted, and to them immortality is promised anew, in the words of our Lord Himself: "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever, but the son abideth ever."[30]   
Lactantius Divine Institutes Book II   
http://ccel.org/fathers2/ANF-07/anf07-05.htm#P796\_317883   
or venerate the earth, or make over[246]   
Recognitions of Clement V   
http://ccel.org/fathers2/ANF-08/anf08-35.htm#P2354\_678797   
And, therefore, seeing that the prophetic sayings are fulfilled even in yourselves, you rightly believe in Him alone, you rightly wait for Him, you rightly inquire concerning Him, that you not only may wait for Him, but also believing, you may obtain the inheritance of His kingdom; according to what Himself said, that every one is made the servant of him to whom he yields subjection.[8]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8329\_1805769   
for the sons of the kings of the earth are not free, since "every one that committeth sin is the bond-servant of sin,"[90]   
[[@Bible:John 8:35]]John 8:35   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
And do not reprehend me when I profess to know God; for so it was deemed right to speak to the Word, and He is free.[49]   
[[@Bible:John 8:36]]John 8:36   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7782\_2127092   
But again, those who assert that He was simply a mere man, begotten by Joseph, remaining in the bondage of the old disobedience, are in a state of death having been not as yet joined to the Word of God the Father, nor receiving liberty through the Son, as He does Himself declare: "If the Son shall make you free, ye shall be free indeed."[357]   
[[@Bible:John 8:39]]John 8:39   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6700\_1181840   
What he knew and what he did appears again in those who are his sons, as the Scripture teaches those who have ears to hear,[12]   
[[@Bible:John 8:40]]John 8:40   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9494\_2606764   
: "But now ye seek to kill me, a man that hath told you the truth; "[211]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7965\_1931597   
and employs other terms of similar import; and when He says respecting His being clothed with a human body, "And now ye seek to kill Me, a man that hath told you the truth,"[132]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8149\_2015920   
We have mentioned in the preceding pages that there are some of the declarations of Jesus which refer to that Being in Him which was the "first-born of every creature," such as, "I am the way, and the truth, and the life," and such like; and others, again, which belong to that in Him which is understood to be man, such as, "But now ye seek to kill Me, a man that hath told you the truth which I have heard of the Father."[76]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10910\_2928558   
And Jesus Himself, who knew perfectly that one who was to die must be a man, said to His accusers: "But now ye seek to kill Me, a man that hath spoken unto you the truth which I heard of God."[21]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P977\_255211   
How could one say that Christ is perfect man and also God the Word in the way of separation, when the Lord Himself says, "Why seek ye to kill me, a man that hath told you the truth, which I have heard of God? "[21]   
[[@Bible:John 8:41]]John 8:41   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10235\_3192786   
d, and spoke of His divinity alone, which is not of the world: so that in proportion as they had inclined to believe Him to be only man, in that proportion Christ might draw them to consider His divinity, so as to believe Him to be God, desirous to overcome their incredulity concerning His divinity by omitting in the meantime any mention of His human condition, and by setting before them His divinity alone. If Christ is man only, how does He say, "I proceeded forth and came from God,"[105]   
[[@Bible:John 8:44]]John 8:44   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2027\_343043   
If any one preaches the one God of the law and the prophets, but denies Christ to be the Son of God, he is a liar, even as also is his father the devil,[48]   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2027\_343043   
If any one confesses Christ Jesus the Lord, but denies the God of the law and of the prophets, saying that the Father of Christ is not the Maker of heaven and earth, he has not continued in the truth any more than his father the devil,[50]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9204\_2675388   
Besides, the Lord declares that "the devil is a liar from the beginning, and the truth is not in him."[198]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9216\_2679777   
For they died who tasted of the tree; and the serpent is proved a liar and a murderer, as the Lord said of him: "For he is a murderer from the beginning, and the truth is not in him."[205]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5172\_1554257   
He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."[191]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10381\_2907727   
the Son of God, most likely I should never have condescended to deal with Him." However, he is himself a liar from the beginning,[6]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1234\_333183   
he alludes to that one from whom the Son deriving his characteristics has transferred them hither. When, however, (Jesus) remarks, "Your father is a murderer from the beginning,"[191]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
For he was a murderer from the beginning, and abode not in the truth, because there is no truth in him."[27]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
is a liar and a murderer from the beginning,"[103]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
: Is not that word also to the same effect which Jesus spake to the disciples, when He was demonstrating those men to be unbelieving: "Ye are of your father the devil, and the lusts of your father ye will do? "[254]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For "he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."[255]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
32. Moreover, as to this word which is written in the Gospel, "Ye are of your father the devil,"[288]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Wherefore, as certain men were inclined to yield obedience to his wishes, they were addressed in these terms by the Saviour: "Ye are of your father the devil, and the lusts. of your father ye will do."[296]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
: In the first place, admit that the account of what we have adduced is true, and then I will give you proof about the "father of him."[308]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Thus, on the one hand, they are called sons of that wicked one, so long as they are still yielding obedience to his service; but, on the other hand, they are called fathers if they have attained to the perfeCtion of iniquity. For it is with this view that our Lord says to the Pharisees, "Ye are of your father the devil,"[317]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5507\_1985262   
For those destroying wolves soon address themselves to any one that is cast out of the Church, and esteem him as a lamb delivered for them to devour, reckoning his destruction their own gain. For he that is "their father, the devil, is a murderer."[116]   
Pope Anterus The Epistle   
http://ccel.org/fathers2/ANF-08/anf08-128.htm   
I should wish, my dearest brethren, always to receive the glad account of your sincere love and peace, so that the signs of your welfare might be promoted in turn by the dissemination of our letters among you, if our ancient enemy should give us quiet and deliverance from his attacks; who was a liar from the beginning,[2]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8164\_1753020   
But if it were a lie, you will seek to know who caused the lie to be spoken; and especially since according to John, "When he speaketh a lie he speaketh of his own; for he is a liar and the father thereof; "[247]   
[[@Bible:John 8:46]]John 8:46   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1725\_293735   
and lived upon earth without sin. For says He, "Which of you convicteth me of sin? "[63]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
Nay, the Lord Himself also said, "Which of you will convince Me of sin? "[91]   
Arnobius Against the Heathen Book I   
http://ccel.org/fathers2/ANF-06/anf06-134.htm   
can accuse of any crime?[145]   
Arnobius Against the Heathen Book II   
http://ccel.org/fathers2/ANF-06/anf06-135.htm   
For we shall show that Christ did not teach the nations impiety, but delivered ignorant and wretched then from those who most wickedly wronged them.[16]   
[[@Bible:John 8:51]]John 8:51   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10235\_3192786   
If Christ is only man, how does He say, "If any man shall keep my word, he shall not see death for ever? "[109]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P967\_254695   
and, "He that believeth on me shall not see death, but he shall behold the life eternal? "[19]   
[[@Bible:John 8:54]]John 8:54   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10715\_3008876   
again, "If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that He is your God: yet ye have not known Him, but I know Him; and if I should say, I know Him not, I shall be a liar like unto you; but I know Him, and keep His saying."[291]   
[[@Bible:John 8:56]]John 8:56   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1504\_264385   
and again, "Your father Abraham rejoiced to see My day, and he saw it, and was glad; for before Abraham was, I am; "[55]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7011\_1802900   
existing before all, and going before all.[152]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7011\_1802900   
For when the Lord said to them, "Your father Abraham rejoiced to see My day; and he saw it, and was glad," they answered Him, "Thou art not yet fifty years old, and hast Thou seen Abraham? "[157]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8055\_2221272   
And teaching this very thing, He said to the Jews: "Your father Abraham rejoiced that he should see my day; and he saw it, and was glad"[54]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8055\_2221272   
Since, therefore, Abraham was a prophet and saw in the Spirit the day of the Lord's coming, and the dispensation of His suffering, through whom both he himself and all who, following the example of his faith, trust in God, should be saved, he rejoiced exceedingly. The Lord, therefore, was not unknown to Abraham, whose day he desired to see;[58]   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P6140\_1809369   
I will tell you greater things, that you may wonder more. I have seen Abraham, whom you call your father, and have spoken with him; and he has seen me.[60]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6606\_1144341   
so also we are to understand it was in these earlier times. Hence "Abraham rejoiced to see the day of Christ, and he saw it and was glad."[105]   
[[@Bible:John 8:57]]John 8:57   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4200\_1302198   
And that the Lord Himself was uncomely in aspect, the Spirit testifies by Esaias: "And we saw Him, and He had no form nor comeliness but His form was mean, inferior to men."[6]   
[[@Bible:John 8:58]]John 8:58   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2648\_435849   
And how, again, could such an one declare: "Before Abraham was, I am? "[23]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8209\_2278020   
But the Word of God did not accept of the friendship of Abraham, as though He stood in need of it, for He was perfect from the beginning ("Before Abraham was," He says, "I am"[162]   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
And as He was the son of David, so was He also the Lord of David. And as He was from Abraham, so did He also exist before Abraham.[109]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11270\_3062248   
for we believe Himself when He says, "Before Abraham was, I am."[25]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10235\_3192786   
But although it is not possible to maintain that one who is himself mortal can make another immortal, yet this word of Christ not only sets forth, but affords immortality: certainly He is not man only who gives immortality, which if He were only man He could not give; but by giving divinity by immortality, He proves Himself to be God by offering divinity, which if He were not God He could not give. If Christ was only man, how did He say, "Before Abraham was, I Am? "[110]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P949\_253398   
How could it be said that the Son of God who is before the ages, and He who has appeared in these last times, are different, when the Lord Himself says, "Before Abraham was, I am; "[11]   
[[@Bible:John 8:59]]John 8:59   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
And as He was capable of being handled and touched, so again did He, in a non-apprehensible form, pass through the midst of those who sought to injure Him,[111]   
[[@Bible:John 9:1]]John 9:1   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6919\_1750575   
They also maintain that the Saviour exhibited an emblem of this mystery in the case of that man who was blind from his birth,[93]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6099\_2154623   
He that supplied a defective part to him that was born blind from clay and spittle,[59]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6116\_933137   
apostles and prophets and evangelists (gospellers), pastors and teachers, we must first enquire what was the office of the evangelist, and mark that it is not only to narrate how the Saviour cured a man who was blind from his birth,[19]   
[[@Bible:John 9:2]]John 9:2   
Clementine Homily XIX   
http://ccel.org/fathers2/ANF-08/anf08-63.htm#P5566\_1629546   
in regard to the man who was blind from his birth, and recovered his sight, if this man sinned, or his parents, that he should be born blind, answered, `Neither did he sin at all, nor his parents, but that the power of God might be made manifest through him in healing the sins of ignorance.'[68]   
[[@Bible:John 9:3]]John 9:3   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9104\_2632987   
And therefore, when His disciples asked Him for what cause the man had been born blind, whether for his own or his parents' fault, He replied, "Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him."[133]   
[[@Bible:John 9:4]]John 9:4   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10715\_3008876   
; "[293]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6283\_992099   
He is, indeed, the most determining and distinguished part of that world, and, as we may say, the sun who makes the great day of the Lord. In view of this day He says to those who partake of His light, "Work[123]   
[[@Bible:John 9:5]]John 9:5   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
What shall all the Gentiles do if ye be darkened in ungodliness? So shall ye bring a curse upon our race for whom came the light of the world, which was given among you for the lighting up of every man.[23]   
[[@Bible:John 9:6]]John 9:6   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6791\_2049428   
Another, again, standing in the midst, said: I was born blind; and as Jesus was going along the road, I cried to him, saying, Have mercy upon me, Lord, thou son of David. And he took clay, and anointed mine eyes; and straight, way I received my sight.[86]   
[[@Bible:John 9:7]]John 9:7   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9104\_2632987   
And inasmuch as man, with respect to that formation which, was after Adam, having fallen into transgression, needed the layer of regeneration, [the Lord] said to him [upon whom He had conferred sight], after He had smeared his eyes with the clay, "Go to Siloam, and wash; "[137]   
[[@Bible:John 9:9]]John 9:9   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1346\_578987   
And He performed all these things not by His hands, or the application of any remedy,[174]   
[[@Bible:John 9:30]]John 9:30   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9059\_2615750   
and Lazarus, who had lain four days in the tomb,[97]   
[[@Bible:John 9:31]]John 9:31   
Cyprian Epistle LXIII   
http://ccel.org/fathers2/ANF-05/anf05-88.htm#P6026\_1898454   
Those, therefore, who have brought grievous sins upon themselves, that is, who, by sacrificing to idols, have offered sacrilegious sacrifices, cannot claim to themselves the priesthood of God, nor make any prayer for their brethren in His sight; since it is written in the Gospel, "God heareth not a sinner; but if any man be a worshipper of God, and doeth His will, him He heareth."[9]   
Cyprian Epistle LXVII   
http://ccel.org/fathers2/ANF-05/anf05-92.htm#P6110\_1928274   
who, holily and worthily offering sacrifices to God, may be heard in the prayers which they make for the safety of the Lord's people, since it is written, "God heareth not a sinner; but if any man be a worshipper of God, and doeth His will, him He heareth."[11]   
Cyprian Epistle LXIX   
http://ccel.org/fathers2/ANF-05/anf05-94.htm#P6199\_1960976   
Besides, what prayer can a priest who is impious and a sinner offer for a baptized person? since it is written, "God heareth not a sinner; but if any man be a worshipper of God, and doeth His will, him He heareth."[15]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
said: It is written, "God heareth not a sinner."[107]   
[[@Bible:John 9:39]]John 9:39   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11050\_2976871   
This twofold kind of vision in us was familiar to our Saviour, who says," For judgment I am come into this world, that they which see not, might see, and that they which see might be made blind,"[95]   
Excerpt on Edessa from the History of the Church   
http://ccel.org/fathers2/ANF-08/anf08-139.htm   
"Blessed is he that hath believed in me, not having seen me. For it is written[22]   
[[@Bible:John 10:1]]John 10:1   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7612\_2294593   
But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth." Then the Lord says in explanation, "I am the door of the sheep."[162]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
hes of poverty, whoever he may be, that, forsaking the Church of Christ, with his darkened reason does not shrink from being turned to those rash leaders of schisms and authors of dissension, whom John calls antichrists, whom the Evangelist likens to chaff, whom the Lord Christ characterizes as thieves and robbers, as He Himself declares in the Gospel, saying that "he who entereth not by the door into the sheep-fold, but goeth down by some other way, the same is a thief and a robber."[3]   
[[@Bible:John 10:3]]John 10:3   
A Letter from Origen to Gregory   
http://ccel.org/fathers2/ANF-04/anf04-52.htm   
And applying yourself thus to the study of the things of God, with faithful prejudgments such as are well pleasing to God, knock at its locked door, and it will be opened to you by the porter, of whom Jesus says, "To him the porter opens."[4]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3852\_1173646   
that is, who are seeking the truth, and not finding it; and again, `My sheep hear my voice; '[47]   
Letter of Origen to Gregory   
http://ccel.org/fathers2/ANF-10/anf10-35.htm#P6080\_923606   
For we require to study the divine writings deeply, lest we should speak of them faster than we think; and while you study these divine works with a believing and God-pleasing intention, knock at that which is closed in them, and it shall be opened to thee by the porter, of whom Jesus says,[5]   
[[@Bible:John 10:7]]John 10:7   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1234\_333183   
For as he brought down from above the paternal marks, so again he carries up from thence those marks roused from a dormant condition and rendered paternal characteristics, substantial ones from the unsubstantial Being, transferring them hither from thence. This, he says, is what is spoken: "I am the door."[192]   
[[@Bible:John 10:8]]John 10:8   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5172\_1554257   
Chapter XVII.-On the Saying of the Saviour, "All that Came Before Me Were Thieves and Robbers."[189]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11208\_3043005   
To explain this fully, and to justify the conduct of the Christians in refusing homage to any object except the Most High God, and the First-born of all creation, who is His Word and God, we must quote this from Scripture, "All that ever came before Me are thieves and robbers: but the sheep did not hear them; "and again, "The thief cometh not, but for to steal, and to kill, and to destroy; "[156]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1604\_477751   
On account of this, he says, the Saviour observes: "All that came before me are thieves and robbers."[94]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
Moreover, in the same He also says, "All who have come are thieves and robbers."[4]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6403\_1035387   
The words, therefore, "If I had not come and spoken to them, they would not have had sin, but now they have no cloak for their sin," are to be understood in the former sense; but the words,[188]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7374\_1509405   
And so neither can thieves in regard to whom the Saviour said, "All that came before Me are thieves and robbers,"[79]   
[[@Bible:John 10:9]]John 10:9   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2080\_351579   
the Sacrifice, the Door[82]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P2694\_785619   
with wool and purple; but wreathing thy brows with righteousness, and encircling them with the leaves of temperance, set thyself earnestly to find Christ. "For I am," He says, "the door,"[19]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
On account of this, he says, Jesus uses the words, "I am the true gate."[88]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the same place: "I am the door: by me if any man shall enter in, he shall be saved."[293]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "I am the door: by me if any man enter in, he shall be saved."[544]   
Arnobius Against the Heathen Book II   
http://ccel.org/fathers2/ANF-06/anf06-135.htm   
The Almighty Master of the world has determined that this should be the way of salvation,-this the door, so to say, of life; by Him[465]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3852\_1173646   
Wherefore He, being the true Prophet, said, `I am the gate of life;[45]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6171\_952117   
" But the door also is a good, through which one enters into the highest blessedness. Now Christ says:[49]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7923\_1684425   
Notwithstanding, these gates have a certain power by which they gain the mastery over some who do not resist and strive against them; but they are overcome by others who, because they do not turn aside from Him who said, "I am the door,"[90]   
[[@Bible:John 10:10]]John 10:10   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P967\_254695   
and, "I am come that they might have life; "[18]   
[[@Bible:John 10:11]]John 10:11   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2080\_351579   
the Key, the Shepherd,[81]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3461\_1050099   
He is called Jesus: Sometimes He calls Himself a shepherd, and says, "I am the good Shepherd."[108]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3677\_1108968   
-and with benevolence, for He alone gave Himself a sacrifice for us: "For the good Shepherd giveth His life for the sheep; "[262]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5465\_1660772   
As then we say that it belongs to the shepherd's art to care for the sheep; for so "the good shepherd giveth his life for the sheep; "[316]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1380\_381415   
and the `good shepherd' is Christ;[83]   
Genuine Acts of Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-99.htm   
then, perceiving the cruel device of the tribunes, who, in order to bring about his death, were willing to put to the sword the whole Christian multitude that was present, was unwilling that they should together with him taste the bitterness of death, but as a faithful servant imitating his Lord and Saviour, whose acts were even as his words, "The good Shepherd giveth His life for the sheep,"[20]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5495\_1979755   
For "the good shepherd lays down his life for the sheep; but he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, that is, the devil, and he leaveth the sheep, and fleeth, and the wolf seizes upon them."[109]   
[[@Bible:John 10:12]]John 10:12   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
But Christ, confirming these foreshadowings Himself, adds: "The bad shepherd is he who, on seeing the wolf, flees, and leaves the sheep to be torn in pieces."[44]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1083\_270299   
workmen who shall be such as the apostles; workmen who imitate the Father, and the Son, and the Holy Spirit; who are concerned for the salvation of men; not "hireling"[134]   
[[@Bible:John 10:15]]John 10:15   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10715\_3008876   
In a later passage He declares that He is known by the Father, and the Father by Him;[295]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4716\_1416965   
Now concerning their blasphemous assertion who say that the Son does not perfectly know the Father, we need not wonder: for having once purposed in their mind to wage war against Christ, they impugn also these words of His, "As the Father knoweth Me, even so know I the Father."[59]   
[[@Bible:John 10:16]]John 10:16   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3461\_1050099   
For the babes are simple, being figuratively described as sheep. "And they shall all," it is said, "be one flock, and one shepherd."[109]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8890\_2497485   
"And other sheep there are also," saith the Lord, "which are not of this fold "[200]   
Cyprian Epistle LXXV   
http://ccel.org/fathers2/ANF-05/anf05-100.htm#P6475\_2083559   
and one shepherd."[14]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
Who, then, is so wicked and faithless, who is so insane with the madness of discord, that either he should believe that the unity of God can be divided, or should dare to rend it-the garment of the Lord-the Church of Christ? He Himself in His Gospel warns us, and teaches, saying, "And there shall be one flock and one shepherd."[26]   
The Divine Liturgy of the Holy Apostle and Evangelist Mark   
http://ccel.org/fathers2/ANF-07/anf07-64.htm#P8476\_2651538   
remember in Thy good mercy the Holy and only Catholic and Apostolic Church throughout the whole world, and all Thy people, and all the sheep of this fold.[39]   
Revelation of Saint John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-108.htm   
As I said before, And other sheep I have, which are not of this fold, that is, men who have been made like the angels through their excellent course of life; them also must I bring, and they will hear my voice, and there shall be one fold, one shepherd.[53]   
[[@Bible:John 10:17]]John 10:17   
Hippolytus Refutation of All Heresies Book X   
http://ccel.org/fathers2/ANF-05/anf05-14.htm#P2422\_785893   
an incarnation. And he is disposed (to maintain), that He who was seen in the flesh and was crucified[24]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P995\_256474   
How could one say that Christ assumed the man only in part, when the Lord Himself says, "I lay down my life, that I might take it again, for the sheep; "[27]   
[[@Bible:John 10:18]]John 10:18   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
But since, agreeably to the faculty of free-will, variety and diversity characterized the individual souls, so that one was attached with a warmer love to the Author of its being, and another with a feebler and weaker regard, that soul (anima) regarding which Jesus said, "No one shall take my life (animam) from me,"[82]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6632\_1339493   
from Me, but I lay it down of Myself."[156]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
is most clearly shown by the Saviour in the Gospels, when He said, "No man taketh my life from me, but I lay it down of myself. I have power to lay down my life, and I have power to take it again."[35]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8099\_1993222   
oured to calumniate them by comparing them to acts of sorcery, should have manifested also in His death some greater display of divine power, so that His soul, if it pleased, might leave its body, and having performed certain offices out of it, might return again at pleasure? And such a declaration is Jesus said to have made in the Gospel of John, when He said: "No man taketh My life from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again."[58]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8670\_2195610   
But my Jesus said regarding His own soul (which was separated from the body, not by virtue of any human necessity, but by the miraculous power which was given Him also for this purpose): "No one taketh my life from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again."[103]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
And He who is inseparable from the Father cries to the Father, and commends to Him His spirit; and bowing His head, He gives up the ghost, who said, "I have power to lay down my life, and I have power to take it again; "[290]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
and because He was not overmastered by death, as being Himself Life, He said this: "I lay it down of myself."[291]   
Cyprian Treatise VI On the Vanity of Idols   
http://ccel.org/fathers2/ANF-05/anf05-116.htm#P7355\_2432180   
Therefore the course of events fulfilled the promise. For when crucified, the office of the executioner being forestalled,[19]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
I have the power of laying it down, and I have the power of taking it again. For this commandment I have received from my Father."[281]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10317\_3236400   
Or when, in another passage, and on another subject, He declares, "I have power to lay down my life, and again to take it up; for this commandment I have received of my Father."[167]   
Dionysius The Gospel According to Luke   
http://ccel.org/fathers2/ANF-06/anf06-38.htm#P1976\_565873   
And accordingly, as by the intensity of the supplication and the severe agony, so also by the dense and excessive sweat, he made the facts patent, that the Saviour was man by nature and in reality, and not in mere semblance and appearance, and that He was subject to all the innocent sensibilities natural to men. Nevertheless the words, "I have power to lay down my life, and I have power to take it again,"[17]   
Acts and Martyrdom of the Holy Apostle Andrew   
http://ccel.org/fathers2/ANF-08/anf08-95.htm   
And in order that He might most fully explain that He willingly underwent the passion, He said to us,[5]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6947\_1312053   
And He who led this lamb to the slaughter was God in man, the great High-Priest, as he shows by the words:[157]   
[[@Bible:John 10:22]]John 10:22   
The Gospel of the Nativity of Mary   
http://ccel.org/fathers2/ANF-08/anf08-69.htm#P6210\_1832495   
And it came to pass that the festival of the dedication[1]   
[[@Bible:John 10:24]]John 10:24   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7860\_1880616   
And since He avoided unnecessary talk about Himself, and preferred to show by acts rather than words that He was the Christ, the Jews for that reason said to Him, "If Thou art the Christ, tell us plainly."[91]   
[[@Bible:John 10:25]]John 10:25   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4355\_1410393   
for Christ's own definition[72]   
[[@Bible:John 10:27]]John 10:27   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8890\_2497485   
-deemed worthy of another fold and mansion, in proportion to their faith. "But My sheep hear My voice,"[201]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1380\_381415   
, who up to that time had no existence? Else, what kind of (hypothesis) is it that the Lord, like a quibbler in answering, omitting the present subject-matter which it was His duty to refute, should spend His labour about one yet future? "But a `sheep' properly means a Christian,[81]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10235\_3192786   
If Christ was only man, how does He say, "And I know them, and my sheep follow me; and I give unto them eternal life, and they shall never perish? "[111]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
I know who are ours; for "my sheep," He says, "hear my voice."[205]   
[[@Bible:John 10:29]]John 10:29   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7118\_2385272   
which Thou hast redeemed with the precious blood of Thy Christ; be Thou their protector, aider, provider, and guardian, their strong wall of defence, their bulwark and security. For "none can snatch out of Thy hand: "[80]   
[[@Bible:John 10:30]]John 10:30   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8380\_2368122   
and "I and my Father are one."[186]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10480\_2936103   
and never separate from the Father, or other than the Father, since "I and the Father are one."[91]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10674\_2999193   
so in the Gospel they simply keep in view the Lord's answer to Philip, "I and my Father are one; "[241]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10773\_3023197   
-even in the same in which it was said in a previous passage, "I and my Father are one."[330]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10795\_3029081   
as it is said, "I and my Father are One,"[350]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11774\_3305563   
" That appellation is one both of filial duty and of power. Again, in the Father the Son is invoked; "for I," saith He, "and the Father are One."[12]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11270\_3062248   
But they pay excessive reverence to one who has but lately appeared among men, and they think it no offence against God if they worship also His servant." To this we reply, that if Celsus had known that saying," I and My Father are one,"[20]   
Cyprian Epistle LXXV   
http://ccel.org/fathers2/ANF-05/anf05-100.htm#P6475\_2083559   
And therefore the Lord, suggesting to us a unity that comes from divine authority, lays it down, saying, "I and my Father are one."[12]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
He who breaks the peace and the concord of Christ, does so in opposition to Christ; he who gathereth elsewhere than in the Church, scatters the Church of Christ. The Lord says, "I and the Father are one; "[21]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10207\_3183526   
Moreover, if, whereas it is the property of none but God to know the secrets of the heart, Christ beholds the secrets of the heart; and if, whereas it belongs to none but God to remit sins, the same Christ remits sins; and if, whereas it is the portion of no man to come from heaven, He descended by coming from heaven; and if, whereas this word can be true of no man, "I and the Father are one,"[91]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10235\_3192786   
, cannot be able to give to another. If Christ is only man, what is that which He says, "I and the Father are one? "[112]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10383\_3266693   
But since they frequently urge upon us the passage where it is said, "I and the Father are one,"[214]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
This is my beloved Son, in whom I am well pleased; hear Him. If He shall say, I and my Father are one,[23]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
But of those words which signify His natural glory and nobility, and abiding with the Father, they have become unmindful. Such as this: "I and My Father are one,"[29]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4716\_1416965   
and, "I and My Father are one; "[55]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1676\_679056   
Wherefore, since the mind and will of the one is in the other, or rather, since there is one in both, both are justly called one God; for whatever is in the Father[403]   
Dionysius Against the Sabellians   
http://ccel.org/fathers2/ANF-07/anf07-32.htm   
the name of creation, but we must believe on God the Father Omnipotent, and on Christ Jesus His Son, and on the Holy Spirit. Moreover, that the Word is united to the God of all, because He says, "I and the Father are one; "[10]   
[[@Bible:John 10:32]]John 10:32   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10715\_3008876   
He therefore adds to this very statement, that He "had showed them many works from the Father," for none of which did He deserve to be stoned.[302]   
[[@Bible:John 10:33]]John 10:33   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4489\_937912   
And Trypho answered, "We shall remember this your exposition, if you strengthen [your solution of] this difficulty by other arguments: but now resume the discourse, and show us that the Spirit of prophecy admits another God besides the Maker of all things, taking care not to speak of the sun and moon, which, it is written,[172]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10383\_3266693   
Besides, when at these words of the Lord the Jewish ignorance had been aroused, so that hastily they ran to take up stones, and said, "For a good work we stone thee not, but for blasphemy; and because thou, being a man, makest thyself God,"[218]   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
and how dost Thou, being a man, make Thyself God?[53]   
[[@Bible:John 10:34]]John 10:34   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
,"[375]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
This, he asserts, is that which has been written: "I said, Ye are gods, and all children of the highest; "[64]   
Hippolytus Refutation of All Heresies Book X   
http://ccel.org/fathers2/ANF-05/anf05-14.htm#P2490\_815651   
, these God has promised to bestow upon thee, because thou hast been deified, and begotten unto immortality.[71]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
says in the Gospel according to John: "Is it not written in the law, that I said, Ye are gods? If He called them gods to whom the word of God was given, and the Scripture cannot be relaxed, do ye say to Him whom the Father hath sanctified and sent into the world, that thou blasphemest, because I said, I am the Son of God? But if I do not the works of my Father, believe me not; but if I do, and ye will not believe me, believe the works, and know that the Father is in me, and I in Him."[171]   
[[@Bible:John 10:35]]John 10:35   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10235\_3192786   
"If," said He, "He called them gods to whom the words of God were given, and the Scriptures cannot be broken, ye say of Him whom the Father sanctified, and sent into this world, Thou blasphemest, because I said, I am the Son of God."[113]   
Arnobius Against the Heathen Book IV   
http://ccel.org/fathers2/ANF-06/anf06-137.htm   
that they have reached the light they knew not of, thanks to lewdness? For we, lest any one should chance to think that we are ignorant of, do not know, what befits the majesty of that name, assuredly[103]   
[[@Bible:John 10:36]]John 10:36   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10307\_3232737   
For if, since all heavenly things, earthly things, and things under the earth, are subjected to Christ, even the angels themselves, with all other creatures, as many as are subjected to Christ, are called gods,[159]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10383\_3266693   
the Lord established the distinction, in giving them the principle on which He had either said that He was God, or wished it to be understood, and says, "Say ye of Him, whom the Father sanctified, and sent into this world, Thou blasphemest; because I said, I am. the Son of God? "[219]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6252\_980937   
to be their Master and Lord: "You call Me Master and Lord, and you say well, for so I am." He also distinctly announces Himself as the Son of God, when He says,[93]   
[[@Bible:John 10:37]]John 10:37   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
glory ye shall see,"-that is, Christ, doing deeds of power in the glory of God the Father;[260]   
[[@Bible:John 10:41]]John 10:41   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7472\_1538038   
the spirit in Elijah and the power in him having gone over to John-so Herod thought that the powers in John wrought in his case works of baptism and teaching,-for John did not one miracle,[145]   
[[@Bible:John 11:1]]John 11:1   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6648\_2004272   
Pilate says to them who said that the demons were subject to Him: Why, then, were not your teachers also subject to him? They say to Pilate: We do not know. And others said: He raised Lazarus from the tomb after he had been dead four days.[29]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6875\_1280450   
" We have visited the places to enquire as to the footsteps of Jesus and His disciples, and of the prophets. Now, Bethany, as the same evangelist tells us,[116]   
[[@Bible:John 11:12]]John 11:12   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10362\_3262013   
Or when it was said by the same: "Father, I knew that Thou hearest me always; but on account of those who stand around I said it, that they may believe that Thou hast sent me? "[209]   
[[@Bible:John 11:25]]John 11:25   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1742\_296768   
For says He, "I am the life; he that believeth in me, even though he die, shall live: and every one that liveth and believeth in me, even though he die, shall live for ever."[78]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8055\_2221272   
But our Lord is Himself the resurrection, as He does Himself declare, "I am the resurrection and the life."[52]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2376\_779951   
of thy foot: and God shall give thee a wearying heart, and a pining soul, and failing eyes, that they see not: and thy life shall hang on the tree[251]   
Cyprian Treatise VII On the Mortality   
http://ccel.org/fathers2/ANF-05/anf05-117.htm#P7395\_2451571   
and trust that Christ suffered for us and rose again, abiding in Christ, and through Him and in Him rising again, why either are we ourselves unwilling to depart hence from this life, or do we bewail and grieve for our friends when they depart as if they were lost, when Christ Himself, our Lord and God, encourages us and says, "I am the resurrection and the life: he that believeth in me, though he die, yet shall live; and whosoever liveth and believeth in me shall not die eternally? "[42]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P967\_254695   
How could one say that Christ is saved, when the Lord Himself says, "I am the life; "[17]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6099\_2154623   
It is He that raised Himself by the command of the Father in the space of three days, who is the pledge of our resurrection. For says He: "I am the resurrection and the life."[36]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6161\_949296   
one good thing which they are said to announce is the resurrection; but the resurrection is in a manner Jesus, for Jesus says:[41]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6171\_952117   
" Ah, is not that good, to shake off earth and mortality, and to rise again, obtaining this boon from the Lord, since He is the resurrection, as He says:[48]   
[[@Bible:John 11:26]]John 11:26   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10251\_3201165   
If Christ was only man, how is it that He Himself says, "And every one that believeth in me shall not die for evermore? "[116]   
[[@Bible:John 11:27]]John 11:27   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10748\_3017079   
Again, when Martha in a later passage acknowledged Him to be the Son of God,[304]   
[[@Bible:John 11:33]]John 11:33   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P1012\_257989   
Wherefore, when it is said that He was "troubled in spirit,"[32]   
[[@Bible:John 11:39]]John 11:39   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6116\_933137   
or raised up a dead man who was already stinking,[20]   
[[@Bible:John 11:41]]John 11:41   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10748\_3017079   
, that they may believe that Thou hast sent me."[307]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10812\_3032819   
" He Himself adores.[371]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11385\_3228910   
who prays the Father for mercy. What a son[99]   
[[@Bible:John 11:42]]John 11:42   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1742\_296768   
And the Father, who always hears Him,[76]   
[[@Bible:John 11:43]]John 11:43   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3301\_980658   
and straightway the infirm man received strength. And to the dead He said, "Lazarus, go forth; "[8]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6804\_2050826   
Pilate says: And how were the demons not at all thus afraid of your parents also? They say: We do not know. Others, again, said: Lazarus, after having been four days in the tomb, he raised by a single word.[91]   
[[@Bible:John 11:44]]John 11:44   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
They saw Lazarus, who was made an exile from the region of death.[28]   
[[@Bible:John 11:48]]John 11:48   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6561\_2262021   
and, "If we do not slay Christ, all men will believe in Him, and the Romans will come and will take away both our place and nation."[154]   
[[@Bible:John 11:51]]John 11:51   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
And He who knew what manner of man Judas was, is betrayed by Judas. And He, who formerly was honoured by him as God, is contemned by Caiaphas.[289]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7026\_2357400   
though he was himself ungodly; as also did Caiaphas, the falsely-named high priest.[24]   
[[@Bible:John 11:52]]John 11:52   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
The Lord sent apostles among all the nations, and he in like manner will send false apostles. The Saviour gathered together the sheep that were scattered abroad,[27]   
[[@Bible:John 11:54]]John 11:54   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7011\_1802900   
Then, when He had raised Lazarus from the dead, and plots were formed against Him by the Pharisees, He withdrew to a city called Ephraim; and from that place, as it is written "He came to Bethany six days before the passover,"[144]   
[[@Bible:John 12:1]]John 12:1   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7011\_1802900   
Then, when He had raised Lazarus from the dead, and plots were formed against Him by the Pharisees, He withdrew to a city called Ephraim; and from that place, as it is written "He came to Bethany six days before the passover,"[144]   
[[@Bible:John 12:5]]John 12:5   
The Arabic Gospel of the Infancy of the Saviour   
http://ccel.org/fathers2/ANF-08/anf08-75.htm   
And she had a son, a dealer in unguents, and she gave it to him, saying: See that thou do not sell this jar of unguent of nard, even although three hundred denarii[5]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7629\_1589540   
we have not only these things, but also that which is recorded about the traitor Judas, who in appearance championed the cause of the poor, and said with indignation, "This ointment might have been sold for three hundred pence and given to the poor,"[82]   
[[@Bible:John 12:6]]John 12:6   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
And Judas knowing this, who for a long time had been perverted, but was then smitten by the devil himself with the love of money, although he had been long entrusted with the purse.[88]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6637\_2280388   
and Judas, who stole the poor's money, betrayed the Lord of glory to the Jews,[36]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7629\_1589540   
but in reality "was a thief, and having the bag took away what was put therein."[83]   
[[@Bible:John 12:7]]John 12:7   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1328\_240468   
For this end did the Lord suffer the ointment to be poured upon His head,[118]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1328\_240468   
For this end did the Lord suffer the ointment to be poured upon His head,[119]   
[[@Bible:John 12:12]]John 12:12   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7095\_1381858   
John, on the contrary, after giving an account nearly identical with this, as far as, "And Jesus went up to Jerusalem, and He found in the temple those who were selling oxen and sheep," gives a second account of an ascent of the Lord to Jerusalem, and then goes on to tell of the supper in Bethany six days before the passover, at which Martha served and Lazarus was at table. "On the morrow,[68]   
[[@Bible:John 12:13]]John 12:13   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
In psalms and hymns, let us raise to Him our shouts of thanksgiving; and, without ceasing, let us exclaim, "Blessed is He that cometh in the name of the Lord; "[8]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6817\_2304883   
"Hosanna to the Son of David. Blessed be He that cometh in the name of the Lord"[118]   
[[@Bible:John 12:20]]John 12:20   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10362\_3262013   
Or when the voice from heaven is: "I have both glorified Him, and I will glorify Him again? "[205]   
[[@Bible:John 12:24]]John 12:24   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11437\_3123152   
For Jesus Himself taught us this when He said, "Except a grain of wheat fall into the ground and die, it abideth by itself alone: but if it die, it bringeth forth much fruit."[95]   
[[@Bible:John 12:25]]John 12:25   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
draws the soul away gladly from the body, even if it wrench itself away in its removal. "For he that loveth his life shall lose it, and he that loseth his life shall find it,"[27]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
And abstinence from vicious acts is found, somehow, [to result in] the diminution and extinction of vicious propensities, their energy being destroyed by inaction. And this is the import of "Sell what thou hast, and give to the poor, and come, follow Me"[28]   
Cyprian Epistle LV   
http://ccel.org/fathers2/ANF-05/anf05-80.htm#P5800\_1806494   
And again: "He that loveth his life, shall lose it; and he that hateth his life in this world, shall keep it unto life eternal."[19]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And again: "He that loveth his life shall lose it; and he who hateth his life in this world, shall keep it unto life eternal."[41]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in the Gospel according to John: "He who loveth his life shall lose it; and he that hateth his life in this world shall find it to life eternal."[479]   
Lactantius Divine Institutes Book VII   
http://ccel.org/fathers2/ANF-07/anf07-10.htm#P2502\_1040483   
for a time, and will be subjected to all troubles and labours as long as he shall be on earth, that he may have divine and heavenly consolation. And he who shall prefer to live well[53]   
[[@Bible:John 12:26]]John 12:26   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6283\_992099   
"As I and Thou are one, that they also may be one in Us," and[128]   
[[@Bible:John 12:27]]John 12:27   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
and her perplexity, too, when He said, "And what I shall say, I know not."[103]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10748\_3017079   
But in the trouble of His soul, (on a later occasion, ) He said: "What shall I say? Father, save me from this hour: but for this cause is it that I am come to this hour; only, O Father, do Thou glorify Thy name"[308]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6632\_1339493   
For when it wishes to indicate any suffering or perturbation affecting Him, it indicates it under the name of soul; as when it says, "Now is My soul troubled; "[153]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
And again, "Now is my soul troubled."[37]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P1012\_257989   
Wherefore, when it is said that He was "troubled in spirit,"[32]   
[[@Bible:John 12:28]]John 12:28   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10748\_3017079   
, "I have both glorified, and will glorify again,"[312]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11782\_3306997   
and again, "Father, glorify Thy name; "[16]   
Cyprian Epistle LXXX   
http://ccel.org/fathers2/ANF-05/anf05-105.htm#P6604\_2134882   
To all of whom the Lord also in Himself has appointed an example, teaching that none shall attain to His kingdom but those who have followed Him in His own way, saying, "He that loveth his life in this world shall lose it; and he that hateth his life in this world shall keep it unto life eternal."[7]   
[[@Bible:John 12:30]]John 12:30   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10748\_3017079   
her hand, how is it that the Father made a promise to Himself, by making it to the Son, since the Father was the Son? Were we even to maintain that they are two separate gods, as you are so fond of throwing out against us, it would be a more tolerable assertion than the maintenance of so versatile and changeful a God as yours! Therefore it was that in the passage before us the Lord declared to the people present: "Not on my own account has this voice addressed me, but for your sakes,"[317]   
[[@Bible:John 12:31]]John 12:31   
Fragments of the Lost Work of Justin on the Resurrection   
http://ccel.org/fathers2/ANF-01/anf01-51.htm#P5956\_1318792   
And our Lord Jesus Christ was born of a virgin, for no other reason than that He might destroy the begetting by lawless desire, and might show to the ruler[3]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10915\_2930467   
And there is nothing absurd in a man having died, and in His death being not only an example of death endured for the sake of piety, but also the first blow in the conflict which is to overthrow the power of that evil spirit the devil, who had obtained dominion over the whole world.[22]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7985\_1703900   
and, "Now shall the prince of this world be cast out," and, "I, if I be lifted from the earth, will draw all men unto Myself; "[131]   
[[@Bible:John 12:32]]John 12:32   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1214\_224344   
of the temple of the Father, prepared for the building of God the Father, and drawn up on high by the instrument of Jesus Christ, which is the cross,[59]   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2150\_360706   
and once more, "If I be lifted up from the earth, I will draw all men unto Me."[15]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8002\_2206070   
that men can be saved in no other way from the old wound of the serpent than by believing in Him who, in the likeness of sinful flesh, is lifted up from the earth upon the tree of martyrdom, and draws all things to Himself,[32]   
[[@Bible:John 12:34]]John 12:34   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
,"[375]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
And again, this also was the speech of the Jews, in contradiction against Him, when He taught them of Himself, and announced future things to them, and they said, "We have heard out of the law that Christ abideth for ever: and how sayest thou that the Son of man must be lifted up? "[22]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1497\_382790   
Therefore they often sent to us, and asked us to discourse to them concerning Jesus, whether He were the Prophet whom Moses foretold, who is the eternal Christ.[41]   
[[@Bible:John 12:35]]John 12:35   
Pseudo-Cyprian On the Glory of Martyrdom   
http://ccel.org/fathers2/ANF-05/anf05-128.htm#P9694\_2999060   
Moreover, also, the Lord Himself says, "Walk while ye have the light, lest the darkness lay hold upon you."[25]   
[[@Bible:John 12:40]]John 12:40   
Shepherd of Hermas Commandment Twelfth   
http://ccel.org/fathers2/ANF-02/anf02-22.htm#P629\_136044   
but their hearts hardened,[12]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1750\_513693   
Through them, to wit, had "the heart of the People been made thick, lest they should see with the eyes, and hear with the ears, and understand with a heart"[36]   
[[@Bible:John 12:43]]John 12:43   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6090\_2150557   
When we are persecuted, let us not think it strange; let us not love the present world, nor the praises which come from men, nor the glory and honour of rulers, according as some of the Jews wondered at the mighty works of our Lord, yet did not believe on Him, for fear of the high priests and the rest of the rulers: "For they loved the praise of men more than the praise of God."[14]   
[[@Bible:John 12:44]]John 12:44   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10748\_3017079   
"Then again, Jesus exclaims, and says, He that believeth on me, believeth not on me, but on Him that sent me; "[318]   
[[@Bible:John 12:47]]John 12:47   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4424\_915856   
Wherefore also our Lord Jesus Christ said, `In whatsoever things I shall take you, in these I shall judge you.'"[147]   
[[@Bible:John 12:48]]John 12:48   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4548\_1741089   
on account of His assumption of humanity, wishing to show that men shall be judged by the word that He had declared, He says: "Think ye that I will judge you at the last day? Nay, but the word," says He, "which I have spoken unto you, that shall judge you in the last day."[12]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6487\_1093897   
For He is present with those who sin, for their condemnation, and He condemns the man who does not prefer Him to everything else. Hence we find it written:[43]   
[[@Bible:John 12:49]]John 12:49   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10748\_3017079   
How so? Even because, (as He afterwards declares, ) "I have not spoken from myself, but the Father which sent me: He hath given me a commandment what I should say, and what I should speak."[320]   
[[@Bible:John 12:50]]John 12:50   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10748\_3017079   
the word which I actually speak. "Even as the Father hath said unto me, so do I speak."[322]   
[[@Bible:John 13:1]]John 13:1   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P792\_325288   
If, also, He exercised no right of power even over His own followers, to whom He discharged menial ministry;[146]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1066\_438662   
If at once, of every article of furniture and each household vessel, you name some god of the world as the originator, well, I must recognise Christ, both as He reclines on a couch, and when He presents a basin for the feet of His disciples, and when He pours water into it from a ewer, and when He is girt about with a linen towel[27]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10748\_3017079   
Now, in what way these things were said to Him, the evangelist and beloved disciple John knew better than Praxeas; and therefore he adds concerning i his own meaning: "Now before the feast of the passover, Jesus knew that the Father had given all things into His hands, and that He had come from God, and was going to God."[323]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11569\_3266884   
to His disciples.[92]   
[[@Bible:John 13:2]]John 13:2   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
The design of Judas, also, respecting the betrayal of our Lord and Saviour, did not originate in the wickedness of his mind alone. For Scripture testifies that the "devil had already put it into his heart to betray Him."[297]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7239\_1464875   
For if any one gives place to the devil, Satan enters into him; thus did Judas give place, and thus did the devil put it in his heart to betray Jesus, and "after the sop," therefore," the devil entered into him."[161]   
[[@Bible:John 13:4]]John 13:4   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5952\_2118952   
Afterward He puts water into a bason; and as we were sitting at meat, He came and washed the feet of us all, and wiped them with the towel."[62]   
[[@Bible:John 13:5]]John 13:5   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8446\_2369483   
when He washed the disciples' feet with His own hands.[328]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3958\_1209274   
This was, then, what the anointed feet prophesied-the treason of Judas, when the Lord went to His passion. And the Saviour Himself washing the feet of the disciples,[159]   
[[@Bible:John 13:8]]John 13:8   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11620\_3275111   
Others make the suggestion (forced enough, clearly "that the apostles then served the turn of baptism when in their little ship, were sprinkled and covered with the waves: that Peter himself also was immersed enough when he walked on the sea."[124]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8034\_1961858   
or how can He be styled arrogant, who after supper laid aside His garments in the presence of His disciples, and, after girding Himself with a towel, and pouring water into a basin, proceeded to wash the feet of each disciple, and rebuked him who was unwilling to allow them to be washed, with the words, "Except I wash thee, thou hast no part with Me?[22]   
[[@Bible:John 13:9]]John 13:9   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11620\_3275111   
a second time; "[121]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11620\_3275111   
to the end-so that even that saying of the Lord touching the "one bath"[128]   
[[@Bible:John 13:10]]John 13:10   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11325\_3210964   
bathed[57]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11663\_3283844   
also, therefore was the definition touching the one bathing[157]   
[[@Bible:John 13:13]]John 13:13   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6252\_980937   
" It is also written, "I am the door," and we have the saying, "I am the good shepherd," and when the woman of Samaria says, "We know the Messiah is coming, who is called Christ; when He comes, He will tell us all things," Jesus answers, "I that speak unto thee am He." Again, when He washed the disciples' feet, He declared Himself in these words[92]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6325\_1008267   
"the servant knoweth not what the master wills," since he is no longer his master, but has become his friend. The Lord Himself teaches this, for He says to hearers who were still servants:[143]   
[[@Bible:John 13:14]]John 13:14   
Cyprian Epistle V   
http://ccel.org/fathers2/ANF-05/anf05-30.htm#P4805\_1453938   
For then He washed His disciples' feet, saying, "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you."[6]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in the Gospel according to John: "If I have washed your feet, being your Master and Lord, ye also ought to wash the feet of others. For I have given you an example, that as I have done, ye also should do to others."[596]   
[[@Bible:John 13:16]]John 13:16   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11183\_3171490   
not agreeing with Cerinthus in every point; in that he affirms the world[49]   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11183\_3171490   
lord, "[50]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Gospel according to John: "The servant is not greater than his lord, nor the apostle greater than He that sent himself. If ye know these things, blessed shall ye be if ye shall do them."[401]   
[[@Bible:John 13:17]]John 13:17   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6537\_2258042   
And the Lord says: "If ye know these things, happy are ye if ye do them."[152]   
[[@Bible:John 13:20]]John 13:20   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7355\_2455469   
For says the Lord: "He that heareth you, heareth me; and he that heareth me, heareth Him that sent me." And, "He that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me."[203]   
[[@Bible:John 13:21]]John 13:21   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P1012\_257989   
Wherefore, when it is said that He was "troubled in spirit,"[32]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
and used to steal what was set apart for the needy, yet was he not cast off by the Lord, through much long-suffering; nay, and when we were once feasting with Him, being willing both to reduce him to his duty and instruct us in His own foreknowledge, He said: "Verily, verily, I say unto you, that one of you will betray me; "and every one of us saying, "Is it I? "[89]   
[[@Bible:John 13:23]]John 13:23   
The Passing of Mary Latin II   
http://ccel.org/fathers2/ANF-08/anf08-112.htm#P8714\_2840424   
And Peter answered him: Thou wast the only virgin among us chosen by the Lord, and thou didst find so great favour that thou didst recline upon His breast.[10]   
[[@Bible:John 13:25]]John 13:25   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3413\_1183739   
to whom alone the Lord pointed Judas out as the traitor,[229]   
[[@Bible:John 13:27]]John 13:27   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
Even Judas, too, when the devil had already put it in his heart to betray Christ, afterwards received Satan wholly into him; for it is written, that after the sop "Satan entered into him."[267]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in Job, first of all God permitted, and then it was allowed to the devil; and in the Gospel, the Lord first permitted, by saying to Judas, "What thou doest, do quickly."[737]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
themselves, 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"[320]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8290\_1794899   
Let it be granted, then, that, as in the case of Job, the Father first delivered up the Son to the opposing powers, and that then they delivered Him up into the hands of men, among which men Judas also was, into whom after the sop[67]   
[[@Bible:John 13:33]]John 13:33   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
In this way the Lord in the Gospels spurs on His disciples, urging them to attend to Him, hastening as He was to the Father; rendering His hearers more eager by the intimation that after a little He was to depart, and showing them that it was requisite that they should take more unsparing advantage of the truth than ever before, as the Word was to ascend to heaven. Again, therefore, He calls them children; for He says, "Children, a little while I am with you."[22]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6436\_1973362   
Lignum hic prius erat aridum; si autem Logo obedierit, et sabbata custodieri, per abstinentiam a peccatis, et fecerit mandata erit honorabilior iis, qui absque recta vitae institutione solo sermone erudiuntur. "Filioli, modicure" adhuc sum vobiscum,"[186]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8846\_2482380   
It is He Himself who says, "Little children, a little while I am still with you."[185]   
[[@Bible:John 13:34]]John 13:34   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2200\_368301   
And again, "A new commandment give I unto you, that ye love one another. On these two commandments hang all the law and the prophets."[43]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6537\_2258042   
says in the Gospel, renewing the same precept, "A new commandment I give unto you, that ye love one another."[138]   
[[@Bible:John 13:35]]John 13:35   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5352\_1941491   
Let him also be merciful, of a generous and loving temper; for our Lord says: "By this shall all men know that ye are my disciples, if ye love one another."[19]   
The Second Epistle of Zephyrinus   
http://ccel.org/fathers2/ANF-08/anf08-117.htm   
Assist ye, therefore, one another in good faith, and by deed and with a hearty will; nor let any one remove his hand from the help of a brother, since "by this," saith the Lord, "shall all men know that ye are my disciples, if ye have love one to another."[13]   
The Second Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-131.htm   
Ponder these things, and minister comfort to the brethren in all things; for, as the Truth says in His own person, "By this shall all men know that ye are my disciples, if ye have love one to another."[8]   
[[@Bible:John 14:1]]John 14:1   
Homily on Habib the Martyr   
http://ccel.org/fathers2/ANF-08/anf08-153.htm   
For this-that he might speak of Him without hindrance.[5]   
[[@Bible:John 14:2]]John 14:2   
Fragments of Papias   
http://ccel.org/fathers2/ANF-01/anf01-43.htm#P3502\_597459   
But that there is this distinction between the habitation of those who produce an hundred-fold, and that of those who produce sixty-fold, and that of those who produce thirty-fold; for the first will be taken up into the heavens, the second class will dwell in Paradise, and the last will inhabit the city; and that on this account the Lord said, "In my Father's house are many mansions: "[17]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7782\_2127092   
by the increase of God, each of the members having its own proper and fit position in the body. For there are many mansions in the Father's house,[374]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9417\_2763149   
[They say, moreover], that there is this distinction between the habitation of those who produce an hundred-fold, and that of those who produce sixty-fold, and that of those who produce thirty-fold: for the first will be taken up into the heavens, the second will dwell in paradise, the last will inhabit the city; and that was on this account the Lord declared, "In My Father's house are many mansions."[340]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10069\_2802465   
, he wished elegantly to use the same term in his comparison of the ultimate reward; promising to the very house, which undergoes dissolution through suffering, a better house through the resurrection. Just as the Lore also promises us many mansions as of a house in His Father's home;[271]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1188\_313009   
albeit there be "many mansions", in the house of the same Father[84]   
Hippolytus Refutation of All Heresies Book IX   
http://ccel.org/fathers2/ANF-05/anf05-13.htm#P2198\_688334   
: "Believest thou not that I am in the Father, and the Father in me? "[51]   
[[@Bible:John 14:3]]John 14:3   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10347\_2748940   
s was not at all bowed down by them, but by his contemplation of (divine) things deemed every calamity a light thing, seeing we also have "a great High Priest," who by the greatness of His power and understanding "has passed through the heavens, even Jesus the Son of God," who has promised to all that have truly learned divine things, and have lived lives in harmony with them, to go before them to the things that are supra-mundane; for His words are: "That where I go, ye may be also."[107]   
[[@Bible:John 14:5]]John 14:5   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10773\_3023197   
If ye had known me, ye would have known the Father also: but henceforth ye know Him, and have seen Him."[326]   
[[@Bible:John 14:6]]John 14:6   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1214\_224344   
Now the way is unerring, namely, Jesus Christ. For, says He, "I am the way and the life."[66]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1214\_224344   
And this way leads to the Father. For "no man," says He, "cometh to the Father but by Me."[67]   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2080\_351579   
The Comforter is holy, and the Word is holy, the Son of the Father, by whom He made all things, and exercises a providence over them all. This is the Way[78]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6474\_1518167   
But when this name of six letters was manifested (the person bearing it clothing Himself in flesh, that He might come under the apprehension of man's senses, and having in Himself these six and twenty-four letters), then, becoming acquainted with Him, they ceased from their ignorance, and passed from death unto life, this name serving as their guide to the Father of truth.[204]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7339\_1957987   
Since, therefore, the tradition from the apostles does thus exist in the Church, and is permanent among us, let us revert to the Scrip-rural proof furnished by those apostles who did also write the Gospel, in which they recorded the doctrine regarding God, pointing out that our Lord Jesus Christ is the truth,[17]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8095\_2238399   
If ye had known Me, ye would have known My Father also: and from henceforth ye have both known Him, and have seen Him."[79]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4944\_1481315   
We merely therefore assert here, that philosophy is characterized by investigation into truth and the nature of things (this is the truth of which the Lord Himself said, "I am the truth"[73]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7273\_2208951   
If, then, we affirm that aught is just, and affirm it to be good, and we also say that truth is something, yet we have never seen any of such objects with our eyes, but with our mind alone. Now the Word of God says, "I am the truth."[34]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2376\_779951   
of thy foot: and God shall give thee a wearying heart, and a pining soul, and failing eyes, that they see not: and thy life shall hang on the tree[251]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10773\_3023197   
and, "I am the way: no man cometh unto the Father, but by me; "[332]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11294\_3203205   
Having found "the truth,"[32]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P549\_114112   
For these, for the most part, are the sources whence, from some ignorance or simplicity, custom finds its beginning; and then it is successionally confirmed into an usage, and thus is maintained in opposition to truth. But our Lord Christ has surnamed Himself Truth,[2]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7965\_1931597   
We now, believing Jesus Himself, when He says respecting His divinity, "I am the way, and the truth, and the life,"[131]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10734\_2862003   
And no one asks, "How shall I learn the way which leads to Him? "because he has heard Him who says, "I am the way, and the truth, and the life,"[348]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11270\_3062248   
Again He says, "I am the truth; "[26]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3659\_1151491   
For now that the true light has arisen, ye wander as in the night, and stumble on places with no roads, and fall headlong, as having forsaken the way that saith, "I am the way."[178]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
For they who know God the Father the Creator, ought also to know Christ the Son, lest they should flatter and applaud themselves about the Father alone, without the acknowledgment of His Son, who also said, "No man cometh to the Father but by me."[23]   
Cyprian Epistle LXXIII   
http://ccel.org/fathers2/ANF-05/anf05-98.htm#P6343\_2021455   
This truth Christ showed to us in His Gospel, and said, "I am the truth."[22]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
how much more effectually do we obtain what we ask in Christ's name, if we ask for it in His own prayer![7]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
In the Gospel: "I am the way, and the truth, and the life: no one cometh to the Father but by me."[292]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Gospel according to John: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."[543]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
said: In the Gospel the Lord says, "I am the truth."[61]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10393\_3272346   
that he who thoroughly, and fully, and with all faith and all religiousness, drew near to the Son of God, by all means shall attain, through the Son Himself, in whom he thus believes, to the Father, and shall see Him. "For no one," says He, "can come to the Father, but by me."[223]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P967\_254695   
How could one say that Christ is saved, when the Lord Himself says, "I am the life; "[17]   
Dionysius A Commentary on the Beginning of Ecclesiastes   
http://ccel.org/fathers2/ANF-06/anf06-37.htm#P1897\_551596   
And they, therefore, are the wise who walk in His way; for He Himself has said, "I am the way."[23]   
Epitome of the Divine Institutes by Lactantius   
http://ccel.org/fathers2/ANF-07/anf07-11.htm#P3118\_1265020   
This is wisdom, and this is the mystery of the Supreme God.God willed that He should be acknowledged and worshipped through Him.[117]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6171\_952117   
And a fourth in addition to time is the way which leads to the truth. And all these things our Saviour teaches that He is, when He says:[47]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6240\_974745   
And on the one side the Word is no other than the Christ, the Word, He who was with the Father, by whom all things were made; while, on the other side, the Life is no other than the Son of God, who says:[86]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6715\_1192047   
Consider if the other things which Christ is said to be in a unity admit of being multiplied in the same way and spoken of in the plural. For example, Christ is our life as the Saviour Himself says,[21]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7885\_1674582   
-and He is life also, as from the Father the spring of life, who said, "I am the Life; "[62]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8116\_1736036   
But we must seek to understand what is meant by "tasting of death." And He is life who says, "I am the life,"[212]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8164\_1753020   
and as there is no truth apart from the working of Him who says, "I am the Truth,"[248]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8306\_1800150   
Now we must think that the devil has the power of death,-not of that which is common and indifferent, in accordance with which those who are compacted of soul and body die, when their soul is separated from the body,-but of that death which is contrary to and the enemy of Him who said, "I am the Life,"[71]   
[[@Bible:John 14:7]]John 14:7   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7603\_2061887   
And again, the Lord replied to Philip, who wished to behold the Father, "Have I been so long a time with you, and yet thou hast not known Me, Philip? He that sees Me, sees also the Father; and how sayest thou then, Show us the Father? For I am in the Father, and the Father in Me; and henceforth ye know Him, and have seen Him."[225]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10773\_3023197   
and again, "If ye had known me, ye would have known the Father also."[336]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10393\_3272346   
For what the Lord said, "If ye have known me, ye have known my Father also: and henceforth ye have known Him, and have seen Him,"[222]   
[[@Bible:John 14:8]]John 14:8   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10393\_3272346   
Philip is reproved, and rightly, and deservedly indeed, because he has said, "Lord, show us the Father, and it sufficeth us."[221]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
Whence, also, to Philip, who then was desirous to see Him, the Lord shows this abundantly. For when he said, "Show us the Father,"[30]   
[[@Bible:John 14:9]]John 14:9   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
For God the Father none ever saw, and lived.[170]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10674\_2999193   
and, "He that hath seen me hath seen the Father; and I am in the Father, and the Father in me."[242]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10773\_3023197   
whom He had reproached them for being ignorant of after so long a time-in a word, as the Son. And now it may be seen in what sense it was said, "He that hath seen me hath seen the Father,"[329]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6279\_1122053   
For He by whom the Son Himself is understood, understands, as a consequence, the Father also, according to His own words: "He that hath seen Me, hath seen the Father also."[41]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6522\_1281340   
Whereas, on the contrary, God, the Father of Christ, is said to be seen, because "he who sees the Son," he says, "sees also the Father."[50]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11069\_2987629   
and not only so, but also in the sense of the words of Him "who is the image of the invisible God; "He who hath seen Me hath seen the Father who sent Me."[100]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10393\_3272346   
For again and again, and frequently, he objects that it was said, "Have I been so long time with you, and do ye not know me, Philip? He who hath seen me, hath seen the Father also."[220]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
hear Him. If He shall say, He that hath seen me hath seen the Father,[24]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4716\_1416965   
Or how is He unlike to the substance of the Father, who is the perfect image and brightness of the Father, and who says, "He that hath seen Me hath seen the Father? "[53]   
[[@Bible:John 14:10]]John 14:10   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10773\_3023197   
If, indeed, He meant the Father to be understood as the same with the Son, by saying, "He who seeth me seeth the Father," how is it that He adds immediately afterwards, "Believest thou not that I am in the Father, and the Father in me? "[339]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10773\_3023197   
And yet He omitted not to explain how the Father was in the Son and the Son in the Father. "The words," says He, "which I speak unto you, are not mine,"[341]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4716\_1416965   
How, also, can He be changeable and mutable, who says indeed by Himself: "I am in the Father, and the Father in Me,"[54]   
Dionysius Against the Sabellians   
http://ccel.org/fathers2/ANF-07/anf07-32.htm   
and, "I am in the Father, and the Father is in Me."[11]   
[[@Bible:John 14:11]]John 14:11   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9150\_2651474   
How, then, could the fruit of ignorance and defect sustain Him who contains the knowledge of all things, and is true and perfect? Or how could that creation which was concealed from the Father, and far removed from Him, have sustained His Word? And if this world were made by the angels (it matters not whether we suppose their ignorance or their cognizance of the Supreme God), when the Lord declared, "For I am in the Father, and the Father in Me,"[156]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10480\_2936103   
But the Word was formed by the Spirit, and (if I may so express myself) the Spirit is the body of the Word. The Word, therefore, is both always in the Father, as He says, "I am in the Father; "[89]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10773\_3023197   
He ought rather to have said: "Believest thou not that I am the Father? "With what view else did He so emphatically dwell on this point, if it Were not to clear up that which He wished men to understand-namely, that He was the Son? And then, again, by saying, "Believest thou not that I am in the Father, and the Father in me,"[340]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11270\_3062248   
he would not have supposed that we worship any other besides Him who is the Supreme God. "For," says He, "My Father is in Me, and I in Him."[22]   
Dionysius Against the Sabellians   
http://ccel.org/fathers2/ANF-07/anf07-32.htm   
For if the Son was made, there was a time when He was not; but He always was, if, as He Himself declares,[3]   
[[@Bible:John 14:12]]John 14:12   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10393\_3272346   
But if Christ is the Father Himself, in what manner does He immediately add, and say, "Whosoever believeth in me, the works that I do he shall do also; and greater works than these shall he do; because I go to my Father?[233]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
but when He had once said, "I go to my Father, and I send the Paraclete to you,"[234]   
[[@Bible:John 14:13]]John 14:13   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7881\_1673274   
And we might make a like inquiry in regard to other things; but by-way of illustration the narrative about the woman of Samaria sufficeth, "Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst."[52]   
[[@Bible:John 14:15]]John 14:15   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
And again: "If ye do the things that I command you, henceforth I call you not servants, but friends."[7]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10393\_3272346   
And He further subjoins, "If ye love me, keep my commandments; and I will ask the Father, and He will give you another Comforter."[234]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Again, that it was the Paraclete Himself who was in Paul, is indicated by our Lord Jesus Christ in the Gospel, when He says: "If ye love me, keep my commandments. And I will pray my Father, and He shall give you another Comforter."[340]   
[[@Bible:John 14:16]]John 14:16   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2862\_463028   
And there is also one Paraclete.[15]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
[of the evangelical dispensation] presented by John's Gospel, in which the Lord promised that He would send the Paraclete;[155]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10498\_2941060   
Happily the Lord Himself employs this expression of the person of the Paraclete, so as to signify not a division or severance, but a disposition (of mutual relations in the Godhead); for He says, "I will pray the Father, and He shall send you another Comforter ... even the Spirit of truth,"[100]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10795\_3029081   
"another Comforter," indeed;[345]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
But this Holy Spirit the Lord Christ calls at one time "the Paraclete," at another pronounces to be the "Spirit of truth."[245]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
For, said He, "I will pray the Father, and He will give you another Advocate, that He may be with you for ever, even the Spirit of truth."[247]   
Methodius Discourse IX. Tusiane   
http://ccel.org/fathers2/ANF-06/anf06-117.htm#P5424\_1646236   
For the men of olden time and the law foretold to us the characteristics of the Church, and the Church represents those of the new dispensation which is to come. Whence we, having received Christ, saying, "I am the truth,"[7]   
[[@Bible:John 14:18]]John 14:18   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
And because the Lord was about to depart to the heavens, He gave the Paraclete out of necessity to the disciples; so as not to leave them in any degree orphans,[251]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
didst Thou send Him only under Probus the Roman emperor, and didst leave us orphaned, not with-standing that Thou didst say, 'I will not leave you comfortless (orphaned), '[231]   
[[@Bible:John 14:19]]John 14:19   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6700\_1181840   
before He became flesh? And for this cause they lived, because they had part in Him who said, "I am the life," and as the heirs of so great promises received the vision, not only of angels, but of God in Christ. For they saw, it may be, the image of the invisible God,[11]   
[[@Bible:John 14:23]]John 14:23   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6246\_1101017   
ed worthy of the glory of God, if He be a fire, consuming materials of that kind? But let us reflect that God does indeed consume and utterly destroy; that He consumes evil thoughts, wicked actions, and sinful desires, when they find their way into the minds of believers; and that, inhabiting along with His Son those souls which are rendered capable of receiving His word and wisdom, according to His own declaration," I and the Father shall come, and We shall make our abode with him? "[5]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11304\_3075691   
And the Saviour says, "If any man hear My words, and do them, I and My Father will come to him, and make Our abode with him."[37]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10393\_3272346   
After which also He adds this: "If any one loveth me, he shall keep my word: and my Father will love him; and we will come unto him, and will make our abode with him."[235]   
Revelation of Saint John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-108.htm   
And blessed is the house where this description lies, as the Lord said, He that loveth me keepeth my sayings[57]   
[[@Bible:John 14:24]]John 14:24   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1214\_224344   
But the Holy Spirit does not speak His own things, but those of Christ, and that not from himself, but from the Lord; even as the Lord also announced to us the things that He received from the Father. For, says He, "the word which ye hear is not Mine, but the Father's, who sent Me."[61]   
[[@Bible:John 14:26]]John 14:26   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8931\_2507342   
For it was spoken from the beginning to those only who understand. Now that the Saviour has taught the apostles, the unwritten rendering[251]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3508\_1200933   
Grant, then, that all have erred; that the apostle was mistaken in giving his testimony; that the Holy Ghost had no such respect to any one (church) as to lead it into truth, although sent with this view by Christ,[297]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P549\_114112   
But above, withal, He made a declaration concerning this His work.[4]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1815\_531580   
Accordingly, setting out of the question the confirmer of all such things, the Paraclete, the guide of universal truth,[82]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10393\_3272346   
Moreover, also, He added this too: "But the Advocate, that Holy Spirit whom the Father will send, He will teach you, and bring all things to your remembrance, whatsoever I have said unto you."[236]   
[[@Bible:John 14:27]]John 14:27   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P912\_220501   
and they mutually challenge each other which shall better chant to their Lord. Such things when Christ sees and hears, He joys. To these He sends His own I peace.[65]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11286\_3066426   
For He said to His disciples, "Peace I leave with you, My peace I give unto you; "and as He knew that it would be men of the world, and not men of God, who would wage war against us, he added, "Not as the world giveth peace, do I give peace unto you."[31]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
Among His divine commands and salutary teachings, the Lord, when He was now very near to His passion, added this one, saying, "Peace I leave with you, my peace I give unto you."[66]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing according to John: "Peace I leave with you, my peace I give unto you."[374]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6692\_1176044   
This, it appears to me, was well understood by the servants of the prophetic spirit and the ministers of the Gospel message; they made themselves worthy to receive that peace which is in secret from Him who ever gives it to them that are worthy and who said,[1]   
[[@Bible:John 14:28]]John 14:28   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7142\_1854703   
For if any one should inquire the reason why the Father, who has fellowship with the Son in all things, has been declared by the Lord alone to know the hour and the day [of judgment], he will find at present no more suitable, or becoming, or safe reason than this (since, indeed, the Lord is the only true Master), that we may learn through Him that the Father is above all things. For "the Father," says He, "is greater than I."[247]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10498\_2941060   
as He Himself acknowledges: "My Father is greater than I."[98]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10571\_2968284   
, "is greater than I."[168]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11286\_3066426   
Grant that there may be some individuals among the multitudes of believers who are not in entire agreement with us, and who incautiously assert that the Saviour is the Most High God; however, we do not hold with them, but rather believe Him when He says, "The Father who sent Me is greater than I."[32]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also according to John: "If ye loved me, ye would rejoice because I go to the Father; for the Father is greater than I."[670]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10362\_3262013   
Or when he finds it written: "Because He who sent me is greater than I? "[202]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10393\_3272346   
He utters, further, that passage when He shows Himself to be the Son, and reasonably subjoins, and says, "If ye loved me, ye would rejoice because I go unto the Father: for the Father is greater than I."[237]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
hear Him. If He shall say, He that hath sent me is greater than I,[25]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
For it is clear that He is the image fully containing all things by which the greatest similitude is declared, as the Lord Himself hath taught us, when He says, "My Father is greater than I."[36]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
But we must say that to the Father alone belongs the property of being unbegotten, for the Saviour Himself said, My Father is greater than I."[38]   
Methodius Discourse VII. Procilla   
http://ccel.org/fathers2/ANF-06/anf06-115.htm#P5219\_1571896   
For it was fitting that He who was greater than all things after the Father, should have the Father, who alone is greater than Himself,[3]   
[[@Bible:John 14:30]]John 14:30   
Fragments of the Lost Work of Justin on the Resurrection   
http://ccel.org/fathers2/ANF-01/anf01-51.htm#P5956\_1318792   
And our Lord Jesus Christ was born of a virgin, for no other reason than that He might destroy the begetting by lawless desire, and might show to the ruler[3]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
220 The serpent's spoil-"the world's[86]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
And again He says with reference to Himself, "Behold, the prince of this world cometh, and findeth nothing in Me."[92]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2809\_902117   
For as a serpent cannot mark its track upon a rock, so the devil could not find sin in the body of Christ. For the Lord says, "Behold, the prince of this world cometh, and will find nothing in me."[109]   
The Passing of Mary Latin II   
http://ccel.org/fathers2/ANF-08/anf08-112.htm#P8714\_2840424   
And the Saviour answered her: When I, sent by my Father for the salvation of the world, was hanging on the cross, the prince of darkness came to me; but when he was able to find in me no trace of his work,[7]   
[[@Bible:John 15:1]]John 15:1   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
" Then He adds, "Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit He pruneth, that it may bring forth more fruit."[145]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10795\_3029081   
, and you will find that He whom you believe to be the Father (described as acting for the Father, although you, for your part, forsooth, suppose that "the Father, being the husbandman,"[351]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
"Binding his ass to a vine: "that means that He unites His people of the circumcision with His own calling (vocation). For He was the vine.[35]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
must be observed, and that nothing must be done by us but what the Lord first did on our behalf, as that the cup which is offered in remembrance of Him should be offered mingled with wine. For when Christ says, "I am the true vine."[5]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10393\_3272346   
Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit He purgeth, that it may bring forth more fruit? "[238]   
Methodius Discourse V. Thallousa   
http://ccel.org/fathers2/ANF-06/anf06-113.htm#P5146\_1550172   
The sober and joy-producing vine, from whose instructions, as from branches, there joyfully hang down clusters of graces, distilling love, is our Lord Jesus, who says expressly to the apostles,[17]   
Methodius Discourse X. Domnina   
http://ccel.org/fathers2/ANF-06/anf06-118.htm#P5490\_1669425   
The vine, and that not in a few places, refers to the Lord Himself,[18]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5083\_1875880   
We thank thee, our Father, for the holy vine of David Thy servant,[88]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6252\_980937   
"Art Thou the King of the Jews? "by saying, "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews, but now is My kingdom not from hence." We have also read the words,[96]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7676\_1609007   
for they were rooted up as they did not receive the true vine, which was cultivated by the Father, even Jesus Christ.[111]   
[[@Bible:John 15:2]]John 15:2   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
Off-broken boughs![52]   
[[@Bible:John 15:3]]John 15:3   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7163\_1430892   
And this temple must be destroyed by those who plot against the Word of God, and after its destruction be raised again on that third day which we discussed above; when the disciples also will remember what He, the Word, said before the temple of God was destroyed, and will believe, not only their knowledge but their faith also being then made perfect, and that by the word which Jesus spoke. And every one who is of this nature, Jesus purifying him,[112]   
[[@Bible:John 15:9]]John 15:9   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7805\_2133414   
For he who holds, without pride and boasting, the true glory (opinion) regarding created things and the Creator, who is the Almighty God of all, and who has granted existence to all; [such an one, ] continuing in His love[382]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10393\_3272346   
If ye have kept my commandments, ye shall remain in my love; even as I have kept the Father's commandments, and remain in His love."[239]   
[[@Bible:John 15:11]]John 15:11   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5845\_1777484   
With these also agree the following: "These things have I spoken to you, that My joy might be fulfilled: and this is My commandment, That ye love one another, as I have loved you."[167]   
[[@Bible:John 15:12]]John 15:12   
Cyprian Epistle VII   
http://ccel.org/fathers2/ANF-05/anf05-32.htm#P4861\_1470153   
And the Lord has bidden us with His own voice, saying, "This is my command, that ye love one another."[11]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
Discord cannot attain to the kingdom of heaven; to the rewards of Christ, who said, "This is my commandment that ye love one another even as I have loved you: "[41]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "This is my commandment, That ye love one another, even as I have loved you. Greater love than this has no man, than that one should lay down his life for his friends."[375]   
[[@Bible:John 15:13]]John 15:13   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5952\_2118952   
For the Lord and our Saviour Jesus Christ did not scruple to "lay down His life," as Himself says, "for His friends."[59]   
[[@Bible:John 15:14]]John 15:14   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
For if in the sacrifice which Christ offered none is to be followed but Christ, assuredly it behoves us to obey and do that which Christ did, and what He commanded to be done, since He Himself says in the Gospel, "If ye do whatsoever I command you, henceforth I call you not servants, but friends."[28]   
[[@Bible:John 15:15]]John 15:15   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8209\_2278020   
But this is our Lord, the Word of God, who in the first instance certainly drew slaves to God, but afterwards He set those free who were subject to Him, as He does Himself declare to His disciples: "I will not now call you servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things which I have heard from My Father I have made known."[160]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6516\_2253284   
"I call you no longer servants, but friends; for all things that I have heard of my Father have I made known unto you."[122]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6325\_1008267   
who make progress and hasten towards wisdom, and are found worthy to possess it. For[142]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6325\_1008267   
"You call Me Master and Lord, and you say well, for so I am," but in another passage,[144]   
[[@Bible:John 15:16]]John 15:16   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8227\_2285773   
For this is the glory of man, to continue and remain permanently in God's service. Wherefore also did the Lord say to His disciples, "Ye have not chosen Me, but I have chosen you; "[164]   
[[@Bible:John 15:18]]John 15:18   
Cyprian Epistle LV   
http://ccel.org/fathers2/ANF-05/anf05-80.htm#P5800\_1806494   
Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you."[16]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
Remember the word that I spoke unto you, The servant is not greater than his master. If they have persecuted me, they will persecute you also."[83]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Remember the word which I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you."[559]   
[[@Bible:John 15:19]]John 15:19   
Epistle of Ignatius to the Romans   
http://ccel.org/fathers2/ANF-01/anf01-19.htm#P1838\_311890   
For says [the Scripture], "If ye were of this world, the world would love its own; but now ye are not of the world, but I have chosen you out of it: continue in fellowship with me."[27]   
[[@Bible:John 15:20]]John 15:20   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
And, "When He, the Advocate, shall come, whom I shall send unto you from my Father, the Spirit of truth who proceedeth from my Father."[248]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6072\_2146177   
And again: "If they have persecuted me, they will also persecute you."[7]   
[[@Bible:John 15:21]]John 15:21   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10393\_3272346   
Moreover, He adds to all this: "But all these things will they do unto you for my name's sake, because they know not Him that sent me."[241]   
Fragments from Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-102.htm   
And He says as follows: "All these things will they do unto you for My name's sake, because they know not Him that sent Me."[21]   
[[@Bible:John 15:22]]John 15:22   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
That declaration also in the Gospel, "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin,"[76]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6403\_1035387   
But what saith the Scripture? The Word is very nigh thee, in thy mouth and in thy heart," as if Christ Himself were the same thing as the Word said to be sought after. But when the Lord Himself says[187]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6487\_1093897   
" And, again, there would be no sin but for the Logos, for "if I had not come and spoken unto them," Christ says,[42]   
[[@Bible:John 15:23]]John 15:23   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
Ye think, indeed, under a pretence of piety, to avenge the glory of God, not understanding that he that despiseth Me despiseth My Father also.[57]   
[[@Bible:John 15:25]]John 15:25   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
,"[375]   
[[@Bible:John 15:26]]John 15:26   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3508\_1200933   
and for this asked of the Father that He might be the teacher of truth;[298]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
Or if, again, (the pseudo-prophetic spirit) has been eager to affect this (sentiment) in accordance with "the Spirit of truth,"[277]   
[[@Bible:John 16:2]]John 16:2   
Cyprian Epistle LV   
http://ccel.org/fathers2/ANF-05/anf05-80.htm#P5800\_1806494   
But these things have I told you, that when the time shall come, ye may remember that I told you of them."[7]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
But these things have I told you, that when the hour shall come ye may remember them, because I told you."[84]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "The hour shall come, that every one that killeth you shall think he doeth service to God l but they shall do this also because they have not known the Father nor me."[481]   
The Letter of the Churches of Vienna and Lugdunum   
http://ccel.org/fathers2/ANF-08/anf08-176.htm   
And thus was fulfilled that which was spoken by our Lord: `The time shall come when every one who slayeth you shall think that he offereth service to God.'[12]   
[[@Bible:John 16:6]]John 16:6   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
Even the Lord Himself said that the Spirit would not descend on any other condition, but that He should first ascend to the Father.[103]   
[[@Bible:John 16:7]]John 16:7   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7716\_2104969   
who also, as Luke says, descended at the day of Pentecost upon the disciples after the Lord's ascension, having power to admit all nations to the entrance of life, and to the opening of the new covenant; from whence also, with one accord in all languages, they uttered praise to God, the Spirit bringing distant tribes to unity, and offering to the Father the first-fruits of all nations. Wherefore also the Lord promised to send the Comforter,[312]   
Fragments of Clement from the Latin Translation of Cassiodorus   
http://ccel.org/fathers2/ANF-02/anf02-74.htm#P9996\_2825432   
"they are manifested by the Holy Ghost, who was sent; "that is the Paraclete, of whom the Lord said, "If I go not away, He will not come."[10]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
And, "If I go not away, that Advocate shall not come to you; but if I go away, I will send Him to you."[249]   
[[@Bible:John 16:8]]John 16:8   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
I, in sooth, am the Paraclete, whose mission was announced of old time by Jesus, and who was to come to "convince the world of sin and unrighteousness."[98]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For why, when Thou didst promise to send the Paraclete under Tiberius Caesar, to convince us of sin and of righteousness,[230]   
[[@Bible:John 16:11]]John 16:11   
Fragments of the Lost Work of Justin on the Resurrection   
http://ccel.org/fathers2/ANF-01/anf01-51.htm#P5956\_1318792   
And our Lord Jesus Christ was born of a virgin, for no other reason than that He might destroy the begetting by lawless desire, and might show to the ruler[3]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
so the prince of this world, in regard to whom the Saviour says, "Now has the prince of this world been judged,"[124]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7985\_1703900   
through which, when Christ was crucified, the principalities-among which, I think, was also the prince of this world-were made a show of and triumphed over before the believing world. Wherefore, when His suffering was at hand he said, "Now the prince of this world has been judged,"[130]   
[[@Bible:John 16:12]]John 16:12   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3413\_1183739   
He had once said, "I have yet many things to say unto you, but ye cannot hear them now; "but even then He added, "When He, the Spirit of truth, shall come, He will lead you into all truth."[237]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P549\_114112   
"Still," He said, "I have many things to say to you, but ye are not yet able to bear them: when that Spirit of truth shall have come, He will conduct you into all truth, and will report to you the supervening (things)."[3]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1080\_274434   
For in saying, "I still have many things to say unto you, but ye are not yet able to bear them: when the Holy Spirit shall be come, He will lead you into all truth,"[7]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
and again in the Gospel, when the Saviour, speaking of the divine and profounder parts of His teaching, which His disciples were not yet able to receive, thus addresses them: "I have yet many things to say unto you, but ye cannot bear them now; but when the Holy Spirit, the Comforter, is come, He will teach you all things, and will bring all things to your remembrance, whatsoever I have said unto you."[72]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8006\_1950582   
Howbeit when He, the Spirit of truth, is come, He will guide you into all the truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak."[7]   
[[@Bible:John 16:13]]John 16:13   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1214\_224344   
And says He of the Holy Spirit, "He shall not speak of Himself, but whatsoever things He shall hear from Me."[62]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3230\_1152848   
when they were so soon to receive "the Holy Ghost, the Comforter, who should guide them into all the truth."[99]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10885\_3057808   
and "the Leader into all truth,"[433]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P549\_114112   
for He speaks not from Himself, but what is commanded by Christ.[9]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1815\_531580   
Accordingly, setting out of the question the confirmer of all such things, the Paraclete, the guide of universal truth,[82]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
And, "When the Spirit of truth shall come, He will direct you into all the truth."[250]   
[[@Bible:John 16:14]]John 16:14   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1214\_224344   
And of the Holy Ghost, "He shall glorify Me, for He receives of Mine."[64]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10795\_3029081   
"He shall receive of mine," says Christ,[347]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1080\_274434   
But the Paraclete, having many things to teach fully which the Lord deferred till He came, (according to the pre-definition,) will begin by bearing emphatic witness to Christ, (as being) such as we believe (Him to be), together with the whole order of God the Creator, and will glorify Him,[8]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10251\_3201165   
If Christ was only man, how does He say that the Paraclete "shall take of His, those things which He shall declare? "[117]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For which of us could have hoped that Paul, the persecutor and enemy of the Church, would prove its defender and guardian? Yea, and not that alone, but that he would become also its ruler, the founder and architect of the churches? Wherefore after him, and after those who were with Himself-that is, the disciples-we are not to look for the advent of any other (such), according to the Scriptures; for our Lord Jesus Christ says of this Paraclete, "He shall receive of mine."[329]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6508\_1103875   
For the Holy Spirit Himself receives instruction, as is clear from what is said about the Paraclete and the Holy Spirit,[52]   
[[@Bible:John 16:15]]John 16:15   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10639\_2988313   
And as for the Father's names, God Almighty, the Most High, the Lord of hosts, the King of Israel, the "One that is," we say (for so much do the Scriptures teach us) that they belonged suitably to the Son also, and that the Son came under these designations, and has always acted in them, and has thus manifested them in Himself to men. "All things," says He, "which the Father hath are mine."[216]   
[[@Bible:John 16:20]]John 16:20   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P737\_306909   
between life and death or else we rescind what is written, "The world shall rejoice, but ye shall grieve."[95]   
Tertullian De Spectaculis   
http://ccel.org/fathers2/ANF-03/anf03-09.htm#P1002\_408189   
Now they have gladness and we are troubled. "The world," says Jesus, "shall rejoice; ye shall be sorrowful."[28]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1106\_457990   
You have your own registers, your own calendar; you have nothing to do with the joys of the world; nay, you are called to the very opposite, for "the world shall rejoice, but ye shall mourn."[55]   
Cyprian Treatise VII On the Mortality   
http://ccel.org/fathers2/ANF-05/anf05-117.htm#P7395\_2451571   
So many persecutions the soul suffers daily, with so many risks is the heart wearied, and yet it delights to abide here long among the devil's weapons, although it should rather be our craving and wish to hasten to Christ by the aid of a quicker death; as He Himself instructs us, and says, "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy."[11]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And again: "Verily, verily, I say unto yon, That ye shall weep and lament, but the world shall rejoice; ye shall be sorrowful, but your sorrow shall be turned into joy."[85]   
Dionysius A Commentary on the Beginning of Ecclesiastes   
http://ccel.org/fathers2/ANF-06/anf06-37.htm#P1952\_563278   
A time to weep, when it is the time of suffering; as when the Lord also says, "Verily I say unto you, that ye shall weep and lament."[33]   
Dionysius A Commentary on the Beginning of Ecclesiastes   
http://ccel.org/fathers2/ANF-06/anf06-37.htm#P1952\_563278   
But to laugh, as concerns the resurrection: "For your sorrow," He says, "shall be turned into joy."[34]   
[[@Bible:John 16:22]]John 16:22   
Cyprian Treatise VII On the Mortality   
http://ccel.org/fathers2/ANF-05/anf05-117.htm#P7395\_2451571   
Who would not desire to be without sadness? who would not hasten to attain to joy? But when our sadness shall be turned into joy, the Lord Himself again declares, when He says, "I will see you again, and your heart shall rejoice; and your joy no man shall take from you."[12]   
Pseudo-Gregory Thaumaturgus First Homily   
http://ccel.org/fathers2/ANF-06/anf06-23.htm   
But our Lord Jesus Christ promises perpetual gladness to all those who believe on Him. For He says, "I will see you, and ye shall rejoice; and your joy no man taketh from you."[7]   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
And again the Lord, who came for the purpose of accomplishing a saving passion, said, "I will see you, and ye shall rejoice; and your joy no man taketh from you."[6]   
[[@Bible:John 16:23]]John 16:23   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
And since we have Him as an Advocate with the Father for our sins, let us, when as sinners we petition on behalf of our sins, put forward the words of our Advocate. For since He says, that "whatsoever we shall ask of the Father in His name, He will give us,"[6]   
[[@Bible:John 16:24]]John 16:24   
Passion of the Holy Martyrs Perpetua and Felicitas   
http://ccel.org/fathers2/ANF-03/anf03-54.htm#P12167\_3403353   
2. But He who had said, "Ask, and ye shall receive,"[33]   
[[@Bible:John 16:25]]John 16:25   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9643\_2511006   
" And for this reason, in our Gospels too, is our Saviour described as saying: "These things have I spoken to you in proverbs, but the time cometh when I shall no more speak unto you in proverbs."[354]   
[[@Bible:John 16:26]]John 16:26   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
This is the Spirit, the Comforter, that is sent because of thee,[419]   
[[@Bible:John 16:27]]John 16:27   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3314\_985500   
For how shall he not be loved for whose sake the only-begotten Son is sent from the Father's bosom, the Word of faith, the faith which is superabundant; the Lord Himself distinctly confessing and saying, "For the Father Himself loveth you, because ye have loved Me; "[11]   
[[@Bible:John 16:28]]John 16:28   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10773\_3023197   
"[331]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
But let us also look at the subject in hand,-namely, the question, brethren, that in reality the Father's power, which is the Word, came down from heaven, and not the Father Himself. For thus He speaks: "I came forth from the Father, and am come."[274]   
Cyprian Treatise VII On the Mortality   
http://ccel.org/fathers2/ANF-05/anf05-117.htm#P7395\_2451571   
How great is the advantage of going out of the world, Christ Himself, the Teacher of our salvation and of our good works, shows to us, who, when His disciples were saddened that He said that He was soon to depart, spoke to them, and said, "If ye loved me, ye would surely rejoice because I go to the Father; "[14]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
but when He had once said, "I go to my Father, and I send the Paraclete to you,"[234]   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
I came forth from God, and am come into the world,[58]   
[[@Bible:John 16:32]]John 16:32   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
And on the fifth day of the week, when we had eaten the passover with Him, and when Judas had dipped his hand into the dish, and received the sop, and was gone out by night, the Lord said to us: "The hour is come that ye shall be dispersed, and shall leave me alone; "[93]   
[[@Bible:John 16:33]]John 16:33   
Shepherd of Hermas Commandment Tenth   
http://ccel.org/fathers2/ANF-02/anf02-20.htm#P584\_121543   
Cleanse yourself from this wicked grief, and you will live to God; and all will live to God who drive away grief from them, and put on all cheerfulness."[9]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
the whole simultaneous assault of these opposing powers, unless indeed the might of Him alone were to work in him, who said, "Be of good cheer, I have overcome the world."[305]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10667\_2844553   
as also in this, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."[303]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11559\_3182332   
the meaning of these words, When God gives to the tempter permission to persecute us, then we suffer persecution; and when God wishes us to be free from suffering, even in the midst of a world that hates us, we enjoy a wonderful peace, trusting in the protection of Him who said, "Be of good cheer, I have overcome the world."[131]   
Cyprian Treatise VII On the Mortality   
http://ccel.org/fathers2/ANF-05/anf05-117.htm#P7395\_2451571   
Thus Job, after the loss of his wealth, after the death of his children, grievously afflicted, moreover, with sores and worms, was not overcome, but proved; since in his very struggles and anguish, showing forth the patience of a religious mind, he says, "Naked came I out of my mother's womb, naked also I shall go under the earth: the Lord gave, the Lord hath taken away; as it seemed fit to the Lord, so it hath been done. Blessed be the name of the Lord."[20]   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
forsake our patrimonies, undergo imprisonment, bear chains, spend our lives, endure the sword, the wild beasts, fires, crucifixions-in fine, all kinds of torments and penalties, to be endured in the faith and courage of patience; as the Lord Himself instructs us, and says, "These things have I spoken unto you, that in me ye might have peace. But in the world ye shall have tribulation; yet be confident, for I have overcome the world."[26]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And again: "These things have I spoken unto you, that in me ye may have peace; but in the world ye shall have tribulation: but be of good confidence, for I have overcome the world."[86]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also according to John: "These things have I spoken unto you, that in me ye may have peace. But in the world ye shall have affliction; but have confidence, for I have overcome the world."[409]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P1012\_257989   
Wherefore He says, "Be of good cheer, I have overcome the world."[37]   
Dionysius An Exposition of Luke XXII. 46   
http://ccel.org/fathers2/ANF-06/anf06-40.htm   
And most of all indeed is this world a scene of pain to the saints, to whom He addresses this word, and He cannot lie in uttering it: "In the world ye shall have tribulation."[7]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
And besides, also, one only Catholic and Apostolic Church, which can never be destroyed, though all the world should seek to make war with it; but it is victorious over every most impious revolt of the heretics who rise up against it. For her Goodman hath confirmed our minds by saying, "Be of good cheer, I have overcome the world."[39]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6072\_2146177   
For in the world ye have tribulation: for they shall deliver you into the synagogues; and ye shall be brought before rulers and kings for my sake, and for a testimony to them."[8]   
[[@Bible:John 17:1]]John 17:1   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10795\_3029081   
must surely have been on earth) is once more recognised by the Son as in heaven, when, "lifting up His eyes thereto,"[352]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6252\_980937   
"He whom the Father sanctified and sent unto the world, to Him do you say, Thou blasphemest, because I said, I am the Son of God? "and[94]   
[[@Bible:John 17:2]]John 17:2   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
Thence come to us the brilliant splendours of the treasures of divine knowledge. "For this is life eternal, that we may know the true God, and Jesus Christ whom He hath sent."[19]   
[[@Bible:John 17:3]]John 17:3   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2711\_443611   
The Evangelists, too, when they declared that the one Father was "the only true God,"[15]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P7995\_2203360   
Now to whom is it not clear, that if the Lord had known many fathers and gods, He would not have taught His disciples to know [only] one God,[9]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
But He, the same, sets forth, that it is the knowledge of the two which saves, when He says, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent."[24]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
Thus, when He taught what is life eternal, He embraced the sacrament of life in a large and divine brevity, saying, "And this is life eternal, that they might know Thee, the only and true God, and Jesus Christ, whom Thou hast sent."[76]   
Cyprian Treatise V An Address to Demetrianus   
http://ccel.org/fathers2/ANF-05/anf05-115.htm#P7276\_2388719   
Know God even late; for Christ at His coming admonishes and teaches this, saying, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."[43]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And once more: "And this is life eternal, that they may know Thee, the only and true God, and Jesus Christ, whom Thou hast sent."[22]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
And now, do Thou glorify me with Thyself, with the glory which I had with Thee before the world was made."[122]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10251\_3201165   
If Christ was only man, wherefore did He lay down for us such a rule of believing as that in which He said, "And this is life eternal, that they should know Thee, the only and true God, and Jesus Christ, whom Thou hast sent? "[118]   
Arnobius Against the Heathen Book II   
http://ccel.org/fathers2/ANF-06/anf06-135.htm   
jaws of death; that they can, nevertheless, have their lives prolonged by the favour and kindness of the Supreme Ruler if only they try and study to know Him,-for the knowledge of Him is a kind of vital leaven[220]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1655\_672193   
And since these things are so, as we have shown, it is plain that no other hope of life is set before man, except that, laying aside vanities and wretched error, he should know God,[377]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2192\_886564   
these except God, who has proposed to us virtue itself? Therefore the sum and substance of everything is contained in the acknowledging and worship of God; all the hope and safety of man centres in this; this is the first step of wisdom, to know who is our true Father, and to worship Him alone with the piety which is due to Him, to obey Him, to yield ourselves to His service with the utmost devotedness: let our entire acting, and care, and attention, be laid out in gaining His favour.[69]   
Lactantius A Treatise on the Anger of God   
http://ccel.org/fathers2/ANF-07/anf07-13.htm#P3330\_1351509   
But the second step is to perceive with the mind that there is but one Supreme God, whose power and providence made the world from the beginning, and afterwards continues to govern it. The third step is to know His Servant and Messenger,[4]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6247\_2186746   
and by it have "known the one and only true God and Father,"[134]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6537\_2258042   
the same says in the Gospel, "That they might know Thee, the only true God."[136]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6431\_1050993   
To such persons we have to say that God on the one hand is Very God (Autotheos, God of Himself); and so the Saviour says in His prayer to the Father,[7]   
[[@Bible:John 17:4]]John 17:4   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1214\_224344   
And He says of Himself to the Father, "I have," says He, "glorified Thee upon the earth ; I have finished the work which, Thou gavest Me; I have manifested Thy name to men."[63]   
[[@Bible:John 17:5]]John 17:5   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2648\_435849   
And, "Glorify Me with Thy glory which I had before the world was? "[24]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8227\_2285773   
For not alone antecedently to Adam, but also before all creation, the Word glorified His Father, remaining in Him; and was Himself glorified by the Father, as He did Himself declare, "Father, glorify Thou Me with the glory which I had with Thee before the world was."[163]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
the lowly estate of humanity, He said, "Father, glorify me with the glory which I had,"[45]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10207\_3183526   
Repeating this same thing, He says: "Father, glorify me with that glory wherewith I was with Thee before the world was."[90]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10251\_3201165   
If Christ was only man, how does He say, "And now glorify me with the glory which I had with Thee before the world was? "[121]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10362\_3262013   
Or when by Christ Himself it is expressed: "Father, glorify me with that glory with which I was with Thee before the world was made?[208]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8391\_1832023   
But when it is said by the Saviour in the prayer to the Father, "And, now, glorify me, O Father, with Thine own self, with the glory which I had with Thee before the worldwas,"[128]   
[[@Bible:John 17:6]]John 17:6   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10639\_2988313   
and even to the Father He declares, "I have manifested Thy name unto these men; "[214]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11782\_3306997   
and more openly, "I have manifested Thy name to men."[17]   
Pseudo-Gregory Thaumaturgus On the Trinity   
http://ccel.org/fathers2/ANF-06/anf06-16.htm#P881\_241502   
No one, however, was sufficient to know these until the Son being made flesh manifested them, saying: "Father, I have manifested Thy name to men; glorify Thou me also, that they may know me as Thy Son."[4]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7001\_2348812   
as Himself somewhere says, when He was giving thanks for the salvation of those that had believed, "I have manifested Thy name to men, I have finished the work Thou gavest me; "[3]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7127\_2388267   
"He manifested His name to those that knew it not; "[113]   
[[@Bible:John 17:10]]John 17:10   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6279\_1122053   
For in this way will that saying be true which He utters to the Father, "All Mine are Thine, and Thine are Mine, and I am glorified in them."[51]   
[[@Bible:John 17:11]]John 17:11   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P679\_123511   
The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world.[26]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1151\_214053   
For, says He, "Grant unto them, Holy Father, that as I and Thou are one, they also may be one in us."[33]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10795\_3029081   
He commended His disciples to the safe-keeping of the Father.[353]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7001\_2348812   
and said concerning us to His Father, "Holy Father, although the world has not known Thee, yet have I known Thee; and these have known Thee."[4]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8391\_1832023   
you must understand by the "world," that which is inhabited by us on the earth; for it was from this world that the Father gave men to the Son, in regard to whom alone the Saviour beseeches His Father, and not for the whole world of men. Moreover, also, when the Saviour says, "And I come to thee and am no longer in the world,"[129]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8391\_1832023   
He speaks of the terrestrial world; for it is not to be supposed that He spoke things contradictory when He said, "And I come to thee, and I am no longer in the world," and "I am in the world." But also in this, "And these things I speak in the world,"[130]   
[[@Bible:John 17:12]]John 17:12   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6977\_1789769   
and he was called the "son of perdition"[122]   
[[@Bible:John 17:14]]John 17:14   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11874\_3323294   
nor a sad by a joyful,[80]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8391\_1832023   
And this is clearly indicated also by the words, "And the world hated them, because they are not of the world."[131]   
[[@Bible:John 17:16]]John 17:16   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6278\_1432723   
[86]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6490\_1254510   
Our Lord and Saviour also points out a certain other world besides this visible one, which it would indeed be difficult to describe and make known. He says, "I am not of this world."[25]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8407\_1835842   
But if any one seems to be called a disciple, but yet is of the world, because of his loving the world, and the things therein,-I mean, the life in the place round about the earth, and the property in it, or the possessions, or any form of wealth whatsoever,-so that the saying, "they are not of the world,"[137]   
[[@Bible:John 17:17]]John 17:17   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4218\_1307012   
These, then, who are disgusting even to the heathen poets for their fashions, how shall they not be rejected by the truth?[8]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7118\_2385272   
for there is no other God like Thee; for on Thee is our reliance. "Sanctify them by Thy truth: for Thy word is truth."[81]   
[[@Bible:John 17:20]]John 17:20   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6399\_1199519   
t this order of the human race has been appointed in order that in the future world, or in ages to come, when there shall be the new heavens and new earth, spoken of by Isaiah, it may be restored to that unity promised by the Lord Jesus in His prayer to God the Father on behalf of His disciples: "I do not pray for these alone, but for all who shall believe on Me through their word: that they all. may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; "[108]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
And subsequently He beseeches the Father for all, saying, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us."[84]   
[[@Bible:John 17:21]]John 17:21   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
And the glory which Thou hast given Me I have given them; that they may be one, as We are one: I in them, and Thou in Me, that they may be made perfect in one."[159]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7285\_1643943   
because undoubtedly in the consummation or end God is "all and in all." And with reference to this, it is made a question by some[408]   
Cyprian Epistle LXXIV   
http://ccel.org/fathers2/ANF-05/anf05-99.htm#P6391\_2043204   
But such shall undergo the judgment of God according to their desert, as depart from His words who prays to the Father for unity, and says, "Father, grant that, as Thou and I are one, so they also may be one in us."[9]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6283\_992099   
Those who incline to this argument may appeal to those texts of Scripture which say the most exalted things about men, and to the fact that the Gospel is addressed directly to men; not so much is said about the creation, or, as we understand it, about the world. We read,[127]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8391\_1832023   
because of the teaching of Jesus; not the world of heaven and earth and them that are therein, all compacted together but the men on the earth along with us. And the saying, "They are not of the world,"[133]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8391\_1832023   
And so also the disciples of Jesus are not of this world, as He was not of the world. And further also the saying, "That the world may believe that Thou hast sent Me,"[134]   
[[@Bible:John 17:22]]John 17:22   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6399\_1199519   
and again, when He says: "That they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one."[109]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11270\_3062248   
and the words used in prayer by the Son of God, "As Thou and I are one,[21]   
Hippolytus Refutation of All Heresies Book X   
http://ccel.org/fathers2/ANF-05/anf05-14.htm#P2490\_815651   
wasted by disease. For thou hast become God:[70]   
[[@Bible:John 17:23]]John 17:23   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3314\_985500   
and again, "And hast loved them as Thou hast loved Me? "[12]   
[[@Bible:John 17:24]]John 17:24   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8227\_2285773   
indicating that they did not glorify Him when they followed Him; but that, in following the Son of God, they were glorified by Him. And again, "I will, that where I am, there they also may be, that they may behold My glory; "[165]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared to them Thy name, and will declare it."[161]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6490\_1254510   
Now this word "more" undoubtedly means something greater than an age; and see if that expression of the Saviour, "I will that where I am, these also may be with Me; and as I and Thou are one, these also may be one in Us,"[19]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6732\_1399370   
, globes, but which holy Scripture has called heavens; in each of which he will first see clearly what is done there, and in the second place, will discover the reason why things are so done: and thus he will in order pass through all gradations, following Him who hath passed into the heavens, Jesus the Son of God, who said, "I will that where I am, these may be also."[201]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7285\_1643943   
The Lord Himself, in the Gospel, not only declares that these same results are future, but that they are to be brought about by His own intercession, He Himself deigning to obtain them from the Father for His disciples, saying, "Father, I will that where I am, these also may be with Me; and as Thou and I are one, they also may be one in Us."[406]   
Cyprian Treatise VII On the Mortality   
http://ccel.org/fathers2/ANF-05/anf05-117.htm#P7395\_2451571   
Christ the Lord also promises that we shall be such, when, that we may be with Him, and that we may live with Him in eternal mansions, and may rejoice in heavenly kingdoms, He prays the Father for us, saying, "Father, I will that they also whom Thou hast given me be with me where I am, and may see the glory which Thou hast given me before the world was made."[45]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Gospel according to John: "Father, I will that those whom Thou hast given me be with me where I shall be, and may see my glory which Thou hast given me before the foundation of the world."[668]   
Arnobius Against the Heathen Book II   
http://ccel.org/fathers2/ANF-06/anf06-135.htm   
He should not have been despised by you even on this account, that He showed to you things concerning your salvation, that He prepared for you a path[4]   
[[@Bible:John 17:25]]John 17:25   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
It is this same Father of His, then who being one is manifested by many powers And this was the import of the utterance, "No man knew the Father,"[176]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6550\_1295088   
Finally, in the Gospel according to John, our Lord Himself, when praying to the Father, says, "O just Father, the world hath not known Thee."[74]   
[[@Bible:John 17:31]]John 17:31   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2200\_368301   
And the Lord says, "This is life eternal, to know the only true God, and Jesus Christ whom He has sent."[42]   
[[@Bible:John 18:1]]John 18:1   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
And when He had delivered to us the representative mysteries of His precious body and blood, Judas not being present with us, He went out to the Mount of Olives, near the brook Cedron, where there was a garden;[95]   
[[@Bible:John 18:3]]John 18:3   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10362\_3262013   
Or when the definition of the rule is established by Christ Himself, and it is said: "And this is life eternal, that they should know Thee, the only and true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee upon the earth, I have finished the work which Thou gavest me? "[210]   
[[@Bible:John 18:4]]John 18:4   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8063\_1973969   
Again He asked them, "Whom seek ye? "and they said again, "Jesus of Nazareth." Jesus said to them, "I told you I am He; if then ye seek Me, let these go away."[38]   
[[@Bible:John 18:11]]John 18:11   
Dionysius The Gospel According to Luke   
http://ccel.org/fathers2/ANF-06/anf06-38.htm#P1976\_565873   
For John, who has given us the record of the sublimest and divinest of the Saviour's words and deeds, heard Him speak thus: "And the cup which my Father hath given me, shall I not drink it? "[10]   
[[@Bible:John 18:17]]John 18:17   
The Passing of Mary Latin II   
http://ccel.org/fathers2/ANF-08/anf08-112.htm#P8714\_2840424   
Then that chief cried out, saying: I implore thee, Saint Peter, do not despise me, I beseech thee, in so great an extremity, because I am exceedingly tortured by great torments. Bear in mind that when, in the praetorium, the maid that kept the door[14]   
[[@Bible:John 18:20]]John 18:20   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3482\_1195909   
Openly did the Lord speak,[280]   
[[@Bible:John 18:22]]John 18:22   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
And when afterwards, in the time of His passion, He had received a buffet from a servant of the priest, and the servant said to Him, "Answerest thou the high priest so? "[19]   
[[@Bible:John 18:23]]John 18:23   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
the Lord said nothing reproachfully against the high priest, nor detracted anything from the priest's honour; but rather asserting His own innocence, and showing it, He says, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? "[20]   
Cyprian Epistle LXIV   
http://ccel.org/fathers2/ANF-05/anf05-89.htm#P6050\_1906799   
With that humility which taught us also to he humble, He still called him a priest whom He knew to be sacrilegious; also under the very sting of His passion, when He had received a blow, and it was said to Him, "Answerest thou the high priest so? "He said nothing reproachfully against the person of the high priest, but rather maintained His own innocence saying, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? "[10]   
Cyprian Epistle LXVIII   
http://ccel.org/fathers2/ANF-05/anf05-93.htm#P6158\_1945134   
And moreover the Lord, in the Gospel, when it was said to Him, "Answerest thou the high priest so? "guarding the priestly dignity, and teaching that it ought to be maintained, would say nothing against the high priest, but only clearing His own innocence, answered, saying, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? "[8]   
[[@Bible:John 18:28]]John 18:28   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
. Which prediction was thus also fulfilled, that "on the first day of unleavened bread"[237]   
Fragments from Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-102.htm   
but Himself suffered as the true Lamb in the Paschal feast, as John, the divine and evangelist, teaches us in the Gospel written by him, where he thus speaks: "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defined, but that they might eat the passover."[26]   
[[@Bible:John 18:30]]John 18:30   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11400\_3110430   
And the demons, when despised, can do no harm to those who are under the protection of Him who can alone help all who deserve His aid; and He does no less than set His own angels over His devout servants, so that none of the hostile angels, nor even he who is called "the prince of this world,"[80]   
[[@Bible:John 18:31]]John 18:31   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6774\_2045653   
And Pilate spoke to the Hebrews, saying: If you hold as insult against God the words which you declare Jesus to have spoken, take and judge him yourselves according to your law.[82]   
[[@Bible:John 18:33]]John 18:33   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6768\_2044098   
Pilate says: But art thou a king? Jesus said: Thou hast said: for this was I born, to bear witness to the truth; and if any one be a man of the truth, he believes my word, and does it. Pilate says: What is the truth?[78]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6252\_980937   
"Father, the hour is come; glorify Thy Son, that the Son also may glorify Thee." We also find Him declaring Himself to be a king, as when He answers Pilate's question,[95]   
[[@Bible:John 18:36]]John 18:36   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P792\_325288   
if, in short, though conscious of His own kingdom,[147]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P815\_331177   
war, nay, how will he serve even in peace, without a sword, which the Lord has taken away?[157]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7934\_1915855   
And Jesus, knowing this well, and denying that He was a king in the sense that the multitude expected, but declaring the superiority of His kingdom, says: "If My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not of this world."[114]   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
who ordered my friend and relative John to be beheaded. Accordingly he searched for me diligently, thinking that my kingdom was to be of this world.[14]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8306\_1800150   
But that it was not God who gave Him up into the hands of men, the Saviour manifestly declares when He says, "If My kingdom were of this world, then would My servants fight that I should not be delivered to the Jews."[73]   
[[@Bible:John 18:37]]John 18:37   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
For the deceiver seeks to liken himself in all things to the Son of God. Christ is a lion, so Antichrist is also a lion; Christ is a king,[25]   
[[@Bible:John 18:38]]John 18:38   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
in their madness cast upon Him, till it was very early in the morning, and then they lead Him away to Annas, who was father-in-law to Caiaphas; and when they had done the like things to Him there, it being the day of the preparation, they delivered Him to Pilate the Roman governor, accusing Him of many and great things, none of which they could prove. Whereupon the governor, as out of patience with them, said: "I find no cause against Him."[101]   
[[@Bible:John 19:2]]John 19:2   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7172\_1587031   
ived of reason, and insane (such as those were who are related in the Gospel to have been cured by the Saviour); or when by their wicked suggestions they deprave a sentient and intelligent soul with thoughts of various kinds, persuading it to evil, of which Judas is an illustration, who was induced at the suggestion of the devil to commit the crime of treason, according to the declaration of Scripture, that "the devil had already put it into the heart of Judas Iscariot to betray him."[342]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6808\_2051274   
He gave order, therefore, and Jesus came before him. And they brought a crown of thorns, and put it on His head, and a reed into His right hand.[99]   
[[@Bible:John 19:6]]John 19:6   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6768\_2044098   
Pilate said: Try him yourselves; and since you have a law, do as your law says. The Jews said: Our law permits to put no man to death.[77]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6186\_957758   
But on the other side, too, there is a part of the Gospel which is for the condemnation of the doers of the ill deeds which have been done to Jesus. The treachery of Judas and the shouts of the wicked crowd when it said,[61]   
[[@Bible:John 19:8]]John 19:8   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
For Him it behoved to be made a sacrifice on behalf of all Gentiles, who "was led as a sheep for a victim, and, like a lamb voiceless before his shearer, so opened not His mouth" (for He, when Pilate interrogated Him, spake nothing[302]   
[[@Bible:John 19:11]]John 19:11   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8324\_2319830   
Thus did He in like manner speak to Pilate: "Thou shouldest have no power at all against Me, unless it were given thee from above; "[248]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
By which also we are taught, that it is not by any accidental attacks that we are assailed, whenever we are visited with any such loss of property, nor that it is owing to chance when one of us is taken prisoner, or when the dwellings in which those who are dear to us are crushed to death, fall in ruins; for, with respect to all these occurrences, every believer ought to say, "Thou couldst have no power at all against Me, except it were given thee from above."[312]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
And the Lord in His Gospel says, in the time of His passion, "Thou couldest have no power against me unless it were given thee from above."[71]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Gospel according to John: "Jesus said, Thou couldest have no power against me, unless it were given thee from above."[735]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
I am clear from all your ungodliness and transgression which ye will do in the end of the ages against the Saviour of the world, acting ungodly, deceiving Israel, and raising up against it great evils from the Lord.[20]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6758\_2041703   
And Jesus answered and said: Every man has power to speak either good or bad, as he wishes; these also, therefore, having power, say what they wish.[75]   
[[@Bible:John 19:12]]John 19:12   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2152\_731804   
slay Him, saying to Pilate, when he was desirous to dismiss Him, "His blood be upon us, and upon our children; "[122]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2152\_731804   
and, "If thou dismiss him, thou art not a friend of Cµsar; "[123]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
,"-the clamour whereby it had extorted His surrender to the cross.[310]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6808\_2051274   
Again, others of them cried out: If thou release Jesus, thou art no friend of Caesar,[93]   
[[@Bible:John 19:13]]John 19:13   
Fragments from Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-102.htm   
"When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the third hour,"[27]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6823\_2055614   
Then they got safe to the place called Cranium, which was paved with stone;[104]   
[[@Bible:John 19:14]]John 19:14   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2932\_931118   
And that the Saviour appeared in the world, bearing the imperishable ark, His own body, at a time which was the fifth and half, John declares: "Now it was the sixth hour,"[164]   
[[@Bible:John 19:15]]John 19:15   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8431\_2363833   
In the next place, [Jacob] received the rights of the first-born, when his brother looked on them with contempt; even as also the younger nation received Him, Christ, the first-begotten, when the elder nation rejected Him, saying, "We have no king but Caesar."[323]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6281\_2193584   
And when Pilate said, "Shall I crucify your king? they cried out, We have no king but Caesar: crucify Him, crucify Him; for every, one that maketh himself a king speaketh against Caesar." And, "If thou let this man go, thou art not Caesar's friend."[150]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6561\_2262021   
Because, indeed, they drew servitude upon themselves voluntarily, when they said, "We have no king but Caesar; "[153]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8728\_1932395   
And what was more unseemly thanthe fact, that they all said in His case, "Crucify Him, crucify Him," and "Away with such a fellowfrom the earth"?[157]   
[[@Bible:John 19:17]]John 19:17   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
was even at that early period pointing to Christ's death; conceded, as He was, as a victim by the Father; carrying, as He did, the "wood" of His own passion.[201]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
that "wood" was put;[224]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
The plough-beam's hard yokes,[224]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8042\_1718121   
And such an one is crucified with Christ, and taking up his own cross follows Him who for our sakes bears His own cross, according to that which is said in John: "They took Jesus therefore and put it on Him," etc., down to the words, "Where they crucified Him."[169]   
[[@Bible:John 19:19]]John 19:19   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
By His own death redeemed), without the camp[229]   
[[@Bible:John 19:23]]John 19:23   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
just as the other (outrages) which you were to commit on Him were foretold,-all which He, actually and thoroughly suffering, suffered not for any evil action of His own, but "that the Scriptures from the mouth of the prophets might be fulfilled."[197]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
Holy Scripture speaks, saying, "But of the coat, because it was not sewed, but woven from the top throughout, they said one to another, Let us not rend it, but cast lots whose it shall be."[24]   
Genuine Acts of Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-99.htm   
For in this night, whilst I was solemnly pouring forth my prayers to God, there stood by me a boy of about twelve years, the brightness of whose face I could not endure, for this whole cell in which we stand was radiant with a great light. He was clothed with a linen tunic[13]   
[[@Bible:John 19:26]]John 19:26   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3413\_1183739   
whom He commended to Mary as a son in His own stead?[230]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1336\_371026   
He, however, leaving the body of Edem on the (accursed) tree, ascended to the Good One; saying, however, to Edem, "Woman, thou retainest thy son,"[279]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6823\_2055614   
Then the mother of God, standing and looking, cried out with a loud voice, saying: My son! my son: And Jesus, turning to her, and seeing John near her, and weeping with the rest of the women, said: Behold thy son! Then He says also to John: Behold thy mother![105]   
The Account of St. John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-109.htm   
And the holy mother of God glorified God, because I John had come to her, remembering the voice of the Lord, saying: Behold thy mother, and, Behold thy son.[2]   
The Passing of Mary Latin II   
http://ccel.org/fathers2/ANF-08/anf08-112.htm#P8714\_2840424   
He gave him, therefore, the charge of holy Mary, saying to him: Behold thy mother! and saying, to her: Behold thy son![2]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6131\_936786   
For if Mary, as those declare who with sound mind extol her, had no other son but Jesus, and yet Jesus says to His mother, "Woman, behold thy son,"[27]   
[[@Bible:John 19:28]]John 19:28   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6823\_2055614   
And immediately there ran one of the soldiers, and took a sponge, and filled it with gall and vinegar mixed, and put it on a reed, and gave Jesus to drink. And having tasted it, He would not drink it.[107]   
[[@Bible:John 19:30]]John 19:30   
The Teaching of Addaeus the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-143.htm   
salvation, and for the unavailing support on which ye lean;[38]   
[[@Bible:John 19:31]]John 19:31   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
-the sabbaths, I suppose, and "the preparations,"[154]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
and the fasts, and the "high days."[155]   
Fragments from Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-102.htm   
And again the same evangelist says: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day (for that Sabbath-day was an high day), besought Pilate that their legs might be broken, and that they might be taken away."[28]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6841\_2061610   
He therefore sent soldiers, and they found the two robbers yet breathing, and they broke their legs; but finding Jesus dead, they did not touch Him at all, except that a soldier speared Him in the right side, and immediately there came forth blood and water.[112]   
[[@Bible:John 19:32]]John 19:32   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8099\_1993222   
"For the soldiers brake the legs of the first, and of the other who was crucified with Him; but when they came to Jesus, and saw that He was dead, they brake not His legs."[59]   
[[@Bible:John 19:33]]John 19:33   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1657\_489082   
Whence, too, it was that there flowed out of the wound in the Lord's side water and blood, the materials of either baptism.[297]   
[[@Bible:John 19:34]]John 19:34   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
And why did He acknowledge Himself to be the Son of man, if He had not gone through that birth which belongs to a human being? How, too, could He forgive us those sins for which we are answerable to our Maker and God? And how, again, supposing that He was not flesh, but was a man merely in appearance, could He have been crucified, and could blood and water have issued from His pierced side?[471]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11569\_3266884   
; witness the soldier's lance![94]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11676\_3286083   
. These two baptisms He sent out from the wound in His pierced side,[162]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8195\_2034286   
He puts this question in a spirit of mockery; but we shall show from the serious narratives of the Gospels, although Celsus may not like it, that it was no mythic and Homeric ichor which flowed from the body of Jesus, but that, after His death, "one of the soldiers with a spear pierced His side, and there came there-out blood and water. And he that saw it bare record, and his record is true, and he knoweth that he saith the truth."[89]   
The Arabic Gospel of the Infancy of the Saviour   
http://ccel.org/fathers2/ANF-08/anf08-75.htm   
And this boy who struck Jesus, and out of whom Satan went forth in the shape of a dog, was Judas Iscariot, who betrayed Him to the Jews; and that same side on which Judas struck Him, the Jews transfixed with a lance.[17]   
[[@Bible:John 19:36]]John 19:36   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1604\_649973   
Now all these things were done lest His body, being injured and broken, should be rendered unsuitable[357]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7496\_1545418   
But we have the whole Jesus, the prophecy concerning Him being fulfilled which said, "A bone shall not be broken."[164]   
[[@Bible:John 19:37]]John 19:37   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9872\_2728142   
Up to the present moment they have not, tribe by tribe, smitten their breasts, looking on Him whom they pierced.[142]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10207\_2849155   
so as even to be recognised by those who pierced Him.[381]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
And once for all shall the people of the Hebrews see all these things, and they shall mourn and weep, as the prophet exclaims, "They shall look on Him whom they have pierced; "[118]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
whence, too, He who was nailed to the cross, on rising again from the dead, was taken up thither where Christ the Son of God reigned; so that when He begins to conduct His judgment, those who have been ignorant of Him shall look on Him whom they pierced.[635]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6281\_2193584   
rate the feast of the ascension of the Lord, whereon He finished all His dispensation and constitution, and returned to that God and Father that sent Him, and sat down at the right hand of power, and remains there until His enemies are put under His feet; who also will come at the consummation of the world with power and great glory, to judge the quick and the dead, and to recompense to every one according to his works. And then shall they see the beloved Son of God whom they pierced;[158]   
[[@Bible:John 19:38]]John 19:38   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6841\_2061610   
they, along with the mother of God and Mary Magdalene and Salome, along with John, and the rest of the women, did what was customary for the body with white linen, and placed it in the tomb.[115]   
[[@Bible:John 19:41]]John 19:41   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8384\_2103854   
or, as John expresses it, "wherein was never man yet laid."[181]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8384\_2103854   
And observe whether the harmony of the three evangelists here is not fitted to make an impression: for they have thought it right to describe the tomb as one that was "quarried or hewn out of the rock; "so that be who examines the words of the narrative may see something worthy of consideration, both in them and in the newness of the tomb,-a point mentioned by Matthew and John[182]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8384\_2103854   
-and in the statement of Luke and John,[183]   
[[@Bible:John 20:1]]John 20:1   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1574\_443047   
it was "early, when it was yet dark," as John writes;[143]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1574\_443047   
"The first day of the week," says he, "came Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."[150]   
[[@Bible:John 20:11]]John 20:11   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6203\_2174932   
And when He was risen from the dead, He appeared first to Mary Magdalene, and Mary the mother of James, then to Cleopas in the way, and after that to us His disciples, who had fled away for fear of the Jews, but privately were very inquisitive about Him.[117]   
[[@Bible:John 20:17]]John 20:17   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2643\_435221   
And that He Himself is not God over all, and the Father, but His Son, He [shows when He] says, "I ascend unto my Father and your Father, and to my God and your God."[18]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9319\_2728170   
and on His rising again the third day, He said to Mary, who was the first to see and to worship Him, "Touch Me not, for I have not yet ascended to the Father; but go to the disciples, and say unto them, I ascend unto My Father, and unto your Father."[266]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10795\_3029081   
), "and say unto them, I ascend unto my Father and your Father, and to my God and your God."[356]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10855\_3047505   
How blind, to be sure, is the man who fails to perceive that by the name of Christ some other God is implied, if he ascribes to the Father this name of Christ! For if Christ is God the Father, when He says, "I ascend unto my Father and your Father, and to my God and your God,"[402]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10362\_3262013   
Or when he considers the passage: "I go to my Father, and your Father; to my God, and your God? "[203]   
The Second Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-26.htm#P1213\_295382   
Is He not a rule, such as may not be set aside, an example, and a pattern to all the tribes of men? And not only so; but also, when our Lord was risen from the place of the dead, and Mary came to the place of sepulture, she ran and fell at the feet of our Lord and worshipped Him, and would have taken hold of Him. But He said to her: "Touch Me not; for I am not yet ascended to My Father."[69]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6962\_1317145   
required after His mighty deeds a purification which could only be given Him by His Father alone; and this is why He forbids Mary to touch Him, saying,[169]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7163\_1430892   
and it belongs to the resurrection when Jesus appears and says, "Touch Me not; for I am not yet ascended to My Father,"[115]   
[[@Bible:John 20:19]]John 20:19   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3931\_1198686   
Let contentiousness in words, for the sake of a useless triumph, be banished; for our aim is to be free from perturbation. Such is the meaning of the phrase,[147]   
The Passing of Mary Latin I   
http://ccel.org/fathers2/ANF-08/anf08-111.htm#P8673\_2825546   
Nor is it to be wondered at that He should do such things, who went into the virgin and came out of her though her womb was closed; who, though the gates were shut, went in to His disciples;[22]   
Polycrates of Ephesus   
http://ccel.org/fathers2/ANF-08/anf08-170.htm   
Those who in our own times have revived the observance of the Jewish Sabbath, show us how much may be said on their side,[3]   
[[@Bible:John 20:20]]John 20:20   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8967\_2580595   
In the same manner, therefore, as Christ did rise in the substance of flesh, and pointed out to His disciples the mark of the nails and the opening in His side[35]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9319\_2728170   
then afterwards rising in the flesh, so that He even showed the print of the nails to His disciples,[268]   
[[@Bible:John 20:21]]John 20:21   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
And when He had said this, He breathed on them, and saith, unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."[10]   
Cyprian Epistle LXXV   
http://ccel.org/fathers2/ANF-05/anf05-100.htm#P6475\_2083559   
Whose soever sins ye remit, they shall be remitted unto them; and whose soever sins ye retain, they shall be retained."[25]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
And although to all the apostles, after His resurrection, He gives an equal power, and says, "As the Father hath sent me, even so send I you: Receive ye the Holy Ghost: Whose soever sins ye remit, they shall be remitted unto him; and whose soever sins ye retain, they shall be retained; "[13]   
[[@Bible:John 20:22]]John 20:22   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
And as He was the servant of God, so is He the Son of God, and Lord of the universe. And as He was spit upon ignominiously, so also did He breathe the Holy Spirit into His disciples.[110]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
Sprinkled, by speaking.[227]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
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; "[58]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
Our Saviour also, after the resurrection, when old things had already passed away, and all things had become new, Himself a new man, and the first-born from the dead, His apostles also being renewed by faith in His resurrection, says, "Receive the Holy Spirit; "[83]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11125\_3005928   
and of those who, among their other instructions, teach us that words, "Receive ye the Holy Ghost,"[131]   
Cyprian Epistle LXXIV   
http://ccel.org/fathers2/ANF-05/anf05-99.htm#P6391\_2043204   
And again, in the Gospel, when Christ breathed on the apostles alone, saying, "Receive ye the Holy Ghost: whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained."[29]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
And the Lord said, "Receive ye the Holy Ghost: whose sins ye remit, they shall be remitted; and whose ye retain, they shall be retained."[244]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
Moreover, our Lord after His resurrection, when He had breathed upon His apostles, and had said to them, "Receive ye the Holy Ghost,"[11]   
The Epistle of Pope Urban First   
http://ccel.org/fathers2/ANF-08/anf08-123.htm   
Whose soever sins ye remit, are remitted unto them; and whose soever sins ye retain, they are retained."[10]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7909\_1680344   
etc; but in the Gospel of John the Saviour having given the Holy Spirit unto the disciples by breathing upon them said, "Receive ye the Holy Spirit,"[75]   
[[@Bible:John 20:23]]John 20:23   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
Touching this difference, we have not only already premised certain antithetical passages of the Scriptures, on one hand retaining, on the other remitting, sins;[45]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
Hence the power of loosing and of binding committed to Peter had nothing to do with the capital sins of believers; and if the Lord had given him a precept that he must grant pardon to a brother sinning against him even "seventy times sevenfold," of course He would have commanded him to "bind"-that is, to "retain"[283]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
said: Since sins are not remitted[76]   
[[@Bible:John 20:24]]John 20:24   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6516\_1540734   
and the ten apostles to whom the Lord appeared after His resurrection,-Thomas[241]   
[[@Bible:John 20:25]]John 20:25   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6281\_2193584   
After eight days let there be another feast observed with honour, the eighth day itself, on which He gave me Thomas, who was hard of belief, full assurance, by showing me the print of the nails, and the wound made in His side by the spear.[157]   
[[@Bible:John 20:26]]John 20:26   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
and entered without impediment through closed doors.[112]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8340\_2088517   
And hence it was, that when His disciples were together, and Thomas with them, there "came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger,"[153]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8346\_2090282   
And in the Gospels[156]   
[[@Bible:John 20:27]]John 20:27   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2162\_362251   
And He says to Thomas, "Reach hither thy finger into the print of the nails, and reach hither thy hand, and thrust it into My side; "[23]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2735\_914808   
true and real also was the touch of the then believing Thomas.[130]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8329\_2086921   
"Jesus accordingly, having called Thomas, said, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing."[151]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P4044\_1262838   
For He, having risen, and being desirous to show that that same (body) had been raised which had also died, when His disciples were in doubt, called Thomas to Him, and said, "Reach hither; handle me, and see: for a spirit hath not bone and flesh, as ye see me have."[457]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they who have not seen, and yet have believed."[166]   
[[@Bible:John 20:28]]John 20:28   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2162\_362251   
and immediately they believed that He was Christ. Wherefore Thomas also says to Him, "My Lord, and my God."[24]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2141\_725966   
No king, with Him, finds greater favour, no barbarian lesser joy; no dignities or pedigrees enjoy distinctions of merit; to all He is equal, to all King, to all Judge, to all "God and Lord."[100]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10207\_3183526   
Christ alone declared this word out of the consciousness of His divinity; and if, finally, the Apostle Thomas, instructed in all the proofs and conditions of Christ's divinity, says in reply to Christ, "My Lord and my God; "[92]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10444\_3289233   
And, "My Lord and my God."[278]   
[[@Bible:John 20:29]]John 20:29   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5636\_1701955   
Faith, then, is not established by demonstration. "Blessed therefore those who, not having seen, yet have believed."[23]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5655\_1709863   
Now the followers of Basilides regard faith as natural, as they also refer it to choice, [representing it] as finding ideas by intellectual comprehension without demonstration; while the followers of Valentinus assign faith to us, the simple, but will have it that knowledge springs up in their own selves (who are saved by nature) through the advantage of a germ of superior excellence, saying that it is as far removed from faith as[24]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10002\_2773337   
" Well, be it so; only let the same hope flow on from them to us! For if to them who saw, and therefore believed, such fruit then accrued to the operations of the flesh and the soul, how much more to us! For more "blessed," says Christ, "are they who have not seen, and yet have believed; "[228]   
[[@Bible:John 20:31]]John 20:31   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
The Gospel, therefore, knew no other son of man but Him who was of Mary, who also suffered; and no Christ who flew away from Jesus before the passion; but Him who was born it knew as Jesus Christ the Son of God, and that this same suffered and rose again, as John, the disciple of the Lord, verities, saying: "But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have eternal life in His name,"[287]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10681\_3000635   
And so lie showed, of course, that He was not the Father, but the Son; and elsewhere He is expressly called "the Christ, the Son of God,"[257]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10795\_3029081   
as the Father to the Father, and as God to God? Or as the Son to the Father, and as the Word to God? Wherefore also does this Gospel, at its very termination, intimate that these things were ever written, if it be not, to use its own words, "that ye might believe that Jesus Christ is the Son of God? "[357]   
[[@Bible:John 21:4]]John 21:4   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
In many ways Scripture celebrates us, and describes us in manifold figures of speech, giving variety to the simplicity of the faith by diverse names Accordingly, in the Gospel, "the Lord, standing on the shore, says to the disciples"-they happened to be fishing-"and called aloud, Children, have ye any meat? "[16]   
[[@Bible:John 21:11]]John 21:11   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8186\_2598700   
e three words with which I am set on fire, and I cannot tell them to others; O Jesus, man slain, dead, buried; Jesus, God of God, and Saviour who bringest the dead to life, and healest those who are diseased; O Jesus, who appearest to be in want, and savest as if in want of nothing, catching the fishes for the morning and the evening meal, and establishing all in abundance with a little bread; Jesus, who didst rest from the toil of the journey as a man, and walk upon the waves as God;[38]   
[[@Bible:John 21:15]]John 21:15   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
And again to the same He says, after His resurrection, "Feed nay sheep."[12]   
[[@Bible:John 21:17]]John 21:17   
Cyprian Epistle II   
http://ccel.org/fathers2/ANF-05/anf05-27.htm#P4760\_1442357   
To Simon, too, He speaks thus: "Lovest thou me? He answered, I do love Thee. He saith to him, Feed my sheep."[6]   
[[@Bible:John 21:18]]John 21:18   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11112\_3155165   
We read the lives of the Cµsars: At Rome Nero was the first who stained with blood the rising faith. Then is Peter girt by another,[113]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8240\_2048511   
For he would neither hear the words of Jesus, when He predicted to Peter, "When thou shalt be old, thou shalt stretch forth thy hands,"[106]   
[[@Bible:John 21:19]]John 21:19   
Tertullian The Apology   
http://ccel.org/fathers2/ANF-03/anf03-05.htm#P458\_224582   
If equanimity be the contention, you have Lycurgus choosing death by self-starvation, because the Lacons had made some emendation of his laws: the Christian, even when he is condemned, gives thanks.[68]   
[[@Bible:John 21:20]]John 21:20   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3413\_1183739   
Was anything, again, concealed from John, the Lord's most beloved disciple, who used to lean on His breast[228]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P979\_251601   
John, again, who "reclined on the bosom of our Lord, and whom He greatly loved,"[50]   
[[@Bible:John 21:22]]John 21:22   
Acts of the Holy Apostle and Evangelist John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-104.htm   
And after that they remembered what had been said to Peter by the Lord about him: For what does it concern thee if I should wish him to remain until I come?[20]   
[[@Bible:John 21:23]]John 21:23   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3009\_1078518   
Even John underwent death, although concerning him there had prevailed an ungrounded expectation that he would remain alive until the coming of the Lord.[299]   
[[@Bible:John 21:25]]John 21:25   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
and clearly what truth is, save the Father of truth? who can investigate with certainty the universal nature of His Word, and of God Himself, which nature proceeds from God, except God alone, with whom the Word was), we ought to regard it as certain that this Word, or Reason (if it is to be so termed), this Wisdom, this Truth, is known to no other than the Father only; and of Him it is written, that "I do not think that the world itself could contain the books which might be written,"[79]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6171\_952117   
Why should I say, "are not contained in writings"? For John speaks of the whole world in this connection, and says:[54]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8633\_1903748   
and for this reason the writers of the Gospelshave concealed the clear exposition of the parables, because the things signified by them were beyondthe power of the nature of words to express, and every solution and exposition of such parables wasof such a kind that not even the whole world itself could contain the books that should bewritten[81] 

**[[@Headword:Acts]]Acts**

[[@Bible:Acts 1:1]]Acts 1:1   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3389\_1178816   
." Having, on the authority of a prophecy, which occurs in a psalm of David,[204]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5372\_1945341   
[32]   
[[@Bible:Acts 1:3]]Acts 1:3   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6202\_1403574   
The other eighteen Aeons are made manifest in this way: that the Lord, [according to them, ] conversed with His disciples for eighteen months[35]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8488\_2385393   
For thus it was that the Lord discoursed with, the disciples after His resurrection from the dead, proving to them from the Scriptures themselves "that Christ must suffer, and enter into His glory, and that remission of sins should be preached in His name throughout all the world."[360]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11723\_3295052   
wherein, too, the resurrection of the Lord was repeatedly proved[199]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8346\_2090282   
But it is recorded in the Acts, that "being seen during forty days," He expounded to His disciples "the things pertaining to the kingdom of God."[155]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6099\_2154623   
We who have eaten and drunk with Him, and have been spectators of His wonder fill works, and of His life, and of His conduct, and of His words, and of His sufferings, and of His death, and of His resurrection from the dead, and who associated with Him forty days after His resurrection,[63]   
[[@Bible:Acts 1:4]]Acts 1:4   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3353\_683617   
Outpoured;[8]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
A pledge;[108]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
, ye have heard from me; for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."[6]   
[[@Bible:Acts 1:5]]Acts 1:5   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11125\_3005928   
refer to a degree of spiritual influence higher than that in the passage, "Ye shall be baptized with the Holy Ghost not many days hence."[132]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
And, unless I am mistaken, we have also explained what our Lord says: "John indeed baptized with water, but ye shall be baptized with the Holy Ghost."[62]   
[[@Bible:Acts 1:6]]Acts 1:6   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
Sprinkled, by speaking.[227]   
[[@Bible:Acts 1:7]]Acts 1:7   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7902\_2166910   
It was necessary, therefore, that the Lord, coming to the lost sheep, and making recapitulation of so comprehensive a dispensation, and seeking after His own handiwork, should save that very man who had been created after His image and likeness, that is, Adam, filling up the times of His condemnation, which had been incurred through disobedience,-[times] "which the Father had placed in His own power."[448]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Quanquam haec quoque dicuntur allegorice. Propterea nec "tempora" prae finiit, "quge Pater posuit in sua potestate,"[64]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Acts of the Apostles: "No one can know the times or the seasons which the Father has placed in His own power."[754]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P1012\_257989   
As it is not for us to know the times or the seasons which the Father hath put in His own power,[39]   
[[@Bible:Acts 1:8]]Acts 1:8   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
And on one occasion, scarcely even the apostles themselves are deemed worthy to hear the words, "Ye shall receive the power of the Holy Ghost coming upon you."[85]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6606\_1144341   
The Saviour gives the name of martyr to every one who bears witness to the truth He declares; thus at the Ascension He says to His disciples:[107]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7439\_1527685   
and, "Ye shall be My witnesses both in Jerusalem and ill all Judaea and Samaria, and unto the uttermost part of the earth."[124]   
[[@Bible:Acts 1:9]]Acts 1:9   
Fragments of the Lost Work of Justin on the Resurrection   
http://ccel.org/fathers2/ANF-01/anf01-51.htm#P5994\_1336970   
And when He had thus shown them that there is truly a resurrection of the flesh, wishing to show them this also, that it is not impossible for flesh to ascend into heaven (as He had said that our dwelling-place is in heaven), "He was taken up into heaven while they beheld,"[21]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10207\_2849155   
"[379]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1275\_553383   
the other world also, and thus at length rising again, He might proceed to His Father borne aloft on a cloud.[120]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6099\_2154623   
and to baptize them into His death by the authority of the God of the universe, who is His Father, and by the testimony of the Spirit, who is His Comforter,-we teach you all these things which He appointed us by His constitutions, before "He was received up in our sight into heaven,"[65]   
[[@Bible:Acts 1:10]]Acts 1:10   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11723\_3295052   
among the disciples, and the hope of the advent of the Lord indirectly pointed to, in that, at that time, when He had been received back into the heavens, the angels[200]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11723\_3295052   
told the apostles that "He would so come, as He had withal ascended into the heavens; "[201]   
[[@Bible:Acts 1:11]]Acts 1:11   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2162\_362251   
For, say the [holy] oracles, "This same Jesus, who is taken up from you into heaven, shall so come, in like manner as ye have seen Him go unto heaven."[25]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9641\_2643799   
one as magnanimous, but the other as timid; lastly, one as suffering death, the other as risen again, by means of which event they maintain a resurrection of their own also, only in another flesh. Happily, however, He who suffered "will come again from heaven,"[342]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9872\_2728142   
Who has yet beheld Jesus descending from heaven in like manner as the apostles saw Him ascend, according to the appointment of the two angels?[141]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10885\_3057808   
He will come again on the clouds of heaven, just as He appeared when He ascended into heaven.[431]   
[[@Bible:Acts 1:12]]Acts 1:12   
The Teaching of the Apostles   
http://ccel.org/fathers2/ANF-08/anf08-145.htm   
, and[7]   
[[@Bible:Acts 1:14]]Acts 1:14   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
And again: "These all continued with one mind in prayer with the women, and Mary the mother of Jesus, and with His brethren."[69]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
Thus also we find that the apostles, with the disciples, prayed after the Lord's ascension: "They all," says the Scripture, "continued with one accord in prayer, with the women, and Mary who was the mother of Jesus, and with His brethren."[19]   
[[@Bible:Acts 1:15]]Acts 1:15   
Cyprian Epistle LXVII   
http://ccel.org/fathers2/ANF-05/anf05-92.htm#P6110\_1928274   
And this is subsequently observed, according to divine instruction, in the Acts of the Apostles, when Peter speaks to the people of ordaining an apostle in the place of Judas. "Peter," it says, "stood up in the midst of the disciples, and the multitude were in one place."[16]   
[[@Bible:Acts 1:16]]Acts 1:16   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
therefore, after the resurrection of the Lord, and His assumption into the heavens, being desirous of filling up the number of the twelve apostles, and in electing into the place of Judas any substitute who should be chosen by God, thus addressed those who were present: "Men [and] brethren, this Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was made guide to them that took Jesus. For he was numbered with us:[159]   
[[@Bible:Acts 1:18]]Acts 1:18   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6637\_2280388   
and repented, and hanged himself, and burst asunder in the midst, and all his bowels gushed out;[37]   
[[@Bible:Acts 1:20]]Acts 1:20   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6977\_1789769   
and never restored to his place? For that Aeon, whose type they declare Judas to be, after being separated from her Enthymesis, was restored or recalled [to her former position]; but Judas was deprived [of his office], and cast out, while Matthias was ordained in his place, according to what is written, "And his bishopric let another take."[113]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6421\_2226729   
we the twelve assembled together at Jerusalem (for Matthias was chosen to be an apostle in the room of the betrayer, and took the lot of Judas; as it is said, "His bishopric[56]   
[[@Bible:Acts 1:23]]Acts 1:23   
The Passing of Mary Latin I   
http://ccel.org/fathers2/ANF-08/anf08-111.htm#P8673\_2825546   
These are the names of the disciples of the Lord who were brought thither in the cloud: John the evangelist and James his brother, Peter and Paul, Andrew, Philip, Luke, Barnabas, Bartholomew and Matthew, Matthias who is called Justus,[12]   
[[@Bible:Acts 2:1]]Acts 2:1   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P12002\_3347821   
The first infusion of the Holy Spirit into the congregated disciples took place at "the third hour."[166]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1815\_531580   
hour is demonstrated as an hour of prayer, about which hour it was that they who had received the initiatory gift of the Holy Spirit were held for drunkards;[78]   
Polycrates of Ephesus   
http://ccel.org/fathers2/ANF-08/anf08-170.htm   
They were keeping it "unleavened" ceremonially, and he urges a spiritual unleavening as more important. The Christian hallowing of Pentecost connects with the Paschal argument.[5]   
[[@Bible:Acts 2:2]]Acts 2:2   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And there appeared to them cloven tongues as if of fire, which also settled upon each of them; and they were all filled with the Holy Ghost."[785]   
[[@Bible:Acts 2:3]]Acts 2:3   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
This is the Spirit that was given to the apostles in the form of fiery tongues.[414]   
[[@Bible:Acts 2:4]]Acts 2:4   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6295\_2197709   
But after ten days from the ascension, which from the first Lord's day is the fiftieth day, do ye keep a great festival: for on that day, at the third hour, the Lord Jesus sent on us the gift of the Holy Ghost, and we were filled with His energy, and we "spake with new tongues, as that Spirit did suggest to us; "[162]   
[[@Bible:Acts 2:6]]Acts 2:6   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For what says the Scripture? "That every man heard the apostles speak in his own language through the Spirit, the Paraclete."[375]   
[[@Bible:Acts 2:9]]Acts 2:9   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2141\_725966   
For upon whom else have the universal nations believed, but upon the Christ who is already come? For whom have the nations believed,-Parthians, Medes, Elamites, and they who inhabit Mesopotamia, Armenia, Phrygia, Cappadocia, and they who dwell in Pontus, and Asia, and Pamphylia, tarriers in Egypt, and inhabiters of the region of Africa which is beyond Cyrene, Romans and sojourners, yes, and in Jerusalem Jews,[95]   
[[@Bible:Acts 2:16]]Acts 2:16   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P4847\_1534438   
Since, then, Christ was announced by the Creator, "who formeth the lightning, and createth the wind, and declareth unto man His Christ," as the prophet Joel says,[75]   
[[@Bible:Acts 2:17]]Acts 2:17   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
I will pour out of my Spirit upon all flesh"[141]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
For "in the last days," saith He," I will pour out of my Spirit upon all flesh."[149]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
Now was absolutely fulfilled that promise of the Spirit which was given by the word of Joel: "In the last days will I pour out of my Spirit upon all flesh, and their sons and their daughters shall prophesy; and upon my servants and upon my handmaids will I pour out of my Spirit."[362]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10339\_2898123   
But yet Almighty God, in His most gracious providence, by "pouring out of His Spirit in these last days, upon all flesh, upon His servants and on His handmaidens,"[478]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
"In the last days," says the prophet, "I will pour out of my Spirit upon my servants and my handmaids."[243]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
For Peter says: "But this is that which was spoken by the prophet; It shall come to pass in the last days, saith the Lord, I will pour out my Spirit upon all flesh: and their sons and their daughters shall prophesy, and their young men shall see visions, and their old men shall dream dreams: and upon my servants, and upon my handmaidens, will I pour out of my Spirit; "[49]   
[[@Bible:Acts 2:20]]Acts 2:20   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
the sun shall be turned into darkness, and the moon into blood.[108]   
[[@Bible:Acts 2:22]]Acts 2:22   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
I foresaw the Lord always before my face; for He is on my right hand, lest I should be moved: therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope: because Thou wilt not leave my soul in hell, neither wilt Thou give Thy Holy One to see corruption."[164]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
Therefore, since the Jews still contend that the Christ is not yet come, whom we have in so many ways approved[306]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9494\_2606764   
Also Peter, in the Acts of the Apostles, speaks of Him as verily human (when he says), "Jesus Christ was a man approved of God among you."[217]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10639\_2988313   
Then why not His names also? When, therefore, you read of Almighty God, and the Most High, and the God of hosts, and the King of Israel the "One that is," consider whether the Son also be not indicated by these designations, who in His own right is God Almighty, in that He is the Word of Almighty God, and has received power over all; is the Most High, in that He is "exalted at the right hand of God," as Peter declares in the Acts;[217]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
(key): "Men of Israel, let what I say sink into your ears: Jesus the Nazarene, a man destined by God for you," and so forth.[281]   
[[@Bible:Acts 2:24]]Acts 2:24   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P776\_145896   
long gone by, endureth even until now, and bringeth forth fruit to our Lord Jesus Christ, who for our sins suffered even unto death, [but] "whom God raised froth the dead, having loosed the bands of the grave."[5]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1250\_339307   
But he says it is not sufficient that the Perfect Man, the Word, has entered into the womb of a virgin, and loosed the pangs[214]   
[[@Bible:Acts 2:26]]Acts 2:26   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8655\_2416104   
For Thou shalt not leave my soul in hell, nor wilt Thou give Thine holy one to see corruption. Thou hast made known to me the paths of life, Thou wilt make me full of joy in Thy presence."[88]   
[[@Bible:Acts 2:30]]Acts 2:30   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
Therefore let all the house of Israel know assuredly, that God hath made [that same Jesus, whom ye have crucified, both Lord and Christ."[166]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9591\_2632580   
"This fruit," therefore, "of David's loins," that is to say, of his posterity in the flesh, God swears to him that "He will raise up to sit upon his throne."[304]   
[[@Bible:Acts 2:31]]Acts 2:31   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P987\_256043   
again, His soul shall not be left in Hades, neither shall His flesh see corruption? "[26]   
[[@Bible:Acts 2:33]]Acts 2:33   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
Whence also the Lord Christ charges upon Peter, and moreover also upon the rest of His disciples, "Go ye and preach the Gospel to the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[14]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4548\_1741089   
As Peter exclaimed to the Jews: "Being at the right hand of God exalted, He hath shed forth this Spirit received from the Father, which ye both see and hear."[16]   
[[@Bible:Acts 2:34]]Acts 2:34   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3977\_1253623   
And at Pentecost so as to presignify the kingdom of heaven as He Himself first ascended to heaven and brought man as a gift to God.[439]   
[[@Bible:Acts 2:36]]Acts 2:36   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10855\_3047505   
.[397]   
[[@Bible:Acts 2:37]]Acts 2:37   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
And when the multitudes exclaimed, "What shall we do then? "Peter says to them, "Repent, and be baptized everyone of you in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost."[167]   
[[@Bible:Acts 2:38]]Acts 2:38   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
For this promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."[25]   
[[@Bible:Acts 2:41]]Acts 2:41   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8457\_2372674   
For this reason, too, did the apostles, collecting the sheep which had perished of the house of Israel, and discoursing to them from the Scriptures, prove that this crucified Jesus was the Christ, the Son of the living God; and they persuaded a great multitude, who, however, [already] possessed the fear of God. And there were, in one day, baptized three, and four, and five thousand men.[339]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5191\_1562579   
And in the Acts of the Apostles you will find this, word for word, "Those then who received his word were baptized; "[205]   
[[@Bible:Acts 2:42]]Acts 2:42   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm   
The Lord's Teaching Through the Twelve Apostles to the Nations.[1]   
[[@Bible:Acts 2:44]]Acts 2:44   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8324\_2319830   
And for this reason they (the Jews) had indeed the tithes of their goods consecrated to Him, but those who have received liberty set aside all their possessions for the Lord's purposes, bestowing joyfully and freely not the less valuable portions of their property, since they have the hope of better things [hereafter]; as that poor widow acted who cast all her living into the treasury of God.[240]   
[[@Bible:Acts 3:1]]Acts 3:1   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P302\_44731   
Having fasted frequently, and having prayed to the Lord that He would show me the revelation which He promised to show me through that old woman, the same night that old woman appeared to me, and said to me, "Since you are so anxious and eager to know all things, go into the part of the country where you tarry; and about the fifth[1]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P12002\_3347821   
,"[170]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
which God alone (can do), and restored the debilitated to their integrity,[271]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
35. But for us, beloved brethren, besides the hours of prayer observed of old,[95]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5073\_1874049   
3. Thrice in the day thus pray.[85]   
[[@Bible:Acts 3:2]]Acts 3:2   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P5996\_1760618   
Go to the gate which is called Golden,[15]   
[[@Bible:Acts 3:5]]Acts 3:5   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3208\_1148660   
What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? what between heretics and Christians? Our instruction comes from "the porch of Solomon,"[78]   
[[@Bible:Acts 3:6]]Acts 3:6   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
And immediately his legs and his feet received strength; and he walked, and entered with them into the temple, walking, and leaping, and praising God."[168]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And in the Acts of the Apostles: "But Peter said unto him, Silver and gold indeed I have not; but what I have I give unto you: In the name of Jesus Christ of Nazareth, rise up and walk. And, taking hold of his right hand, he lifted him up."[697]   
[[@Bible:Acts 3:7]]Acts 3:7   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6791\_2049428   
Another said: I was crooked; and seeing him, I cried, Have mercy upon me, O Lord. And he took me by the hand, and I was immediately raised.[87]   
[[@Bible:Acts 3:12]]Acts 3:12   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
Unto you first, God, having raised up His Son, sent Him blessing you, that each may turn himself from his iniquities."[175]   
[[@Bible:Acts 3:13]]Acts 3:13   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2152\_731804   
slay Him, saying to Pilate, when he was desirous to dismiss Him, "His blood be upon us, and upon our children; "[122]   
[[@Bible:Acts 3:14]]Acts 3:14   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
for there is evil counsel as against the Just One,[144]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3659\_1151491   
Let us see, then, if his words be true, and let us prove what shall happen in the end of him; for if the just man be the Son of God, He will help him, and deliver him from the hand of his enemies. Let us condemn him with a shameful death, for by his own saying he shall be respected."[183]   
[[@Bible:Acts 3:15]]Acts 3:15   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7011\_1802900   
the Prince of life,[151]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7872\_2557520   
the Father of truth, who sent forth to us the Saviour and Prince of incorruption,[155]   
[[@Bible:Acts 3:17]]Acts 3:17   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8655\_2416104   
But to all rational souls it was said from above, "Whatever one of you has done in ignorance, without clearly knowing God, if, on becoming conscious, he repent, all his sins will be forgiven him."[85]   
The Testaments of the Twelve Patriarchs IV   
http://ccel.org/fathers2/ANF-08/anf08-08.htm   
But the God of my fathers, who is pitiful and merciful, pardoned me, because I did it in ignorance.[20]   
[[@Bible:Acts 3:19]]Acts 3:19   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9893\_2733674   
speaking of (Him as) God It is to these same times that Peter in the Acts refers, when he says: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of His holy prophets."[162]   
[[@Bible:Acts 3:21]]Acts 3:21   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4007\_1231497   
Now, just Lot (for I pass over at present the account of the economy of regeneration[185]   
[[@Bible:Acts 3:22]]Acts 3:22   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2694\_441919   
And that [the Son of God] was to be made man [Moses shows when] he says, "A prophet shall the Lord raise up unto you of your brethren, like unto me."[9]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1461\_374698   
llowed them indeed to sacrifice, but permitted it to be done only to God, that by any means he might cut off one half of the deeply ingrained evil, leaving the other half to be corrected by another, and at a future time; by Him, namely, concerning whom he said himself, `A prophet shall the Lord your God raise unto you, whom ye shall hear even as myself, according to all things which He shall say to you. Whosoever shall not hear that prophet, his soul shall be cut off from his people.'[26]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3860\_1174470   
Still further He said, `I am he concerning whom Moses prophesied, saying, A Prophet shall the Lord our God raise unto you of your brethren, like unto me: Him hear in all things; and whosoever will not hear that Prophet shall die.'[51]   
[[@Bible:Acts 3:24]]Acts 3:24   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2768\_891774   
Now, after the death of Moses and Joshua, and after the judges, arose David, who was deemed worthy of bearing the name of father of the Saviour himself; and he first gave to the Hebrews a new style of psalmody, by which he abrogates the ordinances established by Moses with respect to sacrifices, and introduces the new hymn and a new style of jubilant praise in the worship of God; and throughout his whole ministry he teaches very many other things that went beyond the law of Moses.[67]   
The Teaching of the Apostles   
http://ccel.org/fathers2/ANF-08/anf08-145.htm   
The apostles further appointed: Let there be a Ruler over the elders who are in the villages, and let him be recognised as head of them all, at whose hand all of them shall be required: for Samuel also thus made visits from place to place and ruled.[43]   
[[@Bible:Acts 4:2]]Acts 4:2   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
Peter, together with John, preached to them this plain message of glad tidings, that the promise which God made to the fathers had been fulfilled by Jesus; not certainly proclaiming another god, but the Son of God, who also was made man, and suffered; thus leading Israel into knowledge, and through Jesus preaching the resurrection of the dead,[176]   
Cyprian Epistle LXVII   
http://ccel.org/fathers2/ANF-05/anf05-92.htm#P6110\_1928274   
Neither do we observe that this was regarded by the apostles only in the ordinations of bishops and priests, but also in those of deacons, of which matter itself also it is written in their Acts: "And they twelve called together," it says, "the whole congregation of the disciples, and said to them; "[17]   
[[@Bible:Acts 4:4]]Acts 4:4   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8457\_2372674   
For this reason, too, did the apostles, collecting the sheep which had perished of the house of Israel, and discoursing to them from the Scriptures, prove that this crucified Jesus was the Christ, the Son of the living God; and they persuaded a great multitude, who, however, [already] possessed the fear of God. And there were, in one day, baptized three, and four, and five thousand men.[339]   
[[@Bible:Acts 4:6]]Acts 4:6   
Cyprian Epistle V   
http://ccel.org/fathers2/ANF-05/anf05-30.htm#P4805\_1453938   
Let a more earnest care, moreover, be bestowed upon the glorious confessors. And although I know that very many of those have been maintained by the vow[2]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6067\_2144901   
And if any one who accompanies with them is caught, and falls into misfortune, he is blessed, because he is partaker with the martyr, and is one that imitates the sufferings of Christ; for we ourselves also, when we oftentimes received stripes from Caiaphas, and Alexander, and Annas, for Christ's sake, "went out rejoicing that we were counted worthy to suffer such things for our Saviour."[3]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6586\_1987539   
And Pilate having called the runner, says to him: Why hast thou done this, and spread out thy cloak upon the earth, and made Jesus walk upon it? The runner says to him: My lord procurator, when thou didst send me to Jerusalem to Alexander,[7]   
[[@Bible:Acts 4:8]]Acts 4:8   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
[Neither is there salvation in any other: for] there is none other name under heaven, which is given to men, whereby we must be saved: "[177]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
This is the stone which was despised by you builders, which has become the head of the corner. For there is no other name given to men under heaven in which we must be saved."[233]   
[[@Bible:Acts 4:11]]Acts 4:11   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6252\_980937   
Whosoever falls on this stone shall be broken, but on whomsoever it shall fall, it will scatter him as dust." And Luke writes in Acts:[118]   
[[@Bible:Acts 4:12]]Acts 4:12   
Shepherd of Hermas Vision Fourth   
http://ccel.org/fathers2/ANF-02/anf02-08.htm#P409\_76212   
and opened your heart to the Lord, believing that you can be saved by no other than by His great and glorious name.[14]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
Nor, as I think, was it for any other reason that the apostles had charged those whom they addressed in the Holy Spirit, that they should be baptized in the name of Christ Jesus, except that the power of the name of Jesus invoked upon any man by baptism might afford to him who should be baptized no slight advantage for the attainment of salvation, as Peter relates in the Acts of the Apostles, saying: "For there is none other name under heaven given among men whereby we must be saved."[15]   
Acts of Saint Philip the Apostle When He Went to Upper Hellas   
http://ccel.org/fathers2/ANF-08/anf08-93.htm   
For when my Lord came into this world, He chose us, being twelve in number, having filled us with the Holy Spirit; from His light He made us know who He was, and commanded us to preach all salvation through Him, because there is no other name named out of heaven than this.[6]   
[[@Bible:Acts 4:13]]Acts 4:13   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7374\_1509405   
but to this is opposed what is said in the Acts of the Apostles thus, "Now when they beheld the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus."[64]   
[[@Bible:Acts 4:22]]Acts 4:22   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
They were confounded, therefore, both by this instance of healing ("for the man was above forty years old on whom this miracle of healing took place"[178]   
[[@Bible:Acts 4:24]]Acts 4:24   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
against Thy holy Son Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, to do whatsoever Thy hand and Thy counsel determined before to be done."[181]   
[[@Bible:Acts 4:25]]Acts 4:25   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P5139\_1614970   
By thus departing from Judaism itself, when they exchanged the obligations and burdens of the law for the liberty of the gospel, they were fulfilling the psalm, "Let us burst their bonds asunder, and cast away their yoke from us; "and this indeed (they did) after that "the heathen raged, and the people imagined vain devices; "after that "the kings of the earth set themselves, and the rulers took their counsel together against the Lord, and against His Christ."[315]   
[[@Bible:Acts 4:27]]Acts 4:27   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10855\_3047505   
were gathered together."[396]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11539\_3262366   
against Thy Holy Son whom Thou hast anointed."[56]   
[[@Bible:Acts 4:31]]Acts 4:31   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
For it is said, "The place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness"[182]   
[[@Bible:Acts 4:32]]Acts 4:32   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11270\_3062248   
And if any should from these words be afraid of our going over to the side of those who deny that the Father and the Son are two persons, let him weigh that passage, "And the multitude of them that believed were of one heart and of one soul,"[23]   
Cyprian Epistle VII   
http://ccel.org/fathers2/ANF-05/anf05-32.htm#P4861\_1470153   
and we read in the Acts of the Apostles, "And the multitude of them that believed were of one heart and of one soul."[10]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
Divine Scripture proves this, when it says, "But the multitude of them which believed were of one heart and of one soul."[68]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
Such, then, was the abundance in labours, as was the agreement in love, as we read in the Acts of the Apostles: "And the multitude of them that believed acted with one heart and one soul; neither was there any distinction among them, nor did they esteem anything their own of the goods which belonged to them, but they had all things common."[63]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in the Acts of the Apostles: "But the multitude of them that had believed acted with one soul and mind: nor was there among them any distinction, neither did they esteem as their own anything of the possessions that they had; but all things were common to them."[383]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5023\_1864910   
Thou shalt not turn away from him that is in want, but thou shalt share all things with thy brother, and shalt not say that they are thine own; for if ye are partakers in that which is immortal, how much more in things which are mortal?[49]   
The Epistle of Pope Urban First   
http://ccel.org/fathers2/ANF-08/anf08-123.htm   
And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, the son of consolation), a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet; "[6]   
The Second Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-131.htm   
Besides, as you read in the Acts of the Apostles, "There was at that time among them that believed one heart and one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common."[2]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8521\_1867263   
and who strove after the goal, "the soul and theheart of all the believers were one."[19]   
[[@Bible:Acts 4:33]]Acts 4:33   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
"And with great power," it is added, "gave the apostles witness of the resurrection of the Lord Jesus,"[184]   
[[@Bible:Acts 4:34]]Acts 4:34   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
If we cannot serve God and mammon, can we be redeemed both by God and by mammon? For who will serve mammon more than the man whom mammon has ransomed? Finally, of what example do you avail yourself to warrant your averting by money the giving of you up? When did the apostles, dealing with the matter, in any time of persecution trouble, extricate themselves by money? And money they certainly had from the prices of lands which were laid down at their feet,[52]   
[[@Bible:Acts 4:36]]Acts 4:36   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
the curse against Levi, or, rather converts it into a blessing, on account of the subsequent zeal of the tribe, and of Phinehas in particular, in behalf of God. But that against Simeon he did not recall. Wherefore it also was fulfilled in deed.[16]   
[[@Bible:Acts 5:1]]Acts 5:1   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5382\_1641899   
And the mystics say that he slew the Egyptian by a word only; as, certainly, Peter in the Acts is related to have slain by speech those who appropriated part of the price of the field, and lied.[308]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
which none but Christ (can do); nay, they inflicted plagues too, which Christ would not do. For it did not beseem Him to be severe who had come to suffer. Smitten were both Ananias[272]   
The Epistle of Pope Urban First   
http://ccel.org/fathers2/ANF-08/anf08-123.htm   
And the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the Church, and upon as many as heard these things."[7]   
[[@Bible:Acts 5:3]]Acts 5:3   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in the Acts of the Apostles: "Why hath Satan filled thine heart, that thou shouldst lie to the Holy Ghost, when thy estate was in thine own power? Thou hast not lied unto men, but unto God."[565]   
[[@Bible:Acts 5:10]]Acts 5:10   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm#P4001\_1155198   
but also put Sapphira to death?[710]   
[[@Bible:Acts 5:13]]Acts 5:13   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
which God alone (can do), and restored the debilitated to their integrity,[271]   
[[@Bible:Acts 5:15]]Acts 5:15   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8210\_2609038   
Some also they laid on the road by which he was to pass, and he healed them all by the power of the Lord.[61]   
[[@Bible:Acts 5:20]]Acts 5:20   
Acts of Andrew and Matthias   
http://ccel.org/fathers2/ANF-08/anf08-96.htm   
And straightway they went, and reported to the rulers of the city, saying: We found the prison opened, and having gone inside we found nobody;[23]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7140\_1419544   
and that temple was made in honour of Him who made heaven and earth, why are we not at once told that He is the Son of no one else than the Maker of heaven and earth, that He is the Son of God? To this house of the Father of Jesus, as being the house of prayer, the Apostles of Christ also. as we find in their "Acts," are told[96]   
[[@Bible:Acts 5:29]]Acts 5:29   
Dionysius Extant Fragments Part II   
http://ccel.org/fathers2/ANF-06/anf06-34.htm#P1746\_504346   
From this, therefore, he commanded me to desist, thinking, doubtless, that if I myself should recant, the others would also follow me in that. But I answered him neither unreasonably nor in many words, "We must obey God rather than men."[85]   
Polycrates of Ephesus   
http://ccel.org/fathers2/ANF-08/anf08-170.htm#P12425\_3629258   
the leaven-I myself, brethren, I say, who am sixty-five years old in the Lord, and have fallen in with the brethren in all parts of the world, and have read through all Holy Scripture, am not frightened at the things which are said to terrify us. For those who are greater than I have said, "We ought to obey God rather than men."[11]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7140\_1419544   
But they came to the house of prayer, through the Beautiful Gate, to pray there, a thing they would not have done had they not known Him to be the same with the God worshipped by those who had dedicated that temple. Hence, too, they say, those who obeyed God rather than men, Peter and the Apostles, "The God[97]   
[[@Bible:Acts 5:30]]Acts 5:30   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
And we are in this witnesses of these words; as also is the Holy Ghost, whom God hath given to them that believe in Him."[186]   
[[@Bible:Acts 5:31]]Acts 5:31   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
, which is in man's power.[100]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7872\_2557520   
the Father of truth, who sent forth to us the Saviour and Prince of incorruption,[155]   
[[@Bible:Acts 5:35]]Acts 5:35   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1583\_411131   
Which when Gamaliel, a chief of the people, saw-who was secretly our brother in the faith, but by our advice remained among them-because they were greatly enraged and moved with intense fury against us, he stood up, and said,[60]   
[[@Bible:Acts 5:36]]Acts 5:36   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10267\_2724372   
The Dositheans, again, even in former times, did not rise to any eminence, and now they are completely extinguished, so that it is said their whole number does not amount to thirty. Judas of Galilee also, as Luke relates in the Acts of the Apostles,[59]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6737\_1202813   
Hence it was, in all likelihood, that as the scribes and lawyers had deduced the time from Holy Scripture and were expecting the Coming One, the idea was taken up by Theudas, who came forward as the Messiah and brought together a considerable multitude, and after him by the famous Judas of Galilee in the days of the taxing.[33]   
[[@Bible:Acts 5:38]]Acts 5:38   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7918\_1906709   
Now Gamaliel, in the passage referred to, said: "If this counsel or this work be of men, it will come to nought" (as also did the designs of those men already mentioned after their death); "but if it be of God, ye cannot overthrow this doctrine, lest haply ye be found even to fight against God."[111]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6629\_2001066   
Let him go, and do not wish any evil against him. If the miracles which he does are of God, they will stand; but if man, they will come to nothing.[21]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6785\_2048163   
Let him go, therefore; and if indeed what he does be from God, it will stand; but if from man, it will be destroyed.[83]   
[[@Bible:Acts 5:39]]Acts 5:39   
Tertullian To Scapula   
http://ccel.org/fathers2/ANF-03/anf03-12.htm#P1169\_479961   
We who are without fear ourselves are not seeking to frighten you, but we would save all men if possible by warning them not to fight with God.[8]   
Acts of Saint Philip the Apostle When He Went to Upper Hellas   
http://ccel.org/fathers2/ANF-08/anf08-93.htm   
And they reviled and cursed the high priest, saying: Coming oat of Jerusalem we said to thee Refrain: for, being men, we cannot fight against God[15]   
[[@Bible:Acts 5:40]]Acts 5:40   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11112\_3155165   
The prisons there, and the bonds, and the scourges, and the big stones, and the swords, and the onsets by the Jews, and the assemblies of the heathen, and the indictments by tribunes, and the hearing of causes by kings, and the judgment-seats of proconsuls and the name of Cµsar, do not need an interpreter. That Peter is struck,[110]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6067\_2144901   
And if any one who accompanies with them is caught, and falls into misfortune, he is blessed, because he is partaker with the martyr, and is one that imitates the sufferings of Christ; for we ourselves also, when we oftentimes received stripes from Caiaphas, and Alexander, and Annas, for Christ's sake, "went out rejoicing that we were counted worthy to suffer such things for our Saviour."[3]   
[[@Bible:Acts 5:41]]Acts 5:41   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P842\_155004   
Let us then be imitators of His patience; and if we suffer[51]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8240\_2048511   
, to which the Scripture adds, "This spake He, signifying by what death he should glorify God; "nor how James the brother of John-an apostle, the brother of an apostle-was slain with the sword by Herod for the doctrine of Christ; nor even the many instances of boldness displayed by Peter and the other apostles because of the Gospel, and "how they went forth from the presence of the Sanhedrim after being scourged, rejoicing that they were counted worthy to suffer shame for His name,"[107]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7784\_2539717   
but also the men that are without, by our righteousness, that the Name[89]   
[[@Bible:Acts 5:42]]Acts 5:42   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
"And daily," it is said, "in the temple, and from house to house, they ceased not to teach and preach Christ Jesus,"[187]   
[[@Bible:Acts 6:1]]Acts 6:1   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P991\_257119   
"And they who believed from the ninth mountain, which was deserted, and had in it creeping things and wild beasts which destroy men, were the following: they who had the stains as servants,[43]   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11128\_3159237   
emerged in Nicolaus. He was one of the seven deacons who were appointed in the Acts of the Apostles.[22]   
[[@Bible:Acts 6:2]]Acts 6:2   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3931\_1198686   
The twelve, having called together the multitude of the disciples, said, "It is not meet for us to leave the word of God and serve tables."[142]   
[[@Bible:Acts 6:3]]Acts 6:3   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8241\_2291712   
Luke also has recorded that Stephen, who was the first elected into the diaconate by the apostles,[174]   
Victorinus On the Creation of the World   
http://ccel.org/fathers2/ANF-07/anf07-29.htm   
the seven churches in Paul,[32]   
Victorinus On the Creation of the World   
http://ccel.org/fathers2/ANF-07/anf07-29.htm   
seven deacons,[33]   
[[@Bible:Acts 6:5]]Acts 6:5   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5987\_1823868   
Such also are those (who say that they follow Nicolaus, quoting an adage of the man, which they pervert,[247]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1997\_619058   
has been a cause of the wide-spread combination of these wicked men. He, as one of the seven (that were chosen) for the diaconate,[101]   
[[@Bible:Acts 6:15]]Acts 6:15   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10265\_2870564   
But he was Moses still, even when he was not visible. So also Stephen had already put on the appearance of an angel,[425]   
[[@Bible:Acts 7:2]]Acts 7:2   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
And after that shall they come forth, and serve me in this place. And He gave him the covenant of circumcision: and so [Abraham] begat Isaac."[204]   
Tertullian On the Pallium   
http://ccel.org/fathers2/ANF-04/anf04-03.htm#P148\_9977   
The exuberance of the Scythians fertilizes the Persians; the Phoenicians gush out into Africa; the Phrygians give birth to the Romans; the seed of the Chaldeans is led out into Egypt; subsequently, when transferred thence, it becomes the Jewish race.[29]   
[[@Bible:Acts 7:5]]Acts 7:5   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9333\_2732800   
and [yet] he did not receive an inheritance in it, not even a footstep, but was always a stranger and a pilgrim therein.[276]   
[[@Bible:Acts 7:6]]Acts 7:6   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2042\_697429   
if, before the priesthood of the Levitical law, there were not levites who were wont to offer sacrifices to God? For thus, after the above-mentioned patriarchs, was the Law given to Moses, at that (well-known) time after their exode from Egypt, after the interval and spaces of four hundred years. In fact, it was after Abraham's "four hundred and thirty years"[26]   
[[@Bible:Acts 7:22]]Acts 7:22   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
Josephus says, that when Moses had been brought up in the royal palaces, he was chosen as general against the Ethiopians; and having proved victorious, obtained in marriage the daughter of that king, since indeed, out of her affection for him, she delivered the city up to him.[54]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5382\_1641899   
He learned, besides, the literature of the Egyptians, and the knowledge of the heavenly bodies from the Chaldeans and the Egyptians; whence in the Acts[306]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8763\_2228717   
And in the Acts of the Apostles Stephen bears witness to the great learning of Moses, which he had obtained wholly from ancient writings not accessible to the multitude. For he says: "And Moses was learned in all the wisdom of the Egyptians."[149]   
[[@Bible:Acts 7:37]]Acts 7:37   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2694\_441919   
And that [the Son of God] was to be made man [Moses shows when] he says, "A prophet shall the Lord raise up unto you of your brethren, like unto me."[9]   
Clementine Homily III   
http://ccel.org/fathers2/ANF-08/anf08-47.htm#P3860\_1174470   
Still further He said, `I am he concerning whom Moses prophesied, saying, A Prophet shall the Lord our God raise unto you of your brethren, like unto me: Him hear in all things; and whosoever will not hear that Prophet shall die.'[51]   
[[@Bible:Acts 7:38]]Acts 7:38   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8241\_2291712   
figures which ye made to worship them; "[177]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2026\_692665   
And when the gold out of the necklaces of the women and the rings of the men had been wholly smelted by fire, and there had come forth a calf-like head, to this figment Israel with one consent (abandoning God) gave honour, saying, "These are the gods who brought us from the land of Egypt."[11]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5451\_1682719   
This was, indeed, the Creator's customary region. It was proper that the Word[226]   
[[@Bible:Acts 7:39]]Acts 7:39   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2026\_692665   
of the Jews-that is, the more ancient-quite forsook God, and did degrading service to idols, and, abandoning the Divinity, was surrendered to images; while "the people" said to Aaron, "Make us gods to go before us."[10]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12240\_3424209   
forgetful of the heavenly arm whereby he had been drawn out of his Egyptian affliction, he demands from Aaron "gods[58]   
[[@Bible:Acts 7:42]]Acts 7:42   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9816\_2561340   
For it is related in the Acts of the Apostles regarding the Jews, that "God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to Me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which you made to worship them."[18]   
[[@Bible:Acts 7:51]]Acts 7:51   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
-a fact which they cannot deny.[299]   
[[@Bible:Acts 7:52]]Acts 7:52   
A Letter from Origen to Africanus   
http://ccel.org/fathers2/ANF-04/anf04-51.htm   
In the Acts of the Apostles also, Stephen, in his other testimony, says, "Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers."[17]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7439\_1527685   
For all suffered dishonour in Judaea from the Israel which is according to the flesh, while they were yet in the body, as it is written in the Acts of the Apostles, as having been spoken in censure to the people, "Which of the prophets did not your fathers persecute, who showed before of the coming of the Righteous one? "[113]   
[[@Bible:Acts 7:53]]Acts 7:53   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11183\_3171490   
and sets forth Christ as born of the seed of Joseph, contending that He was merely human, without divinity; affirming also that the Law was given by angels;[47]   
[[@Bible:Acts 7:55]]Acts 7:55   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10885\_3057808   
-not the Father at His own. He is seen by Stephen, at his martyrdom by stoning, still sitting at the right hand of God[429]   
[[@Bible:Acts 7:56]]Acts 7:56   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
But that both the apostles and their disciples thus taught as the Church preaches, and thus teaching were perfected, wherefore also they were called away to that which is perfect-Stephen, teaching these truths, when he was yet on earth, saw the glory of God, and Jesus on His right hand, and exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."[209]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6603\_2274727   
whom the most blessed Stephen saw standing at the right hand of power, and cried out, and said, "Behold, I see the heavens opened, and the Son of man standing at the right hand of God,"[185]   
[[@Bible:Acts 7:59]]Acts 7:59   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10265\_2870564   
although they were none other than his human knees[426]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11112\_3155165   
,[111]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12388\_3460223   
, and ceases not to speak concerning the Lord; Stephen is stoned, and prays for pardon to his foes.[156]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4386\_1314156   
Thus first Stephen, pressing on His footsteps, suffered martyrdom, being apprehended in Jerusalem by the transgressors, and being brought before the council, he was stoned, and glorified for the name of Christ, praying with the words, "Lord, lay not this sin to their charge."[31]   
[[@Bible:Acts 7:60]]Acts 7:60   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
the stedfastness of patience and endurance? And this we see done in the case of Stephen, who, when he was slain by the Jews with violence and stoning, did not ask for vengeance for himself, but for pardon for his murderers, saying, "Lord, lay not this sin to their charge."[39]   
Recognitions of Clement VI   
http://ccel.org/fathers2/ANF-08/anf08-36.htm#P2469\_720230   
The disciples also, in imitation of the Master, even when themselves were suffering, in like manner prayed for their murderers.[8]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6823\_2055614   
Then Jesus cried out with a loud voice, saying: Father, let not this sin stand against them; for they know not what they do.[106]   
The Letter of the Churches of Vienna and Lugdunum   
http://ccel.org/fathers2/ANF-08/anf08-176.htm   
but accused none; they absolved all, they bound none; and they prayed for those who inflicted the tortures, even as Stephen the perfect Witness, `Lord, lay not this sin to their charge.'[40]   
[[@Bible:Acts 8:9]]Acts 8:9   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6597\_1565674   
Simon the Samaritan was that magician of whom Luke, the disciple and follower of the apostles, says, "But there was a certain man, Simon by name, who beforetime used magical arts in that city, and led astray the people of Samaria, declaring that he himself was some great one, to whom they all gave heed, from the least to the greatest, saying, This is the power of God, which is called great. And to him they had regard, because that of long time he had driven them mad by his sorceries."[280]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7227\_1905696   
And what shall I more say? It is not possible to name the number of the gifts which the Church, [scattered] throughout the whole world, has received from God, in the name of Jesus Christ, who was crucified under Pontius Pilate, and which she exerts day by day for the benefit of the Gentiles, neither practising deception upon any, nor taking any reward[290]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P678\_289183   
For thenceforward Simon Magus, just turned believer, (since he was still thinking somewhat of his juggling sect; to wit, that among the miracles of his profession he might buy even the gift of the Holy Spirit through imposition of hands) was cursed by the apostles, and ejected from the faith.[55]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3065\_1109150   
Many attempts were also wrought against the apostles by the sorcerers Simon and Elymas,[335]   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11128\_3159237   
Of these the first of all is Simon Magus, who in the Acts of the Apostles earned a condign and just sentence from the Apostle Peter.[5]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1410\_392867   
and partly also by the assistance of demons perpetrating his villany, attempted to deify himself. (But) the man was a (mere) cheat, and full of folly, and the Apostles reproved him in the Acts.[6]   
Clementine Homily IV   
http://ccel.org/fathers2/ANF-08/anf08-48.htm#P3965\_1195272   
And in a word, having injured many, and being supposed to be a god, he is both feared and honoured."[2]   
[[@Bible:Acts 8:10]]Acts 8:10   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10267\_2724372   
Such were Simon, the Magus of Samaria, and Dositheus, who was a native of the same place; since the former gave out that he was the power of God that is called great,[58]   
[[@Bible:Acts 8:13]]Acts 8:13   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P2062\_582037   
For why should I further say that he once believed in our Jesus, and was persuaded that Souls are immortal?[29]   
[[@Bible:Acts 8:14]]Acts 8:14   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6391\_2215961   
Spirit, performed the miracles of healing in Samaria, insomuch that the Samaritans were affected, and embraced the faith of the God of the universe, and of the Lord Jesus, and were baptized into His name; nay, and that Simon himself, when he saw the signs and wonders which were done without any magic ceremonies, fell into admiration, and believed, and was baptized, and continued in fasting and prayer,-we heard of the grace of God which was among the Samaritans by Philip, and came down[44]   
[[@Bible:Acts 8:17]]Acts 8:17   
Theophilus to Autolycus Book I   
http://ccel.org/fathers2/ANF-02/anf02-41.htm#P1450\_423321   
r house is beautiful and serviceable when it has not been anointed? And what man, when he enters into this life or into the gymnasium, is not anointed with oil? And what work has either ornament or beauty unless it be anointed and burnished? Then the air and all that is under heaven is in a certain sort anointed by light and spirit; and are you unwilling to be anointed with the oil of God? Wherefore we are called Christians on this account, because we are anointed with the oil of God.[18]   
Cyprian Epistle LXXI   
http://ccel.org/fathers2/ANF-05/anf05-96.htm#P6251\_1976970   
gravity and wisdom, is one that more especially pertains both to the priestly authority and to the unity, as well as the dignity, of the Catholic Church, arising as these do from the ordination of the divine appointment; to wit, that those who have been dipped abroad outside the Church, and have been stained among heretics and schismatics with the taint of profane water, when they come to us and to the Church which is one, ought to be baptized, for the reason that it is a small matter[2]   
[[@Bible:Acts 8:18]]Acts 8:18   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2906\_1017345   
, and a vain remorse that he and his money must perish together,[238]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
In the Acts of the Apostles, the Holy Spirit was given by the imposition of the apostles' hands in baptism.[61]   
Recognitions of Clement III   
http://ccel.org/fathers2/ANF-08/anf08-33.htm#P2048\_577133   
For now I have learned in very deed that you are a prophet of the true God, and therefore you alone know the secret and hidden things of men."[25]   
[[@Bible:Acts 8:19]]Acts 8:19   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6391\_2215961   
But when Simon saw that the Spirit was given to believers by the imposition of our hands, he took money, and offered it to us, saying, "Give me also the power, that on whomsoever I also shall lay my hand, he may receive the Holy Ghost; "[45]   
[[@Bible:Acts 8:20]]Acts 8:20   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6597\_1565674   
nd of greater knowledge of magic, and offering money to the apostles, thought he, too, might receive this power of bestowing the Holy Spirit on whomsoever he would,-was addressed in these words by Peter: "Thy money perish with thee, because thou hast thought that the gift of God can be purchased with money: thou hast neither part nor lot in this matter, for thy heart is not fight in the sight of God; for I perceive that thou art in the gall of bitterness, and in the bond of iniquity."[281]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
Therefore this man also, who in buying himself has bought the Spirit of Christ, will hear that word, "Your money perish with you, since you have thought that the grace of God is to be had at a price!"[50]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Acts of the Apostles: "Thy money be in perdition with thyself, because thou hast thought that the grace of God is possessed by money."[779]   
Pseudo-Cyprian Exhortation to Repentance   
http://ccel.org/fathers2/ANF-05/anf05-130.htm   
Therefore repent of this thy wickedness, and pray the Lord, if haply the thought of thy heart may be forgiven thee. For I see that thou art in the bond of iniquity, and in the bitterness of gall."[49]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
Who derive the origin of their notion from Simon Magus, practising it with manifold perversity through various errors; to whom Simon Peter, in the Acts of the Apostles, said, "Thy money perish with thee, because thou hast thought that the grace of God could be possessed by money; thou hast neither part nor lot in this work; for thy heart is not right with God."[52]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6391\_2215961   
Repent therefore of this thy wickedness, and pray to the Lord, if perhaps the thought of thine heart may be forgiven thee. For I perceive thou art in the gall of bitterness and the bond of iniquity."[48]   
[[@Bible:Acts 8:21]]Acts 8:21   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P678\_289183   
If you did know it, you ought to have known this also, that you should have nothing more to do with that profession of yours which, of itself, fore-chants the climacterics of others, and might instruct you of its own danger. There is no part nor lot for you in that system of yours.[58]   
[[@Bible:Acts 8:24]]Acts 8:24   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6391\_2215961   
But then Simon was terrified, and said: "I entreat you, pray ye to the Lord for me, that none of those things which ye have spoken come upon me."[49]   
[[@Bible:Acts 8:26]]Acts 8:26   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11499\_3253031   
.[24]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11705\_3290478   
evidence that the Lord deemed him worthy had been interposed.[185]   
[[@Bible:Acts 8:27]]Acts 8:27   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8457\_2372674   
For this reason, also, Philip, when he had discovered the eunuch of the Ethiopians' queen reading these words which had been written: "He was led as a sheep to the slaughter; and as a lamb is dumb before the shearer, so He opened not His mouth: in His humiliation His judgment was taken away; "[338]   
[[@Bible:Acts 8:28]]Acts 8:28   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11705\_3290478   
[186]   
[[@Bible:Acts 8:30]]Acts 8:30   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5038\_1508036   
And as the receiving of good is abolished if we abolish the doing of good; so obedience and faith are abolished when neither the command, nor one to expound the command, is taken along with us.[104]   
[[@Bible:Acts 8:32]]Acts 8:32   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
But again: Whom did Philip preach to the eunuch of the queen of the Ethiopians, returning from Jerusalem, and reading Esaias the prophet, when he and this man were alone together? Was it not He of whom the prophet spoke: "He was led as a sheep to the slaughter, and as a lamb dumb before the shearer, so He opened not the month? ""But who shall declare His nativity? for His life shall be taken away from the earth."[194]   
[[@Bible:Acts 8:36]]Acts 8:36   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Acts of the Apostles: "Lo, here is water; what is there which hinders me from being baptized? Then said Philip, If thou believest with all thine heart, thou mayest."[607]   
[[@Bible:Acts 8:37]]Acts 8:37   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
[Philip declared] that this was Jesus, and that the Scripture was fulfilled in Him; as did also the believing eunuch himself: and, immediately requesting to be baptized, he said, "I believe Jesus Christ to be the Son of God."[195]   
[[@Bible:Acts 8:39]]Acts 8:39   
The Passing of Mary Latin I   
http://ccel.org/fathers2/ANF-08/anf08-111.htm#P8673\_2825546   
And the same cloud by which they had been brought carried them back each to his own place, just like Philip when he baptized the eunuch, as is read in the Acts of the Apostles;[20]   
[[@Bible:Acts 9:1]]Acts 9:1   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11646\_3280473   
"the Nazarene" to be "the Lord, the Son of God."[143]   
[[@Bible:Acts 9:2]]Acts 9:2   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11859\_3321175   
, to be sure, at that time (for elsewhere our Discipline is called "the Way"[74]   
[[@Bible:Acts 9:3]]Acts 9:3   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7141\_2071139   
Indeed, when I hear that this man was chosen by the Lord after He had attained His rest in heaven, I feel that a kind of improvidence is imputable to Christ, for not knowing before that this man was necessary to Him; and because He thought that he must be added to the apostolic body in the way of a fortuitous encounter[10]   
[[@Bible:Acts 9:4]]Acts 9:4   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6186\_957758   
And as a consequence of this we see that every one who betrays the disciples of Jesus is reckoned as betraying Jesus Himself. To Saul,[62]   
[[@Bible:Acts 9:5]]Acts 9:5   
Pseudo-Cyprian On the Glory of Martyrdom   
http://ccel.org/fathers2/ANF-05/anf05-128.htm#P9694\_2999060   
is drawn away with the rent portions of the flesh; still he stands immoveable, the stronger for his sufferings, revolving only this in his mind, that in that brutality of the executioners Christ Himself is suffering[4]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7355\_2455469   
that the subordinate persons should tyrannically assume to themselves the functions belonging to their superiors, forming a new scheme of laws to their own mischief, not knowing that "it is hard for them to kick against the pricks; "[212]   
[[@Bible:Acts 9:11]]Acts 9:11   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11705\_3290478   
, being requested, is taken to sit beside him; the Lord is pointed out; faith lingers not; water needs no waiting for; the work is completed, and the apostle snatched away. "But Paul too was, in fact, `speedily' baptized: "for Simon,[187]   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P5996\_1760618   
And when, after thirty days occupied in going back, they were now near at hand, behold, the angel of the Lord appeared to Anna, who was standing and praying, and said:[14]   
[[@Bible:Acts 9:15]]Acts 9:15   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1263\_232811   
Ye are initiated into the mysteries of the Gospel with Paul, the holy, the martyred, inasmuch as he was "a chosen vessel; "[91]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7651\_2075861   
and then to Ananias, saying regarding him: "Go thy way; for he is a chosen vessel unto Me, to bear My name among the Gentiles, and kings, and the children of Israel. For I will show him, from this time, how great things he must suffer for My name's sake."[258]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
the "vessel of election,"[153]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
For I am of opinion that there is a certain limit to the powers of human nature, although there may be a Paul, of whom it is said, "He is a chosen vessel unto Me; "[303]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and as that Spirit could not abide upon all men, but only on Him who was born of Mary the mother of God, so that Spirit, the Paraclete, could not come into any other, but could only come upon the apostles and the sainted Paul. "For he is a chosen vessel," He says, "unto me, to bear my name before kings and the Gentiles."[331]   
[[@Bible:Acts 9:20]]Acts 9:20   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
Paul himself also-after that the Lord spoke to him out of heaven, and showed him that, in persecuting His disciples, he persecuted his own Lord, and sent Ananias to him that he might recover his sight, and be baptized-"preached," it is said, "Jesus in the synagogues at Damascus, with all freedom of speech, that this is the Son of God, the Christ."[196]   
[[@Bible:Acts 9:36]]Acts 9:36   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
And so, if it were agreed that even the blessed apostles had granted any such indulgence (to any crime) the pardon of which (comes) from God, not from man, it would be competent (for them) to have done so, not in the exercise of discipline, but of power. For they both raised the dead,[270]   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
And we said: O our Lord, our God and Saviour, who are those four whom Thou hast said Antichrist will cut off from the reproach they bring upon him? The Lord answered: They are Enoch, Elias, Schila, and Tabitha.[32]   
[[@Bible:Acts 9:40]]Acts 9:40   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
he said, "Tabitha, in the name of Jesus Christ, arise!"[21]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm#P4001\_1155198   
why do you honour Peter, who raised Tabitha to life,[709]   
[[@Bible:Acts 10:1]]Acts 10:1   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
He saw therefore, about the ninth hour of the day, an angel of God coming in to him, and saying, Thine alms are come up for a memorial before God. Wherefore send to Simon, who is called Peter."[189]   
[[@Bible:Acts 10:2]]Acts 10:2   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
To this man, when he prayed about the ninth hour, appeared an angel bearing testimony to his labours, and saying, "Cornelius, thy prayers and thine alms are gone up in remembrance before God."[91]   
[[@Bible:Acts 10:4]]Acts 10:4   
The Gospel of the Nativity of Mary   
http://ccel.org/fathers2/ANF-08/anf08-69.htm#P6216\_1833972   
And when he was disturbed at his appearance, the angel who had appeared to him restrained his fear, saying: Fear not, Joachim, nor be disturbed by my appearance; for I am the angel of the Lord, sent by Him to thee to tell thee that thy prayers have been heard, and that thy charitable deeds have gone up into His presence.[4]   
[[@Bible:Acts 10:9]]Acts 10:9   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P12002\_3347821   
, for prayer's sake "at the sixth hour."[169]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1815\_531580   
had, for the sake of taking food, gone up first on the roof to pray;[77]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P7997\_1945782   
And the voice spake unto him again the second time, What God hath cleansed, that call thou not common."[4]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5073\_1874049   
3. Thrice in the day thus pray.[85]   
The Teaching of the Apostles   
http://ccel.org/fathers2/ANF-08/anf08-145.htm   
the inquiries:[8]   
The Teaching of the Apostles   
http://ccel.org/fathers2/ANF-08/anf08-145.htm   
strange tongues[9]   
[[@Bible:Acts 10:10]]Acts 10:10   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
And Peter said, Not so, Lord, for I have never eaten what is common or unclean. And the voice came again to him the second time, What God hath cleansed, call not thou common."[47]   
[[@Bible:Acts 10:11]]Acts 10:11   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6698\_2019835   
And at midnight, as I was standing and praying, the room where you locked me in was hung up by the four corners, and I saw a light like lightning into my eyes.[50]   
[[@Bible:Acts 10:13]]Acts 10:13   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6421\_2226729   
But as I doubted what this vision should mean, the Spirit said to me, Behold, men seek thee; but rise up, and go thy way with them, nothing doubting, for I have sent them.[60]   
[[@Bible:Acts 10:14]]Acts 10:14   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12295\_3439507   
When, then, on being cursed, I smite (with my tongue, ) how shall I be found to have followed the doctrine of the Lord, in which it has been delivered that "a man is defiled,[91]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P10088\_2662222   
And these distinctions were signs of certain things until the advent of Jesus; after whose coming it was said to His disciple, who did not yet comprehend the doctrine concerning these matters, but who said, "Nothing that is common or unclean hath entered into my mouth,"[166]   
[[@Bible:Acts 10:15]]Acts 10:15   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
But when Peter saw the vision, in which the voice from heaven said to him, "What God hath cleansed, that call not thou common,"[190]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10495\_3308620   
But the law which followed subsequently ordained[12]   
Arnobius Against the Heathen Book VII   
http://ccel.org/fathers2/ANF-06/anf06-140.htm   
sucklings that he may digest them more speedily?[91]   
[[@Bible:Acts 10:26]]Acts 10:26   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
and says: "See thou do it not; for I am thy fellow-servant, and of thy brethren. Worship Jesus the Lord."[57]   
[[@Bible:Acts 10:28]]Acts 10:28   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
For even Peter, although he had been sent to instruct them, and had been constrained by a vision to that effect, spake nevertheless with not a little hesitation, saying to them: "Ye know how it is an unlawful thing for a man that is a Jew to keep company with, or to come unto, one of another nation; but God hath shown me that I should not call any man common or unclean. Therefore came I without gainsaying; "[217]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
Besides, the Lord would not have been censured for partaking of food with Jews, but with heathens, from whose board the Jewish discipline excludes (its disciples).[102]   
Cyprian Epistle LVIII   
http://ccel.org/fathers2/ANF-05/anf05-83.htm#P5872\_1840792   
For which reason we think that no one is to be hindered from obtaining grace by that law which was already ordained, and that spiritual circumcision ought not to be hindered by carnal circumcision, but that absolutely every man is to be admitted to the grace of Christ, since Peter also in the Acts of the Apostles speaks, and says, "The Lord hath said to me that I should call no man common or unclean."[8]   
[[@Bible:Acts 10:34]]Acts 10:34   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
this happened [to teach him] that the God who had, through the law, distinguished between clean and unclean, was He who had purified the Gentiles through the blood of His Son-He whom also Cornelius worshipped; to whom Peter, coming in, said, "Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth Him, and worketh righteousness, is acceptable to Him."[191]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8725\_2439582   
Further, Peter in the Acts says, "Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted by Him."[119]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6421\_2226729   
Now therefore why tempt ye God, to lay an heavy yoke upon the neck of the disciples, which neither we nor our fathers were able to bear? But by the grace of the Lord, we believe we shall be saved, even as they.[63]   
[[@Bible:Acts 10:36]]Acts 10:36   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
And that He was sent Peter testifies, when he says to the centurion Cornelius: "God sent His Word unto the children of Israel by the preaching of Jesus Christ. This is the God who is Lord of all."[256]   
[[@Bible:Acts 10:37]]Acts 10:37   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
To Him give all the prophets witness, that, through His name, every one that believeth in Him does receive remission of sins."[192]   
[[@Bible:Acts 10:38]]Acts 10:38   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11524\_3169048   
see demons warring and fighting most keenly against the salvation of those who devote themselves to God, and despise the hostility of demons; they see them savage in their hatred of the man who refuses to serve them with the blood and fumes of sacrifices, but rather strives in every way, by word and deed, to be in peace and union with the Most High through Jesus, who put to flight multitudes of demons when He went about "heating," and delivering "all who were oppressed by the devil."[118]   
[[@Bible:Acts 10:42]]Acts 10:42   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6295\_2197709   
and we preached both to Jews and Gentiles, that He is the Christ of God, who is "determined by Him to be the Judge, of quick and dead."[163]   
[[@Bible:Acts 10:44]]Acts 10:44   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1787\_524138   
had been heard,[65]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ."[12]   
[[@Bible:Acts 10:47]]Acts 10:47   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
And therefore did he exclaim, "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? "[218]   
Cyprian Epistle LXXI   
http://ccel.org/fathers2/ANF-05/anf05-96.htm#P6251\_1976970   
t in the warmth of their faith, and believing in the Lord with their whole heart; and when, filled with the Spirit, they blessed God in divers tongues, still none the less the blessed Apostle Peter, mindful of the divine precept and the Gospel, commanded that those same men should be baptized who had already been filled with the Holy Spirit, that nothing might seem to be neglected to the observance by the apostolic instruction in all things of the law of the divine precept and Gospel.[5]   
[[@Bible:Acts 11:3]]Acts 11:3   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
Besides, the Lord would not have been censured for partaking of food with Jews, but with heathens, from whose board the Jewish discipline excludes (its disciples).[102]   
[[@Bible:Acts 11:15]]Acts 11:15   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
If, therefore, He gave them a like gift as to us, who believe on the Lord Jesus Christ, who was I, that I could withstand the Lord? "[7]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6421\_2226729   
Now therefore why tempt ye God, to lay an heavy yoke upon the neck of the disciples, which neither we nor our fathers were able to bear? But by the grace of the Lord, we believe we shall be saved, even as they.[63]   
[[@Bible:Acts 11:26]]Acts 11:26   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1527\_267641   
This was first fulfilled in Syria; for "the disciples were called Christians at Antioch,"[69]   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm   
[1]   
Theophilus to Autolycus Book I   
http://ccel.org/fathers2/ANF-02/anf02-41.htm#P1401\_405331   
Since, then, my friend, you have assailed me with empty words, boasting of your gods of wood and stone, hammered and cast, carved and graven, which neither see nor hear, for they are idols, and the works of men's hands; and since, besides, you call me a Christian, as if this were a damning name to bear, I, for my part, avow that I am a Christian,[1]   
[[@Bible:Acts 12:2]]Acts 12:2   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11112\_3155165   
that James is slain[112]   
[[@Bible:Acts 12:4]]Acts 12:4   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4434\_1343516   
Let them recall to their minds also how Peter, the chief of the apostles, "was thrown into prison, and delivered to four quaternions of soldiers to keep him; "[52]   
Polycrates of Ephesus   
http://ccel.org/fathers2/ANF-08/anf08-170.htm   
It is surely noteworthy that nobody doubted that it was kept by a Christian and Apostolic ordinance. So St. Paul argues from its Christian observance, in his rebuke of the Corinthians.[4]   
[[@Bible:Acts 12:13]]Acts 12:13   
Shepherd of Hermas Vision First   
http://ccel.org/fathers2/ANF-02/anf02-05.htm#P210\_24051   
He who had brought me up, sold me to one Rhode in Rome.[1]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8468\_1852071   
s, but that the great have passed beyond such a position, some one will quote in opposition to US from the Acts of the Apostles, where it is written, that a certain maid Rhoda, when Peter knocked at the door, came to answer, and recognizing the voice of Peter, ran in and announced that Peter stood before the gate; but when they who were gathered together in the house wondered, and thought that it was quite impossible that Peter verily stood before the gate, they said, It is his angel.[178]   
[[@Bible:Acts 12:15]]Acts 12:15   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11527\_3260688   
Thus, too, does the angel, the witness[45]   
[[@Bible:Acts 12:18]]Acts 12:18   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4434\_1343516   
And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death,"[53]   
[[@Bible:Acts 12:23]]Acts 12:23   
Tertullian To Scapula   
http://ccel.org/fathers2/ANF-03/anf03-12.htm#P1162\_476917   
We can point you also to the deaths of some provincial rulers, who in their last hours had painful memories of their sin in persecuting the followers of Christ.[6]   
Lactantius Of the Manner in Which the Persecutors Died   
http://ccel.org/fathers2/ANF-07/anf07-15.htm#P4075\_1637361   
The stench was so foul as to pervade not only the palace, but even the whole city; and no wonder, for by that time the passages from his bladder and bowels, having been devoured by the worms, became indiscriminate, and his body, with intolerable anguish, was dissolved into one mass of corruption.[29]   
[[@Bible:Acts 13:1]]Acts 13:1   
The Acts of Barnabas   
http://ccel.org/fathers2/ANF-08/anf08-90.htm#P7615\_2339452   
And when it came to pass that they finished teaching in Antioch, on the first of the week they took counsel together to set out for the places of the East, and after that to go into Cyprus, and oversee all the churches in which they had spoken the word of God. And Barnabas entreated Paul to go first to Cyprus, and oversee his own in his village; and Lucius[3]   
The Teaching of the Apostles   
http://ccel.org/fathers2/ANF-08/anf08-145.htm   
and Aquilus, his disciples; and they accompanied him up to the day of his death, just as Timothy and Erastus of Lystra, and Menaus,[69]   
[[@Bible:Acts 13:2]]Acts 13:2   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I dare not to speak of any of those things which Christ hath not wrought by me,[51]   
[[@Bible:Acts 13:5]]Acts 13:5   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1354\_363091   
There is, besides, another John mentioned in the Acts of the Apostles, with the surname Mark, whom Barnabas and Paul attached to themselves as companion, and of whom again it is said: "And they had also John to their minister."[22]   
[[@Bible:Acts 13:6]]Acts 13:6   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P678\_289183   
Both he and that other magician, who was with Sergius Paulus, (since he began opposing himself to the same apostles) was mulcted with loss of eyes.[56]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
and Elymas[273]   
[[@Bible:Acts 13:8]]Acts 13:8   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3065\_1109150   
Many attempts were also wrought against the apostles by the sorcerers Simon and Elymas,[335]   
[[@Bible:Acts 13:10]]Acts 13:10   
Lactantius Divine Institutes Book V   
http://ccel.org/fathers2/ANF-07/anf07-08.htm#P1750\_701216   
Another[21]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6776\_1223836   
Hence the rebuke directed to a man of this kind and to all who resemble him, "Why pervert ye the right ways of the Lord? "[66]   
[[@Bible:Acts 13:13]]Acts 13:13   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1354\_363091   
But the writer says: "Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John, departing from them, returned to Jerusalem."[23]   
[[@Bible:Acts 13:15]]Acts 13:15   
From the Epistles of Alexander of Cappadocia   
http://ccel.org/fathers2/ANF-06/anf06-61.htm#P2741\_734357   
Such was the case at Laranda, where Evelpis was thus exhorted by Neon; and at Iconium, Paulinus was thus exhorted by Celsus; and at Synada, Theodorus also by Atticus, our blessed brethren. And it is probable that this is done in other places also, although we know not the fact.[12]   
[[@Bible:Acts 13:17]]Acts 13:17   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2069\_705019   
been known to God, and who had by Him been "upraised"[57]   
[[@Bible:Acts 13:22]]Acts 13:22   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6336\_2205421   
It is plain that he could not endure to be under David's government, of whom God spake: "I have found David the son of Jesse, a man after my heart, who will do all my commands."[8]   
The Second Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-26.htm#P1175\_288832   
Does not the case of David instruct thee, whom God "found a man after His heart,"[45]   
[[@Bible:Acts 13:28]]Acts 13:28   
Hippolytus Refutation of All Heresies Book IV   
http://ccel.org/fathers2/ANF-05/anf05-07.htm#P574\_130170   
that the ancients imposed the names of received animals upon certain specified stars, for the purpose of knowing them better, not from any similarity of nature; for what have the seven stars, distant one from another, in common with a bear, or the five stars with the head of a dragon?-in regard of which Aratus[35]   
[[@Bible:Acts 13:46]]Acts 13:46   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
Therefore Paul and the apostles themselves, mindful of the precept of the Lord, bear this solemn testimony before Israel, which they had now filled with their doctrine-saying, "It was necessary that the word of God should have been first delivered to you; but seeing ye have rejected it, and have not thought yourselves worthy of eternal life, lo, we turn to the Gentiles."[21]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
Of this same thing, in the Acts of the Apostles, Paul says: "It was necessary that the word of God should first be shown to you; but since ye put it from you, and judged yourselves unworthy of eternal life, lo, we turn to the Gentiles: for thus said the Lord by the Scriptures, Behold, I have set Thee a light among the nations, that Thou shouldest be for salvation even to the ends of the earth."[105]   
[[@Bible:Acts 13:47]]Acts 13:47   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
And who was it that said to Christ concerning giving light to the world: "I have set Thee as a light to the Gentiles"[530]   
[[@Bible:Acts 13:48]]Acts 13:48   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1527\_267641   
who were ordained to eternal life[74]   
[[@Bible:Acts 14:4]]Acts 14:4   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5105\_1880705   
But concerning the apostles and prophets, according to the decree of the Gospel, thus do. 4. Let every apostle that cometh to you be received as the Lord.[105]   
[[@Bible:Acts 14:10]]Acts 14:10   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3664\_1234278   
Suppose now we revolve in our minds the superstitions of Numa Pompilius, and consider his priestly offices and badges and privileges, his sacrificial services, too, and the instruments and vessels of the sacrifices themselves, and the curious rites of his expiations and vows: is it not clear to us that the devil imitated the well-known[425]   
[[@Bible:Acts 14:12]]Acts 14:12   
Shepherd of Hermas Similitude Tenth   
http://ccel.org/fathers2/ANF-02/anf02-33.htm#P1047\_275663   
After he had spoken with me he rose up from the couch, and taking the Shepherd and the virgins, he departed. But he said to me that he would send back the Shepherd and the virgins to my dwelling. Amen.[9]   
Acts of Sharbil   
http://ccel.org/fathers2/ANF-08/anf08-147.htm   
Abgar the king also, who was older than this Abgar, who himself worshippeth idols as well as thou, he too believed in the King Christ, the Son of Him whom thou callest Lord of all the gods.[12]   
[[@Bible:Acts 14:15]]Acts 14:15   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
ods because of the astonishing deed, he said to them: "We are men like unto you, preaching to you God, that ye may be turned away from these vain idols to [serve] the living God, who made heaven, and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways, although He left not Himself without witness, performing acts of goodness, giving you rain from heaven, and fruitful seasons, filling your hearts with food and gladness."[203]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11315\_3206714   
Since there is no exception which defends from liability to penalty even such as are ignorant of the Lord-because ignorance of God, openly as He is set before men, and comprehensible as He is even on the score of His heavenly benefits, is not possible[42]   
[[@Bible:Acts 14:22]]Acts 14:22   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3235\_544910   
Thus also, says He, "Those who wish to behold Me, and lay hold of My kingdom, must through tribulation and suffering obtain Me."[97]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4386\_1314156   
For what they set before themselves, first and foremost, was to do the work of an evangelist, and to teach the Word of God, in which, confirming the brethren, that they might continue in the faith, they said this also, "that we must out of much tribulation enter into the kingdom of God."[33]   
[[@Bible:Acts 14:23]]Acts 14:23   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8875\_2494124   
Such an one is in reality a presbyter of the Church, and a true minister (deacon) of the will of God, if he do and teach what is the Lord's; not as being ordained[188]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
that is, the foundation of the Church and has put us in trust of the law, ordaining ministers, and presbyters,[647]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5144\_1889204   
Chapter XV.[129]   
[[@Bible:Acts 14:27]]Acts 14:27   
Dionysius Extant Fragments Part II   
http://ccel.org/fathers2/ANF-06/anf06-34.htm#P1746\_504346   
And in Cephro indeed a considerable church sojourned with us, composed partly of the brethren who followed us from the city, and partly of those who joined us from Egypt. There, too, did God open to us a door[91]   
[[@Bible:Acts 15:1]]Acts 15:1   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P860\_344995   
The reason why the Holy Spirit did, when the apostles at that time were consulting, relax the bond and yoke for us,[181]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6421\_2226729   
For certain men likewise went down from Judea to Antioch, and taught the brethren who were there, saying: "Unless ye be circumcised after the manner of Moses, and walk according to the other customs which he ordained, ye cannot be saved."[57]   
[[@Bible:Acts 15:5]]Acts 15:5   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7188\_2082236   
of this epistle, how that certain persons interposed, and said that men ought to be circumcised, and that the law of Moses was to be observed; and how the apostles, when consulted, determined, by the authority of the Holy Ghost, that "a yoke should not be put upon men's necks which their fathers even had not been able to bear."[72]   
[[@Bible:Acts 15:7]]Acts 15:7   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
Moreover, in that dispute about the observance or non-observance of the Law, Peter was the first of all to be endued with the Spirit, and, after making preface touching the calling of the nations, to say, "And now why are ye tempting the Lord, concerning the imposition upon the brethren of a yoke which neither we nor our fathers were able to support? But however, through the grace of Jesus we believe that we shall be saved in the same way as they."[282]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
And God, who knoweth the hearts, bare them witness, giving them the Holy Spirit, even as He did unto us."[8]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6421\_2226729   
And when some said one thing, and some another, I Peter stood up, and said unto them: "Men and brethren, ye know how that from ancient days God made choice among you that the Gentiles should hear the word of the Gospel by my mouth, and believe; and God, which knoweth the hearts, bare them witness.[58]   
[[@Bible:Acts 15:9]]Acts 15:9   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
Even as Peter also subsequently most abundantly taught us about the same Gentiles, saying: "And He put no difference between us and them, their hearts being purified by faith."[13]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6421\_2226729   
Now therefore why tempt ye God, to lay an heavy yoke upon the neck of the disciples, which neither we nor our fathers were able to bear? But by the grace of the Lord, we believe we shall be saved, even as they.[63]   
[[@Bible:Acts 15:10]]Acts 15:10   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1137\_296723   
sometimes catch at such parts of the law as they choose; plainly do we too assert that the law has deceased in this sense, that its burdens-according to the sentence of the apostles-which not even the fathers were able to sustain,[42]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
For it is the "burdens" of the law which were "until John," not the remedial virtues. It is the "yokes" of "works" that have been rejected, not those of disciplines.[56]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1221\_537853   
With which sin and crime God was offended, and justly visited the impious and ungrateful people with severe punishments, and made them subject to the law[75]   
[[@Bible:Acts 15:13]]Acts 15:13   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
Cyprian of Carthage said: The letter which was written to our colleague Jubaianus very fully expresses my opinion, that, according to evangelical and apostolic testimony, heretics, who are called adversaries of Christ and Antichrists, when they come to the Church, must be baptized with the one baptism of the Church, that they may be made of adversaries, friends, and of Antichrists, Christians.[141]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which has fallen down; and I will build again the ruins thereof, and I will raise it up anew; that the residue of men may seek the Lord, and all the Gentiles, upon whom my name is called upon them, saith the Lord, who doeth these things."[34]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6421\_2226729   
Wherefore my sentence is, that we do not trouble those who from among the Gentiles turn unto God: but to charge them that they abstain from the pollutions of the Gentiles, and from what is sacrificed to idols, and from blood, and from things strangled, and from fornication; which laws were given to the ancients who lived before the law, under the law of nature, Enos, Enoch, Noah, Melchizedek, Job, and if there be any other of the same sort."[65]   
[[@Bible:Acts 15:14]]Acts 15:14   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
they wish not to be done to themselves, let them not do to others."[215]   
[[@Bible:Acts 15:15]]Acts 15:15   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
Now therefore why tempt ye God, to impose a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that, through the grace of our Lord Jesus Christ, we are to be saved, even as they."[211]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
that is, the men who are upon the earth; and from men of this stamp it will be God's good pleasure to take out[310]   
[[@Bible:Acts 15:20]]Acts 15:20   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5055\_1870979   
bear what thou art able; but against that which is sacrificed to idols[71]   
Recognitions of Clement IV   
http://ccel.org/fathers2/ANF-08/anf08-34.htm#P2301\_663883   
And the things which pollute at once the soul and the body are these: to partake of the table of demons, that is, to taste things sacrificed, or blood, or a carcase which is strangled,[31]   
Clementine Homily VII   
http://ccel.org/fathers2/ANF-08/anf08-51.htm#P4289\_1280295   
"And this is the service He has appointed: To worship Him only, and trust only in the Prophet of truth, and to be baptized for the remission of sins, and thus by this pure baptism to be born again unto God by saving water; to abstain from the table of devils, that is, from food offered to idols, from dead carcases, from animals which have been suffocated or caught by wild beasts, and from blood;[5]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7660\_1603367   
He then eats in faith who believes that that which is eaten has not been sacrificed in the temples of idols, and that it is not strangled nor blood;[104]   
[[@Bible:Acts 15:21]]Acts 15:21   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
The public service of God shall be extinguished, psalmody shall cease, the reading of the Scriptures shall not be heard;[94]   
[[@Bible:Acts 15:22]]Acts 15:22   
Cyprian Epistle XXXII   
http://ccel.org/fathers2/ANF-05/anf05-57.htm#P5292\_1612927   
In ordinations of the clergy, beloved brethren, we usually consult you beforehand, and weigh the character and deserts of individuals, with the general advice.[2]   
[[@Bible:Acts 15:23]]Acts 15:23   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3931\_1198686   
And the apostles themselves, writing to the brethren at Antioch, and in Syria and Cilicia, said: "It seemed good to the Holy Ghost, and to us, to lay upon you no other burden than these necessary things, to abstain from things offered to idols, and from blood, and from things strangled, and from fornication, from which, if you keep yourselves, ye shall do well."[143]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6421\_2226729   
For it seemed good to the Holy Ghost, and to us, to lay no other burden upon you than these necessary things; that ye abstain from things offered to idols, and from blood, and from things strangled, and from fornication: from which things if ye keep yourselves, ye shall do well. Fare ye well."[67]   
[[@Bible:Acts 15:24]]Acts 15:24   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6869\_2104856   
For the apostle says, "All other things buy out of the shambles, asking no questions," with the exception of the things mentioned in the Catholic epistle of all the apostles,[135]   
[[@Bible:Acts 15:28]]Acts 15:28   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1446\_411572   
e, when dispute was being held on the question of retaining or not the Law; this is the first rule which the apostles, on the authority of the Holy Spirit, send out to those who were already beginning to be gathered to their side out of the nations: "It has seemed (good)," say they, "to the Holy Spirit and to us to cast upon you no ampler weight than (that) of those (things) from which it is necessary that abstinence be observed; from sacrifices, and from fornications, and from blood:[122]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11358\_3095312   
Wherefore, as there is some obscurity about this matter, without some explanation is given, it seemed good to the apostles of Jesus and the elders assembled together at Antioch,[59]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11358\_3095312   
and also, as they themselves say, to the Holy Spirit, to write a letter to the Gentile believers, forbidding them to partake of those things from which alone they say it is necessary to abstain, namely, "things offered to idols, things strangled, and blood."[60]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Acts of the Apostles: "It seemed good to the Holy Ghost, and to us, to impose upon you no other burden than those things which are of necessity, that you should abstain from idolatries, from shedding of blood, and from fornication. And whatsoever you would not to be done unto you, do not to others."[823]   
[[@Bible:Acts 15:30]]Acts 15:30   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1446\_411572   
Of the latest Testament the condition is ever immutable; and, of course the public recitation of that decree,[123]   
[[@Bible:Acts 15:39]]Acts 15:39   
The Acts of Barnabas   
http://ccel.org/fathers2/ANF-08/anf08-90.htm#P7615\_2339452   
But Barnabas urged that they should go to Cyprus, and pass the winter, and then that they should go to Jerusalem at the feast. Great contention, therefore, arose between them.[4]   
[[@Bible:Acts 16:1]]Acts 16:1   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1531\_449504   
Even if, for certain, the apostle had granted pardon of fornication to that Corinthian, it would be another instance of his once for all contravening his own practice to meet the requirement of the time. He circumcised Timotheus alone, and yet did away with circumcision.[211]   
[[@Bible:Acts 16:3]]Acts 16:3   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
He therefore made some concession, as was necessary, for a time; and this was the reason why he had Timothy circumcised,[98]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1219\_333406   
(conversion to) the faith, he would have done (it), just as (he did) the other (actions) which he did adversely to the (strict) letter of his own rule, to suit the circumstances. of the times: circumcising Timotheus[97]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7016\_1345970   
or when he circumcises Timothy,[19]   
[[@Bible:Acts 16:4]]Acts 16:4   
The Teaching of the Apostles   
http://ccel.org/fathers2/ANF-08/anf08-145.htm   
For they, who had received from our Lord power and authority, had no need that laws should be appointed for them by others. For Paul also, and Timothy,[45]   
[[@Bible:Acts 16:8]]Acts 16:8   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7620\_2066356   
For he says that when Barnabas, and John who was called Mark, had parted company from Paul, and sailed to Cyprus, "we came to Troas; "[232]   
[[@Bible:Acts 16:13]]Acts 16:13   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7620\_2066356   
" And then he carefully indicates all the rest of their journey as far as Philippi, and how they delivered their first address: "for, sitting down," he says, "we spake unto the women who had assembled; "[233]   
[[@Bible:Acts 16:16]]Acts 16:16   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6413\_1490521   
It appears probable enough that this man possesses a demon as his familiar spirit, by means of whom he seems able to prophesy,[163]   
Tertullian De Spectaculis   
http://ccel.org/fathers2/ANF-03/anf03-09.htm#P991\_405231   
accordingly, when the unclean creature was upbraided with having dared to attack a believer, he firmly replied,[24]   
Cyprian Epistle LXXV   
http://ccel.org/fathers2/ANF-05/anf05-100.htm#P6475\_2083559   
And this also is done in the present day, in that the devil is scourged, and burned, and tortured by exorcists, by the human voice, and by divine power;[35]   
[[@Bible:Acts 16:25]]Acts 16:25   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4007\_1231497   
For there is no use of a sleeping man, as there is not of a dead man. Wherefore we ought often to rise by night and bless God.[180]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11995\_3347073   
(from praying) in public? In every place, he means, which opportunity or even necessity, may have rendered suitable: for that which was done by the apostles[162]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in the Acts of the Apostles: "But about the middle of the night Paul and Silas prayed and gave thanks to God, and the prisoners heard them."[468]   
[[@Bible:Acts 16:37]]Acts 16:37   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1458\_606029   
What can I here deplore in so great a crime? or in what words can I lament such great wickedness? For we are not relating the crucifixion of Gavius,[248]   
[[@Bible:Acts 17:9]]Acts 17:9   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4422\_1341040   
For after that they had been very burdensome to them for his name, and had troubled the people and the rulers of the city, "having taken security," he says, "of Jason, and of the others, they let them go. And the brethren immediately sent away Paul and Silas by night unto Berea."[47]   
[[@Bible:Acts 17:11]]Acts 17:11   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4499\_940094   
And Trypho said, "Prove this; for, as you see, the day advances, and we are not prepared for such perilous replies; since never yet have we heard any man investigating, or searching into, or proving these matters; nor would we have tolerated your conversation, had you not referred everything to the Scriptures:[191]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm   
More strength will be given you, and the intelligence of the heart will be effected more and more, as you examine more fully the Scriptures, old and new, and read through the complete volumes of the spiritual books.[3]   
[[@Bible:Acts 17:18]]Acts 17:18   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
branding not all philosophy, but the Epicurean, which Paul mentions in the Acts of the Apostles,[124]   
Lactantius A Treatise on the Anger of God   
http://ccel.org/fathers2/ANF-07/anf07-13.htm#P3357\_1361518   
Therefore the opinion of those is vain and false, who, when they attribute the one to God, take away the other, not less than the opinion of those who take away both. But the latter,[18]   
[[@Bible:Acts 17:21]]Acts 17:21   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2588\_854958   
city,[22]   
Acts of Saint Philip the Apostle When He Went to Upper Hellas   
http://ccel.org/fathers2/ANF-08/anf08-93.htm   
And having done so, they came together to the same place, and say to Philip: We have doctrines of our fathers in which we are pleased, seeking after knowledge; but if thou hast anything new, O stranger, show it to us without envy boldly: for we have need of nothing else, but only to hear something new.[2]   
[[@Bible:Acts 17:22]]Acts 17:22   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5202\_1567261   
eeded anything, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek God, if haply they might feel after Him, and find Him; though He be not far from every one of us: for in Him we live, and move, and have our being; as certain also of your own poets have said, For we also are His offspring."[208]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7575\_2287137   
For in walking about, and beholding the objects of your worship, I found an altar on which was inscribed, To the Unknown God. Whom therefore ye ignorantly worship, Him declare I unto you."[155]   
[[@Bible:Acts 17:23]]Acts 17:23   
Tertullian Ad Nationes Book II   
http://ccel.org/fathers2/ANF-03/anf03-16.htm#P1759\_631039   
such folly as the Athenians did; for at Athens there was an altar with this inscription: "To The Unknown Gods."[152]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1982\_614579   
And (Cerinthus alleges) that, after the baptism (of our Lord), Christ in form of a dove came down upon him, from that absolute sovereignty which is above all things. And then, (according to this heretic,) Jesus proceeded to preach the unknown Father,[92]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7016\_1345970   
he is a Jew; but when he says to the Athenians,[20]   
[[@Bible:Acts 17:24]]Acts 17:24   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
Therefore God, winking at the times of ignorance, does now command all men everywhere to turn to Him with repentance; because He hath appointed a day, on which the world shall be judged in righteousness by the man Jesus; whereof He hath given assurance by raising, Him from the dead."[200]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7528\_2274354   
Most instructively, therefore, says Paul in the Acts of the Apostles: "The God that made the world, and all things in it, being the Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped by men's hands, as if He needed anything; seeing that it is He Himself that giveth to all breath, and life, and all things."[140]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10618\_2982183   
made with hands; "[208]   
[[@Bible:Acts 17:28]]Acts 17:28   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6467\_1238961   
To the same effect also are the words of Paul, in his address to the Athenians, when he says, "In Him we live, and move, and have our being."[8]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9009\_2313761   
Nor does he see that, according to the doctrine of Christianity, we all "in Him live, and move, and have our being,"[19]   
Lactantius Divine Institutes Book V   
http://ccel.org/fathers2/ANF-07/anf07-08.htm#P1795\_721279   
as Cicero[49]   
[[@Bible:Acts 17:30]]Acts 17:30   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P708\_130188   
As long then as the former time[46]   
Shepherd of Hermas Similitude Fifth   
http://ccel.org/fathers2/ANF-02/anf02-28.htm#P742\_171768   
"And if any one, sir," I said, "has been hitherto ignorant, before he heard these words, how can suchman be saved who has defiled his flesh? ""Respecting former sins[25]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8163\_2585505   
And the apostle answered and said to them: He does not reckon against you the sins which you did, being in error; but He overlooks your transgressions which you have done in ignorance.[32]   
[[@Bible:Acts 17:31]]Acts 17:31   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
in heaven and on earth are subject. Him every spirit serves. He comes as the Judge of the living and the dead.[12]   
[[@Bible:Acts 17:32]]Acts 17:32   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10046\_2794045   
He declared it then to be of such a character as the Pharisees had admitted it, and such as the Lord had Himself maintained it, and such too as the Sadducees refused to believe it-such refusal leading them indeed to an absolute rejection of the whole verity. Nor had the Athenians previously understood Paul to announce any other resurrection.[259]   
[[@Bible:Acts 18:9]]Acts 18:9   
Acts and Martyrdom of St. Matthew the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-98.htm   
And when what had come to pass was reported in the palace, the king Fulvanus, having learned what had been done by Matthew about his wife, and his son, and his daughter-in-law, rejoiced for a time at their purification; but seeing that they were inseparable from Matthew, he was seized with rage and anger, and endeavoured to put him to death by fire. And on that night[9]   
[[@Bible:Acts 18:28]]Acts 18:28   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
gs are placed under Thee as their Cause and Author, as He who brought all things into being out of nothing, and gave to what was unstable a firm coherence; as the connecting Band and Preserver of that which has been brought into being; as the Framer of things by nature different; as He who, with wise and steady hand, holds the helm of the universe; as the very Principle of all good order; as the irrefragable Bond of concord and peace. For in Thee we live, and move, and have our being.[52]   
[[@Bible:Acts 19:1]]Acts 19:1   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
Accordingly, in the Acts of the Apostles, we find that men who had "John's baptism" had not received the Holy Spirit, whom they knew not even by hearing.[104]   
[[@Bible:Acts 19:2]]Acts 19:2   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6843\_1261175   
We next remark in passing that the baptism of John was inferior to the baptism of Jesus which was given through His disciples. Those persons in the Acts[104]   
[[@Bible:Acts 19:4]]Acts 19:4   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
And so "the baptism of repentance"[107]   
[[@Bible:Acts 19:6]]Acts 19:6   
Theophilus to Autolycus Book I   
http://ccel.org/fathers2/ANF-02/anf02-41.htm#P1450\_423321   
r house is beautiful and serviceable when it has not been anointed? And what man, when he enters into this life or into the gymnasium, is not anointed with oil? And what work has either ornament or beauty unless it be anointed and burnished? Then the air and all that is under heaven is in a certain sort anointed by light and spirit; and are you unwilling to be anointed with the oil of God? Wherefore we are called Christians on this account, because we are anointed with the oil of God.[18]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Let all bitterness, and wrath, and indignation, and clamour, and blasphemy, be taken away from you."[415]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7732\_2528956   
What then think ye? If one does anything unseemly in the incorruptible contest, what shall he have to bear? For of those who do not preserve the seal"[60]   
[[@Bible:Acts 19:9]]Acts 19:9   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11859\_3321175   
, to be sure, at that time (for elsewhere our Discipline is called "the Way"[74]   
[[@Bible:Acts 19:13]]Acts 19:13   
Lactantius Divine Institutes Book II   
http://ccel.org/fathers2/ANF-07/anf07-05.htm#P758\_306555   
that is, the worshippers of God, adjured by whose name they depart[221]   
[[@Bible:Acts 19:14]]Acts 19:14   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7026\_2357400   
and Caiaphas at last was his own murderer; and the sons of Sceva, endeavouring to cast out demons, were wounded by them, and fled away in an unseemly manner;[27]   
[[@Bible:Acts 19:19]]Acts 19:19   
Tertullian On the Apparel of Women Book I   
http://ccel.org/fathers2/ANF-04/anf04-06.htm#P277\_54727   
much more ignorant (than ours) they had disclosed certain well-concealed material substances, and several not well-revealed scientific arts-if it is true that they had laid bare the operations of metallurgy, and had divulged the natural properties of herbs, and had promulgated the powers of enchantments, and had traced out every curious art,[12]   
[[@Bible:Acts 19:26]]Acts 19:26   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4434\_1343516   
For at Ephesus also they seized Gaius and Aristarchus instead of Paul, and rustled to the theatre, these being Paul's companions in travel[50]   
[[@Bible:Acts 20:5]]Acts 20:5   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7620\_2066356   
And again does he say, "But we sailed from Philippi after the days of unleavened bread, and came to Troas, where we abode seven days."[234]   
[[@Bible:Acts 20:7]]Acts 20:7   
Polycrates of Ephesus   
http://ccel.org/fathers2/ANF-08/anf08-170.htm   
Those who in our own times have revived the observance of the Jewish Sabbath, show us how much may be said on their side,[3]   
Origen Commentary on John Book V   
http://ccel.org/fathers2/ANF-10/anf10-40.htm#P6661\_1164703   
"I stretched out my words, and ye heeded not"? Do we not find Paul, too, extending his discourse from morning to midnight,[13]   
[[@Bible:Acts 20:9]]Acts 20:9   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
And so, if it were agreed that even the blessed apostles had granted any such indulgence (to any crime) the pardon of which (comes) from God, not from man, it would be competent (for them) to have done so, not in the exercise of discipline, but of power. For they both raised the dead,[270]   
[[@Bible:Acts 20:16]]Acts 20:16   
Polycrates of Ephesus   
http://ccel.org/fathers2/ANF-08/anf08-170.htm   
They were keeping it "unleavened" ceremonially, and he urges a spiritual unleavening as more important. The Christian hallowing of Pentecost connects with the Paschal argument.[5]   
[[@Bible:Acts 20:24]]Acts 20:24   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2614\_431367   
From Syria even unto Rome I fight with beasts not that I am devoured by brute beasts, for these, as ye know, by the will of God, spared Daniel, but by beasts in the shape of men, in whom the merciless wild beast himself lies hid, and pricks and wounds me day by day. But none of these hardships "move me, neither count I my life dear unto myself,"[1]   
[[@Bible:Acts 20:25]]Acts 20:25   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7620\_2066356   
which He has acquired for Himself through His own blood."[241]   
[[@Bible:Acts 20:28]]Acts 20:28   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P866\_209150   
and what kind of price? The blood of God.[29]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1380\_381415   
and the Lord's `flock' is the people of the Church,[82]   
Hippolytus Refutation of All Heresies Book IX   
http://ccel.org/fathers2/ANF-05/anf05-13.htm#P2140\_667268   
, to furnish an account and refutation of those heresies that have sprung up in our own day, by which certain ignorant and presumptuous men have attempted to scatter abroad the Church, and have introduced the greatest confusion[3]   
Genuine Acts of Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-99.htm   
But why do I delay you longer, my very clear brethren, with the outpouring of my prolix discourse. It remains, that with the last words of the Apostle[17]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5761\_2065868   
Let the bishop pray for the people, and say: "Save Thy people, O Lord, and bless Thine inheritance, which Thou hast obtained with the precious blood of Thy Christ, and hast called a royal priesthood, and an holy nation."[255]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5789\_2079679   
of God, esteem those laws more honourable than the necessities of this life, and pay a greater respect to them, and run together to the Church of the Lord, "which He has purchased with the blood of Christ, the beloved, the first-born of every creature."[271]   
[[@Bible:Acts 20:29]]Acts 20:29   
Cyprian Epistle V   
http://ccel.org/fathers2/ANF-05/anf05-30.htm#P4805\_1453938   
the honourable glories of many and good confessors are tarnished;[10]   
Hegesippus   
http://ccel.org/fathers2/ANF-08/anf08-165.htm   
From these have come false Christs, false prophets, false apostles-men who have split up the one Church into parts[16]   
[[@Bible:Acts 20:35]]Acts 20:35   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P182\_23011   
and were more willing to give than to receive.[6]   
Constitutions of the Holy Apostles Book IV   
http://ccel.org/fathers2/ANF-07/anf07-44.htm#P5979\_2124729   
Since even the Lord said: "The giver was happier than the receiver."[2]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6537\_2258042   
He that forbade stealing, now pronounces him most happy who supplies those that are in want out of his own labours.[140]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5292\_757642   
and were more willing to give than to receive.[6]   
[[@Bible:Acts 20:38]]Acts 20:38   
Genuine Acts of Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-99.htm   
Then this most gentle teacher going to the rest of the clergy, who, as I have said, had come in to him to speak in behalf of Arius, spake to them his last consoling words, and such as were necessary; then pouring forth his prayers to God, and bidding them adieu, he dismissed them all in peace.[18]   
[[@Bible:Acts 21:9]]Acts 21:9   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the first Epistle of Paul to the Corinthians: "Let women be silent in the church. But if any wish to learn anything, let them ask their husbands at home."[613]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7026\_2357400   
and in our time the daughters of Philip:[37]   
[[@Bible:Acts 21:11]]Acts 21:11   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11112\_3155165   
When Agabus, making use of corresponding action too, had foretold that bonds awaited Paul, the disciples, weeping and entreating that he would not venture upon going to Jerusalem, entreated in vain.[114]   
[[@Bible:Acts 21:13]]Acts 21:13   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
d in like manner now at the close of his ministry, and after the injunction had come to an end, to give in to the anxieties of the disciples, eagerly entreating him that he would not risk himself at Jerusalem, because of the sufferings in store for him which Agabus had foretold; but doing the very opposite, it is thus he speaks, "What do ye, weeping and disquieting my heart? For I could wish not only to suffer bonds, but also to die at Jerusalem, for the name of my Lord Jesus Christ."[23]   
[[@Bible:Acts 21:14]]Acts 21:14   
Martyrdom of Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-13.htm#P945\_172603   
be done."[16]   
[[@Bible:Acts 21:20]]Acts 21:20   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1219\_333406   
on account of "supposititious false brethren; "and leading certain "shaven men" into the temple[98]   
[[@Bible:Acts 21:23]]Acts 21:23   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
and the Nazarites introduced into the temple,[99]   
[[@Bible:Acts 21:24]]Acts 21:24   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7016\_1345970   
is weak, and I am not weak? When he shaves his head and makes an offering,[18]   
[[@Bible:Acts 21:26]]Acts 21:26   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P7997\_1945782   
And why do I mention that they who preached to the circumcision withdrew and separated themselves from the heathen, when even Paul himself "became as a Jew to the Jews, that he might gain the Jews? "Wherefore also in the Acts of the Apostles it is related that he even brought an offering to the altar, that he might satisfy the Jews that he was no apostate from their law.[6]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7619\_1585423   
and offered sacrifice in accordance with a certain legal vow, as is written in the Acts of the Apostles?[72]   
[[@Bible:Acts 22:5]]Acts 22:5   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1605\_419381   
e days one of the brethren came to us from Gamaliel, whom we mentioned before, bringing to us secret tidings that that enemy had received a commission from Caiaphas, the chief priest, that he should arrest all who believed in Jesus, and should go to Damascus with his letters, and that there also, employing the help of the unbelievers, he should make havoc among the faithful; and that he was hastening to Damascus chiefly on this account, because he believed that Peter had fled thither.[64]   
[[@Bible:Acts 22:8]]Acts 22:8   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7651\_2075861   
But again, we allege the same against those who do not recognise Paul as an apostle: that they should either reject the other words of the Gospel which we have come to know through Luke alone, and not make use of them; or else, if they do receive all these, they must necessarily admit also that testimony concerning Paul, when he (Luke) tells us that the Lord spoke at first to him from heaven: "Saul, Saul, why persecutest thou Me? I am Jesus Christ, whom thou persecutest; "[257]   
[[@Bible:Acts 22:11]]Acts 22:11   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
-by means, of course, of the light which was accessible, although it was not without imperilling his sight that he experienced that light.[188]   
[[@Bible:Acts 22:16]]Acts 22:16   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
said: Since sins are not remitted[76]   
[[@Bible:Acts 22:25]]Acts 22:25   
Martyrdom of the Holy Martyrs   
http://ccel.org/fathers2/ANF-01/anf01-54.htm#P6111\_1359601   
Rusticus the prefect pronounced sentence, saying, "Let those who have refused to sacrifice to the gods and to yield to the command of the emperor be scourged,[6]   
[[@Bible:Acts 22:28]]Acts 22:28   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1657\_489082   
Let it suffice to the martyr to have purged his own sins: it is the part of ingratitude or of pride to lavish upon others also what one has obtained at a high price.[289]   
[[@Bible:Acts 23:2]]Acts 23:2   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
Is he not withal "smiting them upon the mouth,"[147]   
Acts of Andrew and Matthias   
http://ccel.org/fathers2/ANF-08/anf08-96.htm   
And as he was praying, the devil walked behind, and said to the multitudes: Strike him on the mouth, that he may not speak.[29]   
[[@Bible:Acts 23:4]]Acts 23:4   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
Also subsequently, in the Acts of the Apostles, the blessed Apostle Paul, when it was said to him, "Revilest thou God's priest? "[21]   
Cyprian Epistle LXIV   
http://ccel.org/fathers2/ANF-05/anf05-89.htm#P6050\_1906799   
Mindful of which precepts, the blessed Apostle Paul, according to what we read in the Acts of the Apostles, when it was said to him, "Revilest thou thus God's high priest? "answered and said, "I wist not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people."[8]   
Cyprian Epistle LXVIII   
http://ccel.org/fathers2/ANF-05/anf05-93.htm#P6158\_1945134   
st thou God's high priest? "spoke nothing reproachfully against the priest, when he might have lifted up himself boldly against those who had crucified the Lord, and who had already sacrificed God and Christ, and the temple and the priesthood; but even although in false and degraded priests, considering still the mere empty shadow of the priestly name, he said, "I wist not, brethren, that he was the high priest; for it is written, Thou shall not speak evil of the ruler of thy people."[9]   
[[@Bible:Acts 23:5]]Acts 23:5   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
-although they had begun to be sacrilegious, and impious, and bloody, the Lord having already been crucified, and had no longer retained anything of the priestly honour and authority-yet Paul, considering the name itself, however empty, and the shadow, as it were, of the priest, said, "I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy, people."[22]   
[[@Bible:Acts 23:6]]Acts 23:6   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10046\_2794045   
among the Sadducees and the Pharisees: "Men and brethren," he says, "I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am now called in question by you,"[256]   
[[@Bible:Acts 23:8]]Acts 23:8   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11128\_3159237   
Of the Sadducees I am silent, who, springing from the root of this error, had the hardihood to adjoin to this heresy the denial likewise of the resurrection of the flesh.[3]   
[[@Bible:Acts 23:11]]Acts 23:11   
Acts and Martyrdom of St. Matthew the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-98.htm   
And when what had come to pass was reported in the palace, the king Fulvanus, having learned what had been done by Matthew about his wife, and his son, and his daughter-in-law, rejoiced for a time at their purification; but seeing that they were inseparable from Matthew, he was seized with rage and anger, and endeavoured to put him to death by fire. And on that night[9]   
[[@Bible:Acts 24:15]]Acts 24:15   
Lactantius Divine Institutes Book II   
http://ccel.org/fathers2/ANF-07/anf07-05.htm#P704\_285687   
And the force of this is not that it altogether annihilates[179]   
Lactantius Divine Institutes Book VII   
http://ccel.org/fathers2/ANF-07/anf07-10.htm#P2689\_1130544   
For they who have not known God, since sentence cannot be passed upon them for their acquittal, are already judged and condemned, since the Holy Scriptures testify that the wicked shall not arise to judgment.[131]   
[[@Bible:Acts 24:26]]Acts 24:26   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
give them aid of this kind when they were persecuted? Paul indeed, when Felix the governor hoped that he should receive money for him from the disciples,[54]   
[[@Bible:Acts 26:6]]Acts 26:6   
Lactantius Divine Institutes Book V   
http://ccel.org/fathers2/ANF-07/anf07-08.htm#P1855\_739954   
Nor is it greatly to be wondered at if these things are done towards men, since for the same cause the people who were placed in hope,[72]   
[[@Bible:Acts 26:14]]Acts 26:14   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2065\_349142   
"It is hard to kick against the pricks; "[73]   
[[@Bible:Acts 26:15]]Acts 26:15   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7651\_2075861   
But again, we allege the same against those who do not recognise Paul as an apostle: that they should either reject the other words of the Gospel which we have come to know through Luke alone, and not make use of them; or else, if they do receive all these, they must necessarily admit also that testimony concerning Paul, when he (Luke) tells us that the Lord spoke at first to him from heaven: "Saul, Saul, why persecutest thou Me? I am Jesus Christ, whom thou persecutest; "[257]   
[[@Bible:Acts 26:17]]Acts 26:17   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5202\_1567261   
"Wherefore, then, I send thee to the Gentiles," it is said, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith which is in Me."[209]   
[[@Bible:Acts 26:18]]Acts 26:18   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
in which we were tarrying perishing with thirst (that is, deprived of the divine word), drinking, "by the faith which is on Him,"[281]   
[[@Bible:Acts 26:22]]Acts 26:22   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10046\_2794045   
In like manner, before Agrippa also, he says that he was advancing "none other things than those which the prophets had announced."[257]   
[[@Bible:Acts 26:23]]Acts 26:23   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2630\_433459   
For says [Paul], "If Christ should become passible, and should be the first to rise again from the dead."[12]   
[[@Bible:Acts 26:26]]Acts 26:26   
Tertullian Ad Nationes Appendix   
http://ccel.org/fathers2/ANF-03/anf03-17.htm   
If he was in heaven, when would he not see what was doing in Italy? For the Italian land is "not in a corner."[10]   
[[@Bible:Acts 27:16]]Acts 27:16   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
It came to pass, after Paul went out of the island Gaudomeleta,[1]   
[[@Bible:Acts 27:35]]Acts 27:35   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11995\_3347073   
who in the ship, in presence of all, "made thanksgiving to God."[164]   
[[@Bible:Acts 27:40]]Acts 27:40   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
And she bears in her midst also the trophy (which is erected) over death; for she carries with her the cross of the Lord.[137]   
[[@Bible:Acts 28:1]]Acts 28:1   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
It came to pass, after Paul went out of the island Gaudomeleta,[1]   
[[@Bible:Acts 28:3]]Acts 28:3   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P10962\_3079330   
Finally, we often aid in this way even the heathen, seeing we have been endowed by God with that power which the apostle first used when he despised the viper's bite.[4]   
[[@Bible:Acts 28:11]]Acts 28:11   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7620\_2066356   
and the signs of the ships, and how they made shipwreck;[237]   
[[@Bible:Acts 28:17]]Acts 28:17   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
Because, deservedly, "made gross in heart."[59]   
[[@Bible:Acts 28:22]]Acts 28:22   
Lactantius On the Workmanship of God   
http://ccel.org/fathers2/ANF-07/anf07-14.htm#P3647\_1461338   
For if you afforded yourself a ready hearer in literature, which did nothing else than form the style, how much more teachable ought you to be in these true studies, which have reference even to the life! And I now profess to you, that I am hindered by no necessity of circumstance or time from composing something by which the philosophers of our sect[2]   
[[@Bible:Acts 28:25]]Acts 28:25   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
by whom the world moves; by whom creation consists, and all things have life; who also wrought mightily in the prophets,[412]   
[[@Bible:Acts 28:26]]Acts 28:26   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1750\_513693   
Through them, to wit, had "the heart of the People been made thick, lest they should see with the eyes, and hear with the ears, and understand with a heart"[36]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
You will discover the meaning of this, my attentive hearer, if you do but take up and examine what follows upon this narration: For hearing, he says, ye shall hear, and shall not understand; and seeing, ye shall see, and not perceive.[103] 

**[[@Headword:Romans]]Romans**

[[@Bible:Romans 1:1]]Romans 1:1   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
Paul, when writing to the Romans, has explained this very point: "Paul, an apostle of Jesus Christ, predestinated unto the Gospel of God, which He had promised by His prophets in the holy Scriptures, concerning His Son, who was made to Him of the seed of David according to the flesh, who was predestinated the Son of God with power through the Spirit of holiness, by the resurrection from the dead of our Lord Jesus Christ."[269]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
thians; so that, rebuked, and terrified, and already wounded with mourning, he therefore-the moderate nature of his fault permitting it-subsequently received pardon, than that you should interpret that (pardon as granted) to an incestuous fornicator? For this you had been bound to read, even if not in an Epistle, yet impressed upon the very character of the apostle, by (his) modesty more clearly than by the instrumentality of a pen: not to steep, to wit, Paul, the "apostle of Christ,"[151]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6522\_1281340   
, what God he preaches? For his words are: "Paul, the servant of Jesus Christ, called to be an apostle, set apart to the Gospel of God, which He had promised afore by His prophets in the holy Scriptures concerning His Son, who was made of the seed of David according to the flesh, and who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead of Christ Jesus our Lord,"[45]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6457\_1075919   
whom "is never found in the first place but always in the second, as in the Epistle to the Romans,[21]   
[[@Bible:Romans 1:3]]Romans 1:3   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2133\_358463   
For I have observed that ye are perfected in an immoveable faith, as if ye were nailed to the cross of our Lord Jesus Christ, both in the flesh and in the spirit, and are established in love through the blood of Christ, being fully persuaded with respect to our Lord, that He was truly of the seed of David according to the flesh,[3]   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2133\_358463   
God the Word, the only-begotten Son, and was of the seed of David according to the flesh,[9]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7879\_2159850   
And again, in that to the Romans, he says, "Concerning His Son, who was made of the seed of David according to the flesh, who was predestinated as the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord."[433]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5942\_1791546   
of our heretic. Now, that the very Lord Himself of all might, the Word and Spirit of the Father,[671]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9609\_2636820   
adually descending to the birth of Christ, what else have we here described than the very flesh of Abraham and of David conveying itself down, step after step, to the very virgin, and at last introducing Christ,-nay, producing Christ Himself of the virgin? Then, again, there is Paul, who was at once both a disciple, and a master, and a witness of the selfsame Gospel; as an apostle of the same Christ, also, he affirms that Christ "was made of the seed of David, according to the flesh,"[308]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10840\_3039372   
Thus does the apostle also teach respecting His two substances, saying, "who was made of the seed of David; "[389]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7213\_1603345   
For it is held as certain, that everything which is said to be a work of the spirit is (a product of) the will of the spirit, and everything that is called a work of the flesh (proceeds from) the will of the flesh. What else then, besides these, is that will of the soul which receives a separate name,[359]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7010\_1341208   
Statements which are verbally contrary to each other, are made about our Lord, namely, that He was descended from David and that He was not descended from David. The statement is true, "He was descended from David," as the Apostle says,[11]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
For the bringing together of these passages will, I think, be useful to you with a view to seeing the difference of those who come (to Jesus); some indeed come as to Him "who was born of the seed of David according to the flesh; "[165]   
[[@Bible:Romans 1:4]]Romans 1:4   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
but others come to Him who "was declared to be the Son of God with power, according to the spirit of holiness; "[166]   
[[@Bible:Romans 1:5]]Romans 1:5   
The Teaching of Simon Cephas In the City of Rome   
http://ccel.org/fathers2/ANF-08/anf08-146.htm   
In the City of Rome.[3]   
[[@Bible:Romans 1:7]]Romans 1:7   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10554\_2961035   
."[151]   
[[@Bible:Romans 1:8]]Romans 1:8   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10855\_3047505   
Paul, in like manner, everywhere speaks of "God the Father, and our Lord Jesus Christ." When writing to the Romans, he gives thanks to God through our Lord Jesus Christ.[400]   
Cyprian Epistle XXX   
http://ccel.org/fathers2/ANF-05/anf05-55.htm#P5243\_1594947   
since the apostle would not have published such praise concerning us, when he said "that your faith is spoken of throughout the whole world"[5]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
and again when, using an oath, he said this same thing; and for the third time, cursing and swearing, he affirmed that he knew not the man, and not once, but frequently, denied Him.[26]   
The Teaching of Simon Cephas In the City of Rome   
http://ccel.org/fathers2/ANF-08/anf08-146.htm   
And they said to Simon the sorcerer: Because thou wast here before Simon the Galilaean, and we knew thee before him, exhibit thou first the power which accompanieth thee.[15]   
[[@Bible:Romans 1:11]]Romans 1:11   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
We have in the apostle an unerring witness: "For I desire to see you, that I may impart unto you some spiritual gift, in order that ye may be strengthened; that is, that I may be comforted in you, by the mutual faith of you and me."[4]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7316\_2214219   
" In allusion to the gnostic edifice also in the Epistle to the Romans, he says, "For I desire to see you, that I may impart unto you a spiritual gift, that ye may be established."[65]   
[[@Bible:Romans 1:14]]Romans 1:14   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8806\_2243878   
And those amongst us who are the ambassadors of Christianity sufficiently declare that they are debtors[167]   
Origen Commentary on John Book IV   
http://ccel.org/fathers2/ANF-10/anf10-39.htm#P6639\_1159848   
not that no wise man according to the flesh, but that not many wise according to the flesh. But Paul, in his preaching of the Gospel, is a debtor[5]   
[[@Bible:Romans 1:16]]Romans 1:16   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
And so in the passage where he says: "I am not ashamed of the gospel (of Christ): for it is the power of god unto salvation to every one that beheveth; to the Jew first, and also to the Greek; for therein is the righteousness of God revealed from faith to faith,"[598]   
[[@Bible:Romans 1:17]]Romans 1:17   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8735\_2467393   
without the law, has the righteousness of God been manifested, being witnessed by the law and the prophets; for the just shall live by faith."[547]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5715\_1729612   
speaking to those called from among the nations that were once barren, being formerly destitute of this husband, who is the Word,-desolate formerly,-of the bridegroom. "Now the just shall live by faith,"[67]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
And further on again he adds, "The righteousness of God is revealed from faith to faith."[5]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1000\_249272   
But where three are, a church is, albeit they be laics. For each individual lives by his own faith,[38]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
And Paul in like manner: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth of God in unrighteousness."[161]   
[[@Bible:Romans 1:18]]Romans 1:18   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8520\_2395271   
And as the wrath of God did then descend upon the unrighteous, here also does the apostle likewise say: "For the wrath of God shall be revealed from heaven against all ungodliness and unrighteousness of those men who hold back the truth in unrighteousness."[398]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
When, again, he declares that "the wrath (of God) is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness,"[600]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
The wrath, therefore, which is to vindicate truth, can only be revealed from heaven by the God of wrath;[608]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10200\_2703361   
Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-looted beasts, and creeping things."[11]   
[[@Bible:Romans 1:19]]Romans 1:19   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8769\_2230468   
And he bears witness that they knew God, and says, too, that this did not happen to them without divine permission, in these words: "For God showed it unto them; "[154]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9191\_2369643   
We are not, however, mad, nor do we compare such human wisdom (I use the word "wisdom" in the common acceptation), which busies itself not about the affairs of the multitude, but in the investigation of truth, to the wrigglings of worms or any other such creatures; but in the spirit of truth, we testify of certain Greek philosophers that they knew God, seeing "He manifested Himself to them,"[134]   
Lactantius Divine Institutes Book II   
http://ccel.org/fathers2/ANF-07/anf07-05.htm#P461\_183447   
I am not, indeed, so unjust as to imagine that they could divine, so that they might find out the truth by themselves; for I acknowledge that this is impossible. But I require from them that which they were able to perform by reason[25]   
[[@Bible:Romans 1:20]]Romans 1:20   
Address of Tatian to the Greeks   
http://ccel.org/fathers2/ANF-02/anf02-37.htm#P1133\_306768   
and of the forms that are in matter; He is invisible, impalpable, being Himself the Father of both sensible and invisible things. Him we know from His creation, and apprehend His invisible power by His works.[10]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2752\_925041   
For how can the intellect be superior to the senses, when it is these which educate it for the discovery of various truths? It is a fact, that these truths are learned by means of palpable forms; in other words, invisible things are discovered by the help of visible ones, even as the apostle tells us in his epistle: "For the invisible things of Him are clearly seen from the creation of the world, being understood by the things that are made; "[144]   
Tertullian Against Marcion Book I   
http://ccel.org/fathers2/ANF-03/anf03-28.htm#P3983\_1310042   
is guilty both of impudence and malignity: of impudence, in aspiring after a belief which is not due to him, and for which he has provided no foundation;[152]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6292\_1870294   
); and He had offenders in those wise and prudent ones who would not seek after God, although He was to be discovered in His so many and mighty works,[993]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7919\_2255849   
and indications (of His divinity),[752]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8762\_2444406   
They are, however, His "invisible things," which, according to the apostle, "are from the creation of the world clearly seen by the things that are made;[476]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8769\_2230468   
dimly alluding, I think, to those who ascend from things of sense to those of the understanding, when he adds, "For the invisible things of God from the creation of the world are Clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful."[155]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10667\_2844553   
and also to these, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made,"[305]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11036\_2972820   
s if to justify his faith in a resurrection, "How can they know God, except by the perception of the senses? "or, "How otherwise than through the senses can they gain any knowledge? "For it is not in any secret writings, perused only by a few wise men, but in such as are most widely diffused and most commonly known among the people, that these words are written: "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made."[84]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
"And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly"-now the expression that which is unseemly signifies, according to these (Naasseni), the first and blessed substance, figureless, the cause of all figures to those things that are moulded into shapes,-"and receiving in themselves that recompense of their error which was meet."[30]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10104\_3137142   
"For the invisible things of Him," says the Apostle Paul," from the creation of the world, are clearly seen, being understood by those things which are made, even His eternal power and godhead; "[18]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1703\_458877   
For to those who think aright, God is manifest even by the operations of the world which He hat made, using the evidence of His creation;[17]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7772\_1637218   
Now the blind see, when they see the world and from the exceeding great beauty of the things created they contemplate the Creator corresponding in greatness and beauty to them; and when they see clearly "the invisible things of God Himself from the creation of the world, which are perceived through the things that are made; "[194]   
[[@Bible:Romans 1:21]]Romans 1:21   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
For he judges the Gentiles, "who serve the creature more than the Creator,"[457]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3104\_905338   
What, then, is the vanity, and what the lie? The holy apostle of the Lord, reprehending the Greeks, will show thee: "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and changed the glory of God into the likeness of corruptible man, and worshipped and served the creature more than the Creator."[98]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8769\_2230468   
But Paul, as a lover of truth, says of certain wise men among the Greeks, when their statements are true, that "although they knew God, they glorified Him not as God, neither were thankful."[153]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9191\_2369643   
although "they glorified Him not as God, neither were thankful, but became vain in their imaginations; and professing themselves to be wise, they became foolish, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."[135]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11092\_2999139   
For Scripture testifies, in regard to those who have a knowledge of those things of which Celsus speaks, and who profess a philosophy founded on these principles, that they, "when they knew God, glorified Him not as God, neither were thankful, but became vain in their imaginations; "and notwithstanding the bright light of knowledge with which God had enlightened them, "their foolish heart" was carried away, and became "darkened."[109]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
1. That idols are not gods, and that the elements are not to be worshipped in the place of gods.[10]   
Methodius Discourse VIII. Thekla   
http://ccel.org/fathers2/ANF-06/anf06-116.htm#P5367\_1621770   
Now certainly the wretched ones were overwhelmed in the chaos of error, "because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened; "[44]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1116\_500332   
For, having left God, the parent and founder of all things, men began to worship the senseless works[1]   
[[@Bible:Romans 1:22]]Romans 1:22   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5477\_1665349   
"Professing themselves wise, they became fools."[330]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8926\_2282183   
calling, in a general way, wise all who appear to have made advances in knowledge, but have fallen into an atheistic polytheism, since "professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."[226]   
Lactantius Divine Institutes Book II   
http://ccel.org/fathers2/ANF-07/anf07-05.htm#P461\_183447   
But (as I have said) pardon may be granted to those who are ignorant and do not own themselves to be wise; but it cannot be extended to those who, while they profess[24]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2148\_867988   
they bore a certain likeness and appearance[53]   
[[@Bible:Romans 1:23]]Romans 1:23   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11092\_2999139   
Thus we may see how those who accounted themselves wise gave proofs of great folly, when, alter such grand arguments delivered in the schools on God and on things apprehended by the reason, they "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."[110]   
[[@Bible:Romans 1:24]]Romans 1:24   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9988\_2619913   
But since those who wandered away from the east were delivered over, on account of their sins, to "a reprobate mind," and to "vile affections," and to "uncleanness through the lusts of their own hearts,"[118]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11092\_2999139   
As, then, they lived in a way unworthy of the knowledge which they had received from God, His providence leaving them to themselves, they were given "up to uncleanness, through the lusts of their own hearts to dishonour their own bodies,"[111]   
[[@Bible:Romans 1:25]]Romans 1:25   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6815\_1685284   
being the disciples of those mentioned, render such as assent to them worse than the heathen. For the former "serve the creature rather than the Creator,"[44]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9933\_2745242   
Happy, no doubt, is faith, if it is to obtain gifts which the enemies of God and Christ not only use, but even abuse, "worshipping the creature itself in opposition to the Creator!"[186]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10205\_2705441   
, they say, of Him, and sometimes even descending, with the Egyptians, to the worship of birds, and four-footed beasts, and creeping things! And although some may appear to have risen above such practices, nevertheless they will be found to have changed the truth of God into a lie, and to worship and serve the "creature more than the Creator."[15]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing to the Romans: "And they worshipped and served the creature, forsaking the Creator. Wherefore also God gave them up to ignominious passions."[429]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6182\_2171011   
For the stars and the luminaries were given to men to shine upon them, but not for worship; although the Israelites, by the perverseness of their temper, "worshipped the creature instead of the Creator,"[77]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7127\_2388267   
incessantly, and with constant and loud voices, and let all the people say it with them: "Holy, holy, holy, Lord of hosts, heaven and earth are full of His glory: be Thou blessed for ever. Amen."[111]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6712\_2027547   
Then the rulers of the synagogue, and the priests and the Levites, announced to all Israel, saying: Cursed is that man who shall worship the work of man's hand, and cursed is the man who shall worship the creatures more than the Creator. And all the people said, Amen, amen.[63]   
[[@Bible:Romans 1:26]]Romans 1:26   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4034\_1240495   
amorem puerorum repellens, eum appellate bestiam, quod frenum mordentes, qui se voluptatibus dedunt, libidinosi, quadrupedum coeunt more, et filios seminare conantur. Impios "autem tradidit Deus," ut air Apostolus,[193]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1056\_431766   
Yes, and also in the first chapter of the epistle he authenticates nature, when he asserts that males and females changed among themselves the natural use of the creature into that which is unnatural,[22]   
Cyprian Epistle I   
http://ccel.org/fathers2/ANF-05/anf05-26.htm#P4721\_1413453   
And I beg you not to wonder at the things that persons of this kind speak: the offence of their mouths in words is the least of which they are guilty.[10]   
Diatessaron   
http://ccel.org/fathers2/ANF-10/anf10-07.htm#P697\_86109   
people of his dominion[12]   
[[@Bible:Romans 1:27]]Romans 1:27   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11103\_3002082   
nclination, or from not having Jesus to lead them to a rational view of religion, have not gone into these deep questions, we find that they believe in the Most High God, and in His Only-begotten Son, the Word and God, and that they often exhibit in their character a high degree of gravity, of purity, and integrity; while those who call themselves wise have despised these virtues, and have wallowed in the filth of sodomy, in lawless lust, "men with men working that which is unseemly."[115]   
[[@Bible:Romans 1:28]]Romans 1:28   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P5060\_1141162   
But if all nations are blessed in Christ, and we of all nations believe in Him, then He is indeed the Christ, and we are those blessed by Him. God formerly gave the sun as an object of worship,[466]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8565\_2415894   
And again, in that to the Romans: "And as they did not think fit to have God in their knowledge, God gave them up to a reprobate mind, to do those things that are not convenient."[414]   
Address of Tatian to the Greeks   
http://ccel.org/fathers2/ANF-02/anf02-37.htm#P1335\_389742   
But what the learned among the Greeks have said concerning our polity and the history of our laws, and how many and what kind of men have written of these things, will be shown in the treatise against those who have discoursed of divine things.[94]   
Address of Tatian to the Greeks   
http://ccel.org/fathers2/ANF-02/anf02-37.htm#P1344\_393472   
These things, O Greeks, I Tatian, a disciple of the barbarian philosophy,[95]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
Reprobate in your very mind,[60]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11098\_3000381   
but "as they choose to retain God in their knowledge,"[113]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6182\_2171011   
this custom is a piece of Judaic corruption, and on that account was forbidden; and if He exhorts the faithful that their yea be yea, and their nay, nay, and says that "what is more than these is of the evil one," how much more blameable are those who appeal to deities falsely so called as the objects of an oath, and who glorify imaginary beings instead of those that are real, whom God for their perverseness "delivered over to foolishness, to do those things that are not convenient!"[87]   
[[@Bible:Romans 1:30]]Romans 1:30   
Cyprian Epistle LXVII   
http://ccel.org/fathers2/ANF-05/anf05-92.htm#P6110\_1928274   
And besides, Paul the apostle writes, and says the same thing: "Whisperers, backbiters, haters of God, injurious, proud, boasters of themselves, inventors of evil things, who, although they knew the judgment of God, did not understand that they which commit such things are worthy of death, not only they which commit those things, but they also which consent unto those who do these things."[32]   
[[@Bible:Romans 1:32]]Romans 1:32   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P420\_70373   
For they that do such things are hateful to God; and not only they that do them, but also those that take pleasure in them that do them.[147]   
The Second Epistle of Pope Callistus   
http://ccel.org/fathers2/ANF-08/anf08-121.htm   
And therefore the laws not only of the Church, but of the world, condemn those who are guilty of this crime; and not only those indeed who actually conspire, but those also who take part with such.[1]   
The First Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-130.htm   
Such persons, therefore, are in all things to be guarded against, and are not to be received, because, according to the apostle, not only those who commit such things are condemned, but also those who consent with those who do them.[8]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5566\_805805   
For they that do such things are hateful to God; and not only they that do them, but also those that take pleasure in them that do them.[187]   
[[@Bible:Romans 2:1]]Romans 2:1   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
But dost thou hope, who judgest those who do evil, and doest the same, that thou thyself shalt escape the judgment of God"[534]   
[[@Bible:Romans 2:2]]Romans 2:2   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
The truth, therefore, will be His, whose is also the wrath, which has to be revealed to avenge the truth. Likewise, when adding, "We are sure that the judgment of God is according to truth,"[601]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
So that both the gospel and Christ must be His, to whom appertain the law and the nature which are to be vindicated by the gospel and Christ-even at that judgment of God which, as he previously said, was to be according to truth.[607]   
[[@Bible:Romans 2:4]]Romans 2:4   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1254\_230969   
Let us therefore be of a reverent spirit, and fear the long-suffering of God, lest we despise the riches of His goodness and forbearance.[85]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
e just judgment of God, which also the Apostle Paul testifies in his Epistle to the Romans, where he says, "But dost thou despise the riches of His goodness, and patience, and long-suffering, being ignorant that the goodness of God leadeth thee to repentance? But according to thy hardness and impenitent heart, thou treasurest to thyself wrath against the day of wrath, and the revelation of the righteous judgment of God." "But glory and honour," he says, "to every one that doeth good."[598]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
while to those who are contentious, and believe not the truth, but who believe iniquity, anger, indignation, tribulation, and distress, on every soul of man that worketh evil, on the Jew first, and (afterwards) on the Greek; but glory, and honour, and peace to every one that doeth good, to the Jew first, and (afterwards) to the Greek."[47]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
the righteous judgment of God; who will render to every one according to his works: to those who, by patient continuance in well-doing, seek for glory and immortality, eternal life; while to those who are contentious, and believe not the truth, but who believe iniquity, anger, wrath, tribulation, and distress, on every soul of man that worketh evil; on the Jew first, and on the Greek: but glory, and honour, and peace to every one that worketh good; to the Jew first, and to the Greek."[60]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
Finally, the Apostle Paul, evidently treating of such, says to him who remained in his sins: "Despisest thou the riches of His goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? but, after thy hardness and impenitent heart, treasurest up unto thyself wrath on the day of wrath and revelation of the righteous judgment of God."[106]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
Paul accordingly, having examined these points clearly, says to the sinner: "Or despisest thou the riches of His goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? but, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."[111]   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
Which, moreover, the blessed apostle referring to, and recalling the sinner to repentance, sets forward, and says: "Or despisest thou the riches of His goodness, and forbearance, and long-suffering, not knowing that the patience and goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart thou treasurest up unto thyself wrath in the day of wrath and of revelation of the righteous judgment of God, who shall render to every one according to his works."[12]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also Paul to the Romans: "Or despisest thou the riches of His goodness, and forbearance, and patience, not knowing that the goodness of God leadeth thee to repentance? But, according to thy hardness and impenitent heart, thou treasurest up to thyself wrath in the day of wrath and of revelation of the just judgment of God, who will render to every man according to his deeds."[586]   
The Apocalypse of Sedrach   
http://ccel.org/fathers2/ANF-10/anf10-17.htm   
And there are some who have been baptized with my baptism and who have shared in my divine part and become reprobate in complete reprobation and will not repent: and I suffer them with much compassion and much pity and wealth[14]   
[[@Bible:Romans 2:5]]Romans 2:5   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
Those, on the other hand, who depart from Him, and despise His precepts, and by their deeds bring dishonour on Him who made them, and by their opinions blaspheme Him who nourishes them, heap up against themselves most righteous judgment.[541]   
Shepherd of Hermas Similitude Sixth   
http://ccel.org/fathers2/ANF-02/anf02-29.htm#P779\_182837   
For luxury and deceit have no memories, on account of the folly with which they are clothed; but when punishment and torture cleave to a man for one day, he is punished and tortured for a year; for punishment and torture have powerful memories. While tortured and punished, therefore, for a whole year, he remembers at last[15]   
[[@Bible:Romans 2:6]]Romans 2:6   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1544\_270066   
He also died, and rose again, and ascended into the heavens to Him that sent Him, and is sat down at His right hand, and shall come at the end of the world, with His Father's glory, to judge the living and the dead, and to render to every one according to his works.[78]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P7015\_2144453   
For it is said, "Behold the Lord, and His reward is before His face, to give to every one according to his works; what eye hath not seen, and ear hath not heard, and hath not entered into the heart of man what God hath prepared for them that love Him."[206]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
with the two Testaments of the ancient law and the new law; sharpened by the equity of its own wisdom; rendering to each one according to his own action.[155]   
[[@Bible:Romans 2:7]]Romans 2:7   
Theophilus to Autolycus Book I   
http://ccel.org/fathers2/ANF-02/anf02-41.htm#P1459\_427458   
For He who gave the mouth for speech, and formed the ear to hear, and made the eye to see, will examine all things, and will judge righteous judgment, rendering merited awards to each. To those who by patient continuance in well-doing[22]   
[[@Bible:Romans 2:8]]Romans 2:8   
Theophilus to Autolycus Book I   
http://ccel.org/fathers2/ANF-02/anf02-41.htm#P1459\_427458   
But to the unbelieving and despisers, who obey not the truth, but are obedient to unrighteousness, when they shall have been filled with adulteries and fornications, and filthiness, and covetousness, and unlawful idolatries, there shall be anger and wrath, tribulation and anguish,[24]   
[[@Bible:Romans 2:11]]Romans 2:11   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6416\_1212509   
or this : "Is there respect of persons with God? "[123]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6441\_1225624   
It is sufficient only to know this much, in order to demonstrate the impartiality and righteousness of God, that, conformably with the declaration of the Apostle Paul, "there is no acceptance of persons with Him,"[132]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
Let us have in contemplation especially the day of judgment and retribution, and what must be believed by all of us, and firmly maintained, that "there is no acceptance of persons with God; "[64]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4371\_1308196   
knowing, says he, that our and their Master is in heaven; and that there is no respect of persons with Him.[19]   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
For there is no respect of persons with God.[10]   
[[@Bible:Romans 2:12]]Romans 2:12   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8520\_2395271   
1. As I have heard from a certain presbyter,[377]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
If, then, God will judge the secrets of men-both of those who have sinned in the law, and of those who have sinned without law (inasmuch as they who know not the law yet do by nature the things contained in the law)[604]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Paul to the Romans: "As many as have sinned without law, shall perish without law; and as many as have sinned in the law, shall be judged also by the law."[778]   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
As many as have sinned in law shall be judged according to law, and as many as have sinned without law shall perish without law.[11]   
Revelation of Saint John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-108.htm   
And again the Apostle Paul said: As many as have sinned without law shall also perish without law, and as many as have sinned in law shall be judged by means of law.[42]   
[[@Bible:Romans 2:13]]Romans 2:13   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1000\_249272   
nor is there exception of persons with God; since it is not hearers of the law who are justified by the Lord, but doers, according to what the apostle withal says.[39]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also to the Romans: "Not the hearers of the law are righteous before God, but the doers of the law shall be justified."[772]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1533\_436874   
. maker) of the law."[120]   
[[@Bible:Romans 2:14]]Romans 2:14   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4218\_1307012   
They had no instructor[19]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5202\_1567261   
"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; uncircumcision observing the precepts of the law,"[223]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5767\_1750874   
"For when the Gentiles, which have not the law, do by nature the things of the law, these, having not the law, are a law unto themselves,"[102]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1056\_431766   
-as when to the Romans, affirming that the heathen do by nature those things which the law requires,[21]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For when a man "who has not the law does naturally the things contained in the law, he, not having the law, is a law unto himself."[249]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2183\_882608   
" Who that is acquainted with the mystery of God could so significantly relate the law of God, as a man far removed from the knowledge of the truth has set forth that law? But I consider that they who speak true things unconsciously are to be so regarded as though they prophesied[64]   
[[@Bible:Romans 2:15]]Romans 2:15   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6708\_1380548   
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."[178]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
who are enrolled among the righteous, derive their righteousness when as yet there was no law of Moses, and when as vet the prophets had not arisen and discharged the functions of prophecy? Were they not constituted righteous in virtue of their fulfilling the law, "every one of them showing the work of the law written in their hearts, their conscience also bearing them witness? "[248]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7716\_1619594   
"all the thoughts of men meanwhile accusing or else excusing them,"[146]   
[[@Bible:Romans 2:16]]Romans 2:16   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
) Christ."[606]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6131\_936786   
" It is possible to quote one of Paul's sayings in support of the contention that the whole of the New Testament is Gospel. He writes in a certain place:[30]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6200\_961971   
"The beginning of the Gospel of Jesus Christ." Then also it is the Gospel of the Apostles; whence Paul[68]   
Origen Commentary on John Book V   
http://ccel.org/fathers2/ANF-10/anf10-40.htm#P6661\_1164703   
I will add to the proof of this an apostolic saying which has been quite misunderstood by the disciples of Marcion, who, therefore, set the Gospels at naught. The Apostle says:[25]   
[[@Bible:Romans 2:17]]Romans 2:17   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5477\_1665349   
ction of the law, the apostle showed in the passage relating to the Jews, writing thus: "Behold, thou art called a Jew and restest in the law, and makest thy boast in God, and knowest the will of God, and approvest the things that are more excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them who are in darkness, an instructor of the foolish, a teacher of babes, who hast the form of knowledge and of truth in the law."[325]   
[[@Bible:Romans 2:21]]Romans 2:21   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P361\_65388   
How will you instruct the elect of the Lord, if you yourselves have not instruction? Instruct each other therefore, and be at peace among yourselves, that[41]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
Hence his invective against the transgressors of the law, who teach that men should not steal, and yet practise theft themselves.[610]   
[[@Bible:Romans 2:23]]Romans 2:23   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11262\_3059560   
But that the honour which we pay to the Son of God, as well as that which we render to God the Father, consists of an upright course of life, is plainly taught us by the passage, "Thou that makest thy boast of the law, through breaking the law dishonourest thou God? "[18]   
[[@Bible:Romans 2:24]]Romans 2:24   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
Nomen enim Dei blasphematur propter ipsos."[221]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P749\_310428   
blasphemy it has been said, "By your means My Name is blasphemed,"[101]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
until the advent of Christ: thereafter it ceased curatively to remove from Israel infirmities of health; since, as the result of their perseverance in their frenzy, the name of the Lord was through them blasphemed, as it is written: "On your account the name of God is blasphemed among the Gentiles: "[313]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
that the apostle abstained through fear from openly calumniating God, from whom notwithstanding He did not hesitate to withdraw men? Well, but he had gone so far in his censure of the Jews, as to point against them the denunciation of the prophet, "Through you the name of God is blasphemed (among the Gentiles)."[615]   
Cyprian Epistle VI   
http://ccel.org/fathers2/ANF-05/anf05-31.htm#P4827\_1461276   
For as the Jews were alienated from God, as those on whose account "the name of God is blasphemed among the Gentiles,"[5]   
[[@Bible:Romans 2:25]]Romans 2:25   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9513\_2665636   
To illustrate: the noble apostle circumcised Timothy, though loudly declaring and writing that circumcision made with hands profits nothing.[80]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7660\_1603367   
As, then, when the Jew sins his circumcision shall be reckoned for uncircumcision, but when one of the Gentiles acts uprightly his uncircumcision shall be reckoned for circumcision,[100]   
[[@Bible:Romans 2:27]]Romans 2:27   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8209\_2278020   
1. And that the Lord did not abrogate the natural [precepts] of the law, by which man[151]   
[[@Bible:Romans 2:28]]Romans 2:28   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
the flesh; and "the Jew which is one inwardly" will be a subject of the self-same God as he also is who is "a Jew outwardly; "[620]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9933\_2745242   
On exactly the same principle, they consider the special soil of Judµa to be that very holy land, which ought rather to be interpreted of the Lord's flesh, which, in all those who put on Christ, is thenceforward the holy land; holy indeed by the indwelling of the Holy Ghost, truly flowing with milk and honey by the sweetness of His assurance, truly Judµan by reason of the friendship of God. For "he is not a Jew which is one outwardly, but he who is one inwardly."[188]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P724\_176760   
of God introducing the spiritual circumcision.[20]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
when he also said that "he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh,"[434]   
Recognitions of Clement V   
http://ccel.org/fathers2/ANF-08/anf08-35.htm#P2433\_709679   
For in God's estimation he is not a Jew who is called a Jew among men (nor is he a Gentile that is called a Gentile), but he who, believing in God, fulfils His law and does His will, though he be not circumcised.[20]   
[[@Bible:Romans 2:29]]Romans 2:29   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9579\_2691008   
For he possesses in its sincerity the faith which is exercised in reference to the affairs of life, and praises the Gospel in practice and contemplation. And, in truth, he wins his praise "not from men, but from God,"[119]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
Now it is quite within the purpose of the God of the law that circumcision should be that of the heart, not in the flesh; in the spirit, and not in the letter.[616]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10946\_2942177   
God may therefore have commanded men to destroy all their vices utterly, even at their birth, without having enjoined anything contrary to the teaching of Christ; and He may Himself have destroyed before the eyes of those who were "Jews inwardly"[39]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
in which former there is praise, not of men, but of God.[490]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6094\_924950   
In the same manner, it appears to me that the whole people of Christ, when we regard it in the aspect of the hidden man of the heart,[1]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6386\_1028231   
This High-Priest is called, from some other notion of him than those we have noticed, Judas, that those who are Jews secretly[181]   
[[@Bible:Romans 3:2]]Romans 3:2   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7318\_1484929   
And, having hidden it, he goes away, work-tug and devising how he shall buy the field, or the Scriptures, that he may make them his own possession, receiving from the people of God the oracles of God with which the Jews were first entrusted.[27]   
[[@Bible:Romans 3:3]]Romans 3:3   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
"For what," he says, "if some of them have departed from the faith? Hath their unbelief made the faith of God of none effect? God forbid! For God is true, but every man a liar."[33]   
Cyprian Epistle LXVII   
http://ccel.org/fathers2/ANF-05/anf05-92.htm#P6110\_1928274   
Nor does the perfidy of others press down the Christian faith into ruin, but rather stimulates and exalts it to glory, according to what the blessed Apostle Paul exhorts, and says: "For what if some of these have fallen from their faith: hath their unbelief made the faith of God of none effect? God forbid. For God is true, but every man a liar."[30]   
Cyprian Epistle LXVIII   
http://ccel.org/fathers2/ANF-05/anf05-93.htm#P6158\_1945134   
Nor does the Lord, the protector of His people, and their guardian, suffer the wheat to be snatched from His floor; but the chaff alone can be separated from the Church, since also the apostle says, "For what if some of them have departed from the faith? shall their unbelief make the faith of God of none effect? God forbid; for God is true, but every man a liar."[19]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
The blessed Apostle Paul in his epistle speaks in this manner: "For what if some of them fall away from the faith, shall their unbelief make the faith of God without effect? God forbid: for God is true, though every man be a liar."[61]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
said: It does not disturb me if any man does not assert the faith and truth of the Church, since the apostle says, "For what if some of them have fallen away from the faith? Has their unbelief made the faith of God of no effect? By no means. For God is true, but every man a liar."[86]   
The Second Epistle of Pope Callistus   
http://ccel.org/fathers2/ANF-08/anf08-121.htm   
of the Greek: but glory, honour, and peace, to every man that worketh good."[26]   
[[@Bible:Romans 3:5]]Romans 3:5   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
"But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous, who taketh vengeance? God forbid."[152]   
[[@Bible:Romans 3:8]]Romans 3:8   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6624\_1581594   
and, to conceal their impious doctrines, they abuse the name [of Christ], as a means of hiding their wickedness; so that "their condemnation is just,"[295]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6238\_1899829   
Nunquid autem ad hos verba sua dirigens, scribit Apostolus in Epistola ad Romanos: "Et non sicut blasphemamur, et sicut dicunt aliqui nos dicere: Faciamus mala, ut eveniant bona, quorum justa est damnatio? "[41]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Epistle of Paul to the Romans: "Let us do evil until the good things come; whose condemnation is just."[777]   
[[@Bible:Romans 3:10]]Romans 3:10   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4268\_859122   
With their tongues they have practised deceit, their throat is an open sepulchre, the poison of asps is under their lips, destruction and misery are in their paths, and the way of peace they have not known.'[71]   
[[@Bible:Romans 3:11]]Romans 3:11   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6549\_1548156   
And, "There is none that understandeth, or that seeketh after God: they have all gone out of the way, they are together become unprofitable,"[254]   
[[@Bible:Romans 3:13]]Romans 3:13   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12270\_3433086   
" Anger has been prohibited, our spirits retained, the petulance of the hand checked, the poison of the tongue[69]   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
Their feet are swift to shed blood, destruction and misery are in their ways, who have not known the way of peace; neither is the fear of God before their eyes."[18]   
[[@Bible:Romans 3:14]]Romans 3:14   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7349\_1963283   
To those, no doubt, who have received the grace of the "adoption, by which we cry, Abba Father."[30]   
[[@Bible:Romans 3:15]]Romans 3:15   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5507\_1985262   
Destruction and misery are in their ways, and the way of peace have they not known. The fear of God is not before their eyes."[117]   
[[@Bible:Romans 3:16]]Romans 3:16   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5477\_1665349   
In the same way as Paul, prophecy upbraids the people with not understanding the law. "Destruction and misery are in their ways, and the way of peace have they not known."[328]   
[[@Bible:Romans 3:18]]Romans 3:18   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5477\_1665349   
"There is no fear of God before their eyes."[329]   
[[@Bible:Romans 3:19]]Romans 3:19   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
and had brought in "all the world as guilty (before God)," and had "stopped every mouth,"[633]   
[[@Bible:Romans 3:20]]Romans 3:20   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5733\_1738698   
How, then, is the law still said to be not good by certain heresies that clamorously appeal to the apostle, who says, "For by the law is the knowledge of sin? "[76]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6623\_2015207   
Well, the body tills the ground, and hastes to it; but the soul is raised to God: trained in the true philosophy, it speeds to its kindred above, turning away from the lusts of the body, and besides these, from toil and fear, although we have shown that patience and fear belong to the good man. For if "by the law is the knowledge of sin,"[7]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6623\_2015207   
as those allege who disparage the law, and "till the law sin was in the world; "[8]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and that "by the law there comes only the knowledge of sin."[437]   
[[@Bible:Romans 3:21]]Romans 3:21   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P708\_130188   
As long then as the former time[46]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8735\_2467393   
For verily I say unto you, Until heaven and earth pass away, one jot or one tittle shall not pass from the law and the prophets till all come to pass."[545]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
And if, the Creator above all is confessed to be just, and the Lord to be the Son of the Creator; then the Lord is the Son of Him who is just. Wherefore also Paul says, "But now the righteousness of God without the law is manifested; "[173]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
the law; now it is "the righteousness of God which is by the faith of (Jesus) Christ."[622]   
[[@Bible:Romans 3:23]]Romans 3:23   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8520\_2395271   
For as these men did not impute unto us (the Gentiles) our transgressions, which we wrought before Christ was manifested among us, so also it is not right that we should lay blame upon those who sinned before Christ's coming. For "all men come short of the glory of God,"[386]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8520\_2395271   
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.[387]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also to the Romans: "For all have sinned, and fail of the glory of God; but they are justified by His gift and grace, through the redemption which is in Christ Jesus."[297]   
The Second Epistle of Pope Callistus   
http://ccel.org/fathers2/ANF-08/anf08-121.htm   
For the apostle says: "All have sinned, and come short of the glory of God; being justified freely by His grace, through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, `I say, 'at this time His righteousness, that He might be just, and the justifier of him which believeth in Jesus."[22]   
[[@Bible:Romans 3:25]]Romans 3:25   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6240\_974745   
And so one might venture to say that wisdom is anterior to all the thoughts that are expressed in the titles of the first-born of every creature. Now God is altogether one and simple; but our Saviour, for many reasons, since God[90]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6252\_980937   
"And if any one sin, we have a Paraclete with the Father, Jesus Christ the righteous," and he adds that He is a propitiation for our sins, and similarly Paul says He is a propitiation:[108]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6373\_1023862   
for our sins. Similarly, in the Epistle to the Romans, He is called a propitiation:[170]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8010\_1711064   
dignity of the Father who had revealed to him so great things about Christ,-for the things that concerned His coming suffering had not been revealed to him,-on this account he took Him, and as one forgetful of the honour due to the Christ, and that the Son of the living God neither does nor says anything worthy of rebuke, he began to rebuke Him; and as to one who needed propitiation,-for he did not yet know that "God had set Him forth to be a propitiation through faith in His blood,"[145]   
[[@Bible:Romans 3:26]]Romans 3:26   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
of God, and provoke our own constancy? Because, albeit God is by nature good, still He is "just"[28]   
[[@Bible:Romans 3:29]]Romans 3:29   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7273\_2208951   
"Is He the God of the Jews only, and not also of the Gentiles? Yes, also of the Gentiles: if indeed He is one God,"[52]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8655\_2416104   
For if to live well and according to the law is to live, also to live rationally according to the law is to live; and those who lived rightly before the Law were classed under faith,[81]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1380\_381415   
Tell me, is not all mankind one flock of God? Is not the same God both Lord and Shepherd of the universal nations?[84]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7772\_1637218   
and glorify Him in the persuasion that it is the same God, who is the Father of Him who healed those previously mentioned, and the God of Israel. For He is not the God of the Jews only, but also of the Gentiles.[196]   
[[@Bible:Romans 3:30]]Romans 3:30   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7435\_1989248   
to God that human nature (hominem) which had departed from God; and therefore men were taught to worship God after a new fashion, but not another god, because in truth there is but "one God, who justifieth the circumcision by faith, and the uncircumcision through faith."[98]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8446\_2369483   
For it is truly "one God who" directed the patriarchs towards His dispensations, and "has justified the circumcision by faith, and the uncircumcision through faith."[333]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9204\_2675388   
Since this is the case, we must not seek for another Father besides Him, or above Him, since there is one God who justifies the circumcision by faith, and the uncircumcision through faith.[192]   
[[@Bible:Romans 3:31]]Romans 3:31   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
But he had withal said above: "Are we, then, making void the law through faith? Far be it; but we are establishing the law "[61]   
[[@Bible:Romans 4:1]]Romans 4:1   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and that according to the letter the law has in it no advantage.[435]   
[[@Bible:Romans 4:2]]Romans 4:2   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And again he adduced the statement, that "Abraham has glory, but not before God; "[436]   
[[@Bible:Romans 4:3]]Romans 4:3   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P245\_35015   
And again [the Scripture] saith, "God brought forth Abram, and spake unto him, Look up now to heaven, and count the stars if thou be able to number them; so shall thy seed be. And Abram believed God, and it was counted to him for righteousness."[47]   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3356\_570362   
it is imputed to thee for righteousness: behold, I have made thee the father of those nations who believe in the Lord while in [a state of] uncircumcision."[197]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8055\_2221272   
What is intended? "Abraham believed God, and it was imputed unto him for righteousness."[55]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8115\_2243651   
Vain, too, is [the effort of] Marcion and his followers when they [seek to] exclude Abraham from the inheritance, to whom the Spirit through many men, and now by Paul, bears witness, that "he believed God, and it was imputed unto him for righteousness."[84]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
But if he was not, how did he straightway believe, as it were naturally? And if he was elect, their hypothesis is done away with, in as much as even previous to the coming of the Lord an election was found, and that saved: "For it was reckoned to him for righteousness."[10]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
And on learning the way of truth, let us walk on the right way, without turning till we attain to what we desire: It was therefore with reason that the king of the Romans (his name was Numa), being a Pythagorean, first of all men, erected a temple to Faith and Peace. "And to Abraham, on believing, righteousness was reckoned."[21]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12270\_3433086   
Accordingly it is patience which is both subsequent and antecedent to faith. In short, Abraham believed God, and was accredited by Him with righteousness;[62]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5364\_769640   
And again [the Scripture] saith, "God brought forth Abram, and spake unto him, Look up now to heaven, and count the stars if thou be able to number them; so shall thy seed be. And Abram believed God, and it was counted to him for righteousness."[56]   
[[@Bible:Romans 4:7]]Romans 4:7   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5845\_1777484   
Wherefore says the apostle, "Sin shall not have dominion over you; for ye are not under the law, but under grace."[144]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5845\_1777484   
For it is written, "Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord will not impute sin, and in whose mouth there is no fraud."[146]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11013\_3105838   
And concerning the happiness of the man who has partaken of these, David says: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."[40]   
[[@Bible:Romans 4:11]]Romans 4:11   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2069\_705019   
nor yet did he observe the Sabbath. For he had "accepted"[38]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
since, also, he deserved for that reason to be called "the father of many nations," whilst we, who are even more like him[123]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P364\_76443   
which (injuriousness and violence) even the father of the faith,[24]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1121\_292506   
(nations) who, as the fruit of the "faith" which precedes digamy, had to be accounted "sons of Abraham."[36]   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
Thou seest how the holy Virgin has surpassed even the perfection of the patriarchs, and how she confirms the covenant which was made with Abraham by God, when He said, "This is the covenant which I shall establish between me and thee."[32]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6700\_1181840   
" If, then, God is not ashamed to be called the God of these men, and if they are counted by Christ among the living, and if all believers are sons of Abraham,[9]   
[[@Bible:Romans 4:12]]Romans 4:12   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8095\_2238399   
As Paul does also testify, saying that we are children of Abraham because of the similarity of our faith, and the promise of inheritance.[77]   
[[@Bible:Romans 4:17]]Romans 4:17   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2922\_475094   
[to Him] to whom the things that are not are reckoned as if they were,[48]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7662\_2517847   
no hope of salvation except it came to us from Him. For He called us when we were not,[14]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5822\_852290   
and that we had no hope of salvation except it came to us from Him. For He called us when we were not,[8]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6472\_1086012   
The Apostle, however, appears to count the things which are not, not among those which have no existence whatever, but rather among things which are evil. To him the Not-being is evil; "God," he says,[31]   
[[@Bible:Romans 4:25]]Romans 4:25   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11021\_3111730   
You see how divine Wisdom has murdered even her own proper, first-born and only Son, who is certainly about to live, nay, to bring back the others also into life. I can say with the Wisdom of God; It is Christ who gave Himself up for our offences.[48]   
[[@Bible:Romans 5:1]]Romans 5:1   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
It is a distinction of dispensations, not of gods. He enjoins those who are justified by faith in Christ and not by the law to have peace with God.[623]   
[[@Bible:Romans 5:2]]Romans 5:2   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit who is given unto us."[68]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And not only so, but we also glory in afflictions: knowing that affliction worketh patience; and patience, experience; and experience, hope: and hope does not confound; because the love of God is infused in our hearts by the Holy Spirit, which is given unto us."[411]   
[[@Bible:Romans 5:3]]Romans 5:3   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P7015\_2144453   
" Divinely, therefore, Paul writes expressly, "Tribulation worketh, patience, and patience experience, and experience hope; and hope maketh not ashamed."[218]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11088\_3148235   
As also in his Epistle to the Romans: "And not only so, but we glory in tribulations also, being sure that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed."[94]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6283\_992099   
view forget that the first-born of every creature, honouring man above all else, became man, and that it was not any of the constellations existing in the sky, but one of another order, appointed for this purpose and in the service of the knowledge of Jesus, that was made to be the Star of the East, whether it was like the other stars or perchance better than they, to be the sign of Him who is the most excellent of all. And if the boasting of the saints is in their tribulations, since[129]   
[[@Bible:Romans 5:4]]Romans 5:4   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P6075\_1853325   
"For patience," he says, "worketh experience, and experience hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit that is given to us."[261]   
Acts of Sharbil   
http://ccel.org/fathers2/ANF-08/anf08-147.htm   
also experience, and from experience likewise the hope"[50]   
[[@Bible:Romans 5:6]]Romans 5:6   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life."[301]   
[[@Bible:Romans 5:7]]Romans 5:7   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9165\_2363503   
and although "scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die."[113]   
[[@Bible:Romans 5:8]]Romans 5:8   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9165\_2363503   
Certain other statements, in keeping with the character of the Jews, might be made by some of that nation, but certainly not by the Christians, who have been taught that "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us; "[112]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
And Paul also, the apostle, in his epistle, has written, "If, while we were yet sinners, Christ died for us; much more, being now justified by His blood, we shall be saved from wrath through Him."[33]   
[[@Bible:Romans 5:9]]Romans 5:9   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1245\_546002   
to His people, He sent Him to those very persons whom He hated,[104]   
[[@Bible:Romans 5:12]]Romans 5:12   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6345\_1938713   
"Et ideo quemadmodum per unum hominem peccatum ingressum est in mundum, per peccaturn quoque mors ad omnes homines pervasit, quatenus omnes peccaverunt; et regnavit mors ab Adam usque ad Moysen,"[106]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6345\_1938713   
est appellata,[107]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6345\_1938713   
Si autem vivere in carne, et hoc quoque mihi fructus operis, quid eligam nescio, et coarctor ex duobus, cupiens resolvi, et esse cum Christo: multo enim melius: manere autem in carne, est magis necessarium propter vos."[108]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P1012\_257989   
And this He said, not as holding before us any contest proper only to a God, but as showing our own flesh in its capacity to overcome suffering, and death, and corruption, in order that, as sin entered into the world by flesh, and death came to reign by sin over all men, the sin in the flesh might also be condemned through the selfsame flesh in the likeness thereof;[38]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
, upon those after that similitude.[269]   
[[@Bible:Romans 5:13]]Romans 5:13   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6487\_1093897   
"Without the law sin was dead," and adds, "But when the commandment came sin revived," and so teaches generally about sin that it has no power before the law and the commandment (but the Logos is, in a sense, law and commandment), and there would be no sin were there no law, for,[41]   
[[@Bible:Romans 5:14]]Romans 5:14   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
Those, therefore, who assert that He appeared putatively, and was neither born in the flesh nor truly made man, are as yet under the old condemnation, holding out patronage to sin; for, by their showing, death has not been vanquished, which "reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."[354]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7879\_2159850   
Wherefore Luke points out that the pedigree which traces the generation of our Lord back to Adam contains seventy-two generations, connecting the end with the beginning, and implying that it is He who has summed up in Himself all nations dispersed from Adam downwards, and all languages and generations of men, together with Adam himself. Hence also was Adam himself termed by Paul "the figure of Him that was to come,"[438]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9338\_2404199   
For "in Adam" (as the Scripture[191]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1850\_572110   
Now, we who are spiritual are sons, he says, who have been left here to arrange, and mould, and rectify, and complete the souls which, according to nature, are so constituted as to continue in this quarter of the universe. "Sin, then, reigned from Adam unto Moses,"[41]   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
Whence, also, those born of him were involved in their father's liability in virtue of their succession, and had the reckoning of condemnation required of them. "For death reigned from Adam to Moses."[21]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
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; "[258]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
for the word of Scripture is this: "even over them that did not sin."[259]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5074\_1529512   
but the females to be preserved alive. For the devil, ruling[66]   
[[@Bible:Romans 5:17]]Romans 5:17   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
Concurring with these statements, Paul, speaking to the Romans, declares: "Much more they who receive abundance of grace and righteousness for [eternal] life, shall reign by one, Christ Jesus."[299]   
[[@Bible:Romans 5:18]]Romans 5:18   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3134\_520943   
Seeing that the divine fruits[3]   
[[@Bible:Romans 5:19]]Romans 5:19   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
For as by the disobedience of the one man who was originally moulded from virgin soil, the many were made sinners,[355]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7836\_2143030   
For as by one man's disobedience sin entered, and death obtained [a place] through sin; so also by the obedience of one man, righteousness having been introduced, shall cause life to fructify in those persons who in times past were dead.[428]   
[[@Bible:Romans 5:20]]Romans 5:20   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7902\_2166910   
ignorant, however, that "where sin abounded, grace did much more abound."[469]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
enemies can ever be reduced to peace. "Moreover," says he, "the law entered, that the offence might abound."[626]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
And wherefore this? "In order," he says, "that (where sin abounded), grace might much more abound."[627]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10002\_2773337   
hy it were of God to bring only a moiety of man to salvation-and almost less than that; whereas the munificence of princes of this world always claims for itself the merit of a plenary grace! Then must the devil be understood to be stronger for injuring man, ruining him wholly? and must God have the character of comparative weakness, since He does not relieve and help man in his entire state? The apostle, however, suggests that "where sin abounded, there has grace much more abounded."[224]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10137\_2827412   
For in this way "grace shall there much more abound, where sin once abounded."[332]   
[[@Bible:Romans 5:21]]Romans 5:21   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
"reigned unto death, even so might grace reign through righteousness unto (eternal) life by Jesus Christ,"[631]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10137\_2827412   
By a figure we die in our baptism, but in a reality we rise again in the flesh, even as Christ did, "that, as sin has reigned in death, so also grace might reign through righteousness unto life eternal, through Jesus Christ our Lord."[330]   
[[@Bible:Romans 6:1]]Romans 6:1   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1531\_449504   
; but in that He liveth, to God He liveth. Thus, too, repute ye yourselves dead indeed to sin, but living to God through Christ Jesus."[190]   
[[@Bible:Romans 6:2]]Romans 6:2   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6360\_1946233   
Similiter etiam scribit Paulus in Epistola ad Romanos: "Quimortui sumus peccato, quomodo adhuc riveruns in ipso? Quoniam veins homo nosier simul est crucifixus, ut destruatur corpus peccati,"[123]   
[[@Bible:Romans 6:3]]Romans 6:3   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
But that the apostle did know Him as one, both who was born and who suffered, namely Christ Jesus, he again says in the same Epistle: "Know ye not, that so many of us as were baptized in Christ Jesus were baptized in His death? that like as Christ rose from the dead, so should we also walk in newness of life."[300]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10137\_2827412   
ward of such a discipline were not also within its reach; nor could even baptism be properly ordered for the flesh, if by its regeneration a course were not inaugurated tending to its restitution; the apostle himself suggesting this idea: "Know ye not, that so many of us as are baptized into Jesus Christ, are baptized into His death? We are therefore buried with Him by baptism into death, that just as Christ was raised up from the dead, even so we also should walk in newness of life."[328]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11325\_3210964   
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,[54]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1247\_343416   
you have your norm; if you have passed over "into Christ,"[119]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5944\_2117348   
This baptism, therefore, is given into the death of Jesus:[55]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6247\_2186746   
and so are owned to be heirs of His kingdom. For since ye have "been baptized into the Lord's death,"[135]   
Of the Journeyings of Philip the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-92.htm   
Nicanora having thus spoken, the Apostle Philip, along with Bartholomew and Mariamme and those with them, prayed for her to God, saying: Thou who bringest the dead to life, Christ Jesus the Lord, who hast freed us through baptism from the slavery of death,[9]   
[[@Bible:Romans 6:4]]Romans 6:4   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2952\_1042217   
Every soul, then, by reason of its birth, has its nature in Adam until it is born again in Christ; moreover, it is unclean all the while that it remains without this regeneration;[266]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8384\_2103854   
so also His burial has an application to those who have been made conformable to His death, who have been both crucified with Him, and have died with Him; as is declared by Paul, "For we were buried with Him by baptism, and have also risen with Him."[179]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5758\_1737072   
But the image of the heavenly is the resurrection from the dead, and incorruption, in order that "as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life."[41]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6298\_1000610   
life to be put on, so that those who have truly received Him rise again from the dead, that He is called the resurrection. And this He does not only at the moment at which a man says,[132]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7146\_1424844   
Not only, therefore, is it crucified with Christ, and crucified to the world; it is also buried with Christ, for we were buried with Christ, Paul says.[106]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7146\_1424844   
And then he says, as if enjoying some earnest of the resurrection, "We rose with Him,"[107]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8306\_1800150   
who took Him and delivered Him up into the hands of men, might be laughed at by Him who dwells in the heavens, and might be derided by the Lord, inasmuch as, contrary to their expectation, it was to the destruction of their own kingdom and power, that they received from the Father the Son, who was raised on the third day, by having abolished His enemy death, and made us conformed, not only to the image of His death but also of His resurrection; through whom we walk in newness of life,[78]   
[[@Bible:Romans 6:5]]Romans 6:5   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6928\_2332869   
y man according to the good pleasure of His kindness, that He might inspire him with the knowledge of His will, and enlighten the eyes of his heart to consider of His wonderful works, and make known to him the judgments of righteousness, that so he might hate every way of iniquity, and walk in the way of truth, that he might be thought worthy of the layer of regeneration, to the adoption of sons, which is in Christ, that "being planted together in the likeness of the death of Christ,"[186]   
[[@Bible:Romans 6:6]]Romans 6:6   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
But to us the apostle says, "Now we know this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."[78]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9275\_2603126   
For "to bring themselves into captivity," and to slay themselves, putting to death "the old man, who is through lusts corrupt," and raising the new man from death, "from the old conversation," by abandoning the passions, and becoming free of sin, both the Gospel and the apostle enjoin.[24]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10137\_2827412   
For that must be living after the world, which, as the old man, he declares to be "crucified with Christ,"[319]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10137\_2827412   
Besides, if we do not understand it in this sense, it is not our bodily frame which has been transfixed (at all events), nor has our flesh endured the cross of Christ; but the sense is that which he has subjoined, "that the body of sin might be made void, "[320]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10137\_2827412   
by an amendment of life, not by a destruction of the substance, as he goes on to say, "that henceforth we should not serve sin; "[321]   
[[@Bible:Romans 6:7]]Romans 6:7   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7902\_2166910   
Wherefore also He drove him out of Paradise, and removed him far from the tree of life, not because He envied him the tree of life, as some venture to assert, but because He pitied him, [and did not desire] that he should continue a sinner for ever, nor that the sin which surrounded him should be immortal, and evil interminable and irremediable. But He set a bound to his [state of] sin, by interposing death, and thus causing sin to cease,[459]   
[[@Bible:Romans 6:9]]Romans 6:9   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
And again, "Knowing that Christ, rising from the dead, dieth no more: "[303]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8099\_1993222   
For no one is immortal who is destined to die; but he is immortal when he shall no longer be subject to death. But "Christ, being raised from the dead, dieth no more: death hath no more dominion over Him; "[61]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4548\_1741089   
"] In taking upon Him manhood, He gave a testimony in the world, wherein also having suffered, He freed us by His blood from sin; and having vanquished hell, He was the first who rose from the dead and "death shall have no more dominion over Him,"[2]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7837\_1658110   
things therefore are to be thought of in connection with this place-the woman that hath a husband, who is under a husband-the law; and the woman who is an adulteress, to-wit, the soul, which, while her husband, the law, liveth, has become joined to another husband, namely, the law of the flesh; and the woman who is married to the brother of the dead husband, to the Word who is alive and dies not, who "being raised from the dead dieth no more, for death hath no more dominion over Him."[25]   
[[@Bible:Romans 6:10]]Romans 6:10   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2630\_433459   
And again, "In that He died, He died unto sin once: but in that He liveth, He liveth unto God."[13]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8384\_2103854   
and as His death was necessary, because of the statement, "For in that He died, He died unto sin once,"[176]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6171\_952117   
Indeed even one of the Corinthians to whom Paul declared that he knew nothing but Jesus Christ and Him crucified, should he learn Him who for our sakes became man, and so receive Him, he would become identified with the beginning of the good things we have spoken of; by the man Jesus he would be made a man of God, and by His death he would die to sin. For "Christ,[51]   
[[@Bible:Romans 6:12]]Romans 6:12   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9086\_2625724   
And for this reason he says, in the Epistle to the Romans: "Let not sin, therefore, reign in your mortal body, to be under its control: neither yield ye your members instruments of unrighteousness unto sin; but yield yourselves to God, as being alive from the dead, and your members as instruments of righteousness unto God."[123]   
The Second Epistle of Pope Callistus   
http://ccel.org/fathers2/ANF-08/anf08-121.htm   
Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men."[25]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8130\_1742368   
And such an one indeed would see in Him the kingdom of God come with power; and he would see this, as one who is no longer now under the reign of "sin which reigns in the mortal body of those who sin,"[225]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8580\_1885883   
you may say that Christ is theirs in so far as He is absolute Kingdom, reigning in every thought ofthe man who is no longer under the reign of sin which reigns in the mortal body of those who havesubjected themselves to it.[44]   
[[@Bible:Romans 6:13]]Romans 6:13   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6360\_1946233   
usque ad illud: "Neque exhibete membra vestra, arma injustitiae peccato."[124]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P5046\_775133   
Is seeking to regain the flesh's limbs,[330]   
[[@Bible:Romans 6:14]]Romans 6:14   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6335\_1936892   
Quoniam autem qui introducunt indifferentiam, paucas quasdam Scripturas detorquentes, titillanti suae voluptati eas suffragari existimant; rum praecipue illam quoque: "Peccatum enim vestri non dominabitur; non estis enim sub lege, sed sub gratia; "[98]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12270\_3433086   
and was superinducing grace over the law,[65]   
[[@Bible:Romans 6:15]]Romans 6:15   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6335\_1936892   
Ipse enim egregius Apostolus in verbis, quae praedictae dictioni subjungit, intentati criminis afferet solutionem: "Quid ergo? peccabimus, quia non sumus sub lege, sed sub gratia? Absit."[99]   
[[@Bible:Romans 6:16]]Romans 6:16   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6238\_1899829   
Quomodo etiam res est libera, intemperantia et turpis sermo? "Omnis enim, qui peccat, est servus," inquit Apostolus.[24]   
Lactantius Divine Institutes Book II   
http://ccel.org/fathers2/ANF-07/anf07-05.htm#P796\_317883   
or venerate the earth, or make over[246]   
[[@Bible:Romans 6:20]]Romans 6:20   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6623\_2015207   
For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord."[14]   
[[@Bible:Romans 6:22]]Romans 6:22   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P6075\_1853325   
And the apostle, succinctly describing the end, writes in the Epistle to the Romans: "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."[260]   
[[@Bible:Romans 6:23]]Romans 6:23   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7782\_2127092   
But, being ignorant of Him who from the Virgin is Emmanuel, they are deprived of His gift, which is eternal life;[358]   
[[@Bible:Romans 7:1]]Romans 7:1   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P838\_199878   
.[7]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1178\_308343   
Accordingly, it will be without cause that you will say that God wills not a divorced woman to be joined to another man "while her husband liveth," as if He do will it "when he is dead; "[80]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7837\_1658110   
Now that the law is husband of the soul Paul clearly exhibits in the Epistle to the Romans, saying, "The law hath dominion over a man for so long time as he liveth; for the woman that hath a husband is bound to the husband while he liveth, to the husband who is law,"[22]   
[[@Bible:Romans 7:2]]Romans 7:2   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1211\_330263   
If, however, the husband shall have died, she has been freed from (his) law, (so) that she is not an adulteress if made (wife) to another husband."[94]   
The Second Epistle of Pope Callistus   
http://ccel.org/fathers2/ANF-08/anf08-121.htm   
Wherefore the apostle says: "The wife is bound by the law so long as her husband liveth; but if he be dead, she is loosed from the law of her husband."[8]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7837\_1658110   
So far then because of the saying, "But if the husband die she is discharged from the law, the husband," and because of this, "so then, while her husband liveth, she shall be called an adulteress, if she be joined to another man," and because of this, "but if the husband die, she is free from the law, so that she is no adulteress though she be joined to another man."[26]   
[[@Bible:Romans 7:3]]Romans 7:3   
Shepherd of Hermas Commandment Fourth   
http://ccel.org/fathers2/ANF-02/anf02-14.htm#P499\_98255   
And I said, "If a wife or husband die, and the widower or widow marry, does he or she commit sin? ""There is no sin in marrying again," said he; "but if they remain unmarried, they gain greater honour and glory with the Lord; but if they marry, they do not sin.[15]   
[[@Bible:Romans 7:4]]Romans 7:4   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Vivit enim lex, cum sit spiritalis, et gnostice intelligatur: nos autem "mortui" sumus "legi per corpus Christi, ut gigneremur alteri, qui resurrrexit ex mortuis," qui praedictus fuit a lege, "ut Deo fructificaremus."[144]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
"Et vos ergo mortui estis legi per corpus Christi, ut vos gigneremini alteri, qui surrexit a mortuis."[148]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
so that none could glory through it, in order that grace might be maintained to the glory of the Christ, not of the Creator, but of Marcion! I may here anticipate a remark about the substance of Christ, in the prospect of a question which will now turn up. For he says that "we are dead to the law."[634]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
whom he immediately after states to have been "raised from the dead,"[637]   
[[@Bible:Romans 7:6]]Romans 7:6   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6623\_2015207   
yet "without the law sin was dead,"[9]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1211\_330263   
For when we were in the flesh, the passions of sin, which (passions) used to be efficiently caused through the law, (wrought) in our members unto the bearing of fruit to death; but now we have been emancipated from the law, being dead (to that) in which we used to be held,[95]   
[[@Bible:Romans 7:7]]Romans 7:7   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6360\_1946233   
Sed peccatum non cognovi, nisi per legem. Concupiscentiam enim non cognovissem, nisi lex diceret: Non concupisces."[125]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
But, behold, he bears testimony to the law, and excuses it on the ground of sin: "What shall we say, therefore? Is the law sin? God forbid."[640]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
"God forbid!" (See how) the apostle recoils from all impeachment of the law. I, however, have no acquaintance with sin except through the law.[641]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
For how should one care for a thing which is neither forbidden nor necessary to him? And for this reason it is said, "I had not known lust, except the law had said, Thou shalt not covet."[61]   
[[@Bible:Romans 7:8]]Romans 7:8   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
It was not the law, therefore, which led me astray, but "sin, taking occasion by the commandment."[643]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
For when the law was given, the devil had it in his power to work lust in me; "for without the law, sin was dead; "[63]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7829\_2548002   
Wherefore, brethren, having received no small occasion[121]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6487\_1093897   
The question is whether evil, also, was made through the Logos, taking the Logos, now be it well noted, in the sense of that reason which is in every one, as thus brought into being by the reason which was from the beginning. The Apostle says:[40]   
[[@Bible:Romans 7:9]]Romans 7:9   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8854\_2260169   
For wickedness must necessarily first exist in men. As Paul also says, "When the commandment came, sin revived, and I died."[192]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
Let us see, then, what it is that we have endeavoured to say respecting the apostle. For this saying of his, "I was alive without the law once,"[60]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
" But I was alive and blameless before the law, having no commandment in accordance with which it was necessary to live; "but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death."[64]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P999\_254427   
"Whosoever, therefore, has not the Spirit of God in him, is none of His: "[79]   
[[@Bible:Romans 7:12]]Romans 7:12   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
" And that he knows that what is just is good, appears by his saying, "So that the law is holy, and the commandment holy, and just, and good,"[175]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Quare "lex quidera est sancta, et mandatum sanctum, et justurn, et bonum."[145]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6623\_2015207   
Wherefore the law is productive of the emotion of fear. "So that the law is holy," and in truth "spiritual,"[13]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
Jesus, accordingly, does not charge him with not having fulfilled all things out of the law, but loves him, and fondly welcomes his obedience in what he had learned; but says that he is not perfect as respects eternal life, in as much as he had not fulfilled what is perfect, and that he is a doer indeed of the law, but idle at the true life. Those things, indeed, are good. Who denies it? For "the commandment is holy,"[9]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
converting souls; the statutes of the Lord (are) direct, delighting hearts; the precept of the Lord far-shining, enlightening eyes." Thus, too, the apostle: "And so the law indeed is holy, and the precept holy and most good"[60]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6550\_1295088   
The Apostle Paul makes use of no circumlocution, when he says, "The law is good; and the commandment is holy, and just, and good."[66]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10930\_2938017   
But when in another place he wishes to praise and recommend the law, he calls it "spiritual," and says, "We know that the law is spiritual; "and, "Wherefore the law is holy, and the commandment holy, and just, and good."[32]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
"Wherefore the law is holy, and the commandment holy, and just and good; "[66]   
[[@Bible:Romans 7:13]]Romans 7:13   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
Why then do you, (O Marcion, ) impute to the God of the law what His apostle dares not impute even to the law itself? Nay, he adds a climax: "The law is holy, and its commandment just and good."[644]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6550\_1295088   
And that he might show more clearly that goodness was in the commandment to a greater degree than justice and holiness, repeating his words, he used, instead of these three epithets, that of goodness alone, saying, "Was then that which is good made death unto me? God forbid."[67]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6550\_1295088   
alone. But in those which follow he says, "Sin wrought death in me by that which is good,"[68]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
because it was given, not for injury, but for safety; for let us not suppose that God makes anything useless or hurtful. What thou? "Was then that which is good made death unto me? "[67]   
[[@Bible:Romans 7:14]]Romans 7:14   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
? "Then, again, when affirming the law to be "spiritual"[645]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10495\_3308620   
Therefore, first of all, we must avail ourselves of that passage, "that the law is spiritual; "[10]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
" For it was not the law of God that became the cause of my being brought into subjection to corruption, but the devil; that he might be made manifested who, through that which is good, wrought evil; that the inventor of evil might become and be proved the greatest of all sinners. "For we know that the law is spiritual; "[68]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
and therefore it can in no respect be injurious to any one; for spiritual things are far removed from irrational lust and sin. "But I am carnal, sold under sin; "[69]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7016\_1345970   
On the same passage one may also make use of such an example as that of Paul, who at one place[13]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
and which had no kinship with the spirit, and the ministration of life which is understood in the spiritual law. those who were able with a sincere heart to say, "We know that the law is spiritual,"[132]   
[[@Bible:Romans 7:15]]Romans 7:15   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5832\_1766763   
Wherefore even the sainted Paul says," For what I would, that do I not, but what I would not, that I do; "[57]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
Hence evil, as though besieging me, cleaves to me and dwells in me, justice giving me up to be sold to the Evil One, in consequence of having violated the law. Therefore also the expressions: "That which I do, I allow not," and "what I hate, that do I,"[71]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me-that is, in my flesh-dwelleth no good thing."[80]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1580\_638374   
and hold out his hand to one who is about to follow? But how can one practise what he teaches, unless he is like him whom he teaches? For if he be subject to no passion, a man may thus answer him who is the teacher: It is my wish not to sin, but I am overpowered; for I am clothed with frail and weak flesh: it is this which covets, which is angry, which fears pain and death. And thus I am led on against my will;[329]   
[[@Bible:Romans 7:17]]Romans 7:17   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6360\_1946233   
Prius enim dixit: "Sed inhabitarts in me peccatum; "propter quod consentaneum erat dicere illud: "Non habitat in came mea bonum."[127]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10121\_2822270   
-that, surely, which he previously mentioned as dwelling in our members.[312]   
[[@Bible:Romans 7:18]]Romans 7:18   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7805\_2133414   
is the sign of our salvation, since it was the Lord Himself who saved them, because they could not be saved by their own instrumentality; and, therefore, when Paul sets forth human infirmity, he says: "For I know that there dwelleth in my flesh no good thing,"[388]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
"to will is present with him, but he finds not means to perform"[593]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6360\_1946233   
Quod si ii, qui sunt diversae sententiae, repugnantes, existiment Paulum verba sua dirigentem adversus Creatorem, dixisse ea, quae deinceps sequuntur: "Novi enim, quod non habitat in me, hoc est, in came mea, bonum; "[126]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12194\_3412582   
which I am all unfit, being a man of no goodness;[2]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1531\_449504   
"For as ye have tendered your members to servile impurity and iniquity, so too now tender them servants to righteousness unto holiness." For even if he has affirmed that "good dwelleth not in his flesh,"[192]   
[[@Bible:Romans 7:19]]Romans 7:19   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
Therefore it is in our power to will not to think these things; but not to bring it about that they shall pass away, so as not to come into the mind again; for this does not lie in our power, as I said; which is the meaning of that statement, "The good that I would, I do not; "[72]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
But if any one should venture to oppose this statement, and reply, that the apostle teaches that we hate not only the evil which is in thought, but that we do that which we will not, and we hate it even in the very act of doing it, for he says," The good which I would, I do not; but the evil which I would not, that I do; "[75]   
[[@Bible:Romans 7:20]]Romans 7:20   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6360\_1946233   
Consequenter subjunxit: "Si autem quod nolo, hoc ego facio, non utique ego id operor, sed quod inhabitat in me peccatum: "quod "repugnans," inquit, "legi" Dei et "mentis meae, captivat me in lege peccati, quae est in membris meis. Miser ego homo, quis me liberabit de corpore morris hujus? "[128]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10121\_2822270   
-not the flesh in sin, for the house is not to be condemned with its inhabitant. He said, indeed, that "sin dwelleth in our body."[315]   
[[@Bible:Romans 7:22]]Romans 7:22   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
And the same is denoted by the words, "For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? "[84]   
[[@Bible:Romans 7:23]]Romans 7:23   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
For he in a previous verse ascribed sin to the flesh, and made it out to be "the law of sin dwelling in his members," and "warring against the law of the mind."[647]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10207\_2849155   
-that other law, no doubt, which he has described "in his members as warring against the law of his mind,"[386]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7213\_1603345   
And it is with respect to this that they think the apostle uttered the words: "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."[351]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7213\_1603345   
The declaration also of the apostle, "I see another law in my members, warring against the law of my mind,"[369]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
One the law which arises from the assault of evil, and which often draws on the soul to lustful fancies, which, he says," wars against the law of the mind."[81]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
And the third, which is in accordance with sin, settled in the flesh from lust, which he calls the "law of sin which dwells in our members; "[82]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7837\_1658110   
For if there are two laws, the law in our members warring against the law of the mind, and the law of the mind,[20]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7837\_1658110   
In a general way, then, the law in the members which wars against the law of the mind,[28]   
[[@Bible:Romans 7:24]]Romans 7:24   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7805\_2133414   
showing that the "good thing" of our salvation is not from us, but from God. And again: "Wretched man that I am, who shall deliver me from the body of this death? "[389]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6181\_1889936   
" Nunquid autem consentit cum divino Apostolo, qui dicit: "Infelix ego homo, quis me liberabit a corpore mortis hujus? "[16]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."[69]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11108\_3003273   
and similarly, "Who will deliver me from the body of this death? "[125]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11480\_3148082   
" We are, then, indulging in no baseless calumnies against demons, but are condemning their agency upon earth as destructive to mankind, and show that, under cover of oracles and bodily cures, and such other means, they are seeking to separate from God the soul which has descended to this "body of humiliation; "and those who feel this humiliation exclaim, "0 wretched man that I am! who shall deliver me from the body of this death? "[109]   
The Teaching of Addaeus the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-143.htm   
For He it is that confounded the tongues of the presumptuous in this region who were before us; and He it is that teaches at this day the faith of truth and verity by us, humble and despicable[15]   
[[@Bible:Romans 7:25]]Romans 7:25   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
And he immediately adds, clearly showing from what kind of death he desired to be delivered, and who he was who delivered him, "I thank God, through Jesus Christ."[85]   
[[@Bible:Romans 8:2]]Romans 8:2   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6360\_1946233   
Et rursus (nunquam enim quovis modo juvando defatigatur) non veretur veluti concludere: "Lex enim spiritus liberavit me a lege peccati et morris: "quoniam "per Filium Dens condemnavit peccaturn in carne, ut justificatio legis impleatur in nobis, qui non secundum carnem ambulamus, seal secundum spiritum."[129]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1531\_449504   
in which he "was: "but according to "the law of the Spirit,"[194]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1531\_449504   
" "For the law," he says, "of the Spirit of life hath manumitted thee from the law of sin and of death."[195]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7213\_1603345   
In this way, also, they claim to understand the words, "The wisdom of the flesh is hostile to God,"[365]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death; "so that "He that raised up Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you; "having "condemned sin" which is in the body to its destruction; "that the righteousness of the law"[86]   
[[@Bible:Romans 8:3]]Romans 8:3   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7805\_2133414   
looking forward to the time when he shall become like Him who died for him, for He, too, "was made in the likeness of sinful flesh,"[384]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
If the Father "sent His Son in the likeness of sinful flesh,"[646]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
of the substance. Because he would not have added the attribute "sinful,"[652]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9515\_2610783   
Now in another sentence he says that Christ was "in the likeness of sinful flesh,"[237]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9816\_2704223   
; "[94]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10121\_2822270   
sin condemned sin in the flesh "[314]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1531\_449504   
For they who walk according to flesh are sensible as to those things which are the flesh's, and they who (walk) according to (the) Spirit those which (are) the Spirit's."[196]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P1012\_257989   
And this He said, not as holding before us any contest proper only to a God, but as showing our own flesh in its capacity to overcome suffering, and death, and corruption, in order that, as sin entered into the world by flesh, and death came to reign by sin over all men, the sin in the flesh might also be condemned through the selfsame flesh in the likeness thereof;[38]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6560\_1125105   
then it could not be said of Him that there was no darkness in Him. For if Jesus was in the likeness[78]   
[[@Bible:Romans 8:5]]Romans 8:5   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2952\_1042217   
and men on its account are censured as carnal,[269]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
, while explaining in what sense he would not have us "live in the flesh," although in the flesh-even by not living in the works of the flesh[660]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1026\_259207   
For so, too, does the apostle say, that "to savour according to the flesh is death, but to savour according to the spirit is life eternal in Jesus Christ our Lord."[59]   
[[@Bible:Romans 8:6]]Romans 8:6   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6278\_1432723   
Animal men, again, are instructed in animal things; such men, namely, as are established by their works, and by a mere faith, while they have not perfect knowledge. We of the Church, they say, are these persons.[82]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10121\_2822270   
But the condemnation of sin is the acquittal of the flesh, just as its non-condemnation subjugates it to the law of sin and death. In like manner, he called "the carnal mind" first "death,"[316]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7555\_1564274   
that is to say, He commanded them to put the flesh under, and to keep in subjection "the mind of the flesh,"[25]   
[[@Bible:Romans 8:7]]Romans 8:7   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
And whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified."[68]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7213\_1603345   
And if we were to assert that the good God created anything in His own creation that was hostile to Himself, it would appear to be a manifest absurdity. If, then, it is written, that "carnal wisdom is enmity against God,"[371]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
no one has ever denied Christ to be the Son of God, or has rejected God the Creator; no one utters any words of his own contrary to the Scriptures; no one ordains other and sacrilegious decrees; no one draws up different laws.[263]   
[[@Bible:Romans 8:8]]Romans 8:8   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
In other passages also he is accustomed to put the natural condition instead of the works that are done therein, as when he says, that "they who are in the flesh cannot please God."[475]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9776\_2686289   
although he affirms that "they who are in the flesh cannot please God,"[74]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10121\_2822270   
For when he actually declares that "they who are in the flesh cannot please God," he immediately recalls the statement from an heretical sense to a sound one, by adding, "But ye are not in the flesh, but in the Spirit."[306]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1885\_559614   
" Openly let us vindicate our disciplines. Sure we are that "they who are in the flesh cannot please God; "[121]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11041\_2975193   
and again, "They that are in the flesh cannot please God,"[90]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
For in one fashion is the soul in the body, and the spirit, and the power; and in another fashion is the body of the righteous man in these better parts, as leaning upon them, and clinging to them; but "they who are in the flesh cannot please God; but ye are not in the flesh, but in the spirit, if the Spirit of God dwell in you; "[35]   
[[@Bible:Romans 8:9]]Romans 8:9   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8983\_2584981   
"For ye," he declares, "are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."[49]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9012\_2597580   
And again he declares, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."[75]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
Wherefore also he has added, "neither yet are ye now able, for ye are still carnal," minding the things of the flesh,-desiring, loving, feeling jealousy, wrath, envy. "For we are no more in the flesh,"[83]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5987\_1823868   
To whom speaks the Lord? To those who reject as far as possible all that is of man. And the apostle says, "For ye are not any longer in the flesh, but in the Spirit."[253]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10179\_2839666   
Since, however he has declared of men which are yet alive in the flesh, that they "are not in the flesh,"[365]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7213\_1603345   
And this seems to be the meaning of the apostle in the words, "But ye are not in the flesh, but in the Spirit."[358]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11081\_2993019   
But let us see further what the things are which he proposes to teach us, if indeed we can comprehend them, since he speaks of us as being "utterly wedded to the flesh; "although if we live well, and in accordance with the teaching of Jesus, we hear this said of us: "Ye are not in the flesh, but in the Spirit, if the Spirit of God dwelleth in you."[104]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
Of Him the Apostle Paul says: "For he who hath not the Spirit of Christ is none of His."[255]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
And Paul in his Epistle to the Romans says "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."[46]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P999\_254427   
of the flesh." In those who are truly believers, and "in whom the Spirit of Christ dwells"[62]   
[[@Bible:Romans 8:10]]Romans 8:10   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9012\_2597580   
But if the Spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, because of His Spirit dwelling in you."[76]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6360\_1946233   
Quando enim sanctificatum fuerit Deo, "Spiritus ejus," infert, "qui suscitavit Jesum a mortuis, habitat in vobis: qui vivificabit etiam mortalia vestra corpora, per ejus Spiritum, qui habitat in vobis."[130]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6360\_1946233   
" Et adversus nobilitatem et adversus libertatem, qum exsecrabiliter ab iis, qui sunt diversae sententiae, introducitur, qui de libidine gloriantur, subjungit dicens: "Non enim accepistis spiritum servitutis rursus in timorein, sed accepistis spiritum adoptionis filiorum, in quo clamamus, Abba Pater; "[131]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
Likewise, if "the body indeed is dead because of sin" (from which statement we see that not the death of the soul is meant, but that of the body), "but the spirit is life because of righteousness,"[663]   
[[@Bible:Romans 8:11]]Romans 8:11   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
But He who raised Him up from the dead will raise[14]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
for, as himself foreseeing, through the Spirit, the subdivisions of evil teachers [with regard to the Lord's person], and being desirous of cutting away from them all occasion of cavil, he says what has been already stated, [and also declares: ] "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies."[304]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8967\_2580595   
And again to the Romans he says, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies."[37]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
He accordingly subjoins: "He that raised up Christ from the dead, shall also quicken your mortal bodies."[665]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
body, nor can anything be properly regarded as mortal), and proved the bodily substance of Christ; inasmuch as our own mortal bodies will be quickened in precisely the same way as He was raised; and that was in no other way than in the body. I have here a very wide gulf of expunged Scripture to leap across;[667]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10121\_2822270   
when the apostle treats the subject with perfect plainness? "For if," says he, "the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Jesus from the dead shall also quicken your mortal bodies, because of His Spirit that dwelleth in you; "[309]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10855\_3047505   
And once for all, that we may not wander through every passage, He "who raised up Christ from the dead, and is also to raise up our mortal bodies,"[407]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1604\_477751   
This, he says, is what has been declared: "He who raised Christ from the dead will also quicken your mortal and natural bodies."[97]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
And this, indeed, is said by Christ Himself, as when in the Gospel He confessed Him to be His Father and His God. For He speaks thus: "I go to my Father and your Father, and to my God and your God."[222]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
And again he says: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."[47]   
[[@Bible:Romans 8:12]]Romans 8:12   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
t with spiritual vigour, lest, while we are turned back again to the conversation of the old man, we be entangled in deadly snares, even as the apostle, with foresight and wholesomeness, forewarned us of this very thing, and said: "Therefore, brethren, let us not live after the flesh; for if ye live after the flesh, ye shall begin to die; but if ye, through the Spirit, mortify the deeds of the flesh, ye shall live. For as many as are led by the Spirit of God they are the sons of God."[33]   
[[@Bible:Romans 8:13]]Romans 8:13   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9012\_2597580   
And again he says, in the Epistle to the Romans, "For if ye live after the flesh, ye shall die."[77]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P10088\_2662222   
and we use every effort to "mortify the deeds of the flesh."[170]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11041\_2975193   
It is certain also that a Christian will not make use of "the language of the flesh," having learnt as he has "to mortify the deeds of the body"[86]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11133\_3008384   
Celsus may indeed say of us that we "live with the body which is a dead thing; "but we have learnt, "If ye live after the flesh, ye shall die; but if ye by the Spirit do mortify the deeds of the body, ye shall live; "[138]   
[[@Bible:Romans 8:14]]Romans 8:14   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9727\_2530007   
But we pray that the light of the knowledge of the glory of God may shine in our hearts, and that the Spirit of God may dwell in our imaginations, and lead them to contemplate the things of God; for "as many as are led by the Spirit of God, they are the sons of God."[379]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10761\_2871110   
If Celsus, indeed, had understood our teaching regarding the Spirit of God, and had known that "as many as are led by the Spirit of God, these are the sons of God,"[361]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."[48]   
[[@Bible:Romans 8:15]]Romans 8:15   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8138\_2250345   
neither do we receive another Holy Spirit, besides Him who is with us, and who cries, "Abba, Father; "[113]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8983\_2584981   
For those to whom he was writing were not without flesh, but they were those who had received the Spirit of God, "by which we cry, Abba, Father."[50]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
Be not therefore ashamed of the testimony of our Lord, or of me his prisoner," he writes to Timothy.[74]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7918\_1906709   
The words of Paul are as follow: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."[110]   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
Father."[35]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6325\_1008267   
It is plain to all how our Lord is a teacher and an interpreter for those who are striving towards godliness, and on the other hand a master of those servants who have the spirit of bondage to fear,[141]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8437\_1845956   
and to the extent to which he is little "has the spirit of bondage to fear; "[162]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8437\_1845956   
but he who is not at all any longer such has no longer the spirit of bondage, but already the spirit of adoption, when "perfect love casteth out fear; "[163]   
[[@Bible:Romans 8:16]]Romans 8:16   
Cyprian Epistle LV   
http://ccel.org/fathers2/ANF-05/anf05-80.htm#P5800\_1806494   
Moreover, the blessed Apostle Paul exhorts and teaches, saying, "We are God's children; but if children, then heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may also be glorified together."[6]   
Cyprian Epistle LXXX   
http://ccel.org/fathers2/ANF-05/anf05-105.htm#P6604\_2134882   
"We are," says he, "the sons of God: but if sons, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may also be glorified together."[9]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And again: "We are children of God: but if children, then heirs; heirs indeed of God, but joint-heirs with Christ, if we suffer together, that we may also be glorified together."[62]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing to the Romans: "We are the sons of God: but if sons and heirs of God, we are also joint-heirs with Christ; if we suffer together, that we may also be magnified together."[493]   
[[@Bible:Romans 8:17]]Romans 8:17   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2179\_364822   
And why have I also surrendered myself to death, to fire, to the sword, to the wild beasts? But, [in fact, ] he who is near to the sword is near to God; he that is among the wild beasts is in company with God; provided only he be so m the name of Jesus Christ. I undergo all these things that I may suffer together with Him,[29]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3222\_954693   
But since Thou leadest me to the light, O Lord, and I find God through Thee, and receive the Father from Thee, I become "Thy fellow-heir,"[160]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10057\_2797375   
So also he says elsewhere: "If so be that we suffer with Him, that we may be also glorified together; for I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us."[266]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11088\_3148235   
For I reckon that the sufferings of this time are not worthy to be compared with the glory which shall be revealed in us."[95]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
he is found to be also joint-heir with Christ[410]   
[[@Bible:Romans 8:18]]Romans 8:18   
Epistle of Ignatius to Mary at Neapolis   
http://ccel.org/fathers2/ANF-01/anf01-33.htm#P3007\_488598   
May I enjoy the torments which are prepared for me, seeing that "the sufferings of this present time are not worthy [to be compared] with the glory which shall be revealed in us."[4]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9776\_2686289   
Even the apostle ought not to be known for any one statement in which he is wont to reproach the flesh. For although he says that "in his flesh dwelleth no good thing; "[73]   
Cyprian Epistle LV   
http://ccel.org/fathers2/ANF-05/anf05-80.htm#P5800\_1806494   
nd martyrs-to rejoice with the righteous and the friends of God in the kingdom of heaven, with the pleasure of immortality given to us-to receive there what neither eye hath seen, nor ear heard, neither hath entered into the heart of man! For the apostle announces that we shall receive greater things than anything that we here either do or suffer, saying, "The sufferings of this present time are not worthy to be compared with the glory to come hereafter which shall be revealed in us."[24]   
Cyprian Epistle LXXVI   
http://ccel.org/fathers2/ANF-05/anf05-101.htm#P6537\_2113676   
His paths to the eternal kingdoms! You daily expect with joy the saving day of your departure; and already about to withdraw from the world, you are hastening to the rewards of martyrdom, and to the divine homes, to behold after this darkness of the world the purest light, and to receive a glory greater than all sufferings and conflicts, as the apostle witnesses, and says, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."[15]   
Cyprian Epistle LXXX   
http://ccel.org/fathers2/ANF-05/anf05-105.htm#P6604\_2134882   
Moreover, he added the comparison of the present time and of the future glory, saying, "The sufferings of this present time are not worthy to be compared with the coming glory which shall be revealed in us."[10]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
The blessed Apostle Paul proves; who by the divine condescension, being caught up into the third heaven and into paradise, testifies that he heard unspeakable words, who boasts that he saw Jesus Christ by the faith of sight, who professes that which he both learnt and saw with the greater truth of consciousness, and says: "The sufferings of this present time are not worthy to be compared with the coming glory which shall be revealed in us."[117]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Epistle of Paul to the Romans: "The sufferings of this present time are not worthy of comparison with the glory that is to come after, which shall be revealed in us."[495]   
Pseudo-Cyprian On the Glory of Martyrdom   
http://ccel.org/fathers2/ANF-05/anf05-128.htm#P9694\_2999060   
Finally, the apostle, to whom all things were always dear, while he deeply marvelled at the greatness of the promised benefits, said, "I reckon that the sufferings of this present time are not worthy to be compared to the glory that is to follow, which shall be revealed in us."[22]   
Martyrdom of Habib the Deacon   
http://ccel.org/fathers2/ANF-08/anf08-150.htm   
And, while they were tearing him, he cried aloud and said: "The sufferings of this time are not equal to that glory which shall be revealed in "[28]   
Martyrdom Of the Holy Confessors   
http://ccel.org/fathers2/ANF-08/anf08-151.htm   
body, Habib, Christ's martyr, replied: The objects, of our regard do not last merely for the present, nor do we pursue the things that are seen; and, if thou too art minded to turn thy look towards our hope and promised recompense, possibly thou wilt even say with Paul: "The sufferings of this time are not worthy to be compared with the glory which is to be revealed in us."[16]   
The Letter of the Churches of Vienna and Lugdunum   
http://ccel.org/fathers2/ANF-08/anf08-176.htm   
These came to close quarters with him, enduring every form of reproach and torture; and, making light of grievous trials, they hastened on to Christ, showing in reality that the `sufferings of the present time are not worthy to be compared with the glory that is to be revealed in us.'[4]   
[[@Bible:Romans 8:19]]Romans 8:19   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9333\_2732800   
For the creature has been subjected to vanity, not willingly, but by reason of him who hath subjected the same in hope; since the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the sons of God."[273]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8295\_2348434   
when likewise "the manifestation of the children of God"[111]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6416\_1212509   
To what vanity, pray, was the creature made subject, or what creature is referred to, or how is it said "not willingly," or "in hope of what? "And in what way is the creature itself to be delivered from the bondage of corruption? Elsewhere, also, the same apostle says: "For the expectation of the creature waiteth for the manifestation of the sons of God."[125]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9865\_2575041   
Now, with regard to these, we acknowledge that they too are "waiting for the manifestation of the sons of God," being for the present subjected to the "vanity" of their material bodies, "by reason of Him who has subjected the same in hope."[51]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9865\_2575041   
For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."[53]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11189\_3033128   
This is forbidden to us, for we have been taught not to worship the creature instead of the Creator, but to know that "the creation shall be delivered from the bondage of corruption into the liberty of the glory of the children of God; "and "the earnest expectation of the creation is waiting for the revelation of the sons of God; "and "the creation was made subject to vanity, not willingly, but by; reason of him who made it subject:, in hope."[152]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11242\_3051513   
" And he who considers that" the earnest expectation of the creature waiteth for the manifestation of the sons of God, not willingly, but by reason of him who subjected the same in hope," whilst he praises the creature, and sees how "it shall be freed altogether from the bondage of corruption, and restored to the glorious liberty of the children of God,"[13]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1850\_572110   
But this would be in accordance with what has been written, he says: "And the creation itself groaneth together, and travaileth in pain together, waiting for the manifestation of the sons of God."[40]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1871\_580839   
When, therefore, he says, the entire Sonship shall have come, and shall be above the conterminous spirit, then the creature will become the object of mercy. For (the creature) groans until now,[54]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5758\_1737072   
itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."[17]   
[[@Bible:Romans 8:20]]Romans 8:20   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8295\_2348434   
from evil, which had been "made subject to vanity; "[113]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6416\_1212509   
The following is the statement of the Apostle Paul: "The creature was made subject to vanity, not willingly, but by reason of Him who subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."[124]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6684\_1358950   
one of dislike to Him; while, nevertheless, some of those who are possessed of greater merit are ordained to suffer with others for the adorning of the state of the world, and for the discharge of duty to creatures of a lower grade, in order that by this means they themselves may be participators in the endurance of the Creator, according to the words of the apostle: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."[169]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7246\_1622248   
The apostle, moreover, in declaring that "the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God,"[379]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7246\_1622248   
And if this is so, then there has been a descent from a higher to a lower condition, on the part not only of those souls who have deserved the change by the variety of their movements, but also on that of those who, in order to serve the whole world, were brought down from those higher and invisible spheres to these lower and visible ones, although against their will-"Because the creature was subjected to vanity, not willingly, but because of Him who subjected the same in hope; "[390]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11108\_3003273   
Besides, our wise men have such a contempt for all sensible objects, that sometimes they speak of all material things as vanity: thus, "For the creature was made subject to vanity, not willingly, but by reason of him that subjected the same in hope; "[119]   
Bardesan   
http://ccel.org/fathers2/ANF-08/anf08-156.htm   
with a good hope;[33]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6283\_992099   
"tribulation worketh patience, and patience probation, and probation hope, and hope maketh not ashamed," then the afflicted creation cannot have the like patience with man, nor the like probation, nor the like hope, but another degree of these, since[130]   
[[@Bible:Romans 8:21]]Romans 8:21   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9417\_2763149   
The apostle, too, has confessed that the creation shall be free from the bondage of corruption, [so as to pass] into the liberty of the sons of God.[345]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8295\_2348434   
shall have "delivered the creature"[112]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7285\_1643943   
because undoubtedly in the consummation or end God is "all and in all." And with reference to this, it is made a question by some[408]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
the consecrated heralds of an unstained and untainted kingdom: and then the universal creation will be moved and perturbed, uttering prayers and supplications, until He delivers it from its bondage.[391]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6920\_2329765   
Meditate on these things, brethren; and the Lord be With you upon earth, and in the kingdom of His Father, who both sent Him, and has "delivered us by Him from the bondage of corruption into His glorious liberty; "[184]   
[[@Bible:Romans 8:22]]Romans 8:22   
Shepherd of Hermas Similitude Fourth   
http://ccel.org/fathers2/ANF-02/anf02-27.htm   
" "Those," he said, "which are budding are the righteous who are to live in the world to come; for the coming world is the summer[1]   
Theophilus to Autolycus Book II   
http://ccel.org/fathers2/ANF-02/anf02-42.htm#P1647\_469999   
], not as if they had been made evil or venomous from the first-for nothing was made evil by God,[39]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6416\_1212509   
And again in another passage, "And not only we, but the creation itself groaneth together, and is in pain until now."[126]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6212\_968689   
But it is not so. For the soul of the sun is placed in a body, and the whole creation, of which the Apostle says:[73]   
[[@Bible:Romans 8:23]]Romans 8:23   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
A pledge;[108]   
[[@Bible:Romans 8:24]]Romans 8:24   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
For we are not following after present glory, but future, according to what Paul the apostle also warns us, and says, "We are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he hope for? But if we hope for that which we see not, then do we by patience wait for it."[29]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
for it in patience."[612]   
[[@Bible:Romans 8:26]]Romans 8:26   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9449\_2637040   
If he but form the thought in the secret chamber of his soul, and call on the Father "with unspoken groanings,"[72]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1088\_277378   
Herein also you ought to recognise the Paraclete in His character of Comforter, in that He excuses your infirmity[21]   
[[@Bible:Romans 8:28]]Romans 8:28   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4297\_1322283   
"For if God foreknew those who are called, according to His purpose, to be conformed to the image of His Son," for whose sake, according to the blessed apostle, He has appointed "Him to be the first-born among many brethren,"[35]   
[[@Bible:Romans 8:29]]Romans 8:29   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3431\_584777   
but according as the Spirit had prepared them.[260]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8186\_2598700   
Jesus Most High, voice arising from perfect compassion, Saviour of all, the right hand of the light overthrowing him that is wicked in his own kind, and bringing all his kind into one place; Thou who art only begotten, the first-born of many brethren,[39]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8210\_2609038   
glory to the first-born of many brethren;[63]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8077\_1726917   
the disciples through that epiphany of His which has no form nor beauty; and, having become as they that they might become as He, "conformed to the image of His glory,"[189]   
[[@Bible:Romans 8:31]]Romans 8:31   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6571\_1127823   
" If it did not overtake it, it must first have pursued it, and that the darkness did pursue the light is clear from what the Saviour suffered, and those also who received His teachings, His own children, when darkness was doing what it could against the sons of light and was minded to drive light away from men. But since, if God be for us,[85]   
[[@Bible:Romans 8:32]]Romans 8:32   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1707\_291443   
Now I write these things unto you, not that I know there are any such persons among you; nay, indeed I hope that God will never permit any such report to reach my ears, He "who spared not His Son for the sake of His holy Church."[51]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10885\_3057808   
This verity the apostle also perceived, when he writes to this effect: "If the Father spa. red not His own Son."[421]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11021\_3111730   
The apostle also knows what kind of God he has ascribed to us, when he writes: "If God spared not His own Son, but gave Him up for us, how did He not with Him also give us all things? "[47]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
Why, in this very standing of yours there was a fleeing from persecution, in the release from persecution which you bought; but that you should ransom with money a man whom Christ has ransomed with His blood, how unworthy is it of God and His ways of acting, who spared not His own Son for you, that He might be made a curse for us, because cursed is he that hangeth on a tree,[47]   
A Letter from Origen to Africanus   
http://ccel.org/fathers2/ANF-04/anf04-51.htm   
whom, although His Son, God who is love spared not, but gave Him up for us all, that with Him He might freely give us all things?[5]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11437\_3123152   
The Father of Jesus is therefore a tender and loving Father, though "He spared not His own Son, but delivered Him up" as His lamb "for us all,"[96]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
Paul has declared, who thus speaks of God: "Who spared not His own Son, but for us," who were not His natural sons, "delivered Him up."[20]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8290\_1794899   
For some one will say that the Apostle, interpreting this, says with reference to God, "He that spared not His own Son, but delivered Him up for us all; "[61]   
[[@Bible:Romans 8:34]]Romans 8:34   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
He declares in the plainest manner, that the same Being who was laid hold of, and underwent suffering, and shed His blood for us, was both Christ and the Son of God, who did also rise again, and was taken up into heaven, as he himself [Paul] says: "But at the same time, [it, is] Christ [that] died, yea rather, that is risen again, who is even at the fight hand of God."[302]   
Acts of Saint Philip the Apostle When He Went to Upper Hellas   
http://ccel.org/fathers2/ANF-08/anf08-93.htm   
And having given him up, we put him to death, and buried him in a tomb; and these disciples of his having stolen him, have proclaimed everywhere that he has risen from the dead, and have led astray a great multitude by professing that he is at the right hand of God in heaven.[12]   
[[@Bible:Romans 8:35]]Romans 8:35   
Fragments of Clement Found in the Oxford Edition   
http://ccel.org/fathers2/ANF-02/anf02-84.htm#P10341\_2878128   
Let us obtain the joy laid up, in which Paul exulting, exclaimed, "Who shall separate us from the love of Christ? "[19]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11088\_3148235   
For we are persuaded, that neither death, nor life, nor power, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."[96]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
From which we are to suppose that those are to be received into the rank and affection of sons, who have deserved to be scourged and chastened by the Lord, in order that they also, through endurance of trials and tribulations, may be able to say, "Who shall separate us from the love of God which is in Christ Jesus? shall tribulation, or anguish, or famine, or nakedness, or peril, or sword? "[119]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7635\_1767613   
For observe that he says, firstly: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (as it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors through Him that loved us."[6]   
Cyprian Epistle VII   
http://ccel.org/fathers2/ANF-05/anf05-32.htm#P4861\_1470153   
The Father corrects and protects us, if we still stand fast in the faith both in afflictions and perplexities, that is to say, cling closely to His Christ; as it is written, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine or nakedness, or peril, or sword?[18]   
Cyprian Epistle XXV   
http://ccel.org/fathers2/ANF-05/anf05-50.htm#P5151\_1563142   
Moreover the apostle: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake are we killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors for Him who hath loved us."[8]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
Moreover, the Apostle Paul says: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or hunger, or nakedness, or peril, or sword? As it is written, Because for Thy sake we are killed all the day long, we are counted as sheep for the slaughter. Nay, in all these things we overcome on account of Him who hath loved us."[45]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Epistle of Paul to the Romans: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, Because for thy sake we are killed all the day long, we are counted as sheep for the slaughter. But in all these things we are more than conquerors for His sake who loved us."[503]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8475\_1855486   
and he could not perish, who is least of all among all the disciples of Christ, and on this account becomes great; and, since he could not perish, he could say, "Who shall separate us from the love,"[187]   
[[@Bible:Romans 8:36]]Romans 8:36   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7011\_1802900   
And the time thus referred to is not called "a year" only, but is also named "a day" both by the prophet and by Paul, of whom the apostle, calling to mind the Scripture, says in the Epistle addressed to the Romans, "As it is written, for thy sake we are killed all the day long, we are counted as sheep for the slaughter."[139]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8259\_2297672   
"For we have been counted," says the Apostle Paul, "all the day long as sheep for the slaughter; "[192]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
As it is written, "Because for Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through Him that loved us."[72]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2887\_921138   
And the phrase, "She hath killed her beasts," denotes the prophets and martyrs who in every city and country are slain like sheep every day by the unbelieving, in behalf of the truth, and cry aloud, "For thy sake we are killed all the day long, we were counted as sheep for the slaughter."[132]   
[[@Bible:Romans 8:37]]Romans 8:37   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7635\_1767613   
should feel elated because afflictions, or those other causes enumerated by Paul, do not separate us (from Christ); but not that Paul and the other apostles, and any other resembling them, (should entertain that feeling), because they were far exalted above such things when they said, "In all these things we are more than conquerors through Him that loved us,"[8]   
[[@Bible:Romans 8:38]]Romans 8:38   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6863\_2103116   
"Creature" is synonymous with activity, being our work, and such activity "shall not be able to separate us from the love of God, which is in Christ Jesus our Lord."[132]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
On account, then, of this power, which certainly is not of human origin operating and speaking in him, Paul could say, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor power, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."[308]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7635\_1767613   
And secondly, when laying down another series of causes which naturally tend to separate those who are not firmly grounded in their religion, he says: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."[7]   
[[@Bible:Romans 9:1]]Romans 9:1   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
And again: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost."[49]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost."[334]   
[[@Bible:Romans 9:3]]Romans 9:3   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also Paul to the Romans: "I could wish that I myself were accursed from Christ for my brethren and my kindred according to the flesh: who are Israel-ires: whose are the adoption, and the glory, and the covenant, and the appointment of the law, and the service (of God), and the promises; whose are the fathers, of whom, according to the flesh, Christ came, who is God over all, blessed for evermore."[167]   
[[@Bible:Romans 9:4]]Romans 9:4   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1396\_389943   
For although the Jew withal be called "a son," and an "elder one," inasmuch as he had priority in adoption;[89]   
[[@Bible:Romans 9:5]]Romans 9:5   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P396\_65650   
have sprung the priests and all the Levites who minister at the altar of God. From him also [was descended] our Lord Jesus Christ according to the flesh.[131]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
And again, writing to the Romans about Israel, he says: "Whose are the fathers, and from whom is Christ according to the flesh, who is God over all, blessed for ever."[270]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
just as Christ was sold by Israel-(and therefore, ) "according to the flesh," by His "brethren"[204]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10554\_2961035   
," as the same apostle says: "Of whom is Christ, who is over all, God blessed for ever."[152]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
Let us look next at the apostle's word: "Whose are the fathers, of whom as concerning the flesh Christ came, who is over all, God blessed for ever."[216]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
and goeth to the Father."[233]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10207\_3183526   
and if, besides, the Apostle Paul says, "Whose are the fathers, and of whom Christ came according to the flesh, who is over all, God blessed for evermore,"[93]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10444\_3289233   
And, "Whose are the fathers, and of whom according to the flesh Christ came, who is over all, God blessed for evermore."[279]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
of the gods, but which teaches us the wondrous condescension to us men of the awful glory of Him who is God over all.[12]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5535\_800876   
have sprung the priests and all the Levites who minister at the altar of God. From him also [was descended] our Lord Jesus Christ according to the flesh.[160]   
[[@Bible:Romans 9:10]]Romans 9:10   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8431\_2363833   
from the Word, "that the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her, Two nations are in thy womb, and two manner of people are in thy body; and the one people shall overcome the other, and the eider shall serve the younger."[319]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2026\_692665   
For thus unto Rebecca did God speak: "Two nations are in thy womb, and two peoples shall be divided from thy bowels; and people shall overcome people, and the greater shall serve the less."[8]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1396\_389943   
if the order of each people as intimated from Rebecca's womb[97]   
[[@Bible:Romans 9:11]]Romans 9:11   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6684\_1358950   
But even holy Scripture does not appear to me to be altogether silent on the nature of this secret, as when the Apostle Paul, in discussing the case of Jacob and Esau, says: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him who calleth, it was said, The elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated."[167]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6594\_1137279   
l my eighth, and I am Israel and archangel of the power of the Lord and a chief captain among the sons of God? Am not I Israel, the first minister in the sight of God, and I invoked my God by the inextinguishable name? "It is likely that this was really said by Jacob, and was therefore written down, and that there is also a deeper meaning in what we are told, "He supplanted his brother in the womb." Consider whether the celebrated question about Jacob and Esau has a solution. We read,[99]   
[[@Bible:Romans 9:13]]Romans 9:13   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8431\_2363833   
Our God, one and the same, is also their God, who knows hidden things, who knoweth all things before they can come to pass; and for this reason has He said, "Jacob have I loved, but Esau have I hated."[320]   
[[@Bible:Romans 9:14]]Romans 9:14   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P7105\_2172062   
"For there is no unrighteousness with God,"[256]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6416\_1212509   
How could his soul and its images be formed along with his body, who, before he was created in the womb, is said to be known to God, and was sanctified by Him before his birth? Some, perhaps, may think that God fills individuals with His Holy Spirit, and bestows upon them sanctification, not on grounds of justice and according to their deserts; but undeservedly. And how shall we escape that declaration: "Is there unrighteousness with God? God forbid!"[122]   
[[@Bible:Romans 9:15]]Romans 9:15   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
"For I will have mercy on whom I will have mercy,"[39]   
[[@Bible:Romans 9:16]]Romans 9:16   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
The words, moreover, used by the Apostle Paul, that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy; "[67]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
The passage also in Paul: "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."[73]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
Let us now look to the expression, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."[176]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
Having now repelled these objections by the answer which we have given, let us hasten on to the discussion of the subject itself, in which it is said, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."[179]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
Let us look next at the passage: "So, then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."[186]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
Such, then, is the defence which I think we can offer to the statement, that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."[194]   
[[@Bible:Romans 9:18]]Romans 9:18   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
Thou wilt say then unto me, Why cloth He yet find fault? For who shall resist His will? O man, who art thou that repliest against God? Shall the thing formed say to him who hath formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another to dishonour?[69]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
Let us begin, then, with those words which were spoken to Pharaoh, who is said to have been hardened by God, in order that he might not let the people go; and, along with his case, the language of the apostle also will be considered, where he says, "Therefore He hath mercy on whom He will, and whom He will He hardeneth."[77]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
Let us begin, then, with what is said about Pharaoh-that he was hardened by God, that he might not send away the people; along with which will be examined also the statement of the apostle, "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth."[81]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
of Scripture in which it is said that God hardened the heart of Pharaoh, and agreeably to the statement, "He hath mercy on whom He will have mercy, and whom He will He hardeneth."[146]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
of Scripture in which it is said that God hardened the heart of Pharaoh, and agreeably to the statement, "He hath mercy on whom He will have mercy, and whom He will He hardeneth."[153]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? "[219]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? "[224]   
Word and Revelation of Esdras   
http://ccel.org/fathers2/ANF-08/anf08-106.htm   
but whom Thou wilt Thou savest, and whom Thou wilt Thou destroyest.[11]   
[[@Bible:Romans 9:20]]Romans 9:20   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9747\_2675487   
In the same way the potter, too, has it in his power, by tempering the blast of his fire, to modify his clayey material into a stiffer one, and to mould one form after another more beautiful than the original substance, and now possessing both a kind and name of its own. For although the Scripture says, "Shall the clay say to the potter? "[52]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
"Nay, O man, who art thou that repliest against God? Shall the thing formed say to him that hath formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? "[76]   
[[@Bible:Romans 9:25]]Romans 9:25   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6368\_1470835   
and proclaim in what sense [God] says, "`That is a people who was not a people; and she is beloved who was not beloved; "[142]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7409\_1981656   
and Him who, by His Son Christ Jesus, has called us to the knowledge of Himself, from the worship of stones, so that those who were not a people were made a people, and she beloved who was not beloved[67]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
And it shall come to pass, that in the place where it was said, This is not a people, there shall they be called the children of the living God."[313]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7662\_2517847   
no hope of salvation except it came to us from Him. For He called us when we were not,[14]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5822\_852290   
and that we had no hope of salvation except it came to us from Him. For He called us when we were not,[8]   
[[@Bible:Romans 9:28]]Romans 9:28   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5835\_1766827   
to a compendious formula, because (as it was predicted in another passage) the Lord-that is, Christ" was to make (or utter) a concise word on earth."[610]   
[[@Bible:Romans 9:32]]Romans 9:32   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
of the passion itself should be figuratively set forth in predictions; and the more incredible (that mystery), the more likely to be "a stumbling-stone,"[199]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2473\_805576   
and knowing how to bear infirmity: "to wit as having been set by the Father "for a stone of offence,"[322]   
[[@Bible:Romans 9:33]]Romans 9:33   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5694\_1737146   
Was it because Christ was both a rock and a stone? For we read of His being placed "for a stone of stumbling and for a rock of offence."[445]   
[[@Bible:Romans 10:2]]Romans 10:2   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5767\_1750874   
For, being ignorant of God's righteousness, and seeking to establish their own, they have not submitted themselves to the righteousness of God."[96]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
For," says he, "being ignorant of (the righteousness of) God, and going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth."[668]   
[[@Bible:Romans 10:3]]Romans 10:3   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8190\_2269740   
For this is what Paul says concerning these men: "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."[146]   
[[@Bible:Romans 10:4]]Romans 10:4   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5767\_1750874   
And they did not believe the law as prophesying, but the bare word; and they followed through fear, not through disposition and faith. "For Christ is the end of the law for righteousness,"[97]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6996\_2137900   
For so he, who was after the law, Moses, foretold that it was necessary to hear in order that we might, according to the apostle, receive Christ, the fulness of the law.[194]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
Dost thou marvel, O John, that I am not come in my dignity? The purple robe of kings suits not one in private station, but military splendour suits a king: am I come to a prince, and not to a friend? "Suffer it to be so now for thus it becometh us to fulfil all righteousness: "I am the Fulfiller of the law; I seek to leave nothing wanting to its whole fulfilment, that so after me Paul may exclaim, "Christ is the fulfilling of the law for righteousness to every one that believeth."[397]   
[[@Bible:Romans 10:6]]Romans 10:6   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
mpossible that he could attain to salvation who had fallen under the power of sin,-the Son effected both these things, being the Word of God, descending from the Father, becoming incarnate, stooping low, even to death, and consummating the arranged plan of our salvation, upon whom [Paul], exhorting us unhesitatingly to believe, again says, "Who shall ascend into heaven? that is, to bring down Christ; or who shall descend into the deep? that is, to liberate Christ again from the dead."[326]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
, to bring Christ down from above;) or who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith the Scripture? The word is nigh thee, even in thy mouth, and in thy heart."[75]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6403\_1035387   
On this point tile Apostle teaches us that He is to be sought not outside the seeker, and that those find Him in themselves who set their heart on doing so; "Say not[186]   
[[@Bible:Romans 10:8]]Romans 10:8   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
); and "the word is nigh thee, in thy mouth and in thy heart,"[67]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4355\_1301473   
for the word which we believe is near us, in our mouth, and in our heart; which they, being put in remembrance of, will learn to confess with their mouths that Jesus is the Christ; believing in their heart that God hath raised him from the dead, and being as those who hear, that "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."[16]   
[[@Bible:Romans 10:9]]Romans 10:9   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
Then he continues, "If thou shall confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shall be saved."[327]   
[[@Bible:Romans 10:10]]Romans 10:10   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1302\_237074   
Men "believe with the heart, and confess with the mouth," the one "unto righteousness," the other "unto salvation."[108]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Wherefore the Scripture saith, "Whosoever believeth on Him shah not be put to shame."[73]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6818\_2076910   
But neither will this utterance be found to be spoken universally; for all the saved have confessed with the confession made by the voice, and departed.[106]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6818\_2076910   
This confession is followed by that which is partial, that before the authorities, if necessary, and reason dictate. For he will confess rightly with his voice who has first confessed by his disposition.[107]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6878\_2107733   
Wherefore the Scripture saith, Whosoever believeth on Him shall not be ashamed; that is, the word of faith which we preach: for if thou confess the word with thy mouth that Jesus is Lord, and believe in thy heart that God hath raised Him from the dead, thou shalt be saved."[139]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2703\_905584   
and Paul declares, "With the heart man believeth unto righteousness,"[102]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1708\_501023   
" And we know the quality of the hortatory addresses of carnal conveniences, how easy it is to say, "I must believe with my whole heart;[16]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8042\_1718121   
And such a one indeed as, "with the heart believes unto righteousness, and with the mouth maketh confession unto salvation,"[166]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8554\_1875450   
and there arises a concord of the two, body andspirit, on the earth, on the successful accomplishment of which there is sent up a harmonious prayeralso of him who "with the heart believes unto righteousness, but with the mouth maketh confessionunto salvation."[31]   
[[@Bible:Romans 10:12]]Romans 10:12   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8655\_2416104   
For if to live well and according to the law is to live, also to live rationally according to the law is to live; and those who lived rightly before the Law were classed under faith,[81]   
[[@Bible:Romans 10:14]]Romans 10:14   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2069\_705019   
For "a people," he says, "whom I knew not hath served me; in obedience of the ear it hath obeyed me."[56]   
[[@Bible:Romans 10:15]]Romans 10:15   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7603\_2061887   
And again, when Paul says, "How beautiful are the feet of those bringing glad tidings of good things, and preaching the Gospel of peace,"[221]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P5139\_1614970   
You have the work of the apostles also predicted: "How beautiful are the feet of them which preach the gospel of peace, which bring good tidings of good,"[309]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6161\_949296   
"Was not our heart burning within us by the way, as he opened to us the Scriptures? "And the Apostles, since the quantity of the power is great which God supplies to the speakers, had great power, according to the word of David: "The Lord will give the word to the preachers with great power." Isaiah too says:[46]   
[[@Bible:Romans 10:17]]Romans 10:17   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P949\_245692   
" "Because," he said, "all the nations that dwell under heaven were called by hearing and believing upon the name of the Son of God.[30]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5715\_1729612   
"How then shall they call on Him in whom they have not believed? And how shall they believe on Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of those that publish glad tidings of good things! "[61]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
Whence this outburst of feeling? Surely from the recollection of the Scriptures, which he had been previously turning over, as well as from his contemplation of the mysteries which he had been setting forth above, in relation to the faith of Christ coming from the law.[674]   
[[@Bible:Romans 10:18]]Romans 10:18   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3958\_1209274   
For the feet anointed with fragrant ointment mean divine instruction travelling with renown to the ends of the earth. "For their sound hath gone forth to the ends of the earth."[154]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2113\_718509   
Again, in the Pslams, David says: "Bring to God, ye countries of the nations"-undoubtedly because "unto every land" the preaching of the apostles had to "go out"[76]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2141\_725966   
For whose right hand does God the Father hold but Christ's, His Son?-whom all nations have heard, that is, whom all nations have believed,-whose preachers, withal, the apostles, are pointed to in the Psalms of David: "Into the universal earth," says he, "is gone out their sound, and unto the ends of the earth their words."[94]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
And he affirms that all things have been subjected unto him, and this is that which has been spoken, "Their sound is gone forth unto all the earth,"[55]   
Melito the Philosopher   
http://ccel.org/fathers2/ANF-08/anf08-164.htm#P11900\_3514568   
that which they were seeking after. But, now that a voice has been heard through all the earth,[6]   
[[@Bible:Romans 10:19]]Romans 10:19   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5767\_1750874   
Whence it was said to them by Moses, "I will provoke you to jealousy by them that are not a people; and I will anger you by a foolish nation, that is, by one that has become disposed to obedience."[98]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5767\_1750874   
And by Isaiah it is said, "I was found of them that sought Me not; I was made manifest to them that inquired not after Me,"[99]   
[[@Bible:Romans 10:21]]Romans 10:21   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4892\_1075295   
And Isaiah likewise mentions concerning Him the manner in which He would die, thus: `I have spread out My hands unto a people disobedient, and gainsaying, that walk in a way which is not good.'[374]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
" Whence, again, it is manifest that "the city must simultaneously be exterminated" at the time when its "Leader" had to suffer in it, (as foretold) through the Scriptures of the prophets, who say: "I have outstretched my hands the whole day unto a People contumacious and gainsaying Me, who walketh in a way not good, but after their own sins."[270]   
[[@Bible:Romans 11:1]]Romans 11:1   
The Testaments of the Twelve Patriarchs XII   
http://ccel.org/fathers2/ANF-08/anf08-16.htm   
11. And I shall no longer be called a ravening wolf[8]   
[[@Bible:Romans 11:4]]Romans 11:4   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7001\_2348812   
Nor did Samuel, who had done so many surprising things, disregard David the beloved of God: yet they were both prophets, and the one was high priest, and the other was king. And when there were only seven thousand holy men in Israel who had not bowed the knee to Baal,[20]   
[[@Bible:Romans 11:5]]Romans 11:5   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
But since the lost sheep of the house of Israel, with the exception of "the remnant according to the election of grace,"[178]   
[[@Bible:Romans 11:7]]Romans 11:7   
Fragments from Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-102.htm   
But after the destruction of the city it was mocked at by some hardening of heart, which we observing, according to the law, with sincerity have received; and in this, according to the Word, when he speaks of the day of our holy festivity, which the election bath attained: but the rest have become hardened,[20]   
[[@Bible:Romans 11:11]]Romans 11:11   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5767\_1750874   
For the apostle says, "But through their transgression salvation is come to the Gentiles, to provoke them to jealousy"[100]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1396\_389943   
permitted the inversion: only that (in that case) the concluding paragraph would oppose them; for it will he fitting for the Christian to rejoice, and not to grieve, at the restoration of Israel, if it he true, (as it is), that the whole of our hope is intimately united with the remaining expectation of Israel.[98]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10830\_2894739   
And this prediction he uttered respecting them, as being doubtless endued with prophetic power, not observing that the whole history of the Jews, and their ancient and venerable polity, were administered by God; and that it is by their fall that salvation has come to the Gentiles, and that "their fall is the riches of the world, and the diminishing of them the riches of the Gentiles,"[403]   
[[@Bible:Romans 11:15]]Romans 11:15   
The Testaments of the Twelve Patriarchs VII   
http://ccel.org/fathers2/ANF-08/anf08-11.htm   
He shall stand up against the kingdom of the enemy; therefore is the enemy eager to destroy all that call upon the Lord. For he knoweth that in the day on which Israel shall believe,[12]   
[[@Bible:Romans 11:16]]Romans 11:16   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
And that the Saviour received first-fruits of those whom He was to save, Paul declared when he said, "And if the first-fruits be holy, the lump is also holy,"[111]   
Shepherd of Hermas Similitude Eighth   
http://ccel.org/fathers2/ANF-02/anf02-31.htm#P806\_192358   
upon them, so that the branches could not be seen for the water; and after the branches had drunk it in, he said to me, "Let us go, and return after a few days, and inspect all the branches; for He who created this tree wishes all those to live who received branches[10]   
[[@Bible:Romans 11:17]]Romans 11:17   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9012\_2597580   
"But thou, being a wild olive-tree," he says, "hast been grafted into the good olive-tree, and been made a partaker of the fatness of the olive-tree.[64]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
Off-broken boughs![52]   
[[@Bible:Romans 11:20]]Romans 11:20   
Cyprian Epistle VI   
http://ccel.org/fathers2/ANF-05/anf05-31.htm#P4827\_1461276   
I hear that some are puffed up and are arrogant, although it is written, "Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee."[11]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing to the Romans: "Be not high-minded, but fear; for if God spared not the natural branches, (take heed) lest He also spare not thee."[397]   
[[@Bible:Romans 11:21]]Romans 11:21   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8040\_2216168   
it would not have been deserted.[37]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8520\_2395271   
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."[388]   
[[@Bible:Romans 11:22]]Romans 11:22   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3506\_1061998   
"Behold, therefore," says Paul, "the goodness and severity of God: on them that fell severity; but upon thee, goodness, if thou continue in His goodness,"[157]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
Such and so great futilities of theirs wherewith they flatter God and pander to themselves, effeminating rather than invigorating discipline, with how cogent and contrary (arguments) are we for our part able to rebut,-(arguments) which set before us warningly the "severity"[27]   
[[@Bible:Romans 11:25]]Romans 11:25   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8742\_1936904   
But these things will notseem to be consistent with this, "If the fulness of the Gentiles be come in, all Israel shall besaved."[167]   
[[@Bible:Romans 11:26]]Romans 11:26   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8002\_2206070   
And Paul likewise declares, "And so all Israel shall be saved; "[28]   
The Testaments of the Twelve Patriarchs IV   
http://ccel.org/fathers2/ANF-08/anf08-08.htm   
And the Lord shall bring upon them divisions one against another, and there shall be continual wars in Israel; and among men of other race shall my kingdom be brought to an end, until the salvation of Israel shall come, until the appearing of the God of righteousness, that Jacob and all the Gentiles may rest in peace.[23]   
[[@Bible:Romans 11:32]]Romans 11:32   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6368\_1470835   
t to the disobedience of men; and set forth why it is that one and the same God has made some things temporal and some eternal, some heavenly and others earthly; and understand for what reason God, though invisible, manifested Himself to the prophets not under one form, but differently to different individuals; and show why it was that more covenants than one were given to mankind; and teach what was the special character of each of these covenants; and search out for what reason "God[138]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7805\_2133414   
And therefore Paul declares, "For God hath concluded all in unbelief, that He may have mercy upon all; "[381]   
[[@Bible:Romans 11:33]]Romans 11:33   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6368\_1470835   
For in reference to these points, and others of a like nature, the apostle exclaims: "Oh! the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out!"[144]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
And the treasures of wisdom are unfailing, in admiration of which the apostle says, "O the depth of the riches and the wisdom!"[175]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7575\_2287137   
" Consequently, therefore, the noble apostle exclaims, "Oh the depth of the riches both of the wisdom and the knowledge of God!"[144]   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4285\_1394191   
With whom the apostle agreeing exclaims, "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"[21]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
For where had been their sin, if they only maintained the righteousness of their own God against one of whom they were ignorant? But he exclaims: "O the depth of the riches and the wisdom of God; how unsearchable also are His ways!"[673]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
If Marcion had an object in his erasures,[675]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7327\_1669499   
And if any curious reader were still to ask an explanation of individual points, let him come and hear, along with ourselves, how the Apostle Paul, seeking to penetrate by help of the Holy Spirit, who searches even the "deep things" of God, into the depths of divine wisdom and knowledge, and yet, unable to reach the end, so to speak, and to come to a thorough knowledge, exclaims in despair and amazement, "Oh the depth of the riches of the knowledge and wisdom of God!"[12]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7327\_1669499   
Now, that it was from despair of attaining a perfect understanding that he uttered this exclamation, listen to his own words: "How unsearchable are God's judgments! and His ways, how past finding out! "[13]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Epistle of Paul to the Romans: "Oh the depth of the riches of the wisdom and knowledge of God! How incomprehensible are His judgments, and how unsearchable are His ways! For who has known the mind of the Lord? or who has been His counsellor? or who has first given to Him, and it shall be recompensed to him again? Because from Him, and through Him, and in Him, are all things: to Him be glory for ever and ever."[640]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10104\_3137142   
For He has gone beyond the contemplation of the eyes who has surpassed the greatness of thought. "For," it is said," of Him, and through Him, and in Him are all things."[20]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10150\_3156559   
is that chariot of God with all things, both the angels themselves and the stars guide; and their movements, although various, yet bound by certain laws, we watch them guiding by the bounds of a time prescribed to themselves; so that rightly we also are now disposed to exclaim with the apostle, as he admires both the Architect and His works: "Oh the depth of the riches of the wisdom and knowledge of God! how inscrutable are His judgments, and His ways past finding out!" And the rest.[48]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
O wondrous circumstance! "O the depth of the riches both of the wisdom and knowledge of God!"[26]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm   
Thus he who by the divine spirit searches all things, and even the deep things of God, so that he can exclaim,[5]   
[[@Bible:Romans 11:34]]Romans 11:34   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8907\_2548205   
For no other being had the power of revealing to us the things of the Father, except His own proper Word. For what other person "knew the mind of the Lord," or who else "has become His counsellor? "[2]   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4285\_1394191   
Isaiah even so early, with the clearness of an apostle, foreseeing the thoughts of heretical hearts, asked, "Who hath known the mind of the Lord? For who hath been His counsellor? With whom took He counsel? ... or who taught Him knowledge, and showed to Him the way of understanding? "[20]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
This is the purport of what Isaiah said, and of (the apostle's own) subsequent quotation of the self-same passage, of the prophet: "Who hath known the mind of the Lord? or who hath been His counsellor? Who hath first given to Him, and it shall be recompensed to him again? "[677]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8373\_2366648   
So also He will be first, because all things are after Him; and all things are after Him, because all things are by Him; and all things are by Him, because they are of nothing: so that reason coincides with the Scripture, which says: "Who hath known the mind of the Lord? or who hath been His counsellor? or with whom took He counsel? or who hath shown to Him the way of wisdom and knowledge? Who hath first given to Him, and it shall be recompensed to him again? "[160]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8762\_2444406   
evidences of Himself. "For who hath known the mind of the Lord,"[479]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10655\_2994011   
-even though the apostle asks, "Who hath known the mind of the Lord, or who hath been His counsellor? "[224]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11021\_3111730   
," has known the mind of the Lord? or who has been His counsellor, to teach Him? or who has pointed out to Him the way of understanding? "[49]   
Recognitions of Clement V   
http://ccel.org/fathers2/ANF-08/anf08-35.htm#P2402\_697213   
"But you say: Then those who adore what ought not to be adored, should be immediately destroyed by God, to prevent others doing the like. But are you wiser than God, that you should offer Him counsel?[16]   
[[@Bible:Romans 11:36]]Romans 11:36   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6202\_1403574   
and again, "All things are to Him, and of Him are all things; "[45]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
appear to me to be rightly judged not only flatterers and base, in vehemently pretending that things which are disagreeable give them pleasure, but also godless and treacherous; godless, because neglecting to praise and glorify God, who is alone perfect and good, "of whom are all things, and by whom are all things, and for whom are all things,"[2]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10724\_2859484   
while our Paul declares, that "of Him, and through Him, and to Him are all things,"[340]   
[[@Bible:Romans 12:1]]Romans 12:1   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
Then again, Paul exhorts us "to present our bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."[75]   
Athenagoras A Plea for the Christians   
http://ccel.org/fathers2/ANF-02/anf02-46.htm#P2229\_617930   
And what have I to do with holocausts, which God does not stand in need of?-though indeed it does behove us to offer a bloodless sacrifice and "the service of our reason."[43]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10137\_2827412   
These must be "the bodies" which he "beseeches" the Romans to "present" as "a living sacrifice, holy, acceptable unto God."[336]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11896\_3326127   
For matters of this kind belong not to religion, but to superstition, being studied, and forced, and of curious rather than rational ceremony;[93]   
Cyprian Epistle LXXVI   
http://ccel.org/fathers2/ANF-05/anf05-101.htm#P6537\_2113676   
And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."[9]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And again: "Now I beseech you, brethren, by the mercy of God, that ye constitute your bodies a living sacrifice, holy, acceptable unto God; and be not conformed to this world, but be ye transformed in the renewing of your spirit, that ye may prove what is the will of God, good, and acceptable, and perfect."[61]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5134\_1887696   
that your sacrifice may be pure.[125]   
[[@Bible:Romans 12:2]]Romans 12:2   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5767\_1750874   
"Be not conformed," says the apostle, "to this world: but be ye transformed in the renewal of the mind, that ye may prove what is that good, and acceptable, and perfect, will of God."[92]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5746\_2062117   
We therefore, who have been vouchsafed the favour of being the witnesses of His appearance, together with James the brother of our Lord, and the other seventy-two disciples, and his seven deacons, have heard from the mouth of our Lord Jesus Christ, and by exact knowledge declare "what is the will of God, that good, and acceptable, and perfect will"[245]   
Acts of Paul and Thecla   
http://ccel.org/fathers2/ANF-08/anf08-89.htm   
blessed are they that control themselves, for God shall speak with them: blessed are they that have kept aloof from this world, for they shall be called upright:[6]   
[[@Bible:Romans 12:3]]Romans 12:3   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9174\_2661713   
For this cause also the apostle says, "Be not wise beyond what it is fitting to be wise, but be wise prudently,"[177]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
with pride, but have the gentle and lowly dispositions of humility, not thinking of themselves more than they ought to think.[468]   
[[@Bible:Romans 12:5]]Romans 12:5   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5666\_823591   
Why do we divide and tear in pieces the members of Christ, and raise up strife against our own body, and have reached such a height of madness as to forget that "we are members one of another? "[254]   
[[@Bible:Romans 12:6]]Romans 12:6   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1396\_389943   
Much more aptly would they have matched the Christian with the elder, and the Jew with the younger son, "according to the analogy of faith,"[96]   
[[@Bible:Romans 12:8]]Romans 12:8   
Shepherd of Hermas Commandment Second   
http://ccel.org/fathers2/ANF-02/anf02-12.htm   
This service, then, if accomplished in simplicity, is glorious with God. He, therefore, who thus ministers in simplicity, will live to God.[4]   
Shepherd of Hermas Commandment Tenth   
http://ccel.org/fathers2/ANF-02/anf02-20.htm#P584\_121543   
Cleanse yourself from this wicked grief, and you will live to God; and all will live to God who drive away grief from them, and put on all cheerfulness."[9]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
Rejoicing in hope; patient in tribulation; continuing instant in prayer. Given to hospitality; communicating to the necessities of the saints."[208]   
[[@Bible:Romans 12:9]]Romans 12:9   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3909\_1193434   
says Poetry. More nobly the apostle says, "Be haters of the evil; cleave to the good."[126]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5767\_1750874   
"Let your love be without dissimulation," it is said; "and abhorring what is evil, let us become attached to what is good, to brotherly love," and so on, down to "If it be possible, as much as lieth in you, living peaceably with all men." Then "be not overcome of evil," it is said, "but overcome evil with good."[95]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
Such shall he be "who cleaves to that which is good," according to the apostle,[75]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
the precepts of your new god: "Abhor that which is evil, and cleave to that which is good."[679]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12318\_3444959   
Like deed involves like merit. How shall we observe that principle, if in our loathing[103]   
[[@Bible:Romans 12:10]]Romans 12:10   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
: "Be kindly affectioned one to another with brotherly love."[681]   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
I have fulfilled the word of peace. For I have taught that in honour they should prefer one another;[28]   
[[@Bible:Romans 12:11]]Romans 12:11   
Shepherd of Hermas Similitude Fourth   
http://ccel.org/fathers2/ANF-02/anf02-27.htm   
And refrain from much business, and you will never sin: for they who are occupied with much business commit also many sins, being distracted about their affairs, and not at all serving their Lord.[3]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6632\_1339493   
We have, moreover, received a commandment to be "fervent in spirit; "[137]   
[[@Bible:Romans 12:12]]Romans 12:12   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
(Again, your apostle says: ) "Rejoicing in hope; "[683]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
"Patient in tribulation."[685]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
"Bless, and curse not,"[687]   
[[@Bible:Romans 12:13]]Romans 12:13   
Cyprian Epistle LIX   
http://ccel.org/fathers2/ANF-05/anf05-84.htm#P5894\_1848803   
or our work will He say now, "I was captive, and ye redeemed me!" And since again He says, "I was in prison, and ye came unto me," how much more will it be when He begins to say, "I was in the dungeon of captivity, and I lay shut up and bound among barbarians, and from that prison of slavery you delivered me," being about to receive a reward from the Lord when the day of judgment shall come! Finally, we give you the warmest thanks that you have wished us to be sharers in your anxiety,[8]   
[[@Bible:Romans 12:14]]Romans 12:14   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6878\_2107733   
There is clearly described the perfect righteousness, fulfilled both in practice and contemplation. Wherefore we are "to bless those who persecute us. Bless, and curse not."[140]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11410\_3113746   
and this is intended to prevent the formation of the habit of reviling any one whatever; for we have been taught, "Bless, and curse not,"[83]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing to the Romans: "Blessing, and not cursing."[461]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2311\_952628   
He must not receive a gift from a poor man; so that if he himself has afforded anything, it may be good, inasmuch as it is gratuitous. If any one reviles, he must answer him with a blessing;[132]   
[[@Bible:Romans 12:15]]Romans 12:15   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P737\_306909   
The first point, indeed, on which I shall join issue is this: whether a servant of God ought to share with the very nations themselves in matters of his kind either in dress, or in food, or in any other kind of their gladness. "To rejoice with the rejoicing, and grieve with the grieving,"[93]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1846\_545922   
know not easily how to sing, except when you are supping with a goodly company!) But those conclaves first, by the operations of Stations and fastings, know what it is "to grieve with the grieving," and thus at last "to rejoice in company with the rejoicing."[95]   
[[@Bible:Romans 12:16]]Romans 12:16   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9204\_2675388   
As also the apostle taught, saying, "Minding not high things, but consenting to things of low estate; "[196]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
) But what better teacher of this will you find than Him who created all things, and blessed them? "Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."[688]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4414\_1333867   
then, fired with a holy zeal, gave themselves up to this, using much boldness, and especially when they saw those who were drawn aside and lapsed, on their account they were roused mightily within, and, as it were by some inward voice, impelled to war down and subdue the adversary who was exulting; for this they earnestly contended, that he might not seem "to be wise in his own conceit,"[41]   
[[@Bible:Romans 12:17]]Romans 12:17   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P826\_152613   
And let the presbyters be compassionate and merciful to all, bringing back those that wander, visiting all the sick, and not neglecting the widow, the orphan, or the poor, but always "providing for that which is becoming in the sight of God and man; "[38]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
"Recompense to no man evil for evil."[690]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12318\_3444959   
conjoins. And the precept is absolute, that evil is not to be repaid with evil.[102]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P517\_107620   
(That) we all know; provided, however, we remember what the same (God) has said through the apostle: "Let your probity appear before men."[130]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P992\_247142   
has now grown old, ever since "Let none render evil for evil"[32]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Epistle of Paul to the Romans: "Rendering to no man evil for evil."[540]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1083\_270299   
also before men."[141]   
[[@Bible:Romans 12:18]]Romans 12:18   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
"Live peaceably with all men."[694]   
[[@Bible:Romans 12:19]]Romans 12:19   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4545\_1464318   
To a people which was very obdurate, and wanting in faith towards God, it might seem tedious, and even incredible, to expect from God that vengeance which was subsequently to be declared by the prophet: "Vengeance is mine; I will repay, saith the Lord."[222]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5835\_1766827   
He who counselled that an injury should be forgotten, was still more likely to counsel the patient endurance of it. But then, when He said, "Vengeance is mine, and I will repay,"[566]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
(Again: ) "Avenge not yourselves; "[692]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
, "Vengeance is mine, I will repay, saith the Lord."[693]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12318\_3444959   
to me, and I will avenge; "[108]   
Cyprian Treatise V An Address to Demetrianus   
http://ccel.org/fathers2/ANF-05/anf05-115.htm#P7276\_2388719   
Nor let any one think that this occurred by chance, or think that it was fortuitous, since long ago Scripture has laid down, and said. "Vengeance is mine; I will repay, saith the Lord."[29]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2311\_952628   
Moreover, he must also diligently take care, lest by any fault of his he should at any time make an enemy; and if any one should be so shameless as to inflict injury on a good and just man, he must bear it with calmness and moderation, and not take upon himself his revenge, but reserve it for the judgment of God.[134]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6677\_2011085   
For God has said by the prophet, Vengeance is mine, and I will repay, saith the Lord.[39]   
The Second Epistle of Zephyrinus   
http://ccel.org/fathers2/ANF-08/anf08-117.htm   
who also has thundered through His servants, saying, "Vengeance is mine, I will repay."[12]   
[[@Bible:Romans 12:21]]Romans 12:21   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "Not to be overcome of evil, but overcome evil with good."[541]   
[[@Bible:Romans 13:1]]Romans 13:1   
Martyrdom of Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-13.htm#P969\_176936   
" But Polycarp said, "To thee I have thought it right to offer an account [of my faith]; for we are taught to give all due honour (which entails no injury upon ourselves) to the powers and authorities which are ordained of God.[28]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing."[587]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9226\_2684492   
Paul the apostle also says upon this same subject: "Be ye subject to all the higher powers; for there is no power but of God: now those which are have been ordained of God."[209]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P765\_315024   
Therefore, as to what relates to the honours due to kings or emperors, we have a prescript sufficient, that it behoves us to be in all obedience, according to the apostle's precept,[120]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11105\_3153502   
No doubt the apostle admonishes the Romans[106]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11528\_3170647   
For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God."[119]   
Constitutions of the Holy Apostles Book IV   
http://ccel.org/fathers2/ANF-07/anf07-44.htm#P6043\_2139237   
Render all the fear that is due to them, all offerings, all customs, all honour, gifts, and taxes.[34]   
[[@Bible:Romans 13:2]]Romans 13:2   
The Second Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-131.htm   
For his other actings, however, he is rather to be borne with by his flock and those put under him, than accused or made the subject of public detraction; because when any offence is committed in these matters by those put under them, His ordinance is withstood who set them before him, as the apostle says, "Whosoever resisteth the power, resisteth the ordinance of God."[25]   
[[@Bible:Romans 13:3]]Romans 13:3   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3562\_1080005   
For if rulers are not a terror to a good work, how shall God, who is by nature good, be a terror to him who sins not? "If thou doest evil, be afraid,"[216]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Epistle of Paul to the Romans: "Wilt thou not be afraid of the power? Do that which is good, and thou shall have praise of it."[593]   
[[@Bible:Romans 13:4]]Romans 13:4   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9226\_2684492   
And again, in reference to them he says, "For he beareth not the sword in vain; for he is the minister of God, the avenger for wrath to him who does evil."[210]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2899\_1009094   
Who would not prefer the justice of the world, which, as the apostle himself testifies, "beareth not the sword in vain,"[235]   
[[@Bible:Romans 13:6]]Romans 13:6   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9226\_2684492   
Now, that he spake these words, not in regard to angelical powers, nor of invisible rulers-as some venture to expound the passage-but of those of actual human authorities, [he shows when] he says, "For this cause pay ye tribute also: for they are God's ministers, doing service for this very thing."[211]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11105\_3153502   
Then he goes on also to show how he wishes you to be subject to the powers, bidding you pay "tribute to whom tribute is due, custom to whom custom,"[107]   
[[@Bible:Romans 13:7]]Romans 13:7   
Theophilus to Autolycus Book III   
http://ccel.org/fathers2/ANF-02/anf02-43.htm#P2030\_543472   
And it teaches us to render all things to all,[32]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also to the Romans: "Render to all what is due: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour; owe no man anything, except to love another."[399]   
[[@Bible:Romans 13:8]]Romans 13:8   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9012\_2597580   
and, "Those who are in the flesh cannot please God: "[72]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6623\_2015207   
" But the cavillers did not know even this, as the apostle says, "that he who loveth his brother worketh not evil; "for this, "Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal; and if there be any other commandment, it is comprehended in the word, Thou shall love thy neighbour as thyself."[11]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
"who hates evil, having love unfeigned; for he that loveth another fulfilleth the law."[76]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P669\_285624   
How much sooner does he who carves a Mars out of a lime-tree, fasten together a chest! No art but is either mother or kinswoman of some neighbour[42]   
Constitutions of the Holy Apostles Book IV   
http://ccel.org/fathers2/ANF-07/anf07-44.htm#P6043\_2139237   
For this is God's command, that l you owe nothing to any one but the pledge of love, which God has commanded by Christ.[35]   
[[@Bible:Romans 13:9]]Romans 13:9   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9717\_2735027   
."[179]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2042\_697429   
all the precepts which afterwards sprouted forth when given through Moses; that is, Thou shalt love the Lord thy God from thy whole heart and out of thy whole soul; Thou shalt love thy neighbour as thyself;[18]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
Very properly, then, did he sum up the entire teaching of the Creator in this precept of His: "Thou shalt love thy neighbour as thyself."[695]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P364\_76443   
Are we to paint ourselves out that our neighbours may perish? Where, then, is (the command), "Thou shall love thy neighbour as thyself? "[17]   
[[@Bible:Romans 13:10]]Romans 13:10   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8190\_2269740   
But if He had descended from another Father, He never would have made use of the first and greatest commandment of the law; but He would undoubtedly have endeavoured by all means to bring down a greater one than this from the perfect Father, so as not to make use of that which had been given by the God of the law. And Paul in like manner declares, "Love is the fulfilling of the law: "[141]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6919\_2120278   
Whose "love worketh no ill to his neighhour,"[176]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6919\_2120278   
neither injuring nor revenging ever, but, in a word, doing good to all according to the image of God. "Love is," then, "the fulfilling of the law; "[177]   
The Second Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-131.htm   
and," Love worketh no ill to his neighbour."[5]   
[[@Bible:Romans 13:11]]Romans 13:11   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P7015\_2144453   
"For blessed are those that have seen the Lord,"[212]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P7015\_2144453   
The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light."[213]   
[[@Bible:Romans 13:12]]Romans 13:12   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3867\_1180838   
For the apostle decrees that, "putting off the works of darkness, we should put on the armour of light, walking honestly as in the day, not spending our time in rioting and drunkenness, in chambering and wantonness."[100]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6327\_1932977   
Non enim "carnis curam gerere ad concupiscentias" didicimus; "honeste autem tanquam in die," Christo, et Dominica lucida vitae institutione, "ambulantes, non in comessationibus et ebrietatibus, non in cubilibus et impudicitiis, non in litibus et contentionibus."[94]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1380\_381415   
Nay, but this whole world is the one house of all; in which world it is more the heathen, who is found in darkness, whom the grace of God enlightens, than the Christian, who is already in God's light.[87]   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
Let us walk honestly, as in the day; not in rioting and drunkenness, not in lusts and wantonness, not in strifes and jealousy."[23]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7596\_1578341   
that is opposed to the Holy Spirit, then we believe that when the fourth watch impendeth, when "the night is far spent, and the day is at hand,"[55]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8145\_1747905   
But when He is transfigured, His face also shines as the sun, that He may be manifested to the children of light, who have put off the works of darkness, and put on the armour of light,[230]   
[[@Bible:Romans 13:13]]Romans 13:13   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P7105\_2172062   
We shall, however, treat of prayer in due course by and by. But we ought to have works that cry aloud, as becoming "those who walk in the day."[258]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1801\_526584   
Whether, moreover, the apostle had any acquaintance with xerophagies-(the apostle) who had repeatedly practised greater rigours, "hunger, and thirst, and fists many," who had forbidden "drunkennesses and revellings"[75]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1885\_559614   
Which alliance the apostle withal was aware of; and hence, after premising, "Not in drunkenness and revels," he adjoined, "nor in couches and lusts."[118]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8163\_2585505   
and if costly dinners, about these we have received a commandment to keep away from them, not to be burdened by carousing and drunkenness and the cares of life;[27]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8145\_1747905   
and are no longer the children of darkness or night, but have become the sons of day, and walk honestly as in the day;[231]   
[[@Bible:Romans 13:14]]Romans 13:14   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2669\_438786   
"But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof."[35]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
For the divine apostle most beautifully counsels us "to put on Jesus Christ, and make no provision for the lusts of the flesh."[100]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1247\_343416   
On the ground of continence the priests likewise of the famous Egyptian bull will judge the "infirmity" of Christians. Blush, O flesh, who hast "put on"[116]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6490\_1254510   
And do not be surprised if we speak of a perfect soul as the clothing of the body (which, on account of the Word of God and His wisdom, is now named incorruption), when Jesus Christ Himself, who is the Lord and Creator of the soul, is said to be the clothing of the saints, according to the language of the apostle, "Put ye on the Lord Jesus Christ."[14]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P992\_253279   
Those, therefore, who imitate Christ, imitate Him earnestly. For those who have "put on Christ"[57]   
[[@Bible:Romans 14:1]]Romans 14:1   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7635\_1767613   
Celsus introduces the Jew disputing with Jesus, I resolved to prefix this preface to the beginning (of the treatise), in order that the reader of our reply to Celsus might fall in with it first, and see that this book has been composed not for those who are thorough believers, but for such as are either wholly unacquainted with the Christian faith, or for those who, as the apostle terms them, are "weak in the faith; "regarding whom he says, "Him that is weak in the faith receive ye."[13]   
Cyprian Epistle LXXIII   
http://ccel.org/fathers2/ANF-05/anf05-98.htm#P6343\_2021455   
If, then, she is the beloved and spouse who alone is sanctified by Christ, and alone is cleansed by His washing, it is manifest that heresy, which is not the spouse of Christ, nor can be cleansed nor sanctified by His washing, cannot bear sons to God.[15]   
[[@Bible:Romans 14:2]]Romans 14:2   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8217\_2366154   
"Now the weak eateth herbs," according to the noble apostle.[4]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8097\_1731515   
worthy of the good cheer and reception which Abraham gave at the weaning of his son, would seek here and in every Scripture food which is different, I think, from that which is meat, indeed, but is not solid food, and from what are figuratively called herbs, which are food to one who has been weaned and is not yet strong but weak, according to the saying, "He that is weak eateth herbs."[206]   
[[@Bible:Romans 14:3]]Romans 14:3   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
"Let him who eateth, not despise him who eateth not; and let him who eateth not, not judge him who eateth."[26]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
"Qui" itaque "non comedit, comedentem ne spernat. Qui autem comedit, eum qui non comedit non judicet: Deus enim ipsum accepit."[71]   
[[@Bible:Romans 14:4]]Romans 14:4   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
For `to his own lord a man standeth or falleth; who art thou, to judge another's servant? '[25]   
Hippolytus Refutation of All Heresies Book IX   
http://ccel.org/fathers2/ANF-05/anf05-13.htm#P2198\_688334   
: "Who art thou that judgest another man's servant? "[56]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
and in another place he says, "Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea, he shall stand, for God is able to make him stand."[31]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same subject to the Romans: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. But he shall stand; for God is able to make him stand."[533]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
And yet thou, O Novatian, judgest and declarest that the lapsed have no hope of peace and mercy, nor inclinest thine ear to the rebuke of the apostle, when he says," Who art thou, who judgest another man's servant? To his own master he standeth or falleth. Yea, he shall stand. God is mighty to establish him."[39]   
[[@Bible:Romans 14:6]]Romans 14:6   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
And a little way on he explains the reason of the command, when he says, "He that eateth, eateth to the Lord, and giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."[27]   
[[@Bible:Romans 14:9]]Romans 14:9   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
And he renders the reason why the Son of God did these things, saying, "For to this end Christ both lived, and died, and revived, that He might rule over the living and the dead."[328]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8360\_2095764   
: "For to this end Christ died, and rose again, that He might be Lord both of the `dead and living.'"[166]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
The saint says at the end: The words, "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living,"[119]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6847\_1265752   
" He, then, who is able worthily to set forth the meaning of these two journeys is able to untie the latchet of the shoes of Jesus; he, bending down in his mind and going with Jesus as He goes down into Hades, and descending from heaven and the mysteries of Christ's deity to the advent He of necessity made with us when He took on man (as His shoes). Now He who put on man also put on the dead, for[106]   
[[@Bible:Romans 14:10]]Romans 14:10   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P826\_152613   
for we are before the eyes of our Lord and God, and "we must all appear at the judgment-seat of Christ, and must every one give an account of himself."[40]   
[[@Bible:Romans 14:12]]Romans 14:12   
Cyprian Epistle LXXV   
http://ccel.org/fathers2/ANF-05/anf05-100.htm#P6475\_2083559   
I have replied, dearest son, to your letter, so far as my poor ability prevailed; and I have shown, as far as I could, what I think; prescribing to no one, so as to prevent any prelate from determining what he thinks right, as he shall give an account of his own doings to the Lord, according to what the blessed Apostle Paul in his Epistle to the Romans writes and says: "Every one of us shall give account for himself: let us not therefore judge one another."[37]   
[[@Bible:Romans 14:13]]Romans 14:13   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P838\_199878   
marriages, put "an occasion of falling"[3]   
[[@Bible:Romans 14:14]]Romans 14:14   
Arnobius Against the Heathen Book VII   
http://ccel.org/fathers2/ANF-06/anf06-140.htm   
sucklings that he may digest them more speedily?[91]   
[[@Bible:Romans 14:15]]Romans 14:15   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
" And everywhere, when [referring to] the passion of our Lord, and to His human nature, and His subjection to death, he employs the name of Christ, as in that passage: "Destroy not him with thy meat for whom Christ died."[335]   
A Letter from Origen to Africanus   
http://ccel.org/fathers2/ANF-04/anf04-51.htm   
we notice such things, we are forthwith to reject as spurious the copies in use in our Churches, and enjoin the brotherhood to put away the sacred books current among them, and to coax the Jews, and persuade them to give us copies which shall be untampered with, and free from forgery! Are we to suppose that that Providence which in the sacred Scriptures has ministered to the edification of all the Churches of Christ, had no thought for those bought with a price, for whom Christ died;[4]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11352\_3093737   
and again, "Destroy not him with thy meat, for whom Christ died; "[55]   
The Second Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-26.htm#P1136\_280257   
For "if for the sake of meat our brother be made sad, or shocked, or made weak, or caused to stumble, we are not walking in the love of God. For the sake of meat thou causest him to perish for whose sake Christ died."[23]   
[[@Bible:Romans 14:16]]Romans 14:16   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
"Let not, then, your good be evil spoken of; for the kingdom of God is not meat and drink," says the apostle, in order that the meal spoken of may not be conceived as ephemeral, "but righteousness, and peace, and joy in the Holy Ghost."[12]   
[[@Bible:Romans 14:17]]Romans 14:17   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Quomodo ergo esuriunt, et sitiunt, et camis patiuntur affectiones, et alia, quae non patietur, qui per Christum accepit perfectam, quae speratur, resurrectionem? Quin etiam ii, qui colunt idola, a cibis et venere abstinent. "Non est" autem, inquit, "regnum Dei cibus est potus."[58]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Atqui hic ipse exclamavit: "Non est regnum Dei esca et potus: "neque vero abstinentia a vino et carnibus; "sed justitia, et pax, et gaudium in Spiritu sancto."[76]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11874\_3323294   
nor a sad by a joyful,[80]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1861\_551311   
And if he has "delivered you the keys of the meat-market," permitting the eating of "all things" with a view to establishing the exception of" things offered to idols; "still he has not included the kingdom of God in the meat-market: "For," he says, "the kingdom of God is neither meat nor drink; "[103]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also to the Romans: "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."[688]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10517\_3323148   
The apostle cries out: "The kingdom of God is not meat and drink, but righteousness, and peace. and joy."[25]   
[[@Bible:Romans 14:19]]Romans 14:19   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Sed et qui utitur, "cum gratiarum actione,"[152]   
[[@Bible:Romans 14:20]]Romans 14:20   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
Only let him partake temperately, not dependent on them, nor gaping after fine fare. For a voice will whisper to him, saying, "Destroy not the work of God for the sake of food."[33]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1861\_551311   
a home-thrust, detractors as you are of this observance: "Do not for the sake of food," he says, "undo[101]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5055\_1870979   
bear what thou art able; but against that which is sacrificed to idols[71]   
[[@Bible:Romans 14:21]]Romans 14:21   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
neither in discourse or food are we to join, looking with suspicion on the pollution thence proceeding, as on the tables of the demons. "It is good, then, neither to eat flesh nor to drink wine,"[32]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Scriptum est enim: "Bonum est carnero non coinedere, nec vinum bibere, si quis comedat per offendiculum."[150]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11352\_3093737   
We do not indeed deny that the divine word does seem to command something similar to this, when to raise us to a higher and purer life it says, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak; "[54]   
[[@Bible:Romans 14:23]]Romans 14:23   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1611\_454041   
in this matter or not. And he that doubteth in the matter of meats, the apostle tells us, "is damned if he eat."[164]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7660\_1603367   
as for us who know that some things are used by demons, or if we do not know, but suspect, and are in doubt about it, if we use such things, we have used them not to the glory of God, nor in the name of Christ; for not only does the suspicion that things have been sacrificed to idols condemn him who eats, but even the doubt concerning this; for "he that doubteth," according to the Apostle, "is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin."[103]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
And the saying is I think, not to be despised, and on this account, demands clear exposition, which seems to me to be thus; as it is not the meat but the conscience of him who eats with doubt which defiles him that eateth, for "he that doubteth is condemned if he eat, because he eateth not of faith,"[136]   
[[@Bible:Romans 15:4]]Romans 15:4   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6654\_2027331   
"For what things the Scripture speaks were written for our instruction, that we, through patience and the consolation of the Scriptures, might have the hope of consolation."[21]   
The First Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-130.htm   
And this, too, we urge you all to do, so that no doubt or questioning of these things may arise in later times; "for whatsoever things were written, were written for our learning."[1]   
[[@Bible:Romans 15:5]]Romans 15:5   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
-derided, namely, by such as flatter His goodness-and who, albeit "patient,"[36]   
[[@Bible:Romans 15:12]]Romans 15:12   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10311\_2885586   
and sometimes as about to hope and "trust in the name"[462]   
[[@Bible:Romans 15:13]]Romans 15:13   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
If, then, this God, to whom we bear witness, be as He is, the God of hope, we acknowledge our hope, speeding on to hope, "saturated with goodness, filled with all knowledge."[77]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
And again: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, by the power of the Holy Ghost."[50]   
[[@Bible:Romans 15:15]]Romans 15:15   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P465\_78557   
Where and by whom He desires these things to be done, He Himself has fixed by His own supreme will, in order that all things being piously done according to His good pleasure, may be acceptable unto Him.[175]   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P5017\_1125650   
, of our sins; and being vehemently inflamed by the word of His calling, we are the true high priestly race of God, as even God Himself bears witness, saying that in every place among the Gentiles sacrifices are presented to Him well-pleasing and pure. Now God receives sacrifices from no one, except through His priests.[441]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Holy Spirit."[52]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
the Gospel of God."[333]   
[[@Bible:Romans 15:16]]Romans 15:16   
Epistle of Ignatius to Hero, a Deacon of Antioch   
http://ccel.org/fathers2/ANF-01/anf01-30.htm#P2805\_454691   
Do nothing without the bishops; for they are priests, and thou a servant of the priests. They baptize, offer sacrifice,[16]   
Cyprian Epistle IV   
http://ccel.org/fathers2/ANF-05/anf05-29.htm#P4793\_1451078   
Take counsel, therefore, and see that this may be more safely managed with moderation, so that the presbyters also, who there offer[3]   
Cyprian Epistle IX   
http://ccel.org/fathers2/ANF-05/anf05-34.htm#P4915\_1492617   
In the meanwhile, let those certain ones among you who are rash and incautious and boastful, and who do not regard man, at least fear God, knowing that, if they shall persevere still in the same course, I shall use that power of admonition which the Lord bids me use; so that they may meanwhile be withheld from offering,[10]   
[[@Bible:Romans 15:18]]Romans 15:18   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And again: "For I will not dare to speak of any of those things which Christ hath not wrought by me by word and deed."[335]   
[[@Bible:Romans 15:19]]Romans 15:19   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2621\_432351   
For ye are the fellow-citizens as well as the disciples of Paul, who "fully preached the Gospel from Jerusalem, and round about unto Illyricum,"[9]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10938\_2940103   
It was thus that Paul lent to all the nations that he visited, "carrying the Gospel of Christ from Jerusalem, and round about unto Illyricum."[36]   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
For as many things as belong to peace and love, these have I taught. Round about from Jerusalem, and as far as Illyricum,[27]   
Origen Commentary on John Book V   
http://ccel.org/fathers2/ANF-10/anf10-40.htm#P6661\_1164703   
But he who was made fit to be a minister of the New Covenant, not of the letter, but of the spirit, Paul, who fulfilled the Gospel from Jerusalem round about to Illyricum,[5]   
[[@Bible:Romans 15:20]]Romans 15:20   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I dare not to speak of any of those things which Christ hath not wrought by me,[51]   
The Teaching of Simon Cephas In the City of Rome   
http://ccel.org/fathers2/ANF-08/anf08-146.htm   
And, when there was great rejoicing at his teaching, he built churches there, in Rome and in the cities round about, and in all the villages of the people of Italy; and he served there in the rank of the Superintendence of Rulers twenty-five years.[17]   
[[@Bible:Romans 15:27]]Romans 15:27   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5023\_1864910   
Thou shalt not turn away from him that is in want, but thou shalt share all things with thy brother, and shalt not say that they are thine own; for if ye are partakers in that which is immortal, how much more in things which are mortal?[49]   
[[@Bible:Romans 15:29]]Romans 15:29   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7502\_2265127   
" "For I know," says the apostle, "that when I come to you, I shall come in the fulness of the blessing of Christ; "[123]   
[[@Bible:Romans 15:30]]Romans 15:30   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
And again: "Now I beseech you, brethren, for our Lord Jesus Christ's sake, and by the love of the Spirit."[53]   
[[@Bible:Romans 16:3]]Romans 16:3   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P579\_99094   
We know many among ourselves who have given themselves up to bonds, in order that they might ransom others. Many, too, have surrendered themselves to slavery, that with the price[243]   
[[@Bible:Romans 16:7]]Romans 16:7   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5105\_1880705   
But concerning the apostles and prophets, according to the decree of the Gospel, thus do. 4. Let every apostle that cometh to you be received as the Lord.[105]   
[[@Bible:Romans 16:14]]Romans 16:14   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
37. Patrobulus,[157]   
[[@Bible:Romans 16:15]]Romans 16:15   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
The third-a new name shall be called over Him, because He shall arise as King from Judah, and shall establish a new priesthood, after the fashion of the Gentiles, to all the Gentiles.[15]   
[[@Bible:Romans 16:16]]Romans 16:16   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
For this very thing, the shameless use of a kiss, which ought to be mystic, occasions foul suspicions and evil reports. The apostle calls the kiss holy.[156]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11920\_3330472   
our prayer ascends with more acceptability; that they may themselves participate in our observance, and thereby be mollified for transacting with their brother touching. their own peace? What prayer is complete if divorced from the "holy kiss? "[105]   
[[@Bible:Romans 16:17]]Romans 16:17   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1041\_261532   
For these are they "who by good words and fair speeches lead astray the hearts of the simple, and, while offering them blessings, lead them astray."[108]   
[[@Bible:Romans 16:18]]Romans 16:18   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1083\_270299   
workmen; not workmen to whom the fear of God and righteousness appear to be gain; not workmen who "serve their belly; "not workmen who "with fair speeches and pleasant words mislead the hearts of the innocent; "[135]   
[[@Bible:Romans 16:19]]Romans 16:19   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
On account of the hearts of the innocent, the apostle, in the Epistle to the Romans, owns that he rejoices, and furnishes a kind of definition of children, so to speak, when he says, "I would have you wise toward good, but simple towards evil."[42]   
[[@Bible:Romans 16:20]]Romans 16:20   
Cyprian Epistle LXXVII   
http://ccel.org/fathers2/ANF-05/anf05-102.htm#P6566\_2126019   
And, as a sounding trumpet, you have stirred up God's soldiers, furnished with heavenly arms, to the close encounter; and fighting in the first rank, you have slain the devil with a spiritual sword: you have also ordered the troops of the brethren, on the one hand and on the other, with your words, so that snares were on all sides laid for the enemy, and the severed sinews of the very carcase of the public foe were trodden under foot.[3]   
Epistle of Theonas to Lucianus   
http://ccel.org/fathers2/ANF-06/anf06-72.htm   
and then also shall ye do away with all ill-will, and bruise the head of that ancient serpent,[22]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7093\_2377145   
And after that let him proclaim: Ye penitents, pray; let us all earnestly pray for our brethren in the state of penitence, that God, the lover of compassion, will show them the way of repentance, and accept their return and their confession, and bruise Satan under their feet suddenly,[64]   
[[@Bible:Romans 16:21]]Romans 16:21   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6473\_2242112   
rough the whole world, and have left to you the bishops and to the rest of the priests this very Catholic doctrine worthily and righteously, as a memorial or confirmation to those who have believed in God; and we have sent it by our fellow-minister Clement, our most faithful and intimate son in the Lord, together with Barnabas, and Timothy our most dearly beloved son, and the genuine Mark, together with whom we recommend to you also Titus and Luke, and Jason and Lucius, and Sosipater.[100]   
The Acts of Barnabas   
http://ccel.org/fathers2/ANF-08/anf08-90.htm#P7615\_2339452   
And when it came to pass that they finished teaching in Antioch, on the first of the week they took counsel together to set out for the places of the East, and after that to go into Cyprus, and oversee all the churches in which they had spoken the word of God. And Barnabas entreated Paul to go first to Cyprus, and oversee his own in his village; and Lucius[3]   
[[@Bible:Romans 16:25]]Romans 16:25   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8015\_1956527   
ve no other foundation to show for your doctrines than our law? "Now, certainly the introduction to Christianity is through the Mosaic worship and the prophetic writings; and after the introduction, it is in the interpretation and explanation of these that progress takes place, while those who are introduced prosecute their investigations into "the mystery according to revelation, which was kept secret since the world began, but now is made manifest in the Scriptures of the prophets,"[10]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8845\_2258255   
others, gain, which to the pure in soul and body exhibit "the revelation of the mystery, which was kept secret since the world began, but now is made manifest by the Scriptures of the prophets,"[185]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1191\_529643   
But though He is Himself also a spirit, yet He proceeded from the mouth of God with voice and sound, as the Word, on this account indeed, because He was about to make use of His voice to the people; that is, because He was about to be a teacher of the knowledge of God, and of the heavenly mystery[51]   
[[@Bible:Romans 16:26]]Romans 16:26   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6623\_2015207   
On this ground Pythagoras seems to me to have said that God alone is wise, since also the apostle writes in the Epistle to the Romans, "For the obedience of the faith among all nations, being made known to the only wise God through Jesus Christ; "[4]   
[[@Bible:Romans 16:40]]Romans 16:40   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8186\_2598700   
And having laid his hands on them, he blessed them, saying: The grace of our Lord Jesus Christ be upon you for ever![42] 

**[[@Headword:1 Corinthians]]1 Corinthians**

[[@Bible:1 Corinthians 1:1]]1 Corinthians 1:1   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9888\_2581508   
" It is not to be wondered at, indeed, if such thoughts have been entertained by those amongst us who are called in Scripture the "foolish things" of the world, and "base things," and "things which are despised," and "things which are not," because "by the foolishness of preaching it pleased God to save them that believe on Him, after that, in the wisdom of God, the world by wisdom knew not God,"[65]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8521\_1867263   
But perhaps also not even few but two or three make a symphony as Peter and James and John, to whom as making a symphony the Word of God showed His own glory. But two made a symphony, Paul and Sosthenes, when writing the first Epistle to the Corinthians;[11]   
[[@Bible:1 Corinthians 1:3]]1 Corinthians 1:3   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7350\_2120062   
which the apostle prescribes for those to whom he writes, but "grace and peace."[197]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7350\_2120062   
Now, when he announces these blessings as "from God the Father and the Lord Jesus,"[202]   
[[@Bible:1 Corinthians 1:5]]1 Corinthians 1:5   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6692\_1176044   
The result of my counting, it is true, has been that I do not possess what is required to finish it; yet I have put my trust in God, who enriches us[5]   
[[@Bible:1 Corinthians 1:7]]1 Corinthians 1:7   
Polycrates of Ephesus   
http://ccel.org/fathers2/ANF-08/anf08-170.htm   
It is surely noteworthy that nobody doubted that it was kept by a Christian and Apostolic ordinance. So St. Paul argues from its Christian observance, in his rebuke of the Corinthians.[4]   
[[@Bible:1 Corinthians 1:9]]1 Corinthians 1:9   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5715\_1729612   
And when it is said, "God is faithful," it is intimated that He is worthy to be believed when declaring aught. Now His Word declares; and "God" Himself is "faithful."[63]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
as "God," who by instruction is communicated to the faithful, "is faithful; "[31]   
[[@Bible:1 Corinthians 1:10]]1 Corinthians 1:10   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1125\_210134   
It is therefore befitting that you should in every way glorify Jesus Christ, who hath glorified you, that by a unanimous obedience "ye may be perfectly joined together in the same mind, and in the same judgment, and may all speak the same thing concerning the same thing,"[21]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1125\_210134   
It is therefore befitting that you should in every way glorify Jesus Christ, who hath glorified you, that by a unanimous obedience "ye may be perfectly joined together in the same mind and in the same judgment, and may all speak the same thing concerning the same thing,"[26]   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1673\_286551   
I therefore, yet not I, out the love of Jesus Christ, "entreat you that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."[32]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2851\_461784   
"that ye all speak the same thing, being of one mind, thinking the same thing, and walking by the same rule of faith,"[4]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4140\_1287523   
But if all things have been conferred on you, and all things allowed you, and "if all things are lawful, yet all things are not expedient,"[255]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3182\_1144467   
men to turn away from such, teaching them that they should "all speak and think the selfsame thing,"[47]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3482\_1195909   
-as if they spoke of one God in the Church, (and) another at home, and described one substance of Christ, publicly, (and) another secretly, and announced one hope of the resurrection before all men, (and) another before the few; although they themselves, in their epistles, besought men that they would all speak one and the same thing, and that there should be no divisions and dissensions in the church,[288]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6399\_1199519   
And in keeping with this is the declaration of the same apostle, when he exhorts us, who even in the present life are placed in the Church, in which is the form of that kingdom which is to come, to this same similitude of unity: "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."[111]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
And does any one believe that in one place there can be either many shepherds or many flocks? The Apostle Paul, moreover, urging upon us this same unity, beseeches and exhorts, saving, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no schisms among you; but that ye be joined together in the same mind and in the same judgment."[27]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the first Epistle of Paul to the Corinthians: "But I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all say the same thing, and that there be no schisms among you; but that ye be all joined together in the same mind and in the same opinion."[748]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
But since it is not in our power, according to the apostle's precept, "to speak the same thing, that there be not schisms among us; "[3]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5679\_2043635   
Be ye of one mind, O ye bishops, one with another, and be at peace with one another; sympathize with one another, love the brethren, and feed the people with care; with one consent teach those that are under you to be of the same sentiments and to be of the same opinions about the same matters, "that there may be no schisms among you; that ye may be one body and one spirit, perfectly joined together in the same mind and in the same judgment,"[209]   
[[@Bible:1 Corinthians 1:11]]1 Corinthians 1:11   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11656\_3282737   
to Paul, another to Apollos.[146]   
[[@Bible:1 Corinthians 1:12]]1 Corinthians 1:12   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7393\_2130388   
give any sign of His Christ, as destined to be the foundation of such as believe in Him, upon which every man should build at will the superstructure of either sound or worthless doctrine; forasmuch as it is the Creator's function, when a man's work shall be tried by fire, (or) when a reward shall be recompensed to him by fire; because it is by fire that the test is applied to the building which you erect upon the foundation which is laid by Him, that is, the foundation of His Christ.[268]   
[[@Bible:1 Corinthians 1:14]]1 Corinthians 1:14   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11656\_3282737   
, why did he baptize Gaius, and Crispus, and the house of Stephanas?[145]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
And what kind of invidiousness is the pungency of humility? "To God I give thanks that I have baptized none of you, except Crispus and Gaius, lest any say that I have baptized in mine own name."[138]   
[[@Bible:1 Corinthians 1:17]]1 Corinthians 1:17   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11656\_3282737   
apostle himself, in that he said, "For Christ sent me not to baptize; "[144]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Because the Jews desire signs, and the Greeks seek for wisdom: but we preach Christ crucified, to the Jews indeed a stumbling-block, and to the Gentiles foolishness; but to them that are called, Jews and Greeks, Christ the power of God, and the wisdom of God."[715]   
[[@Bible:1 Corinthians 1:18]]1 Corinthians 1:18   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1338\_241878   
for the sake of the cross, which is a stumbling-block[123]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6202\_1403574   
Moreover, they affirm that the Apostle Paul himself made mention of this cross in the following words: "The doctrine of the cross is to them that perish foolishness, but to us who are saved it is the power of God."[53]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7350\_2120062   
from one who has never experienced rebellion? "The cross of Christ," he says, "is to them that perish foolishness; but unto such as shall obtain salvation, it is the power of God and the wisdom of God."[207]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8769\_2230468   
But it is probable that what is written by Paul in the first Epistle to the Corinthians,[150]   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
As, then, the magnet, repelling other matter, attracts iron alone by reason of affinity; so also books, though many read them, attract those alone who are capable of comprehending them. For the word of truth is to some "foolishness,"[48]   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
and to others a "stumbling-block; "[49]   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
but to a few "wisdom."[50]   
[[@Bible:1 Corinthians 1:19]]1 Corinthians 1:19   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4902\_1474770   
Of these and the like, who devote their attention to empty words, the divine Scripture most excellently says, "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent."[46]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5191\_1562579   
of this world, the philosophers of the Gentiles. "Hath not God made foolish the wisdom of the world? "[201]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
And again, "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent,"[19]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7350\_2120062   
And then, that we may known from whence this comes, he adds: "For it is written, `I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.' "[208]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
-that God, no doubt, who in reference to this very dispensation of His threatened long before that He would "destroy the wisdom of the wise."[893]   
[[@Bible:1 Corinthians 1:20]]1 Corinthians 1:20   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1338\_241878   
to those that do not believe, but to us salvation and life eternal. "Where is the wise man? where the disputer? "[124]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1338\_241878   
The cross of Christ is indeed a stumbling-block to those that do not believe, but to the believing it is salvation and life eternal. "Where is the wise man? where the disputer? "[126]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
"Where, then, is the scribe? where is the searcher of this world? Hath not God made foolish the wisdom of this world? "[18]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P678\_289183   
"Where is the wise, where the grammarian, where the disputer of this age? Hath not God made foolish the wisdom of this age? "[57]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7350\_2120062   
and the human race, for some great offence committed against Him, with the loss of wisdom and prudence? What follows will confirm this suggestion, when he asks, "Hath not God infatuated the wisdom of this world? "[212]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9711\_2661201   
according to the estimate of God, and that the very "Wisdom of the world is foolishness," (as the inspired word) pronounces it to be.[27]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1126\_505194   
But what can we suppose to have been the reason why it was not found, though sought with the greatest earnestness and labour by so many intellects, and during so many ages, unless it be that philosophers sought for it out of their own limits? And since they traversed and explored all parts, but nowhere found any wisdom, and it must of necessity be somewhere, it is evident that it ought especially to be sought there where the title of folly[6]   
[[@Bible:1 Corinthians 1:21]]1 Corinthians 1:21   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5191\_1562579   
And if you ask the cause of their seeming wisdom, he will say, "because of the blindness of their heart; "since "in the wisdom of God," that is, as proclaimed by the prophets, "the world knew not," in the wisdom "which spake by the prophets," "Him,"[202]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7350\_2120062   
by the foolishness of preaching to save them that believe."[214]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
See whether the heathen have in God the Father the "substance" of origin, and wisdom, and natural power of Godward recognition; by means of which power the apostle withal notes that "in the wisdom of God, the world through wisdom knew not God,"[108]   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
Blessed is He that cometh in the name of the Lord: the King against the tyrant; not with omnipotent power and wisdom, but with that which is accounted the foolishness[46]   
Epitome of the Divine Institutes by Lactantius   
http://ccel.org/fathers2/ANF-07/anf07-11.htm#P3035\_1242765   
Since, therefore, human wisdom has no existence (Socrates says in the writings of Plato), let us follow that which is divine, and let us give thanks to God, who has revealed and delivered it to us; and let us congratulate ourselves, that through the divine bounty we possess the truth and wisdom, which, though sought by so many intellects through so many ages, philosophy[66]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
handing over to them an intelligent nation who were able to admit "the foolishness of the preaching,"[181]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8087\_1728157   
But if you will understand the differences of the Word which by "the foolishness of preaching"[192]   
[[@Bible:1 Corinthians 1:22]]1 Corinthians 1:22   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4895\_1471936   
Why, then, you will ask, did you think it fit that such an arrangement should be adopted in your memoranda? Because there is great danger in divulging the secret of the true philosophy to those, whose delight it is unsparingly to speak against everything, not justly; and who shout forth all kinds of names and words indecorously, deceiving themselves and beguiling those who adhere to them. "For the Hebrews seek signs," as the apostle says, "and the Greeks seek after wisdom."[43]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7350\_2120062   
"Because the Jews require signs," who ought to have already made up their minds about God, "and the Greeks seek after wisdom,"[217]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
"Because the Jews require a sign, and the Creeks seek after wisdom: but we preach Christ crucified, to the Jews indeed a stumbling-block, and to the Gentiles foolishness; but to them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."[126]   
[[@Bible:1 Corinthians 1:23]]1 Corinthians 1:23   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
And again, writing to the Corinthians, he declares, "But we preach Christ Jesus crucified; "[329]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
of the passion itself should be figuratively set forth in predictions; and the more incredible (that mystery), the more likely to be "a stumbling-stone,"[199]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7350\_2120062   
are in the hands of Him who gave us the Scriptures which we use, it follows that the apostle, when treating of the Creator, (as Him whom both Jew and Gentile as yet have) not known, means undoubtedly to teach us, that the God who is to become known (in Christ) is the Creator. The very "stumbling-block" which he declares Christ to be "to the Jews,"[220]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7710\_1802846   
For the preaching of Jesus Christ as crucified is the "foolishness" of preaching, as Paul also perceived, when he said, "But we preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness; but to them who are called, both Jews and Greeks, Christ the power of God, and wisdom of God."[35]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7414\_1520141   
And if anyone thinks of Jesus Christ, "a stumbling-block to the Jews,"[98]   
[[@Bible:1 Corinthians 1:24]]1 Corinthians 1:24   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5227\_1576821   
But the teaching, which is according to the Saviour, is complete in itself and without defect, being "the power and wisdom of God; "[231]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5465\_1660772   
The law of this man who possesses knowledge is the saving precept; or rather, the law is the precept of knowledge. For the Word is "the power and the wisdom of God."[317]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8655\_2416104   
on hearing the voice of the Lord, whether that of His own person or that acting through His apostles, with all speed turned and believed. For we remember that the Lord is "the power of God,"[84]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10655\_2994011   
"Except Wisdom," however, is a phrase of the same sense exactly as "except the Son," who is Christ, "the Wisdom and Power of God,"[226]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6279\_1122053   
The first-born, however, is not by nature a different person from the Wisdom, but one and the same. Finally, the Apostle Paul says that "Christ (is) the power of God and the wisdom of God."[25]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6279\_1122053   
Nor was it fitting that there should be any other beginning save God Himself, from whom it derives its birth. And according to the expression of the apostle, that Christ "is the power of God,"[47]   
Melito the Philosopher   
http://ccel.org/fathers2/ANF-08/anf08-164.htm#P12001\_3553858   
. In the apostle: "Christ the power of God, and the wisdom of God; "[114]   
[[@Bible:1 Corinthians 1:25]]1 Corinthians 1:25   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4285\_1394191   
We, however, know that "the foolishness of God is wiser than men, and the weakness of God is stronger than men."[26]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7350\_2120062   
Now, what is that "foolishness of God which is wiser than men," but the cross and death of Christ? What is that "weakness of God which is stronger than men,"[225]   
[[@Bible:1 Corinthians 1:26]]1 Corinthians 1:26   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6956\_1775789   
But since neither he, nor the chief priests, nor the rulers, nor the eminent of the people, turned to Him [in faith], but, on the contrary, those who sat begging by the highway, the deaf, and the blind, while He was rejected and despised by others, according to what Paul declares, "For ye see your calling, brethren, that there are not many wise men among you, not many noble, not many mighty; but those things of the world which were despised hath God chosen."[110]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P912\_220501   
joys?-which, indeed, is chiefly found among the wealthier; for the more any is rich, and inflated with the name of "matron," the more capacious house does she require for her burdens, as it were a field wherein ambition may run its course. To such the churches look paltry. A rich man is a difficult thing (to find) in the house of God;[56]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7213\_1603345   
The declaration, moreover, "For ye see your calling, brethren, how that not many wise men among you according to the flesh are called,"[356]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8778\_2232763   
And perhaps also from the words, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and the base things, and the things which are despised, hath God chosen, and things which are not, to bring to nought things that are, that no flesh may glory in His presence;[156]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10293\_2732804   
At the present time, moreover, the Churches have, in proportion to the multitudes (of ordinary believers), a few "wise" men, who have come over to them from that wisdom which is said by us to be "according to the flesh; "[78]   
Origen Commentary on John Book IV   
http://ccel.org/fathers2/ANF-10/anf10-39.htm#P6639\_1159848   
The mystery of the truth and the power of the things said were not hindered by the humble diction from travelling to the ends of the earth, nor from subduing to the word of Christ, not only the foolish things of the world, but sometimes its wise things, too. For we see our calling,[4]   
[[@Bible:1 Corinthians 1:27]]1 Corinthians 1:27   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7350\_2120062   
are not), "to bring to nothing things which are" (that is, which really are).[228]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
But how remote is our (Catholic) verity from the artifices of this heretic, when it dreads to arouse the anger of God, and firmly believes that He produced all things out of nothing, and promises to us a restoration from the grave of the same flesh (that died) and holds without a blush that Christ was born of the virgin's womb! At this, philosophers, and heretics, and the very heathen, laugh and jeer. For "God hath chosen the foolish things of the world to confound the wise"[892]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9298\_2551993   
But, Marcion, consider well this Scripture, if indeed you have not erased it: "God hath chosen the foolish things of the world, to confound the wise."[62]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10286\_2877153   
and again, "God hath chosen the foolish things of the world to confound the wise? "[444]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10508\_2944771   
The foolish things also of the world hath God chosen to confound the things which are wise."[107]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11477\_3247357   
sufficient to meet each point is the divine declaration which has fore-run: "The foolish things of the world hath God elected to confound its wisdom; "[8]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
For the weak things of the world have been chosen by God to confound the strong, and the foolish things of the world to confound its wisdom.[5]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8926\_2282183   
And Paul also, knowing this, said, "But God hath chosen the foolish things of the world to confound the wise,"[225]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10205\_2705441   
As the wise and learned among the Greeks, then, commit errors in the service which they render to God, God "chose the foolish things of the world to confound the wise; and base things of the world, and things that are weak, and things which are despised, and things which are nought, to bring to nought things that are; "and this, truly, "that no flesh should glory in the presence of God."[16]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11075\_2989940   
God doubtless saw the pride and arrogance of those who, with contempt for all others, boast of their knowledge of God, and of their profound acquaintance with divine things obtained from philosophy, but who still, not less even than the most ignorant, run after their images, and temples, and famous mysteries; and seeing this, He "has chosen the foolish things of this world"[102]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
disbelieved the Word, on this account "God chose the foolish things of the world,"[179]   
[[@Bible:1 Corinthians 1:28]]1 Corinthians 1:28   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
namely, that which was not Israel, nor clear of vision, that He might put to shame the wise ones of Israel; and He called "the things which are not,"[180]   
[[@Bible:1 Corinthians 1:29]]1 Corinthians 1:29   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7805\_2133414   
and that he might always continue glorifying God, and giving thanks without ceasing, for that salvation which he has derived from Him, "that no flesh should glory in the Lord's presence; "[379]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7350\_2120062   
(the Creator) in the process of confusing opposites by their opposites, so that "no flesh shall glory; but, as it is written, He that glorieth, let him glory in the Lord."[233]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
From which it appears to me that the divine mysteries were concealed from the wise and prudent, according to the statement of Scripture, that "no flesh should glory before God,"[124]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
And observe, that for this reason divine things have been concealed from the wise and prudent, in order, as says the apostle, that "no flesh should glory in the presence of God; "[133]   
[[@Bible:1 Corinthians 1:30]]1 Corinthians 1:30   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P10031\_2640191   
for these things are in our view the Son of God, as His genuine disciple has shown, when he said of Him, "Who of God is made to us wisdom, and righteousness, and sanctification, and redemption."[142]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10547\_2807005   
" But every one who prefers vice and a vicious life, is (because acting in a manner contrary to virtue) Satanas, that is, an "adversary" to the Son of God, who is righteousness, and truth, and wisdom.[227]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6171\_952117   
But who will deny that righteousness, essential righteousness, is a good, and essential sanctification, and essential redemption? And these things those preach who preach Jesus, saying[52]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7909\_1680344   
And taking occasion from these things you will say that the righteous bear the surname of Christ who is Righteousness, and the wise of Christ who is Wisdom.[79]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8051\_1720682   
for the expression, "I live, yet no longer I," was the voice of one denying himself, as of one who had laid aside his own life and taken on himself the Christ, in order that He might live in him as Righteousness, and as Wisdom, and as Sanctification, and as our Peace,[173]   
[[@Bible:1 Corinthians 1:31]]1 Corinthians 1:31   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P264\_39618   
Let us therefore, brethren, be of humble mind, laying aside all haughtiness, and pride, and foolishness, and angry feelings; and let us act according to that which is written (for the Holy Spirit saith, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, neither let the rich man glory in his riches; but let him that glorieth glory in the Lord, in diligently seeking Him, and doing judgment and righteousness"[54]   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1649\_283417   
But I measure myself, that I may not perish through boasting: but it is good to glory in the Lord.[20]   
Epistle of Ignatius to Hero, a Deacon of Antioch   
http://ccel.org/fathers2/ANF-01/anf01-30.htm#P2824\_457828   
I do not glory in the world, but in the Lord. I exhort Hero, my son; "but let him that glorieth, glory in the Lord."[24]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
But if human wisdom, as it remains to understand, is the glorying in knowledge, hear the law of Scripture: "Let not the wise man glory in his wisdom, and let not the mighty man glory in his might; but let him that glorieth glory in the Lord."[86]   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
Tell them also this word which I have said to you to-day: Let not the strong man glory in his strength, nor the rich man in his riches; but let him who wishes to glory, glory in the Lord.[8]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5383\_774066   
Let us therefore, brethren, be of humble mind, laying aside all haughtiness, and pride, and foolishness, and angry feelings; and let us act according to that which is written (for the Holy Spirit saith, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, neither let the rich man glory in his riches; but let him that glorieth glory in the Lord, in diligently seeking Him, and doing judgment and righteousness"[63]   
[[@Bible:1 Corinthians 2:2]]1 Corinthians 2:2   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9316\_2557561   
"determine to know nothing amongst us but Jesus and Him crucified; "[68]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
"For neither did I judge to know anything among you but Jesus Christ, and Him crucified."[139]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
Finally, to the Corinthians who were weak, Paul declares that he "knew nothing, save Jesus Christ, and Him crucified."[44]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8370\_2099143   
And be not surprised if all the multitudes who have believed on Jesus do not behold His resurrection, when Paul, writing to the Corinthians, can say to them, as being incapable of receiving greater matters, "For I determined not to know anything among you, save Jesus Christ, and Him crucified; "[170]   
[[@Bible:1 Corinthians 2:4]]1 Corinthians 2:4   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7938\_1918809   
had been accomplished by Jesus in the history of His apostles by a sort of divine power? And to this also, Paul, referring in terms of commendation, as we have stated a little above, says: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."[118]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10192\_2700435   
Now we make these remarks, not to disparage Plato (for the great world of men has found even him useful), but to point out the aim of those who said: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that our faith should not stand in the wisdom of men, but in the power of God."[9]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
Again, in the Epistle to the Corinthians he says: "For my speech and my preaching was not in the enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."[55]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6161\_949296   
"I will know not the word that is puffed up, but the power; for the kingdom of God is not in word but in power." And in another passage:[44]   
[[@Bible:1 Corinthians 2:5]]1 Corinthians 2:5   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
"That we should trust not in ourselves, but in God who raiseth the dead," says the apostle, "who delivered us from so great a death, that our faith should not stand in the wisdom of men, but in the power of God." "For the spiritual man judgeth all things, but he himself is judged of no man."[121]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
Wherefore also the apostle exhorts, "that your faith should not be in the wisdom of men," who profess to persuade, "but in the power of God,"[24]   
[[@Bible:1 Corinthians 2:6]]1 Corinthians 2:6   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
This, too, was done by Paul in these words," But we speak wisdom among them that are perfect."[116]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7310\_1942139   
wherefore also Paul declared, "But we speak wisdom among those that are perfect, but not the wisdom of this world."[4]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8956\_2574668   
man, but certainly not the man; for the perfect man consists in the commingling and the union of the soul receiving the spirit of the Father, and the admixture of that fleshly nature which was moulded after the image of God. For this reason does the apostle declare, "We speak wisdom among them that are perfect,"[28]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7316\_2214219   
But we speak the wisdom of God hidden in a mystery; which none of the princes of this world knew. For had they known it, they would not have crucified the Lord of glory."[59]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7502\_2265127   
Akin to this is what the holy Apostle Paul says, preserving the prophetic and truly ancient secret from which the teachings that were good were derived by the Greeks: "Howbeit we speak wisdom among them who are perfect; but not the wisdom of this world, or of the princes of this world, that come to nought; but we speak the wisdom of God hidden in a mystery."[124]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7575\_2287137   
to be made, intimating that the truly sacred mystic word, respecting the unbegotten and His powers, ought to be concealed? In confirmation of these things, in the Epistle to the Corinthians the apostle plainly says: "Howbeit we speak wisdom among those who are perfect, but not the wisdom of this world, or of the princes of this world, that come to nought. But we speak the wisdom of God hidden in a mystery."[146]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7393\_2130388   
By all these statements, therefore, does he show us what God he means, when he says, "We speak the wisdom of God among them that are perfect."[235]   
Tertullian On the Pallium   
http://ccel.org/fathers2/ANF-04/anf04-03.htm#P184\_25818   
how much more should you then accuse and assail it with your eyes, as being guilty of superstition-albeit superstition simple and unaffected? Certainly, when first it clothes this wisdom[60]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1396\_389943   
And accordingly the Jew at the present day, no less than the younger son, having squandered God's substance, is a beggar in alien territory, serving even until now its princes, that is, the princes of this world.[95]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
Nay, he says that the Saviour even was crucified by the princes of this world, who shall come to nought,[270]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7172\_1587031   
o teach us some great and hidden truth respecting science and wisdom, says, in the first Epistle to the Corinthians: "We speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of the world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of the world knew: for had they known it, they would not have crucified the Lord of glory."[317]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7172\_1587031   
But their snares being discovered, and the plans which they had attempted to carry out being made manifest when they crucified the Lord of glory, therefore the apostle says, "We speak wisdom among them that are perfect, but not the wisdom of this world, nor of the princes of this world, who are brought to nought, which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."[327]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8141\_2012576   
by those whom Paul calls "perfect" when he said, "We speak wisdom among them who are perfect,"[75]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8577\_2166322   
Regarding whom, as being competent to understand the wisdom that is in Christianity, Paul says: `We speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, who come to nought, but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew.'"[55]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8831\_2254160   
And when those who have been turned towards virtue have made progress, and have shown that they have been purified by the word, and have led as far as they can a better life, then and not before do we invite them to participation in our mysteries. "For we speak wisdom among them that are perfect."[180]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6932\_1307317   
who, by reason of use, has his senses exercised to discern good and evil, and who is able to say, from a truth-loving disposition,[151]   
[[@Bible:1 Corinthians 2:7]]1 Corinthians 2:7   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7393\_2130388   
to be brought to light by and by amongst "the perfect," when the time should come, but "pre-ordained in the counsels of God before the ages."[243]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7172\_1587031   
And again, when he says, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory,"[318]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8845\_2258255   
, which God ordained before the world to the glory of His saints,[183]   
Lactantius Divine Institutes Book II   
http://ccel.org/fathers2/ANF-07/anf07-05.htm#P461\_183447   
For they were unable to see at all, on what account, or by whom, and in what manner true religion was depressed, which partakes of a divine mystery[26]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8257\_1782499   
And along with these you will investigate when the Saviour heals of Himself and unasked by any one, as for example, the paralytic; for these cures, when compared with one another for this very purpose, and examined together, will exhibit to him who is able to hear "the wisdom of God hidden in a mystery,"[41]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8290\_1794899   
For understand that the Father in His love of men delivered Him up for us all; but the opposing powers, when they delivered up the Saviour into the hands of men, did not intend to deliver Him up for the salvation of some, but, as far as in them lay, since none of them knew "the wisdom of God which was hidden in a mystery,"[68]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8290\_1794899   
they gave Him up to be put to death, that His enemy death might receive Him under its subjection, like those who die in Adam;[69]   
[[@Bible:1 Corinthians 2:8]]1 Corinthians 2:8   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1760\_300378   
but rather of those who "killed the Lord of glory."[87]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2892\_468015   
For if the Lord were a mere man, possessed of a soul and body only, why dost thou mutilate and explain away His being born with the common nature of humanity? Why dost thou call the passion a mere appearance, as if it were any strange thing happening to a [mere] man? And why dost thou reckon the death of a mortal to be simply an imaginary death? But if, [on the other hand, ] He is both God and man, then why dost thou call it unlawful to style Him "the Lord of glory,"[31]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2912\_472849   
Him who nourisheth all that require food. And thou temptedst the very "Lord of glory,"[44]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7393\_2130388   
But because (the apostle) subjoins, on the subject of our glory, that "none of the princes of this world knew it for had they known it they would not have crucified the Lord of glory,"[248]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7393\_2130388   
According to Marcion, however, the apostle in the passage under consideration[258]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
who, after wandering far from his Father, squanders, by living heathenishly, the "substance" received from God his Father,-(the substance), of course, of baptism-(the substance), of course, of the Holy Spirit, and (in consequence) of eternal hope; if, stripped of his mental "goods," he has even handed his service over to the prince of the world[103]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
As John says these things to the multitude, and as the people watch in eager expectation of seeing some strange spectacle with their bodily eyes, and the devil[391]   
[[@Bible:1 Corinthians 2:9]]1 Corinthians 2:9   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P411\_68771   
For [the Scripture] saith, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which He hath prepared for them that wait for Him."[143]   
Martyrdom of Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-13.htm#P921\_167587   
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; things "which ear hath not heard, nor eye seen, neither have entered into the heart of man,"[5]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9417\_2763149   
And in all these things, and by them all, the same God the Father is manifested, who fashioned man, and gave promise of the inheritance of the earth to the fathers, who brought it (the creature) forth [from bondage] at the resurrection of the just, and fulfils the promises for the kingdom of His Son; subsequently bestowing in a paternal manner those things which neither the eye has seen, nor the ear has heard, nor has [thought concerning them] arisen within the heart of man,[346]   
Theophilus to Autolycus Book I   
http://ccel.org/fathers2/ANF-02/anf02-41.htm#P1459\_427458   
seek immortality, He will give life everlasting, joy, peace, rest, and abundance of good things, which neither hath eye seen, nor ear heard, nor hath it entered into the heart of man to conceive.[23]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3172\_922880   
" What glory, tell me, O blessed One, which "eye hath not seen, nor ear heard, nor hath it entered into the heart of man; "[126]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3248\_965947   
Then shalt thou see my God, and be initiated into the sacred mysteries, and come to the fruition of those things which are laid up in heaven reserved for me, which "ear hath not heard, nor have they entered into the heart of any."[170]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4140\_1287523   
And eyes anointed by the Word, and ears pierced for perception, make a man a hearer and contemplator of divine and sacred things, the Word truly exhibiting the true beauty "which eye hath not seen nor ear heard before."[272]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
For those things which are really good, are what "neither ear hath heard, not hath ever entered into the heart"[170]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5662\_1712404   
"Lo, I make new things," saith the Word, "which eye hath not seen, nor ear heard, nor hath it entered into the heart of man."[31]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7316\_2214219   
For God hath revealed it to us by the Spirit. For the Spirit searcheth all things, even the deep things of God."[60]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
of ineffable and unutterable blessings, which eye hath not seen, nor ear heard, nor have entered into the heart of men; into which angels desire to look, and see what good things God hath prepared for the saints and the children who love Him."[30]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9933\_2745242   
the expression means the blessings which await the flesh when in the kingdom of God it shall be renewed, and made like the angels, and waiting to obtain the things "which neither eye hath seen, nor ear heard, and which have not entered into the heart of man."[184]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7285\_1643943   
From which comparison it may be conceived how great are the comeliness, and splendour, and brilliancy of a spiritual body; and how true it is, that "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, what God hath prepared for them that love Him."[413]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1324\_367176   
But swear, says Justinus, if you wish to know "what eye hath not seen, and ear hath not heard, and the things which have not entered into the heart; "[246]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1336\_371026   
And immediately the gate was opened, and the Father, without the angels, entered, (advancing) towards the Good One, and beheld "what eye hath not seen, and ear hath not heard, and what hath not entered into the heart of man to (conceive)."[268]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1374\_386363   
" And when he has sworn this oath, he goes on to the Good One, and beholds "whatever things eye hath not seen, and ear hath not heard, and which have not entered into the heart of man; "[284]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3685\_1161987   
Ye who believe these words, O men, will be partakers with the righteous, and will have part in these future blessings, which "eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."[208]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
And what mouth then will be able to tell out those blessings which eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him?[133]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10145\_3154034   
For if "the things which God hath prepared for them that love Him, neither eye hath seen, nor ear hath heard, nor the heart of man, nor even his mind has perceived; "[37]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."[56]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
For if the knowledge of many other things that are incomparably inferior to this, are hidden from human comprehension, such as in the apostle Paul, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."[12]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1116\_500332   
For, turning away from the chief good, which is blessed and everlasting on this account, because it cannot be seen,[2]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6849\_2311158   
to inherit those things "which eye hath not seen, nor ear heard, nor have entered into the heart of man, such things as God hath prepared for them that love Him; "[136]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7766\_2536456   
If, therefore, we shall do righteousness in the sight of God, we shall enter into His kingdom, and shall receive the promises, "which ear hath not heard, nor eye seen, neither have entered into the heart of man."[77]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7800\_2542828   
can partake of, when the Holy Spirit is joined to it. No one can utter or speak "what the Lord hath prepared" for His elect.[114]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8163\_2585505   
But we speak about the upper world, about God and angels, about ambrosial food, about garments that last and become not old, about those things which eye hath not seen, nor ear heard, nor hath there come into the heart of sinful men what God has prepared for those that love Him.[29]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5554\_804119   
Him."[179]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5909\_866132   
If, therefore, we shall do righteousness in the sight of God, we shall enter into His kingdom, and shall receive the promises, which "ear hath not heard, nor eye seen, neither have entered into the heart of man."[61]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5926\_870110   
Such is the life and immortality, which this flesh may afterwards receive, the Holy Spirit cleaving to it; and no one can either express or utter what things the Lord hath prepared for His elect.[72]   
[[@Bible:1 Corinthians 2:10]]1 Corinthians 2:10   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7142\_1854703   
For although the Spirit of the Saviour that is in Him "searcheth all things, even the deep things of God,"[242]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5636\_1701955   
For it is not spurious words which those inspired by God and those who are gained over by them adduce, nor is it snares in which the most of the sophists entangle the young, spending their time on nought true. But those who possess the Holy Spirit "search the deep things of God,"[16]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P9140\_2570461   
"For the Spirit searches the deep things of God. But the natural man receiveth not the things of the Spirit."[312]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
the same also is said by the apostle of the Holy Spirit, when He declares, "God hath revealed them to us by His Holy Spirit; for the Spirit searcheth all things, even the deep things of God; "[71]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8625\_1899544   
But as we have not yet received the competent mind which is able to be blended with the mind of Christ, and which is capable of attaining to things so great, and which is able with the Spirit to "search all things, even the deep things of God,"[79]   
[[@Bible:1 Corinthians 2:11]]1 Corinthians 2:11   
Shepherd of Hermas Commandment Eleventh   
http://ccel.org/fathers2/ANF-02/anf02-21.htm   
For no spirit given by God requires to be asked; but such a spirit having the power of Divinity speaks all things of itself, for it proceeds from above from the power of the Divine Spirit. But the spirit which is asked and speaks according to the desires of men is earthly,[2]   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4285\_1394191   
and He ought rather to have been that; as if any one knew what is in God, except the Spirit of God.[23]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8380\_2368122   
This alone, indeed, knew the mind of the Lord. For "who knoweth the things of God, and the things in God, but the Spirit, which is in Him? "[165]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10480\_2936103   
which He had known most intimately, even from the beginning. "For what man knoweth the things which be in God, but the Spirit which is in Him? "[88]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9191\_2369643   
"For no man knoweth the things of a man, save the spirit of man which is in him: even so the things of God knoweth no man, but the Spirit of God."[133]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
and elsewhere, "No one of men knoweth the things of a man save the spirit of the man which is in him; even so the things of God none knoweth save the Spirit of God."[20]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8573\_1881624   
But it is probable also that some other things could be added to the number by a more competent investigator, the exposition and interpretation of which I think to be beyond the power of man, and requiring the Spirit of Christ who spoke them in order that Christ may be understood as He spoke; for as "no one among men knows the things of the man, save the spirit which is in him," and "no one knows the things of God, save the Spirit of God,"[40]   
[[@Bible:1 Corinthians 2:12]]1 Corinthians 2:12   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
This is He who restrains insatiable desires, controls immoderate lusts, quenches unlawful fires, conquers reckless impulses, repels drunkenness, checks avarice, drives away luxurious revellings, links love, binds together affections, keeps down sects, orders the rule of truth, overcomes heretics, turns out the wicked, guards the Gospel, Of this says the same apostle: "We have not received the spirit of the world, but the Spirit which is of God."[258]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6131\_936786   
" What a mind, then, must we have to enable us to interpret in a worthy manner this work, though it be committed to the earthly treasure-house of common speech, of writing which any passer-by can read, and which can be heard when read aloud by any one who lends to it his bodily ears? What shall we say of this work? He who is accurately to apprehend what it contains should be able to say with truth,[29]   
[[@Bible:1 Corinthians 2:13]]1 Corinthians 2:13   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5172\_1554257   
And the apostle says, "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."[196]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7316\_2214219   
For he who is still blind and dumb, not having understanding, or the undazzled and keen vision of the contemplative soul, which the Saviour confers, like the uninitiated at the mysteries, or the unmusical at dances, not being yet pure and worthy of the pure truth, but still discordant and disordered and material, must stand outside of the divine choir. "For we compare spiritual things with spiritual."[53]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him."[94]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1858\_575533   
This is the wisdom spoken in a mystery, concerning which, says (Basilides), Scripture uses the following expressions: "Not in words taught of human wisdom, but in (those) taught of the Spirit."[46]   
[[@Bible:1 Corinthians 2:14]]1 Corinthians 2:14   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
and in another place, "But the animal man receiveth not the things of the Spirit; "[109]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
A spiritual disciple of this sort truly receiving the Spirit of God, who was from the beginning, in all the dispensations of God, present with mankind, and announced things future, revealed things present, and narrated things past-[such a man] does indeed "judge all men, but is himself judged by no man."[456]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8983\_2584981   
For men of this stamp do indeed say that they believe in the Father and the Son, but they never meditate as they should upon the things of God, neither are they adorned with works of righteousness; but, as I have already observed, they have adopted the lives of swine and of dogs, giving themselves over to filthiness, to gluttony, and recklessness of all sorts. Justly, therefore, did the apostle call all such "carnal" and "animal,"[57]   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
knowledge, then, consists in the understanding of Christ, which Paul terms the wisdom of God hidden in a mystery, which "the natural man receiveth not,"[63]   
Address of Tatian to the Greeks   
http://ccel.org/fathers2/ANF-02/anf02-37.htm#P1213\_335015   
And only by those whom the Spirit of God dwells in and fortifies are the bodies of the demons easily seen, not at all by others,-I mean those who possess only soul;[46]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5090\_1520700   
"But the natural man receiveth not the things of the Spirit of God; for they are foolishness to him."[145]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7316\_2214219   
For he recognises the spiritual man and the Gnostic as the disciple of the Holy Spirit dispensed by God, which is the mind of Christ. "But the natural man receiveth not the things of the Spirit, for they are foolishness to him."[61]   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4285\_1394191   
to man; then especially good, when not good in man's judgment; then especially unique, when He seems to man to be two or more. Now, if from the very first "the natural man, not receiving the things of the Spirit of God,"[28]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6136\_1837165   
because he is overshadowed with the power of God,-a point concerning which there is a question between us and the carnally-minded.[854]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1726\_505586   
with reference to Christ and the Church, and no longer being "capable of the things which were the Spirit's,"[20]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10775\_2874338   
Celsus accordingly, as not understanding the doctrine relating to the Spirit of God ("for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned"[372]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1593\_473699   
Wherefore, he says, "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; "[92]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
And again he says: "But the natural man receiveth not the things of the Spirit of God."[57]   
The Epistle of Pope Urban First   
http://ccel.org/fathers2/ANF-08/anf08-123.htm#P9086\_2946547   
We receive of the Holy Spirit in order that we may be made spiritual; for the natural man receiveth not the things of the Spirit of God.[17]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6520\_1110948   
into form and into illumination and into an outline of its own." He did not observe how Paul speaks of the spiritual,[56]   
[[@Bible:1 Corinthians 2:15]]1 Corinthians 2:15   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
and again: "He that is spiritual judgeth all things."[110]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
He therefore (i.e., the spiritual man) sifts and tries them all, but he himself is tried by no man:[542]   
[[@Bible:1 Corinthians 2:16]]1 Corinthians 2:16   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7122\_1406261   
Now to see into the real truth of these matters is the part of that true intelligence which is given to those who can say,[80]   
[[@Bible:1 Corinthians 3:1]]1 Corinthians 3:1   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8983\_2584981   
For men of this stamp do indeed say that they believe in the Father and the Son, but they never meditate as they should upon the things of God, neither are they adorned with works of righteousness; but, as I have already observed, they have adopted the lives of swine and of dogs, giving themselves over to filthiness, to gluttony, and recklessness of all sorts. Justly, therefore, did the apostle call all such "carnal" and "animal,"[57]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
So also may we take the Scripture: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ; "[79]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7316\_2214219   
For ye are yet carnal: for whereas there is among you envy and strife, are ye not carnal, and walk as men? "[63]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7502\_2265127   
I have fed you with milk, not with meat: for ye were not yet able; neither are ye now able. For ye are yet carnal."[125]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3498\_1199152   
That they likewise (remember), what was written to the Corinthians, that they "were yet carnal," who "required to be fed with milk," being as yet "unable to bear strong meat; "[295]   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
For ye are yet carnal: for whereas there are still among you jealousy, and contention, and strifes, are ye not carnal, and walk as men? "[32]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
For ye are still carnal: for where there are in you emulation, and strife, and dissensions, are ye not carnal, and walk after man? "[378]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7555\_1564274   
Moreover, interpret with me allegorically the children in accordance with the passage, "I could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ; "[20]   
[[@Bible:1 Corinthians 3:2]]1 Corinthians 3:2   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8843\_2519626   
And on this account does Paul declare to the Corinthians, "I have fed you with milk, not with meat, for hitherto ye were not able to bear it."[620]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
And we have still to explain what is said by the apostle: "I have fed you with milk (as children in Christ), not with meat; for ye were not able, neither yet are ye now able."[75]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
And since the Word is the gushing fountain of life, and has been called a river of olive oil, Paul, using appropriate figurative language, and calling Him milk, adds: "I have given you to drink; "[93]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
Wherefore the Holy Spirit in the apostle, using the voice of the Lord, says mystically, "I have given you milk to drink."[100]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1196\_317897   
What was the subject-matter which led the apostle to write such (words)? The inexperience of a new and just rising Church, which he was rearing, to wit, "with milk," not yet with the "solid food"[90]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8370\_2099143   
which is the same as saying, "Hitherto ye were not able, neither yet now are ye able, for ye are still carnal."[171]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8799\_2242277   
For the word is used by our Paul in writing to the Corinthians, who were Greeks, and not yet purified in their morals: "I have fed you with milk, not with meat; for hitherto ye were not able to bear it, neither yet now are ye able, for ye are yet carnal: for whereas there is among you envying and strife, are ye not carnal, and walk as men? "[162]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8097\_1731515   
to whom Paul says, "I have fed you with milk, not with meat,"[204]   
[[@Bible:1 Corinthians 3:3]]1 Corinthians 3:3   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8843\_2519626   
"For when envying and strife," he says, "and dissensions are among you, are ye not carnal, and walk as men? "[621]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
For he called those who had already believed on the Holy Spirit spiritual, and those newly instructed and not yet purified carnal; whom with justice he calls still carnal, as minding equally with the heathen the things of the flesh: "For whereas there is among you envy and strife, are ye not carnal, and walk as men? "[80]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11656\_3282737   
to Paul, another to Apollos.[146]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
For where there are "rivalries and dissensions among you, are ye not carnal, and walk according to man? "[52]   
[[@Bible:1 Corinthians 3:6]]1 Corinthians 3:6   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2069\_705019   
But the new law's wont was to point to clemency, and to convert to tranquillity the pristine ferocity of "glaives" and "lances," and to remodel the pristine execution of "war" upon the rivals and foes of the law into the pacific actions of "ploughing" and "tilling" the land.[54]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."[184]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."[198]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10383\_3266693   
Therefore neither is he that planteth anything, nor he that watereth, but God who gives the increase. Now he that planteth and he that watereth are one."[217]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
and there is a divinity present according to nature in the Spirit into wit, what subsists as the Spirit of God-according to Paul's statement, "Ye are the temple of God, and the Spirit of God dwelleth in you."[32]   
[[@Bible:1 Corinthians 3:7]]1 Corinthians 3:7   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8475\_2380719   
but it is one God who bestows things suitable upon both-seed to the sower, but bread for the reaper to eat. Just as it is one that planteth, and another who watereth, but one God who giveth the increase.[349]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
which also covered and destroyed the glory on the countenance of Moses.[111]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5758\_1737072   
The apostle certainly, after assigning the planting and watering to art and earth and water, conceded the growth to God alone, where he says, "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase."[48]   
[[@Bible:1 Corinthians 3:8]]1 Corinthians 3:8   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
"But every one shall receive his own reward, according to his own work. For we are God's husbandmen, God's husbandry. Ye are God's building,"[16]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1188\_313009   
Else how shall we sing thanks to God to eternity, if there shall remain in us no sense and memory of this debt; if we shall be reformed in substance, not in consciousness? Consequently, we who shall be with God shall be together; since we shall all be with the one God-albeit the wages be various,[83]   
[[@Bible:1 Corinthians 3:9]]1 Corinthians 3:9   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P339\_56864   
I answered and said to her, "When, then, will they be useful for the building, Lady? "When the riches that now seduce them have been circumscribed, then will they be of use to God.[25]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P8982\_2302917   
And in the next place, as we must not stop with rooting out and pulling down the hindrances which have just been mentioned, but must, in room of what has been rooted out, plant the plants of "God's husbandry; "[4]   
[[@Bible:1 Corinthians 3:10]]1 Corinthians 3:10   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7316\_2214219   
"According to the grace," it is said, "given to me as a wise master builder, I have laid the foundation. And another buildeth on it gold and silver, precious stones."[64]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
, among the Jews from Jerusalem," among the other things named, "the wise architect" too,[308]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7393\_2130388   
What has he also to do with illustrations from our God? For when (the apostle) calls himself "a wise master-builder,"[263]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
has laid our foundation,[646]   
[[@Bible:1 Corinthians 3:11]]1 Corinthians 3:11   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P933\_239523   
If, then, the whole creation is supported by the Son of God, what think ye of those who are called by Him, and bear the name of the Son of God, and walk in His commandments? do you see what kind of persons He supports? Those who bear His name with their whole heart. He Himself, accordingly, became a foundation[23]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7393\_2130388   
And was it not Paul himself who was there foretold, destined "to be taken away from Judah"-that is, from Judaism-for the erection of Christianity, in order "to lay that only foundation, which is Christ? "[266]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2192\_886564   
But let us suppose it possible that any one, by natural and innate goodness, should gain true virtues, such a man as we have heard that Cimon was at Athens, who both gave alms to the needy, and entertained the poor, and clothed the naked; yet, when that one thing which is of the greatest importance is wanting-the acknowledgment of God-then all those good things are superfluous and empty, so that in pursuing them he has laboured in vain.[66]   
[[@Bible:1 Corinthians 3:12]]1 Corinthians 3:12   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6708\_1380548   
Of this fire the fuel and food are our sins, which are called by the Apostle Paul wood, and hay, and stubble."[176]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9061\_2328946   
And we assert that they are wickedness, and the works which result from it, and which, being figuratively called "wood, hay, stubble,"[50]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9876\_2578606   
which needs to be consumed by that fire, and which burns and consumes those who by their actions, words, and thoughts have built up wood, or hay, or stubble, in that which is figuratively termed a "building."[57]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10761\_2871110   
In the same way, too, if sins are called "wood, and straw, and stubble," we shall not maintain that sins are corporeal; and if blessings are termed "gold, and silver, and precious stones,"[363]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
Behold how glorious, how dear to the Lord, are the people whom these schismatics do not shrink from calling "wood, hay, stubble; "[21]   
[[@Bible:1 Corinthians 3:13]]1 Corinthians 3:13   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P523\_89732   
of the Spirit, he wrote to you concerning himself, and Cephas, and Apollos,[213]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9061\_2328946   
which he hath built thereupon, he shall receive a reward. If any man's work be burned, he shall suffer loss."[52]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
It is one thing to stand for pardon, another thing to attain to glory: it is one thing, when cast into prison, not to go out thence until one has paid the uttermost farthing; another thing at once to receive the wages of faith and courage. It is one thing, tortured by long suffering for sins, to be cleansed and long purged by fire;[35]   
Lactantius Divine Institutes Book VII   
http://ccel.org/fathers2/ANF-07/anf07-10.htm#P2689\_1130544   
These things are near to the truth.[135]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5680\_825564   
of the Spirit, he wrote to you concerning himself, and Cephas, and Apollos,[260]   
[[@Bible:1 Corinthians 3:16]]1 Corinthians 3:16   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2051\_347296   
as the temples of God;[63]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8956\_2574668   
Whence also he says, that this handiwork is "the temple of God," thus declaring: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man, therefore, will defile the temple of God, him will God destroy: for the temple of God is holy, which [temple] ye are."[31]   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
For thus, according to the holy apostle, the sin of fornication is perpetrated against the body, as involving also sin against the temple of God.[87]   
Shepherd of Hermas Similitude Fifth   
http://ccel.org/fathers2/ANF-02/anf02-28.htm#P742\_171768   
If you defile your flesh, you will also defile the Holy Spirit; and if you defile your flesh [and spirit], you will not live."[24]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9646\_2713790   
What, then, shall we say of the Gnostic himself? "Know ye not," says the apostle, "that ye are the temple of God? "[135]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3030\_1090829   
but in the apostle's it is "the temple of God,"[307]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7393\_2130388   
"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? "[269]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9776\_2686289   
he also forbids our body to be profaned, as being "the temple of God; "[78]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P353\_73152   
(in) us of the Holy Spirit, we are all" the temple of God,"[3]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P866\_209150   
produce (our) marriage certificates before the Lord's tribunal, and allege that a marriage such as He Himself has forbidden has been duly contracted? What is prohibited (in the passage just referred to) is not "adultery; "It is not "fornication." The admission of a strange man (to your couch) less violates "the temple of God,"[26]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
of "temple of God,"[77]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1501\_440065   
(He it is) who even in the first (Epistle) was the first of all (the apostles) to dedicate the temple of God: "Know ye not that ye are the temple of God, and that in you the Lord dwells? "[162]   
Cyprian Epistle LIX   
http://ccel.org/fathers2/ANF-05/anf05-84.htm#P5894\_1848803   
For inasmuch as the Apostle Paul says again, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? "[5]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the first Epistle of Paul to the Corinthians: "Know ye not that ye are the temple of God, and the Spirit of God abideth in you? If any one violate the temple of God, him will God destroy."[553]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
And again he says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy."[86]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7374\_1509405   
to them also it might be said, "The kingdom of heaven is within you; "and most of all because of the repentance from the letter unto the spirit; since "When one turn to the Lord, the veil over the letter is taken away.But the Lord is the Spirit."[74]   
[[@Bible:1 Corinthians 3:17]]1 Corinthians 3:17   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8115\_2243651   
and "whosoever shall defile the temple of God, him shall God defile."[101]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8956\_2574668   
And not only does he (the apostle) acknowledge our bodies to be a temple, but even the temple of Christ, saying thus to the Corinthians, "Know ye not that your bodies are members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? "[33]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7393\_2130388   
-of course, by the God of the temple.[271]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
But if it seems difficult for you to understand this, and if you do not acquiesce in these statements, I may at all events try to make them good by adducing illustrations. Contemplate man as a kind of temple, according to the similitude of Scripture:[158]   
[[@Bible:1 Corinthians 3:18]]1 Corinthians 3:18   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3208\_1148660   
produced for itching ears of the spirit of this world's wisdom: this the Lord called "foolishness,"[63]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7393\_2130388   
If you threaten an avenger, you threaten us with the Creator. "Ye must become fools, that ye may be wise."[272]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7710\_1802846   
But since Celsus has declared it to be a saying of many Christians, that "the wisdom of this life is a bad thing, but that foolishness is good," we have to answer that he slanders the Gospel, not giving the words as they actually occur in the writings of Paul, where they run as follow: "If any one among you seemeth to be wise in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God."[32]   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
For it is written, I will rebuke the wise in their own craftiness." And again: "The Lord knoweth the thoughts of the wise, that they are foolish."[5]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
For the wisdom of this world is foolishness with God. For it is written, Thou shall rebuke the wise in their own craftiness."[716]   
[[@Bible:1 Corinthians 3:19]]1 Corinthians 3:19   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4902\_1474770   
For on the believer alone, who is separated entirely from the rest, who by the Scripture are called wild beasts, rests the head of the universe, the kind and gentle Word, "who taketh the wise in their own craftiness. For the Lord knoweth the thoughts of the wise, that they axe vain; "[45]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
This, then, "the wisdom of the world is foolishness with God," and of those who are "the wise the Lord knoweth their thoughts that they are vain."[119]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7393\_2130388   
Wherefore? "Because the wisdom of this world is foolishness with God."[273]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7393\_2130388   
an excellent testimony turns up in what (the apostle) here adjoins: "For it is written, He taketh the wise in their own craftiness; and again, The Lord knoweth the thoughts of the wise, that they are vain."[275]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9711\_2661201   
according to the estimate of God, and that the very "Wisdom of the world is foolishness," (as the inspired word) pronounces it to be.[27]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10276\_2727923   
is foolishness with God."[60]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10951\_2944483   
For if he means one who is wise in "the wisdom of this world," as it is called, "which is foolishness with God,"[45]   
Dionysius A Commentary on the Beginning of Ecclesiastes   
http://ccel.org/fathers2/ANF-06/anf06-37.htm#P1878\_548703   
I was vainly puffed up, and increased wisdom; not the wisdom which God has given, but that wisdom of which Paul says, "The wisdom of this world is foolishness with God."[6]   
Arnobius Against the Heathen Book II   
http://ccel.org/fathers2/ANF-06/anf06-135.htm   
what the issues to be proposed in lawsuits are, how many kinds of cases there are, how many ways of pleading, what the genus is, what the species, by what methods an opposite is distinguished from a contrary,-do you therefore think that you know what is false, what true, what can or cannot be done, what is the nature of the lowest and highest? Have the well-known words never rung in[39]   
The Epistle of Pope Urban First   
http://ccel.org/fathers2/ANF-08/anf08-123.htm   
for the wisdom of this world is foolishness with God.[12]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6440\_1060475   
For what is that which is destroyed by the breath of the mouth of Christ, Christ being the Word and Truth and Wisdom, but the lie? And what is that which is brought to naught by the manifestation of Christ's coming, Christ being conceived as wisdom and reason, what but that which announces itself as wisdom, when in reality it is one of those things with which God deals as the Apostle describes,[19]   
[[@Bible:1 Corinthians 3:21]]1 Corinthians 3:21   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7393\_2130388   
"Therefore," says he, "let no man glory in man; "[277]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
Now, from whom do all things come to us, but from Him to whom all things belong? And pray, what things are these? You have them in a preceding part of the epistle: "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come."[318]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P386\_81418   
also, to augment that (beauty) when (naturally) given them, and to strive after it when not (thus) given? Some one will say, "Why, then, if voluptuousness be shut out and chastity let in, may (we) not enjoy the praise of beauty alone, and glory in a bodily good? "Let whoever finds pleasure in "glorying in the flesh"[31]   
[[@Bible:1 Corinthians 3:22]]1 Corinthians 3:22   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10311\_2885586   
The apostle, however, in his epistle says, "Whether it be the world, or life, or death, or things present, or things to come; all are yours: "[456]   
[[@Bible:1 Corinthians 3:23]]1 Corinthians 3:23   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
" comes also Christ.[319]   
[[@Bible:1 Corinthians 4:3]]1 Corinthians 4:3   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P517\_107620   
Perhaps some (woman) will say: "To me it is not necessary to be approved by men; for I do not require the testimony of men:[128]   
[[@Bible:1 Corinthians 4:4]]1 Corinthians 4:4   
Epistle of Ignatius to the Romans   
http://ccel.org/fathers2/ANF-01/anf01-19.htm#P1864\_316392   
But I am the more instructed by their injuries [to act as a disciple of Christ]; "yet am I not thereby justified."[34]   
Epistle of Ignatius to the Romans   
http://ccel.org/fathers2/ANF-01/anf01-19.htm#P1864\_316392   
But I am the more instructed by their injuries [to act as a disciple of Christ]; "yet am I not thereby justified."[40]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8138\_2250345   
For we know in part, and we prophesy in part; but when that which is perfect has come, the things which are in part shall be done away."[109]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2416\_1005830   
But that he may obtain the favour of God, and be free from every stain, let him always implore the mercy of God, and pray for nothing else but pardon for his sins, even though he has none.[199]   
[[@Bible:1 Corinthians 4:5]]1 Corinthians 4:5   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
"And the hidden things of darkness He will Himself bring to light,"[281]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
From Him also shall "praise be had by every man,"[284]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7716\_1619594   
"He will bring to light the hidden things of darkness and will make manifest the counsels of the hearts,"[145]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8490\_1857588   
"until the Lord come, who will both bring to light the hidden things of darkness and make manifest the counsels of the hearts."[200]   
[[@Bible:1 Corinthians 4:7]]1 Corinthians 4:7   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11943\_3334671   
is a grace of God, and you have received it, "why do you boast," saith he, "as if you have not received it? "[149]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P643\_156286   
And if it is by God that the virtue of continence is conferred, "why gloriest thou, as if thou have not received? "[49]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
to differ? What, moreover, hast thou which thou hast not received? Why gloriest thou as if thou have not received? "[146]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the first Epistle of Paul to the Corinthians: "For what hast thou that thou hast not received? But if thou hast received it, why boastest thou, as if thou hadst not received it? "[388]   
[[@Bible:1 Corinthians 4:8]]1 Corinthians 4:8   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
Again, of how open censure (does) the free expression (find utterance), how manifest the edge of the spiritual sword, (in words like these): "Ye are already enriched! ye are already satiated! ye are already reigning!"[143]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1840\_542774   
For, by this time, in this respect as well as others, "you are reigning in wealth and satiety"[91]   
[[@Bible:1 Corinthians 4:9]]1 Corinthians 4:9   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
Being reviled, we bless; being persecuted, we endure; being defamed, we entreat; we are become as it were the offscourings of the world."[79]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
But here, at least, you say he interprets the world to be the God thereof, when he says: "We are made a spectacle unto the world, and to angels, and to men."[285]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6283\_992099   
Paul shows that the world is something more than men when he writes to the Corinthians in his first Epistle:[125]   
[[@Bible:1 Corinthians 4:12]]1 Corinthians 4:12   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P10161\_2691917   
We, however, who are followers of the word of Jesus, and have exercised ourselves in thinking, and saying, and doing what is in harmony with His words, "when reviled, bless; being persecuted, we suffer it; being defamed, we entreat; "[196]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11087\_2995639   
As for those, however, who, along with other lessons given by the Divine Word, have learned and practised this, "when reviled to bless, when persecuted to endure, when defamed to entreat,"[108]   
[[@Bible:1 Corinthians 4:13]]1 Corinthians 4:13   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1203\_222673   
For when there is no evil desire within you, which might defile and torment you, then do ye live in accordance with the will of God, and are [the servants] of Christ. Cast ye out that which defiles[55]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1338\_241878   
Let my spirit be counted as nothing[122]   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3198\_538568   
I write the more simply unto you, that ye may understand. I am the off-scouring of your love.[57]   
Dionysius Extant Fragments Part II   
http://ccel.org/fathers2/ANF-06/anf06-34.htm#P1819\_534198   
.[136]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6962\_1317145   
For if there is any point in these stories of the Greeks, and if what we have said of the martyrs is well rounded,-the Apostles, too, were for the same reason the filth of the world and the offscouring of all things,[163]   
[[@Bible:1 Corinthians 4:15]]1 Corinthians 4:15   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6436\_1973362   
Rursus ad Corinthios scribens: "Si enim decies mille paedagogos," inquit, "habeatis in Christo, sed non multos patres. In Christo enim per Evangelium ego vosgenui."[188]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7257\_2207149   
For some procreate by the body, others by the soul; "since also with the barbarian philosophers to teach and enlighten is called to regenerate; and "I have begotten you in Jesus Christ,"[33]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
and not men promiscuously; thus exhibiting to us those who were the children of men truly so called, choice men, apostles. "For," says he, "I have begotten you through the gospel; "[360]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1121\_292506   
Grant, now, that Abraham is our father; grant, too, that Paul is. "In the Gospel," says he, "I have begotten you."[31]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5014\_1513377   
and again, "In Christ Jesus I have begotten you through the Gospel."[33]   
[[@Bible:1 Corinthians 4:16]]1 Corinthians 4:16   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2734\_446178   
Be ye followers of me.[31]   
[[@Bible:1 Corinthians 4:19]]1 Corinthians 4:19   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
" In rebuke of those who are wise in appearance, and think themselves wise, but are not in reality wise, he writes: "For the kingdom of God is not in word."[142]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9717\_2735027   
" It teaches the magnificence of the wisdom implanted in her children by instruction. Now the apostle says, "I will know not the speech of those that are puffed up, but the power; "[178]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6161\_949296   
"The Lord shall give the word to those that preach with great power; the King of the powers of the beloved; "teaching at the same time that it is not skilfully composed discourse, nor the mode of delivery, nor well practised eloquence that produces conviction, but the communication of divine power. Hence also Paul says:[43]   
[[@Bible:1 Corinthians 4:20]]1 Corinthians 4:20   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1302\_237074   
It is better for a man to be silent and be [a Christian], than to talk and not to be one. "The kingdom of God is not in word, but in power."[107]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And Paul, in the first to the Corinthians: "The kingdom of God is not in word, but in power."[771]   
[[@Bible:1 Corinthians 4:21]]1 Corinthians 4:21   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3461\_1050099   
Thus also the apostle, in the Epistle to the Corinthians, being moved, says, "What will ye? Shall I come unto you with a rod, or in love, in the spirit of meekness? "[136]   
[[@Bible:1 Corinthians 5:1]]1 Corinthians 5:1   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
the man was an offender" who had his father's wife."[290]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
Thus He has not prohibited judging, but taught (how to do it). Whence the apostle withal judges, and that in a case of fornication,[41]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10830\_2894739   
e Egyptians also were guilty of error, because they had indeed solemn enclosures around what they considered their temples, while within them there was nothing save apes, or crocodiles, or goats, or asps, or some other animal; but on the present occasion it pleases him to speak of the Egyptian people too as most divinely inspired, and that, too, from the earliest times,-perhaps because they made war upon the Jews from an early date. The Persians, moreover, who marry their own mothers,[402]   
[[@Bible:1 Corinthians 5:2]]1 Corinthians 5:2   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1452\_415356   
[130]   
[[@Bible:1 Corinthians 5:3]]1 Corinthians 5:3   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
(lust) which he had condemned after calling to his aid even "the Lord's power," for fear the sentence should seem human. Therefore he has trifled both with his own "spirit,"[155]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1846\_545922   
If we also, in our diverse provinces, (but) present mutually in spirit,[96]   
Dionysius Extant Fragments Part II   
http://ccel.org/fathers2/ANF-06/anf06-34.htm#P1746\_504346   
But those in the city I tried to gather together with all the greater zeal, as if I were present with them; for I was absent indeed in the body, as I said,[90]   
[[@Bible:1 Corinthians 5:4]]1 Corinthians 5:4   
Cyprian Epistle XI   
http://ccel.org/fathers2/ANF-05/anf05-36.htm#P4955\_1506173   
When, as soon as peace is given to us all by the Lord, we shall begin to return to the Church, then the wishes of each one shall be looked into in your presence, and with your judgment.[5]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8521\_1867263   
but there were schisms among them, upon thedissolution of which they were gathered together in company with the spirit in Paul, with the powerof the Lord Jesus Christ,[21]   
[[@Bible:1 Corinthians 5:5]]1 Corinthians 5:5   
Shepherd of Hermas Similitude Sixth   
http://ccel.org/fathers2/ANF-02/anf02-29.htm#P766\_178252   
" "I would know, sir," I said, "Of what nature are these diverse tortures and punishments? ""Hear," he said, "the various tortures and punishments. The tortures are such as occur during life.[9]   
Fragments of Clement from the Latin Translation of Cassiodorus   
http://ccel.org/fathers2/ANF-02/anf02-74.htm#P9996\_2825432   
" So Paul also; for he, too, states something of this nature when he says, "Whom I have delivered to Satan, that he might live in the spirit; "[33]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
the principles of natural and public law. When, however, he condemns the man "to be delivered unto Satan,"[292]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
that he also said, "For the destruction of the flesh, that the spirit may be saved in the day of the Lord,"[294]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
that "such a man must be surrendered to Satan for the destruction of the flesh; "[42]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1452\_415356   
For, in fact, they suspect the Apostle Paul of having, in the second (Epistle) to the Corinthians, granted pardon to the self-same fornicator whom in the first he has publicly sentenced to be "surrendered to Satan, for the destruction of the flesh,"[125]   
The Epistle of Pope Urban First   
http://ccel.org/fathers2/ANF-08/anf08-123.htm   
And if any one do so, then, after the sharp vengeance which is due to such a crime, and which is justly to be carried out against the sacrilegious, let him be condemned to perpetual infamy, and east into prison or consigned to life-long exile. For, according to the apostle,[8]   
[[@Bible:1 Corinthians 5:6]]1 Corinthians 5:6   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8520\_2395271   
And as then the condemnation of sinners extended to others who approved of them, and joined in their society; so also is it the case at present, that "a little leaven leaveneth the whole lump."[397]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P386\_81418   
also, to augment that (beauty) when (naturally) given them, and to strive after it when not (thus) given? Some one will say, "Why, then, if voluptuousness be shut out and chastity let in, may (we) not enjoy the praise of beauty alone, and glory in a bodily good? "Let whoever finds pleasure in "glorying in the flesh"[31]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1452\_415356   
must be presented "saved," that is, untainted by the contagion of impurities in the day of the Lord, by the ejection of the incestuous fornicator; if, that is, he subjoins: "Know ye not, that a little leaven spoileth the savour of the whole lump? "[136]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
What power, the paschal image[64]   
[[@Bible:1 Corinthians 5:7]]1 Corinthians 5:7   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1527\_267641   
when Paul and Peter were laying the foundations of the Church. Lay aside, therefore, the evil, the old, the corrupt leaven,[70]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
erede polluti, manus sibi afferentes, et homicidae propinquorum."Expurgate ergo vetus fermentum, ut sitis novo conspersio,"[215]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7502\_2265127   
, "It is those that sacrifice not a sow, but some great and difficult sacrifice," who ought to inquire respecting God. And the apostle writes, "Christ our passover was sacrificed for us; "[127]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8997\_2532100   
that is, in consequence of the knowledge[277]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9579\_2691008   
For what great thing is it, if a man restrains himself in what he knows not? He, in fulfilment of the precept, according to the Gospel, keeps the Lord's day,[112]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
you slew Christ;[238]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
he only mentioned what is a very frequently recurring sentence of the Creator. "Purge out the old leaven, that ye may be a new lump, as ye are unleavened."[296]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
The unleavened bread was therefore, in the Creator's ordinance, a figure of us (Christians). "For even Christ our passover is sacrificed for us."[297]   
Hippolytus Refutation of All Heresies Book VIII   
http://ccel.org/fathers2/ANF-05/anf05-12.htm#P2088\_649712   
For in what respect, he says, would the one tittle require any substance such as leaven (derived) from without for the Lord's Passover, the eternal feast, which is given for generation upon generation?[32]   
Hippolytus Refutation of All Heresies Book VIII   
http://ccel.org/fathers2/ANF-05/anf05-12.htm#P2107\_658575   
In other respects, however, these consent to all the traditions delivered to the Church by the Apostles.[42]   
Hippolytus Refutation of All Heresies Book X   
http://ccel.org/fathers2/ANF-05/anf05-14.htm#P2463\_803294   
to have remodelled the old man[61]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3977\_1253623   
In the Passover season, so as to exhibit Himself as one destined to be sacrificed like a sheep, and to prove Himself the true Paschal-lamb, even as the apostle says, "Even Christ," who is God, "our passover was sacrificed for us."[438]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."[34]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Therefore let us celebrate the feast, not in the old leaven, nor in the leaven of malice and wickedness, but in the unleavened bread of sincerity and truth."[453]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and again, "Christ our passover is sacrificed for us; "[599]   
Fragments from Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-102.htm   
On that day, therefore, on which the Jews were about to eat the Passover in the evening, our Lord and Saviour Jesus Christ was crucified, being made the victim to those who were about to partake by faith of the mystery concerning Him, according to what is written by the blessed Paul: "For even Christ our Passover is sacrificed for us; "[29]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7052\_1361331   
" From the mouth of the Lord Himself, then, we see that there is no gainsaying our statement on this point. Some one, no doubt, will ask about the words of the Apostle, where he writes to the Corinthians:[43]   
[[@Bible:1 Corinthians 5:8]]1 Corinthians 5:8   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7074\_1369400   
Another feature of the Jewish festival is unleavened bread; all leaven is made to disappear out of their houses; but "we keep the feast[47]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7853\_1663283   
" It is the mark of the clear-sighted and careful to separate the leaven of the Pharisees and Sadducees and every food that is not of "the unleavened-bread of sincerity and truth"[37]   
[[@Bible:1 Corinthians 5:9]]1 Corinthians 5:9   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1559\_456576   
But now I write to you, if any is named a brother among you, (being) a fornicator, or an idolater" (for what so intimately joined?), "or a defrauder" (for what so near akin?), and so on, "with such to take no food even,"[220]   
[[@Bible:1 Corinthians 5:10]]1 Corinthians 5:10   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P749\_310428   
does he mean "to idolaters an idolater? ""to heathens a heathen? ""to the worldly worldly? "But albeit he does not prohibit us from having our conversation with idolaters and adulterers, and the other criminals, saying, "Otherwise ye would go out from the world,"[106]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P860\_344995   
All waves thereof whatsoever suffocate; every eddy thereof sucks down unto Hades. Let no one say, "Who will so safely foreguard himself? We shall have to go out of the world!"[180]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2910\_1021299   
) is the heathen man, who is walking with us along the same road of life which is common to him and ourselves. Now "we must needs go out of the world,"[242]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8087\_1728157   
But when shall these things happen? Shall it be when that apostolic oracle is fulfilled which says, "For we must all stand before the judgment-seat of Christ, that each one may receive the things dope in the body, according to what he has done, whether it be good or bad? "[196]   
[[@Bible:1 Corinthians 5:11]]1 Corinthians 5:11   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1975\_332554   
a destroyer of the vineyard of Christ. Have no fellowship[17]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8520\_2395271   
And we have the precept: "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat."[395]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
Thus the apostle, in his solicitude for us, discriminates in the case of entertainments, saying, that "if any one called a brother be found a fornicator, or an adulterer, or an idolater, with such an one not to eat; "[31]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
Unde prae clare Apostolus: "Scripsi," inquit, "vobis in epistola, non conversari cure fornicatoribus,"[222]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5490\_1689851   
I shall not be sorry to meet him, and before anything else to point out to him the force of the law figuratively interpreted, which, in this example of a leper (who was not to be touched, but was rather to be removed from all intercourse with others), prohibited any communication with a person who was defiled with sins, with whom the apostle also forbids us even to eat food,[237]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P866\_209150   
and are to be excluded from all communication with the brotherhood, in accordance with the letter of the apostle, who says that "with persons of that kind there is to be no taking of food even."[24]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
The offerings of the Lord will ye rob, and from His portion will ye steal; and before ye sacrifice to the Lord, ye will take the choicest parts, in despitefulness eating them with harlots. Amid excesses[24]   
The First Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-130.htm   
In like manner keep yourselves separate from all those of whom the apostle makes mention when he says, "with such persons, no, not to eat; "[7]   
The Second Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-131.htm   
Those also are to be dealt with in like manner of whom he says, "With such persons, no, not to eat; "[18]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8490\_1857588   
But another, also attending closely to the expression, and not wishing to introduce these extraneous thoughts, nor admitting that it is spoken about every sin, will say, that he who commits those great sins is not a brother, even if he be called a brother, as the Apostle says, "If any one that is named a brother be a fornicator, or covetous, or an idolater, etc., with such an one not to eat; "[192]   
[[@Bible:1 Corinthians 5:12]]1 Corinthians 5:12   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
chiding them likewise because "brethren" were not "judged at the bar of the saints: "[43]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
. Moreover "What have I to do to judge them who are without? "[239]   
[[@Bible:1 Corinthians 5:13]]1 Corinthians 5:13   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
since both in the destruction of the flesh and in the saving of the spirit there is, on His part, judicial process; and when he bade "the wicked person be put away from the midst of them,"[295]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
and, "Thou shalt put away evil from among you."[829]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8295\_2348434   
it will be in vain that we labour "to put away evil from the midst of us; "[107]   
[[@Bible:1 Corinthians 5:28]]1 Corinthians 5:28   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6365\_1019573   
His taking away sin is still going on, He is taking it away from every individual in the world, till sin be taken away from the whole world, and the Saviour deliver the kingdom prepared and completed to the Father, a kingdom in which no sin is left at all, and which, therefore, is ready to accept the Father as its king, and which on the other hand is waiting to receive all God has to bestow, fully, and in every part, at that time when the saying[167]   
[[@Bible:1 Corinthians 5:42]]1 Corinthians 5:42   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5758\_1737072   
Now the corruptible and mortal putting on immortality, what else is it but that which is "sown in corruption and raised in incorruption,"[38]   
[[@Bible:1 Corinthians 6:1]]1 Corinthians 6:1   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9666\_2718917   
For in the first Epistle to the Corinthians the divine apostle says: "Dare any of you, having a matter against the other, go to law before the unrighteous, and not before the saints? Know ye not that the saints shall judge the world? "[140]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P894\_216050   
And she will have to go forth (from her house) by a gate wreathed with laurel, and hung with lanterns, as from some new consistory of public lusts; she will have to sit with her husband ofttimes in club meetings, oft-times in taverns; and, wont as she was formerly to minister to the "saints," will sometimes have to minister to the "unjust."[43]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
chiding them likewise because "brethren" were not "judged at the bar of the saints: "[43]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the first Epistle of Paul to the Corinthians: "Dares any of you, having a matter against other, to discuss it among the unrighteous, and not among the saints? Know ye not that the saints shall judge this world? "[609]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5684\_2044811   
It is therefore a noble encomium for a Christian to have no contest with any one;[211]   
[[@Bible:1 Corinthians 6:2]]1 Corinthians 6:2   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P864\_157335   
But who of us are ignorant of the judgment of the Lord? "Do we not know that the saints shall judge the world? "[64]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P792\_325288   
For avoiding it, remedies cannot be lacking; since, even if they be lacking, there remains that one by which you will be made a happier magistrate, not in the earth, but in the heavens.[151]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P894\_216050   
?[44]   
Dionysius Extant Fragments Part II   
http://ccel.org/fathers2/ANF-06/anf06-34.htm#P1640\_463879   
and are sharers in His kingdom, and partakers with Him in His judgment,[41]   
[[@Bible:1 Corinthians 6:3]]1 Corinthians 6:3   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4419\_1428078   
who is destined to be the judge of angels,[135]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11344\_3218542   
in man have been overthrown, so many marks of the condemnation which formerly was his own erased. He grieves that that sinner, (now) Christ's servant, is destined to judge him and his angels.[66]   
Tertullian On the Apparel of Women Book I   
http://ccel.org/fathers2/ANF-04/anf04-06.htm#P277\_54727   
Sure they were that all ostentation, and ambition, and love of pleasing by carnal means, was displeasing to God. And these are the angels whom we are destined to judge:[18]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
"Know ye not that we are to judge angels? "[142]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7369\_1506823   
where it is not said "all" angels. And we know also this-"We shall judge angels"[58]   
[[@Bible:1 Corinthians 6:4]]1 Corinthians 6:4   
Pseudo-Cyprian On the Glory of Martyrdom   
http://ccel.org/fathers2/ANF-05/anf05-128.htm#P9694\_2999060   
Moreover, also, the Apostle Paul says: "Be ye imitators of me, as I also am of Christ."[30]   
[[@Bible:1 Corinthians 6:7]]1 Corinthians 6:7   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9666\_2718917   
And how shall one "judge" the apostate "angels," who has become himself an apostate from that forgetfulness of injuries, which is according to the Gospel? "Why do ye not rather suffer wrong? "he says; "why are ye not rather defrauded? Yea, ye do wrong and defraud,"[144]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Wherefore do ye not rather suffer injury? or wherefore are ye not rather defrauded? But ye do wrong, and defraud, and this your brethren. Know ye not that the unrighteous shall not obtain the kingdom of God? "[610]   
The Second Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-131.htm   
And herein is the meaning of that word which the apostle speaks: "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? "[13]   
[[@Bible:1 Corinthians 6:9]]1 Corinthians 6:9   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P814\_150836   
and "neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God,"[37]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1316\_238899   
Those that corrupt families shall not inherit the kingdom of God.[113]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1316\_238899   
Those that corrupt families shall not inherit the kingdom of God.[115]   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2661\_437327   
And that we must live soberly and righteously, he [shows when he] says again, "Be not deceived: neither adulterers, nor effeminate persons, nor abusers of themselves with mankind, nor fornicators, nor revilers, nor drunkards, nor thieves, can inherit the kingdom of God."[32]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8520\_2395271   
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."[393]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9030\_2602632   
And these ye indeed have been; but ye have been washed, but ye have been sanctified, but ye have been justified in the name of the Lord Jesus Christ, and in the Spirit of our God."[81]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
"Be not deceived; neither adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor railers," and whatever else he adds to these, "shall inherit the kingdom of God."[154]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
De ea autem voluptate, quae est praeter regulam: "Ne erretis," inquit; "nec fornicatores, nec idololatrae, nec adulteri, nec molles, nec masculorum concubitores, neque avari, neque fures, neque ebnosi, neque maledici, nec raptores, regnum Dei possidebunt; et nos quidem abluti sum us,"[232]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9666\_2718917   
"Know ye not that the unrighteous shall not inherit the kingdom of God? "[145]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1501\_440065   
all others-when affirming that "adulterers, and fornicators, and effeminates, and co-habitors with males, will not attain the kingdom of God," he premised, "Do not err"[165]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
And such indeed were you; but ye are washed; but ye are justified; but ye are sanctified in the name of our Lord Jesus Christ, and by the Spirit of our God."[34]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And these things indeed ye were: but ye are washed, but ye are sanctified in the name of our Lord Jesus Christ, and in the Spirit of our God."[706]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8210\_2609038   
And I having heard from thee, and believed that thou proclaimest the living God, came and received the seal from thee along with the others; and thou saidst, Whoever shall indulge in filthy intercourse, and especially in adultery, shall not have life with the God whom I proclaim.[50]   
[[@Bible:1 Corinthians 6:10]]1 Corinthians 6:10   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11410\_3113746   
and it is said that "revilers shall not inherit the kingdom of God."[84]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11429\_3118566   
" Now to these statements I would answer that we revile no one, for we believe that "revilers will not inherit the kingdom of God."[92]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
4. For since it is written, "Neither shall revilers inherit the kingdom of God,"[13]   
[[@Bible:1 Corinthians 6:11]]1 Corinthians 6:11   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
And such were some of you; but ye have been washed, but ye have been sanctified in the name of our Lord."[610]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9666\_2718917   
"And such were some of you"-such manifestly as those still are whom you do not forgive; "but ye are washed,"[146]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2793\_946788   
and, "Such were some of you, but ye are washed."[173]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
And again: "But ye are washed, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God."[87]   
[[@Bible:1 Corinthians 6:12]]1 Corinthians 6:12   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
For it is in man's power to disobey God, and to forfeit what is good; but [such conduct] brings no small amount of injury and mischief. And on this account Paul says, "All things are lawful to me, but all things are not expedient; "[606]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9666\_2718917   
" Ye are made, so to speak, by Him to be righteous as He is, and are blended as far as possible with the Holy Spirit. For "are not all things lawful to me? yet I will not be brought under the power of any,"[148]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9666\_2718917   
so as to do, or think, or speak aught contrary to the Gospel. "Meats for the belly, and the belly for meats, which God shall destroy,"[149]   
[[@Bible:1 Corinthians 6:13]]1 Corinthians 6:13   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8956\_2574668   
" How then is it not the utmost blasphemy to allege, that the temple of God, in which the Spirit of the Father dwells, and the members of Christ, do not partake of salvation, but are reduced to perdition? Also, that our bodies are raised not from their own substance, but by the power of God, he says to the Corinthians, "Now the body is not for fornication, but for the Lord, and the Lord for the body. But God hath both raised up the Lord, and shall raise us up by His own power."[34]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
With milk, then, the Lord's nutriment, we are nursed directly we are born; and as soon as we are regenerated, we are honoured by receiving the good news of the hope of rest, even the Jerusalem above, in which it is written that milk and honey fall in showers, receiving through what is material the pledge of the sacred food. "For meats are done away with,"[92]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
But we who seek the heavenly bread must role the belly, which is beneath heaven, and much more the things which are agreeable to it, which "God shall destroy,"[2]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
says the apostle, justly execrating gluttonous desires. For "meats are for the belly,"[3]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6268\_1914429   
Nam cum "domino sabbati," etiamsi intemperanter vivat, nulla ratio reddenda sit, multo magis qui vitam moderate et temperate instituit, nulli erit rationi reddendae obnoxius. "Omnia enim licent, sed non omnia expediunt,"[44]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Etenim de ventre et cibis dictum est: "Escae ventri, et venter escis; Deus antem et illum et has destruet; "[57]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
usque ad illud: "Corpus autem non fornicationi, sed Domino, et Dominus corpori."[223]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
Why does (the apostle) clothe us and Christ with symbols of the Creator's solemn rites, unless they had relation to ourselves? When, again, he warns us against fornication, he reveals the resurrection of the flesh. "The body," says he, "is not for fornication, but for the Lord; and the Lord for the body,"[299]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10485\_3305325   
wherein it was absolutely proved that they are ignorant of what is the true circumcision, and what the true Sabbath; and their ever increasing blindness is confuted in this present epistle, wherein I have briefly discoursed concerning their meats, because that in them they consider that they only are holy, and that all others are defiled.[7]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10517\_3323148   
Also elsewhere: "Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body."[26]   
Gregory Thaumaturgus Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-09.htm#P408\_84867   
For the apostle says, "Meats for the belly, and the belly for meats: but God shall destroy both it and them."[3]   
[[@Bible:1 Corinthians 6:14]]1 Corinthians 6:14   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
But He who raised Him up from the dead will raise[14]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8967\_2580595   
(now these are the tokens of that flesh which rose from the dead), so "shall He also," it is said, "raise us up by His own power."[36]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
with its god, and its god with the temple. You see, then, how that "He who raised up the Lord will also raise us up."[301]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1501\_440065   
"Moreover, God both raised up the Lord, and will raise up us through His own power; "[170]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
Paul tells us in his epistles, in which he has formed us to a course of living by divine teaching, "Ye are not your own, for ye are bought with a great price; glorify and bear God in your body."[9]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and once more, "God hath both raised up the Lord, and will raise up us together with Him by His own power? "[600]   
[[@Bible:1 Corinthians 6:15]]1 Corinthians 6:15   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4034\_1240495   
"Nor," as Paul says, "is it meet to make the members of Christ the members of an harlot; nor must the temple of God be made the temple of base affections."[212]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6656\_1949881   
does not permit "the members of Christ to be joined to a harlot."[1341]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
In the body will He raise us, because the body is for the Lord, and the Lord for the body. And suitably does he add the question: "Know ye not that your bodies are the members of Christ? "[302]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9776\_2686289   
he makes our bodies "the members of Christ; "[79]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P866\_209150   
less commingles "the members of Christ" with the members of an adulteress.[27]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1501\_440065   
"Taking away the members of Christ, shall I make (them) members of an harlot? Know ye not, that whoever is agglutinated to an harlot is made one body? (for the two shall be (made) into one flesh): but whoever is agglutinated to the Lord is one spirit? Flee fornication."[172]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Or know ye not that he who is joined together with an harlot is one body? for two shall be in one flesh. But he who is joined to the Lord is one spirit."[701]   
Pseudo-Cyprian Of the Discipline and Advantage of Chastity   
http://ccel.org/fathers2/ANF-05/anf05-129.htm   
Hence also he says the same thing: "That the members of Christ must not be joined with the members of an harlot."[10]   
[[@Bible:1 Corinthians 6:16]]1 Corinthians 6:16   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
Et quod matrimonium non dicat fomicationem, ostendit eo, quod subiungit: "An nescitis, quod qui adhaeret meretrici, unum est corpus? "[224]   
[[@Bible:1 Corinthians 6:17]]1 Corinthians 6:17   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
one spirit, according to the promise of the apostle to those who ought to imitate it, that "he who is joined in the Lord is one spirit."[84]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8046\_1967451   
, one being with the Logos of God. Now if, according to Paul's teaching, "he that is joined unto the Lord is one spirit,"[34]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10571\_2816313   
and of the perfect man, and of him who is joined to the true Lord, Word, and Wisdom, and Truth, that "he who is joined to the Lord is one spirit."[244]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8580\_1885883   
than he, who, being joined tothe Lord, becomes one spirit with Him.[48]   
[[@Bible:1 Corinthians 6:18]]1 Corinthians 6:18   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Ad eos autem pudore afficiendos et reprimendos, qui sunt proclives ad secundas nuptias, apte Apostolus alto quodam tono eloquitur; inquit enim: "Ecce, omne peccatum est extra corpus; qui autem fornicatur, in proprium corpus peccat."[162]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
De his dicit propheta: "Peccatis vestris venundati estis." Et rursus: "Pollutus es in terra aliena: "[163]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1501\_440065   
"Every sin which a human being may have committed is extraneous to the body; but whoever fornicateth, sinneth against his own body."[173]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
by necessity, the former by free will: the latter, thinking that it is sufficient for him that he has not sacrificed, has been deceived by an error; the former, a violator of the matrimonial tie of another, or entering a brothel, into the sink and filthy gulf of the common people, has befouled by detestable impurity a sanctified body and God's temple, as says the apostle: "Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body."[53]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Ye are not your own, for ye are bought with a great price. Glorify and bear the Lord in your body."[704]   
Acts of Paul and Thecla   
http://ccel.org/fathers2/ANF-08/anf08-89.htm   
blessed are they that have kept the flesh chaste, for they shall become a temple of God:[5]   
[[@Bible:1 Corinthians 6:19]]1 Corinthians 6:19   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1302\_237074   
There is nothing which is hid from God, but our very secrets are near to Him. Let us therefore do all things as those who have Him dwelling in us, that we may be His temples,[106]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1302\_237074   
There is nothing which is hid from the Lord, but our very secrets are near to Him. Let us therefore do all things as those who have Him dwelling in us, that we may be His temples,[111]   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2051\_347296   
as the temples of God;[63]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3030\_1090829   
but in the apostle's it is "the temple of God,"[307]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P353\_73152   
(in) us of the Holy Spirit, we are all" the temple of God,"[3]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P866\_209150   
So far as I know, "we are not our own, but bought with a price; "[28]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
of "temple of God,"[77]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1501\_440065   
"glorify and extol the Lord in your body."[175]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in the first to the Corinthians: "Ye are not your own, for ye are bought with a great price. Glorify and bear God in your body."[441]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
And again: "What! know ye not that your bodies are the temple of the Holy Ghost which is in you, which ye have of God? "[88]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6247\_2186746   
ye ought to be wholly free from all sinful actions; "for you are not your own, but His that bought you"[137]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1068\_266101   
your fastings and prayers and perpetual watching, together with your other good works, mortify the works of the flesh by the power of the Holy Spirit. He who acts thus "is a temple of the Holy Spirit of God."[124]   
[[@Bible:1 Corinthians 6:20]]1 Corinthians 6:20   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9059\_2615750   
In order, therefore, that we may be perfected for this, aptly does he say to the Corinthians, "Glorify God in your body."[105]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
What has the heretic to say? That these members of Christ will not rise again, for they are no longer our own? "For," he says, "ye are bought with a price."[303]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
since Christ was a phantom, nor had He any corporeal substance which He could pay for our bodies! But, in truth, Christ had wherewithal to redeem us; and since He has redeemed, at a great price, these bodies of ours, against which fornication must not be committed (because they are now members of Christ, and not our own), surely He will secure, on His own account, the safety of those whom He made His own at so much cost! Now, how shall we glorify, how shall we exalt, God in our body,[304]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9816\_2704223   
glorify and exalt God in your body,"[95]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
and was "redeemed with a great price"-"the blood," to wit, "of the Lord and Lamb"[79]   
A Letter from Origen to Africanus   
http://ccel.org/fathers2/ANF-04/anf04-51.htm   
we notice such things, we are forthwith to reject as spurious the copies in use in our Churches, and enjoin the brotherhood to put away the sacred books current among them, and to coax the Jews, and persuade them to give us copies which shall be untampered with, and free from forgery! Are we to suppose that that Providence which in the sacred Scriptures has ministered to the edification of all the Churches of Christ, had no thought for those bought with a price, for whom Christ died;[4]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
The blessed apostle also has laid down in his epistle: "Ye are not your own; for ye are bought with a great price. Glorify and bear about God in your body."[32]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And again: "Ye are not your own, for ye are bought with a great price. Glorify and bear God in your body."[46]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8068\_1724976   
according as "we were bought with a price,"[181]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8068\_1724976   
"having been redeemed, not with corruptible things as silver or gold, but with precious blood, as of a lamb without blemish and without spot," even of Christ.[182]   
[[@Bible:1 Corinthians 7:1]]1 Corinthians 7:1   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6436\_1973362   
Et rursus cure dicit: "Bonum est homini uxorem non tangere, sed propter fornicationes unusquisque suam uxorem habeat; "[176]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1088\_277378   
as being Himself, withal, a virgin; to whom looking, the apostle also-himself too for this reason abstinent-gives the preference to continence.[10]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1196\_317897   
The very phases themselves of this (inexperience) are intelligible from (the apostle's) rescripts, when he says:[91]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1501\_440065   
and with what an axe of censorship he lops, and eradicates, and extirpates, every forest of lusts, for fear of permitting aught to regain strength and sprout again; behold him desiring souls to keep a fast from the legitimate fruit of nature-the apple, I mean, of marriage: "But with regard to what ye wrote, good it is for a man to have no contact with a woman; but, on account of fornication, let each one have his own wife: let husband to wife, and wife to husband, render what is due."[176]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
But I wish that all men should be even as I am. But every one has his proper gift from God; one in one way, but another in another way."[574]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5027\_1516273   
desiring with all his might that believers in Christ should be chaste, endeavours by many arguments to show them the dignity of chastity, as when he says,[39]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5035\_1517700   
Come, now, and let us examine more carefully the very words which are before us, and observe that the apostle did not grant these things unconditionally to all, but first laid down the reason on account of which he was led to this. For, having set forth that "it is good for a man not to touch a woman,"[42]   
The Testaments of the Twelve Patriarchs VIII   
http://ccel.org/fathers2/ANF-08/anf08-12.htm   
For the commandments of the law are twofold, and through prudence must they be fulfilled. For there is a season for a man to embrace his wife, and a season to abstain therefrom[7]   
[[@Bible:1 Corinthians 7:2]]1 Corinthians 7:2   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Et rursus: "Unusquisque autem suam uxorem habeat, ne tenter vos Satanas."[70]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5035\_1517700   
he added immediately, "Nevertheless, to avoid fornication, let every man have his own wife"[43]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5035\_1517700   
and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, and not of commandment."[45]   
Lactantius Divine Institutes Book V   
http://ccel.org/fathers2/ANF-07/anf07-08.htm#P1847\_734882   
There would be no adulteries, and debaucheries, and prostitution of women, if it were known to all, that whatever is sought beyond the desire of procreation is condemned by God.[67]   
[[@Bible:1 Corinthians 7:3]]1 Corinthians 7:3   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6436\_1973362   
ut "vir reddat debiturn uxori, et uxor viro, et ne frustrentur invicem"[179]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
per dictionem, "fraudetis," ostendens matrimonii debitum esse liberorum procreationem: quod quidem in iis, quae praecedunt, ostendit, dicens: "Mulieri vir debitum reddat; similiter autem mulier quoque viro; "[226]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12240\_3424209   
What (of the fact) that she endured not to have been met alone; but in the presence of Adam, not yet her husband, not yet bound to lend her his ears,[42]   
[[@Bible:1 Corinthians 7:5]]1 Corinthians 7:5   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8241\_2291712   
But further, in another place he says: "That Satan tempt you not for your incontinence."[183]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Quod autem "ex consensu ad tempus orationi vacat" conjugium, doctrina est continentiae. Adjecit enim illud quidem, "ex consensu," ne quis dissolveret matrimonium; "ad tempus autem,"[132]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Ac proinde "episcopos," inquit, oportet constitui, qui ex domo propria toti quoque Ecclesiae prae esse sint meditati. "Unusquisque" ergo, "in quo vocatus est "[133]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Et rursus de lege disserens, utens allegoria: "Nam quae sub viro est mulier," inquit, "viventi viro alligata est lege,"[134]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Admodum certe circumspecte arcet per concessionem. Nam cum rursus permisit"simul convernire propter Satanam et intemperantiam,"[139]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
dicens, significavit eum, qui est omnipotens. Quod ab Apostolo autem subjungitur: "Etrursus simul convenite propter Satanam,"[142]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6436\_1973362   
id veluti exponens, rursus dicit: "Ne vos tentet Satanas."[177]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
An meretricem quis dicet virginem, priusquam nubat? "Et ne fraudetis," inquit, "vos invicem, nisi ex consensu ad tempus: "[225]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P624\_147158   
, or of those who, by consent, have already renounced the common disgrace (which matrimony involves)?[36]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P950\_228926   
, virginity from one's birth, that is, from the font; which (second virginity) either in the marriage state keeps (its subject) pure by mutual compact,[6]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1026\_259207   
Accordingly, the apostle added (the recommendation of) a temporary abstinence for the sake of adding an efficacy to prayers,[54]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1607\_453626   
For that it is proper to abstain from each other by consent, in order that they may be free for a season to give themselves to prayer, and then come together again, they have heard from Paul in his epistle.[162]   
Of the Journeyings of Philip the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-92.htm   
And let all the virgins who believe stand in that house each day, watching over the sick, walking two and two; but let them have no communication with young men, that Satan may not tempt them:[24]   
[[@Bible:1 Corinthians 7:6]]1 Corinthians 7:6   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8241\_2291712   
And again: "But this I speak by permission, not by commandment."[181]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P838\_199878   
them to remain permanently in that state, when he says, "But I desire all to persevere in (imitation of) my example: "[5]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7016\_1345970   
at he may gain those under the law, and to them that are without law as without law, not being without law to God, but under law to Christ, that he may gain those without law, and if to the weak he becomes weak that he may gain the weak, it is clear that these statements must be examined each by itself, that he becomes a Jew, and that sometimes he is under the law and at another time without law, and that sometimes he is weak. Where, for example, he says something by way of permission[16]   
[[@Bible:1 Corinthians 7:7]]1 Corinthians 7:7   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6354\_1943331   
annon virum et mulierem et filium tres dicit, quoniam mulier cum viro per Deum conjungitur? Quod si accinctus quis esse velit et expeditus, non volens procreate liberos, propter eam, quae est in procreandis liberis, molestiam et occupationem, "maneat," inquit Apostolus, absque uxore "ut ego."[112]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6996\_2137900   
says Homer. "But each has his own proper gift of God "[202]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
than the apostle, prohibits. For the apostle, although preferring the grace of continence,[306]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P848\_202858   
therefore, who prefers that widows and unmarried women should persevere in their integrity, who exhorts us to a copy[17]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1088\_277378   
," he says, "that you all so be as I too (am)."[14]   
Pseudo-Cyprian On the Glory of Martyrdom   
http://ccel.org/fathers2/ANF-05/anf05-128.htm#P9694\_2999060   
And the same elsewhere says: "I wish that all of you, if it were possible, should be imitators of me."[31]   
A Fragment of a Work of Pierius on the First Epistle of Paul to the Corinthians   
http://ccel.org/fathers2/ANF-06/anf06-68.htm   
,[3]   
[[@Bible:1 Corinthians 7:8]]1 Corinthians 7:8   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Et: "Bonum est manere sicut ego."[151]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P970\_235830   
For, withal, when he has laid down the definitive rule with reference to "the widowed and the unwedded," that they are to "marry if they cannot contain," because "better it is to marry than to burn,"[18]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1501\_440065   
But when things lawful are (only) granted by way of indulgence, who hope for things unlawful? "To the unmarried" also, "and widows," he says, "It is good, by his example, to persevere" (in their present state); "but if they were too weak, to marry; because it is preferable to marry than to bum."[178]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5035\_1517700   
"I say therefore," he goes on,[46]   
[[@Bible:1 Corinthians 7:9]]1 Corinthians 7:9   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6162\_1878895   
ipse quoque "cadat." De secundis autum nuptiis: "Si uraris," inquit Apostolus, "jungere matrimonio."[7]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6436\_1973362   
Fortasse autem quoniam iis, qui juste vivunt, resistit propter aemulationem, et adversus eos contendit, volens eos ad suos ordines traducere, per laboriosam continentiam eis vult praebere occasionera. Merito ergo dicit: "Melius est matrimonio jungi quam uri,"[178]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
yet permits the contraction of marriage and the enjoyment of it,[307]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm   
t discipline in the persons of our females rather by defilements of the flesh than tortures; wishing to wrest from them that which they hold dearer than life! But now this glory is being extinguished, and that by means of those who ought with all the more constancy to refuse concession of any pardon to defilements of this kind, that they make the fear of succumbing to adultery and fornication their reason for marrying as often as they please-since "better it is to marry than to burn."[14]   
[[@Bible:1 Corinthians 7:10]]1 Corinthians 7:10   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6436\_1973362   
Rursus dicit Dominus: "Qui uxorem duxit, ne expellat; et qui non duxit, ne ducat; "[183]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
Et adhuc apertius, dicens: "Iis, qui sunt juncti matrimonio, praecipio, inquit, non ego, sed Dominus, uxorem a viro non sepamri; sin autem separata fuerit, maneat innupta, vel viro reconcilietur; et virum uxorem non dimittere. Reliquis autem dico ego, non Dominus: Si quis frater,"[227]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
about his catechumens), and when he prescribes repudiation of all engagements before marriage, whose teaching does he follow, that of Moses or of Christ? Even Christ,[311]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
however, when He here commands "the wife not to depart from her husband, or if she depart, to remain unmarried or be reconciled to her husband,"[312]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the first Epistle of Paul to the Corinthians: "But to them that are married I command, yet not I, but the Lord, that the wife should not be separated from her husband; but if she should depart, that she remain unmarried or be reconciled to her husband: and that the husband should not put away his wife."[755]   
[[@Bible:1 Corinthians 7:12]]1 Corinthians 7:12   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8241\_2291712   
But why say I these things concerning the Old Testament? For in the New also are the apostles found doing this very thing, on the ground which has been mentioned, Paul plainly declaring, But these things I say, not the Lord."[180]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P848\_202858   
the ground of that passage of the first (Epistle) to the Corinthians, where it is written: If any of the brethren has an unbelieving wife, and she consents to the matrimony, let him not dismiss her; similarly, let not a believing woman, married to an unbeliever, if she finds her husband agreeable (to their continued union), dismiss him: for the unbelieving husband is sanctified by the believing wife, and the unbelieving wife by the believing husband; else were your children unclean."[9]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6116\_933137   
"Every Scripture is inspired of God and profitable," does he include his own writings? Or does he not include his dictum,[14]   
[[@Bible:1 Corinthians 7:14]]1 Corinthians 7:14   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
And for this reason, Paul declares that the "unbelieving wife is sanctified by the believing husband."[311]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Nam quaham ratione dicit Paulus apostolus esse "sanctificatam mulierem a viro," aut "virum a muliere? "[54]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
non solum in pariendo, sed etiam in discendo. Jam "sancti sunt filii,"[147]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
usque ad illud: "Nunc autem sancta est."[228]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2946\_1039645   
It was from this circumstance that the apostle said, that when either of the parents was sanctified, the children were holy; and this as much by the prerogative of the (Christian) seed as by the discipline of the institution (by baptism, and Christian education). "Else," says he, "were the children unclean" by birth:[264]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P848\_202858   
by the faith in (the state of) Gentile marriage are not defiled (thereby) for this reason, that, together with themselves, others[21]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
So both the virgin and the unmarried woman consider those things which are the Lord's, that they may be holy both in body and spirit."[17]   
[[@Bible:1 Corinthians 7:15]]1 Corinthians 7:15   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P848\_202858   
by the believer."[13]   
[[@Bible:1 Corinthians 7:16]]1 Corinthians 7:16   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P903\_218004   
to persevere in their married state, and are sanctified, and have hope of "making a gain"[48]   
[[@Bible:1 Corinthians 7:17]]1 Corinthians 7:17   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P848\_202858   
The very closing sentence of the period confirms (the supposition) that this is thus to be understood. "As each," it says, "is called by the Lord, so let him persevere."[14]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6116\_933137   
"I say, and not the Lord," and[15]   
[[@Bible:1 Corinthians 7:18]]1 Corinthians 7:18   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Or is any in uncircumcision? let him not be circumcised. For neither of these is anything, but only the keeping of the commandments of God."[487]   
[[@Bible:1 Corinthians 7:20]]1 Corinthians 7:20   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P644\_277503   
Then, as to the argument they have the hardihood to bring even from the Scriptures, "that the apostle has said, `As each has been found, so let him persevere.'"[26]   
[[@Bible:1 Corinthians 7:21]]1 Corinthians 7:21   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P569\_121112   
not to say such a request as that (forsooth) their rivals-all the more "free" in that they are the "hand-maids" of Christ alone[16]   
[[@Bible:1 Corinthians 7:25]]1 Corinthians 7:25   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8241\_2291712   
And again: "Now, as concerning virgins, I have no commandment from the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful."[182]   
Shepherd of Hermas Similitude Fifth   
http://ccel.org/fathers2/ANF-02/anf02-28.htm#P712\_160067   
[Keep the commandments of the Lord, and you will be approved, and inscribed amongst the number of those who observe His commands.] And if you do any good beyond what is commanded by God,[6]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5047\_1521671   
I have now brought to an end what I have to say respecting continence and marriage and chastity, and intercourse with men, and in which of these there is help towards progress in righteousness; but it still remains to speak concerning virginity-if, indeed, anything be prescribed on this subject. Let us then treat this subject also; for it stands thus:[50]   
Constitutions of the Holy Apostles Book IV   
http://ccel.org/fathers2/ANF-07/anf07-44.htm#P6049\_2139754   
Concerning virginity we have received no commandment;[36]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7230\_2425732   
[148]   
[[@Bible:1 Corinthians 7:26]]1 Corinthians 7:26   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1501\_440065   
Now, if in all cases he says it is best for a man thus to be; "Thou art joined to a wife seek not loosing" (that you may give no occasion to adultery); "thou art loosed from a wife, seek not a wife," that you may reserve an opportunity for yourself: "but withal, if thou shalt have married a wife, and if a virgin shall have married, she sinneth not; pressure, however, of the flesh such shall have,"-even here he is granting a permission by way of "sparing them."[180]   
[[@Bible:1 Corinthians 7:27]]1 Corinthians 7:27   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Idem autem ilia quoque scribit: "Alligatus es uxori? ne quaeras solutionem. Solutus es ab uxore? ne quaeras uxorem."[69]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
and advises the continuance therein rather than the dissolution there of.[308]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P800\_193421   
restore what God has put an end to? Why do you, by repeating the servitude of matrimony, spurn the liberty which is offered you? "You have been bound to a wife,"[76]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P800\_193421   
sap the apostle; "seek not loosing. You have been loosed from a wife;[77]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P977\_241149   
However, touching second marriage, we know plainly that the apostle has pronounced: "Thou t been loosed from a wife; seek not a wife. But if thou shalt marry, thou wilt not sin."[19]   
[[@Bible:1 Corinthians 7:28]]1 Corinthians 7:28   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6654\_2027331   
For I would have you without anxiety, in order to decorum and assiduity for the Lord, without distraction."[22]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P800\_193421   
" in re-marrying, still he says "pressure of the flesh ensues."[78]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5047\_1521671   
for this is acceptable to God, he does not wish these things to be said as by authority, and as the mind of the Lord, with reference to the giving of a virgin in marriage; for after he had said,[51]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5047\_1521671   
So, immediately after he had said, "if a virgin marry, she hath not sinned," he added, "such shall have trouble in the flesh: but I spare you."[52]   
[[@Bible:1 Corinthians 7:29]]1 Corinthians 7:29   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3849\_1172900   
Explaining this more clearly, he adds," It remains that they that have wives be as though they had none, and they that buy as though they possessed not."[91]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9546\_2677297   
Thus also the apostle says, "that he who marries should be as though he married not,"[95]   
Tertullian Against Marcion Book I   
http://ccel.org/fathers2/ANF-03/anf03-28.htm#P4247\_1384744   
-it will be His prerogative to fix the limit Who had once been diffuse in His permission; His to gather, Who once scattered; His to cut down the tree, Who planted it; His to reap the harvest, Who sowed the seed; His to declare, "It remaineth that they who have wives be as though they had none,"[367]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
both permitted divorce, which indeed He never absolutely prohibited, and confirmed (the sanctity) of marriage, by first forbidding its dissolution; and, if separation had taken place, by wishing the nuptial bond to be resumed by reconciliation. But what reasons does (the apostle) allege for continence? Because "the time is short."[313]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
and again, "This I say, brethren, that the time is short"[364]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P457\_94810   
Why so? Because he had laid down the premiss, saying, "The time is wound up."[89]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P457\_94810   
If, then he shows plainly that even wives themselves are so to be had as if they be not had,[90]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P771\_187170   
were detestable before Him? "The time," says (the apostle), "is compressed.[63]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P771\_187170   
It remaineth that they who have wives[64]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1088\_277378   
" It follows that it is evil to have contact with her; for nothing is contrary to good except evil. And accordingly (he says), "It remains, that both they who have wives so be as if they have not,"[11]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1088\_277378   
), impose by this time a final bridle upon the flesh, no longer obliquely calling us away from marriage, but openly; since now more (than ever) "the time is become wound up,"[20]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
It remaineth, therefore, that both they who have wives be as though they have them not, and they who lament as they that lament not, and they that rejoice as they that rejoice not, and they who buy as they that buy not, and they who possess as they who possess not, and they who use this world as they that use it not; for the fashion of this world passeth away."[442]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5047\_1521671   
But yet if it shall please you who find chastity hard to bear, rather to turn to marriage; I consider it to be profitable for you to restrain yourselves in the gratification of the flesh, not making your marriage an occasion for abusing your own vessels to uncleanness." Then he adds,[54]   
Methodius Discourse IX. Tusiane   
http://ccel.org/fathers2/ANF-06/anf06-117.htm#P5442\_1651725   
But those who are goaded on by their lusts, although they do not commit fornication, yet who, even in the things which are permitted with a lawful wife, through the heat of unsubdued concupiscence are excessive in embraces, how shall they celebrate the feast? how shall they rejoice, who have not adorned their tabernacle, that is their flesh, with the boughs of the Agnos, nor have listened to that which has been said; that "they that have wives be as though they had none? "[21]   
Acts of Paul and Thecla   
http://ccel.org/fathers2/ANF-08/anf08-89.htm   
blessed are they that have wives as not having them, for they shall receive God for their portion:[7]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5915\_867471   
He saith, that brother seeing sister may have no thought concerning her as female, and that she may have no thought concerning him as male. "If ye do these things, saith He, "the kingdom of my Father shall come."[64]   
[[@Bible:1 Corinthians 7:30]]1 Corinthians 7:30   
Shepherd of Hermas Similitude Fourth   
http://ccel.org/fathers2/ANF-02/anf02-27.htm   
And refrain from much business, and you will never sin: for they who are occupied with much business commit also many sins, being distracted about their affairs, and not at all serving their Lord.[3]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P457\_94810   
."[88]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
And the apostle again warns us, and says, "And they that buy, as though they bought not; and they that possess, as though they possessed not; and they that use this world, as though they used it not. For the fashion of this world passeth away."[28]   
[[@Bible:1 Corinthians 7:31]]1 Corinthians 7:31   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8034\_2213911   
And they are also unacquainted with [the meaning of] the passing away of the heaven and earth; but Paul was not ignorant of it when he declared, "For the figure of this world passeth away."[33]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9394\_2754595   
Now this is what has been said by the apostle: "For the fashion of this world passeth away."[332]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9417\_2763149   
of the world passeth away; "[336]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P678\_289183   
He cannot hope for the kingdom of the heavens, whose finger or wand abuses[59]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9725\_2667340   
Let, then, the flesh begin to give you pleasure, since the Creator thereof is so great. But, you say, even the world is the work of God, and yet "the fashion of this world passeth away,"[33]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P457\_94810   
"Why, shall we not use what is our own? "Who prohibits your using it? Yet (it must be) in accordance with the apostle, who warns us "to use this world[85]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6399\_1199519   
And Paul seems to confirm the latter view, when he says, "For the fashion of this world passeth away."[112]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6490\_1254510   
That universe which is bounded by heaven and earth is also called a world, as Paul declares: "For the fashion of this world will pass away."[24]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7246\_1622248   
manifestly announces the end of the world; as he does also when he again says, "The fashion of this world passeth away."[380]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5758\_1737072   
we answer, because it is usual for the Scriptures to call the change of the world from its present condition to a better and more glorious one, destruction; as its earlier form is lost in the change of all things to a state of greater splendour; for there is no contradiction nor absurdity in the Holy Scriptures. For not "the world" but the "fashion of this world" passeth away,[24]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5093\_1877884   
for Thine is the power and the glory for ever. 6. Let grace come, and let this world pass away.[97]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8212\_1767338   
and "the fashion of this world passeth away,"[7]   
[[@Bible:1 Corinthians 7:32]]1 Corinthians 7:32   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
" Quid vero? annon licet etiam eis, qui secundum Deum placent uxori, Deo gratias agere? Annon permittitur etiam el, qui uxorem duxit, una cam conjugio etiam esse sollicitum de iis quae sunt Domini? Sed quemadmodum "quae non nupsit, sollicita est de iis, quae sunt Domini, ut sit sancta corpore et spiritu: "[161]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P398\_83997   
. Be ye without carefulness,[38]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1018\_255235   
If we look deeply into his meanings, and interpret them, second marriage will have to be termed no other than a species of fornication. For, since he says that married persons make this their solicitude, "how to please one another"[45]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1088\_277378   
He renders reasons, likewise, for so advising: that the unmarried think about God, but the married about how, in (their) marriage, each may please his (partner).[12]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Thus also, both the woman and the unmarried virgin thinketh of those things which are the Lord's, that she may be holy both in body and in spirit; but she that hath married thinks of those things which are of this world, in what way she may please her husband."[575]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5047\_1521671   
" And again, going on and challenging them to the same things, he confirmed his statement, powerfully supporting the state of virginity, and adding expressly the following words to those which he had spoken before, he exclaimed,[55]   
[[@Bible:1 Corinthians 7:34]]1 Corinthians 7:34   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11943\_3334671   
"virgins" (as he does in another place[119]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12366\_3456358   
and sets on the virgin the seal[146]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P398\_83997   
As if I were speaking to Gentiles, addressing you with a Gentile precept, and (one which is) common to all, (I would say, ) "You are bound to please your husbands only."[37]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P575\_124604   
."[18]   
Methodius Discourse I. Marcella   
http://ccel.org/fathers2/ANF-06/anf06-110.htm#P4857\_1461507   
ings which are honourable, and be distinguished among the foremost for wisdom and addicted to nothing slothful or luxurious, but should excel, and set her mind upon things worthy of the state of virginity, always putting away, by the word, the foulness of luxury, lest in any way some slight hidden corruption should breed the worm of incontinence; for "the unmarried woman careth for the things of the Lord," how she may please the Lord, "that she may be holy both in body and in spirit,"[9]   
Methodius Discourse V. Thallousa   
http://ccel.org/fathers2/ANF-06/anf06-113.htm#P5135\_1547108   
For then am I plainly consecrated altogether to the Lord, when I not only strive to keep the flesh untouched by intercourse, but also unspotted by other kinds of unseemliness. For "the unmarried woman," it is said,[9]   
Constitutions of the Holy Apostles Book IV   
http://ccel.org/fathers2/ANF-07/anf07-44.htm#P6049\_2139754   
Let such a virgin, therefore, be holy in body and soul, as the temple of God,[38]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P962\_249100   
spirit? "[33]   
[[@Bible:1 Corinthians 7:35]]1 Corinthians 7:35   
Shepherd of Hermas Commandment Sixth   
http://ccel.org/fathers2/ANF-02/anf02-16.htm#P533\_106597   
"When anger comes upon you, or harshness, know that he is in you; and you will know this to be the case also, when you are attacked by a longing after many transactions,[3]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P736\_178772   
and be followers after the better rewards. Thus, albeit he does not "east a snare[30]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P749\_182835   
which is suitable to moderation and modesty, Presume, I pray you, that you have need of nothing if you "attend upon the Lord; "[48]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
your own salvation. For I do not "cast a snare upon any one,"[26]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5047\_1521671   
as not to perceive in this statement the higher praise which Paul accords to chastity? "And this," he says,[57]   
[[@Bible:1 Corinthians 7:36]]1 Corinthians 7:36   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5058\_1525656   
Wherefore he rejects those of the more incontinent, who, under the influence of vain-glory, would advance to this state, advising them to marry, lest in their time of manly strength, the flesh stirring up the desires and passions, they should be goaded on to defile the soul. For let us consider what he lays down:[58]   
[[@Bible:1 Corinthians 7:37]]1 Corinthians 7:37   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5058\_1525656   
But for him who of his own free will and purpose decides to preserve his flesh in virgin purity, "having no necessity,"[59]   
[[@Bible:1 Corinthians 7:38]]1 Corinthians 7:38   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P1000\_260350   
" "Why, then, sir," I said, "do all these trees bear fruit, and some of them fairer than the rest? ""Listen," he said: "all who once suffered for the name of the Lord are honourable before God; and of all these the sins were remitted, because they suffered for the name of the Son of God.[46]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P7051\_2156416   
Right mystically and sacredly the apostle, teaching us the choice which is truly gracious, not in the way of rejection of other things as bad, but so as to do things better than what is good, has spoken, saying, "So he that giveth his virgin in marriage doeth well; and he that giveth her not doeth better; as far as respects seemliness and undistracted attendance on the Lord."[220]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1501\_440065   
Thus he pronounces that the "preserver of a virgin" doeth" better" than her "giver in marriage."[183]   
Methodius Discourse II. Theophila   
http://ccel.org/fathers2/ANF-06/anf06-111.htm#P4939\_1490414   
in marriage doeth well; but he that giveth her not in marriage doeth bet ter."[18]   
[[@Bible:1 Corinthians 7:39]]1 Corinthians 7:39   
Shepherd of Hermas Commandment Fourth   
http://ccel.org/fathers2/ANF-02/anf02-14.htm#P499\_98255   
And I said, "If a wife or husband die, and the widower or widow marry, does he or she commit sin? ""There is no sin in marrying again," said he; "but if they remain unmarried, they gain greater honour and glory with the Lord; but if they marry, they do not sin.[15]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Et rursus: "Mulletest alligata, quandiu vivit vir ejus; sin autem mortuus fuerit, libera est ut nubat, modo in Domino. Beata est autem si sic permanserit, mea quidem sententia."[135]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Sed in priore quidem particula, "mortificati estis," inquit, "legi," non matrimonio, "ut efficiamini vos alteri, qui excitatus est ex mortuis,"[136]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1106\_457990   
You have the law from the patriarchs indeed; you have the apostle enjoining people to marry in the Lord.[56]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
You degrade your god, O Marcion, when you make him circumscribed at all by the Creator's time. Assuredly also, when (the apostle) rules that marriage should be "only in the Lord,"[314]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12366\_3456358   
Further, if we set down in order the higher and happier grades of bodily patience, (we find that)it is she who is entrusted by holiness with the care of continence of the flesh: she keeps the widow,[145]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P838\_199878   
Let us now turn our attention to the next best advice, in regard of human infirmity; admonished hereto by the examples of certain, who, when an opportunity for the practice of Continence has been offered them, by divorce, or by the decease of the husband, have not only thrown away the opportunity of attaining so great a good, but not even in their remarriage have chosen to be mindful of the rule that "above all[1]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P838\_199878   
.[7]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P848\_202858   
."[15]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1137\_296723   
Again, the woman, if intending to marry, has to marry "in the Lord; "[52]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1196\_317897   
You ought to take more pains to please him for whose sake you have not preferred to please God! Such (conduct) the Psychics will have it the apostle approved, or else totally failed to think about, when he wrote: "The woman is bound for such length of time as her husband liveth; but if he shall have died, she is free; whom she will let her marry, only in the Lord."[87]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the first Epistle of Paul to the Corinthians: "The woman is bound so long as her husband liveth; but if he die, she is freed to marry whom she will, only in the Lord. But she will be happier if she abide thus."[700]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8721\_1930027   
And he who wishes to interpret these things figuratively will say that, just as it was said byPaul confident in the grace which he had, "A wife is bound for so long time as her husband liveth,but if the husband be dead she is free to be married to whom she will, only in the Lord; but she ishappier if she abide as she is, after my judgment, and I think that I also have the Spirit ofGod"[153]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8771\_1946180   
But this also, "A wife is bound for so long timeas her husband liveth, but if her husband be dead, she is free to be married to whom she will, onlyin the Lord,"[189]   
[[@Bible:1 Corinthians 7:40]]1 Corinthians 7:40   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
Concerning Him he exultingly says: "And I think also that I have the Spirit of God."[259]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
"And I think also that I have the Spirit of God."[89]   
[[@Bible:1 Corinthians 8:1]]1 Corinthians 8:1   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P733\_138047   
The Apostle, perceiving the force [of this conjunction], and blaming that knowledge which, without true doctrine, is admitted to influence life,[66]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7119\_1844644   
It is therefore better and more profitable to belong to the simple and unlettered class, and by means of love to attain to nearness to God, than, by imagining ourselves learned and skilful, to be found [among those who are] blasphemous against their own God, inasmuch as they conjure up another God as the Father. And for this reason Paul exclaimed, "Knowledge puffeth up, but love edifieth: "[214]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
But the "supposition of knowledge inflates," and fills with pride; "but charity edifieth," which deals not in supposition, but in truth. Whence it is said, "If any man loves, he is known."[143]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5793\_1760036   
But the knowledge of those who think themselves wise, whether the barbarian sects or the philosophers among the Greeks, according to the apostle, "puffeth up."[108]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6869\_2104856   
And there are those who say that the knowledge about things sacrificed to idols is not promulgated among all, "lest our liberty prove a stumbling-block to the weak. For by thy knowledge he that is weak is destroyed. "[133]   
[[@Bible:1 Corinthians 8:2]]1 Corinthians 8:2   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3498\_1199152   
who also "thought that they knew somewhat, whereas they knew not yet anything, as they ought to know."[296]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
and, "If any thinks himself to know, he knoweth not yet how it behaves him to know I"[144]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And again: "If any man thinketh that he knoweth anything, he knoweth not yet in what manner he ought to know."[536]   
[[@Bible:1 Corinthians 8:4]]1 Corinthians 8:4   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2711\_443611   
And those very apostles, who said "that there is one God,"[19]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7349\_1963283   
For though there be that are called gods, whether in heaven or in earth; yet to us there is but one God, the Father, of whom are all things, and we through Him; and one Lord Jesus Christ, by whom are all things, and we by Him."[46]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P9140\_2570461   
Such, then, being the case, the Greeks ought by the Law and the Prophets to learn to worship one God only, the only Sovereign; then to be taught by the apostle, "but to us an idol is no, thing in the world,"[305]   
Tertullian De Spectaculis   
http://ccel.org/fathers2/ANF-03/anf03-09.htm#P943\_382967   
renounced all idols, they are utterly unsuitable. "Not that an idol is anything,"[15]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
He introduces his discussion about meats offered to idols with a statement concerning idols (themselves): "We know that an idol is nothing in the world."[316]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11336\_3087128   
" In reference to this statement, it would be profitable for us to take up and clearly explain the whole passage of the first Epistle to the Corinthians, in which Paul treats of offerings to idols.[50]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10540\_3331722   
And when this creature is taken for food, it nourishes the person who so takes it for the demon, not for God, by making him a fellow-guest with the idol, not with Christ, as rightly do the Jews also.[38]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5055\_1870979   
bear what thou art able; but against that which is sacrificed to idols[71]   
[[@Bible:1 Corinthians 8:5]]1 Corinthians 8:5   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P5019\_1581272   
For the name of God, as being the natural designation of Deity, may be ascribed to all those beings for whom a divine nature is claimed,-as, for instance, even to idols. The apostle says: "For there be that are called gods, whether in heaven or in earth."[211]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
that no Christian should intermarry with a heathen, he maintains a law of the Creator, who everywhere prohibits marriage with strangers. But when he says, "although there be that are called gods, whether in l heaven or in earth,"[315]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
has become a common name (since in the world there are said and believed to be "gods many"[488]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8217\_2329392   
For "although there be that are called gods" in name, "whether in heaven or in earth, yet to us there is but one God the Father, of whom are all things; "[45]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
40 God all things made; "[213]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9177\_2366147   
We know, moreover, that "though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him."[118]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11236\_3049262   
" To this effect Paul says, "For though there be that are called gods, whether in heaven or in earth, as there are gods many, and lords many."[10]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6343\_1011571   
" Those gods, then, are living of whom God is god. The Apostle, too, writing to the Corinthians, says:[153]   
[[@Bible:1 Corinthians 8:6]]1 Corinthians 8:6   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2636\_434547   
For says the apostle, "There is one God, the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things."[15]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2851\_461784   
as Paul admonished you. For if there is one God of the universe, the Father of Christ, "of whom are all things; "[5]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2851\_461784   
and one Lord Jesus Christ, our [Lord], "by whom are all things; "[6]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2862\_463028   
And again, "One Lord Jesus Christ."[13]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
But," he says, "through thy knowledge thy weak brother perishes, for whom Christ died; and they that wound the conscience of the weak brethren sin against Christ."[30]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
Marcion, however, does not say that the Creator is not God; so that the apostle can hardly be thought to have ranked the Creator amongst those who are called gods, without being so; since, even if they had been gods, "to us there is but one God, the Father."[317]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
For in this he has said only what Christ testifies of Himself. For Christ gave this testimony, and said, "All things are delivered unto me of my Father; "[219]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
establishes the oneness of the nature; and thus there is a (divinity that is the) property of the Father, according to the word, "There is one God the Father; "[29]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
For Paul addresses the Father as one in respect of divinity, and speaks of the Son as one in respect of lordship: "There is one God the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, by whom are all things, and we by Him."[36]   
[[@Bible:1 Corinthians 8:7]]1 Corinthians 8:7   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
We must therefore abstain from these viands not for fear (because there is no power in them); but on account of our conscience, which is holy, and out of detestation of the demons to which they are dedicated, are we to loathe them; and further, on account of the instability of those who regard many things in a way that makes them prone to fall, "whose conscience, being weak, is defiled: for meat commendeth us not to God."[20]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5845\_1777484   
; sins of deed, by the rapacious and carnivorous birds. The sow delights in dirt and dung; and we ought not to have "a conscience" that is "defiled."[155]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7273\_2208951   
"Knowledge is not in all,"[44]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
But, so sinning, by shocking the weak consciences of the brethren thoroughly, they will sin against Christ."[148]   
[[@Bible:1 Corinthians 8:8]]1 Corinthians 8:8   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
The natural use of food is then indifferent. "For neither if we eat are we the better," it is said, "nor if we eat not are we the worse."[22]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P7015\_2144453   
For it is not in the food of the belly, that we have heard good to be situated. But he has heard that"meat will not commend us,"[219]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1708\_501023   
(finally), that so, too, does the apostle teach that "food commendeth us not to God; since we neither abound if we eat, nor lack if we eat not."[15]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11358\_3095312   
Paul also says, "Meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse."[58]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Paul, in the first to the Corinthians: "Meat commendeth us not to God; neither if we eat shall we abound, nor if we eat not shall we want."[686]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7660\_1603367   
And the Apostle, however, knowing that it is not the nature of meats which is the cause of injury to him who uses them or of advantage to him who refrains from their use, but opinions and the reason which is in them, said, "But meat commendeth us not to God, for neither if we eat are we the better, nor if we eat not are we the worse."[105]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
And so neither by not eating, I mean by the very fact that we do not eat of the bread which has been sanctified by the word of God and prayer, are we deprived of any good thing, nor by eating are we the better by any good thing; for the cause of our lacking is wickedness and sins, and the cause of our abounding is righteousness and right actions; so that such is the meaning of what is said by Paul, "For neither if we eat are we the better, nor if we eat not are we the worse."[139]   
[[@Bible:1 Corinthians 8:10]]1 Corinthians 8:10   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P696\_294231   
will yet frequent the Quinquatria? The very first payment of every pupil he consecrates both to the honour and to the name of Minerva; so that, even though he be not said "to eat of that which is sacrificed to idols"[61]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1089\_449041   
part in the battle when it does not become him even to sue at law? And shall he apply the chain, and the prison, and the torture, and the punishment, who is not the avenger even of his own wrongs? Shall he, forsooth, either keep watch-service for others more than for Christ, or shall he do it on the Lord's day, when he does not even do it for Christ Himself? And shall he keep guard before the temples which he has renounced? And shall he take a meal where the apostle has forbidden him?[39]   
[[@Bible:1 Corinthians 8:11]]1 Corinthians 8:11   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
And again: "And through thy knowledge shall the weak brother perish, for whom Christ died; "[338]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8415\_1838048   
But if we were to give more careful consideration to these things, we should be on our guard against sinning against the brethren, and wounding their conscience when it is weak, lest we sin against Christ;[144]   
[[@Bible:1 Corinthians 8:12]]1 Corinthians 8:12   
The Second Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-26.htm#P1136\_280257   
believers say, "Never will we eat flesh, that we may not make our brother to stumble."[24]   
[[@Bible:1 Corinthians 8:13]]1 Corinthians 8:13   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
"For if any of such meats make a brother to stumble, I shall not eat it as long as the world lasts," says he, "that I may not make my brother stumble."[28]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11352\_3093737   
and again, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."[56]   
Cyprian Epistle LXI   
http://ccel.org/fathers2/ANF-05/anf05-86.htm#P5925\_1859089   
Certainly let them not cause a scandal to the brethren or sisters, since it is written, "If meat cause my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."[9]   
[[@Bible:1 Corinthians 9:1]]1 Corinthians 9:1   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
? "[182]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1162\_303350   
-shall we therefore so interpret Paul as if he demonstrates the apostles to have had wives?[66]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
And, "(I think) God hath selected us the apostles (as) hindmost, like men appointed to fight with wild beasts; since we have been made a spectacle to this world, both to angels and to men: "And, "We have been made the offscourings of this world, the refuse of all: "And, "Am I not free? am I not an apostle? have I not seen Christ Jesus our Lord? "[140]   
[[@Bible:1 Corinthians 9:5]]1 Corinthians 9:5   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Dicit itaque in quadam epistola: "Non habemus potestatem sororem uxorem circumducendi, sicut et reliqui apostoli? "[74]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1011\_253007   
Thus it comes to pass that "all things are lawful, but not all are expedient," so long as (it remains true that) whoever has a "permission" granted is (thereby) tried, and is (consequently) judged during the process of trial in (the case of the particular) "permission." Apostles, withal, had a "licence" to marry, and lead wives about (with them[42]   
[[@Bible:1 Corinthians 9:6]]1 Corinthians 9:6   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1615\_475267   
For there is extant withal an Epistle to the Hebrews under the name of Barnabas-a man sufficiently accredited by God, as being one whom Paul has stationed next to himself in the uninterrupted observance of abstinence: "Or else, I alone and Barnabas, have not we the power of working? "[255]   
[[@Bible:1 Corinthians 9:7]]1 Corinthians 9:7   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
he begins with a copious induction of examples-of soldiers, and shepherds, and husbandmen.[321]   
[[@Bible:1 Corinthians 9:8]]1 Corinthians 9:8   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8010\_1954238   
Doth God care for oxen? or saith He it altogether for our sakes? for for our sakes it was written," and so on?[9]   
[[@Bible:1 Corinthians 9:9]]1 Corinthians 9:9   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2069\_705019   
But the new law's wont was to point to clemency, and to convert to tranquillity the pristine ferocity of "glaives" and "lances," and to remodel the pristine execution of "war" upon the rivals and foes of the law into the pacific actions of "ploughing" and "tilling" the land.[54]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P4830\_1530123   
interprets the law which allows an unmuzzled mouth to the oxen that tread out the corn, not of cattle, but of ourselves;[62]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
What was the use, however, of adducing the Creator's, which he was destroying? It was vain to do so; for his god had no such authority! (The apostle) says: "Thou shalt not muzzle the ox that treadeth out the corn,"[323]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6522\_1281340   
Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written, that he that plougheth should plough in hope, and he that thresheth in hope of partaking of the fruits."[46]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9406\_2425914   
Doth God take care for oxen? or saith He it altogether for our sakes? For our sakes, no doubt, this is written, that he that plougheth should plough in hope, and he that thresheth in hope of partaking."[230]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
may suffice him for all cases? Moreover, it is in perfect harmony with these sayings that Paul speaks, when he interprets to the following intent certain things written in the law: "Thou shalt not muzzle the mouth of the ox that tread-eth out the corn. Doth God take care for oxen? Or saith He it altogether for our sakes? "[172]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5537\_2002147   
Now we say these things, not as if you might not partake of the fruits of your labours; for it is written, "Thou shalt not muzzle the mouth of the ox which treadeth out the corn; "[133]   
[[@Bible:1 Corinthians 9:10]]1 Corinthians 9:10   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4528\_1460745   
to the refreshment[220]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7837\_1658110   
Now the law dies to him who has gone up to the condition of blessedness, and no longer lives under the law, but acts like to Christ, who, though He became under law for the sake of those under law, that He might gain those under law,[23]   
[[@Bible:1 Corinthians 9:13]]1 Corinthians 9:13   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
When he teaches that every man ought to live of his own industry,[320]   
[[@Bible:1 Corinthians 9:14]]1 Corinthians 9:14   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
I gain the man by a little self-restraint. "Have we not power to eat and to drink? "[29]   
[[@Bible:1 Corinthians 9:15]]1 Corinthians 9:15   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
Of this he boasted, and suffered no man to rob him of such glory[327]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
With what kind of superciliousness, on the contrary, was he compelled to declare, "But to me it is of small moment that I be interrogated by you, or by a human court-day; for neither am I conscious to myself (of any guilt); "and, "My glory none shall make empty."[141]   
[[@Bible:1 Corinthians 9:16]]1 Corinthians 9:16   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2130\_723259   
And so there is incumbent on us a necessity[89]   
[[@Bible:1 Corinthians 9:19]]1 Corinthians 9:19   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6869\_2104856   
"For though I be free from all men, I have made myself servant to all," it is said, "that I might gain all. And every one that striveth for mastery is temperate in all things."[136]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8931\_2507342   
For instance, Paul circumcised Timothy because of the Jews who believed, in order that those who had received their training from the law might not revolt from the faith through his breaking such points of the law as were understood more cam ally, knowing right well that circumcision does not justify; for he professed that "all things were for all" by conformity, preserving those of the dogmas that were essential, "that he might gain all."[237]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8931\_2507342   
And Daniel, under the king of the Persians, wore "the chain,"[238]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9513\_2665636   
But that he might not, by dragging all at once away from the law to the circumcision of the heart through faith those of the Hebrews who were reluctant listeners, compel them to break away from the synagogue, he, "accommodating himself to the Jews, became a Jew that he might gain all."[81]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P792\_325288   
Now by this time, you who argue about "Joseph" and "Daniel," know that things old and new, rude and polished, begun and developed, slavish and free, are not always comparable. For they, even by their circumstances, were slaves; but you, the slave of none,[141]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1846\_545922   
,[93]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8182\_1759394   
to be free from all, but to bring himself under bondage to all those below that He might gain the more of them.[258]   
[[@Bible:1 Corinthians 9:20]]1 Corinthians 9:20   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
"For not only for the Hebrews and those that are under the law," according to the apostle, "is it right to become a Jew, but also a Greek for the sake of the Greeks, that we may gain all."[37]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
Also in the Epistle to the Colossians he writes, "Admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ."[38]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
Let a man milk the sheep's milk if he need sustenance: let him shear the wool if he need clothing. And in this way let me produce the fruit of the Greek erudition.[39]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
, that evil has an evil nature, and can never turn out the producer of aught that is good; indicating that philosophy is in a sense a work of Divine Providence.[40]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3452\_1190760   
doctrine into suspicion, I will put in a defence, as it were, for Peter, to the effect that even Paul said that he was "made all things to all men-to the Jews a Jew," to those who were not Jews as one who was not a Jew-"that he might gain all."[258]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
Their truth may be inferred from their agreement with the apostle's own profession, how "to the Jews he became as a Jew, that he might gain the Jews, and to them that were under the law, as under the law,"-and so here with respect to those who come in secretly,-"and lastly, how he became all things to all men, that he might gain all."[100]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7016\_1345970   
is a different Paul from him who says. Of such an one I will glory, but of myself I will not glory. If he becomes[15]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7619\_1585423   
who in suffering for men "became a curse for us." But just as fittingly Paul became a Jew to the Jews that he might gain Jews,[70]   
[[@Bible:1 Corinthians 9:22]]1 Corinthians 9:22   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7273\_2208951   
Wherefore also, to those that ask the wisdom that is with us, we are to hold out things suitable, that with the greatest possible ease they may, through their own ideas, be likely to arrive at faith in the truth. For "I became all things to all men, that I might gain all men."[50]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P749\_310428   
No doubt he used to please them by celebrating the Saturnalia and New-year's day! [Was it so] or was it by moderation and patience? by gravity, by kindness, by integrity? In like manner, when he is saying, "I have become all things to all, that I may gain all,"[105]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5303\_1651791   
from respect of persons. And yet as Paul himself "became all things to all men,"[76]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1219\_333406   
But so did circumstances require him to "become all things to all, in order to gain all; "[100]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
And again: "To the weak I became as weak, that I might gain the weak."[20]   
[[@Bible:1 Corinthians 9:24]]1 Corinthians 9:24   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
But I so run, not as uncertainty; I fight, not as One beating the air; but I make my body livid, and bring it into subjection, lest by any means, when preaching to others, I may myself be rendered a castaway."[617]   
Cyprian Epistle VIII   
http://ccel.org/fathers2/ANF-05/anf05-33.htm#P4898\_1482943   
"Do ye not know," says he, "that they which run in a race, run all indeed, but one receiveth the prize? So run that ye may obtain." "Now they do it that they may receive a corruptible crown, but we an incorruptible."[8]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And they, indeed, that they may receive a corruptible crown; but ye an incorruptible."[59]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the first Epistle of Paul to the Corinthians: "Know ye not, that they which run in a race run indeed all, although one receiveth the prize? So run, that ye may obtain. And those indeed that they may receive a corruptible crown, but we an incorruptible."[547]   
Pseudo-Cyprian On the Glory of Martyrdom   
http://ccel.org/fathers2/ANF-05/anf05-128.htm#P9694\_2999060   
And to return to the praise of martyrdom, there is a word of the blessed Paul, who says; "Know ye not that they who run in a race strive many, but one receiveth the prize? But do ye so run, that all of you may obtain."[26]   
[[@Bible:1 Corinthians 9:25]]1 Corinthians 9:25   
Tertullian Ad Martyras   
http://ccel.org/fathers2/ANF-03/anf03-52.htm#P12071\_3363511   
They are kept from luxury, from daintier meats, from more pleasant drinks; they are pressed, racked, worn out; the harder their labours in the preparatory training, the stronger is the hope of victory. "And they," says the apostle, "that they may obtain a corruptible crown."[6]   
Epistle of Theonas to Lucianus   
http://ccel.org/fathers2/ANF-06/anf06-72.htm   
Bear all things for the sake of your Creator Himself; endure all things; overcome and get above all things, that ye may win Christ the Lord. Great are these duties, and full of painstaking. But he that striveth for the mastery[11]   
[[@Bible:1 Corinthians 9:26]]1 Corinthians 9:26   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11133\_3008384   
And each of us runs "not as uncertain," and he so fights with evil "not as one beating the air,"[136]   
[[@Bible:1 Corinthians 9:27]]1 Corinthians 9:27   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6454\_1977111   
Et ideo Paulus quoque: "Corpus meum," inquit, "castigo, et in servitutem redigo; quoniam qui certat, omnia continet," hoc est, in omnibus continet, non ab omnibus abstinens, sed continenter utens iis, quae utenda judicavit, "illi quidera ut corruptibilem coronam accipiant; nos autem ut incorruptibilem,"[200]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1787\_524138   
Nay, rather, by the virtue of contemning food He was initiating "the new man" into "a severe handling" of "the old,"[62]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P10088\_2662222   
We, however, when we do abstain, do so because "we keep under our body, and bring it into subjection,"[168]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1022\_257800   
He in whomsoever the Spirit of God is, is in accord with the will of the Spirit of God; and, because he is in accord with the Spirit of God, therefore does he mortify, the deeds of the body and live unto God, "treading down and subjugating the body and keeping it under; so that, while preaching to others," he may be a beautiful example and pattern to believers, and may spend his life in works which are worthy of the Holy Spirit, so that tie may "not be cast away,"[81]   
[[@Bible:1 Corinthians 10:1]]1 Corinthians 10:1   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8520\_2395271   
) is come. Wherefore let him that thinketh he standeth, take heed lest he fall."[390]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9717\_2735027   
For I would not have you to be ignorant, brethren," says the apostle, "that all were under the cloud, and partook of spiritual meat and drink; "[175]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9406\_2425914   
And again, in another place: "We know that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea."[232]   
Cyprian Epistle LXXV   
http://ccel.org/fathers2/ANF-05/anf05-100.htm#P6475\_2083559   
And that that sea was a sacrament of baptism, the blessed Apostle Paul declares, saying, "Brethren, I would not have you ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea; "and he added, saying, "Now all these things were our examples."[34]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
Likewise in the first Epistle of Paul to the Corinthians: "Brethren, I would not that ye should be ignorant, that all our fathers were under the cloud."[32]   
[[@Bible:1 Corinthians 10:2]]1 Corinthians 10:2   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11733\_3296954   
For the people, after crossing the sea, and being carried about in the desert during forty years, although they were there nourished with divine supplies, nevertheless were more mindful of their belly and their gullet than of God. Thereupon the Lord, driven apart into desert places after baptism,[211]   
[[@Bible:1 Corinthians 10:3]]1 Corinthians 10:3   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9406\_2425914   
Then, explaining the history relating to the manna, and that referring to the miraculous issue of the water from the rock, he continues as follows: "And they did all eat the same spiritual meat, and did all drink the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ."[233]   
[[@Bible:1 Corinthians 10:4]]1 Corinthians 10:4   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2080\_351579   
which leads to the Father, the Rock,[79]   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4180\_821089   
"For Isaiah did not send you to a bath, there to wash away murder and other sins, which not even all the water of the sea were sufficient to purge; but, as might have been expected, this was that saving bath of the olden time which followed[26]   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
And as He was born of Mary in the last times, so did He also proceed from God as the First-begotten of every creature; and as He hungered, so did He satisfy [others]; and as He thirsted, so did He of old cause the Jews to drink, for the "Rock was Christ"[107]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
(that is, with Christ's precepts, for Christ is in many ways and figures predicted as a rock[167]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P4830\_1530123   
and also alleges that the rock which followed (the Israelites) and supplied them with drink was Christ;[63]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6716\_1964174   
.[1428]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
For behold Marcion, in his blindness, stumbled at the rock whereof our fathers drank in the wilderness. For since "that rock was Christ,"[328]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12240\_3424209   
as his guides; "when he pours down for an idol the contributions of his gold: for the so necessary delays of Moses, while he met with God, he had borne with impatience. After the edible rain of the manna, after the watery following[59]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
And again, speaking also of the children of Israel as baptized in the cloud and in the sea, he says: "And they all drank of the same spiritual drink: for they drank of that spiritual Rock that followed them, and that Rock was Christ."[90]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1440\_367520   
In the nineteenth generation the descendants of him who had been cursed after the flood, going beyond their proper bounds which they had obtained by lot in the western regions, drove into the eastern lands those who had obtained the middle portion of the world, and pursued them as far as Persia, while themselves violently took possession of the country from which they expelled them. In the twentieth generation a son for the first time died before his father,[20]   
Recognitions of Clement I   
http://ccel.org/fathers2/ANF-08/anf08-31.htm#P1456\_372673   
But when Moses had gone up to the mount, and was staying there forty days, the people, although they had seen Egypt struck with the ten plagues, and the sea parted and passed over by them on foot, manna also given to them from heaven for bread, and drink supplied to them out of the rock that followed[25]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7900\_1678801   
is every disciple of Christ of whom those drank who drank of the spiritual rock which followed them,[70]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7909\_1680344   
For all bear the surname of "rock" who are the imitators of Christ, that is, of the spiritual rock which followed those who are being saved,[78]   
[[@Bible:1 Corinthians 10:5]]1 Corinthians 10:5   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
He thus clearly shows that the very same King who gathered from all quarters the faithful to the marriage of His Son, and who grants them the incorruptible banquet, [also] orders that man to be cast into outer darkness who has not on a wedding garment, that is, one who despises it. For as in the former covenant, "with many of them was He not well pleased; "[582]   
[[@Bible:1 Corinthians 10:6]]1 Corinthians 10:6   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P644\_277503   
.[33]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
out of them? For, being about to take a cursory view of what befell the people (of Israel) he begins with saying: "Now these things happened as examples for us."[331]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10297\_2882375   
? For, to borrow the apostle's phrase, these were "figures of ourselves; "[455]   
[[@Bible:1 Corinthians 10:7]]1 Corinthians 10:7   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3677\_1108968   
For the law is the training of refractory children. "Having feasted to the full," accordingly, it is said, "they rose up to play; "[258]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P626\_271918   
which consecrated for itself the likeness of a calf, and not of a man, fell short of incurring the guilt of idolatry.[16]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2026\_692665   
And when the gold out of the necklaces of the women and the rings of the men had been wholly smelted by fire, and there had come forth a calf-like head, to this figment Israel with one consent (abandoning God) gave honour, saying, "These are the gods who brought us from the land of Egypt."[11]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
Will his antagonist make me better disposed to him? Should I now commit the same sins as the people, shall I have to suffer the same penalties, or not?[333]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1750\_513693   
y whereby things divine are, handled; whether (it be not) with a mind much more vigorous, with a heart much more alive, than when that whole habitation of our interior man, stuffed with meats, inundated with wines, fermenting for the purpose of excremental secretion, is already being turned into a premeditatory of privies, (a premeditatory) where, plainly, nothing is so proximately supersequent as the savouring of lasciviousness. "The people did eat and drink, and they arose to play."[32]   
[[@Bible:1 Corinthians 10:8]]1 Corinthians 10:8   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4034\_1240495   
Remember the four and twenty thousand that were rejected for fornication.[213]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
And of course it is a sufficient one, that so vast a number-(the number) of 24, 000-of the People, when they committed fornication with the daughters of Madian, fell in one plague.[69]   
[[@Bible:1 Corinthians 10:11]]1 Corinthians 10:11   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8227\_2285773   
For during forty days He was learning to keep [in his memory] the words of God, and the celestial patterns, and the spiritual images, and the types of things to come; as also Paul says: "For they drank of the rock which followed them: and the rock was Christ."[171]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
But the fact is, the apostle's conclusion corresponds to the beginning: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come."[335]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10618\_2982183   
, I say), "upon whom the ends of the world are come."[200]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P457\_94810   
abstaining from wine and animal food, the enjoyments of which border upon no peril or solicitude; but they sacrifice to God the humility of their soul even in the chastened use of food? Sufficiently, therefore, have you, too, used your riches and your delicacies; sufficiently have you cut down the fruits of your dowries, before (receiving) the knowledge of saving disciplines. We are they "upon whom the ends of the ages have met, having ended their course."[94]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P724\_176760   
Therefore, by means of the wide licence of those days, materials for subsequent emendations were furnished beforehand, of which materials the Lord by His Gospel, and then the apostle in the last days of the (Jewish) age,[21]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P771\_187170   
was felt long before "the ends of the world."[62]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9360\_2410532   
and did not see that "all these things happened unto them for ensamples, and were written for our sake, upon whom the ends of the world are come."[209]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P3120\_1007270   
are anointed as with ointment after the layer of washing? All these things were figuratively represented in the blessed Susannah, for our sakes, that we who now believe on God might not regard the things that are done now in the Church as strange, but believe them all to have been set forth in figure by the patriarchs of old, as the apostle also says: "Now these things happened unto them for ensamples: and they were written for our instruction, on whom the ends of the world are come."[214]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6152\_943641   
For when he had taken away the veil which was present in the law and the prophets, and by His divinity had proved the sons of men that the Godhead was at work, He opened the way for all those who desired it to be disciples of His wisdom, and to understand what things were true and real in the law of Moses, of which things those of old worshipped the type and the shadow, and what things were real of the things narrated in the histories which "happened to them in the way of type,"[39]   
[[@Bible:1 Corinthians 10:12]]1 Corinthians 10:12   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
also that, rebuking the haughty, and breaking down their arrogance, he says in his epistle, "Let him that thinketh he standeth, take heed lest he fall; "[30]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the first Epistle of Paul to the Corinthians.: "And let him that thinketh he standeth take heed lest he fall."[535]   
[[@Bible:1 Corinthians 10:13]]1 Corinthians 10:13   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1402\_249763   
in whom enduring, ye shall escape all the assaults of this world: for "He is faithful, who will not suffer you to be tempted above that which ye are able."[6]   
Shepherd of Hermas Similitude Seventh   
http://ccel.org/fathers2/ANF-02/anf02-30.htm   
And for this give thanks to the Lord, because He has deemed you worthy of showing you beforehand this affliction, that, knowing it before it comes, you may be able to bear it with courage."[3]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5715\_1729612   
And when it is said, "God is faithful," it is intimated that He is worthy to be believed when declaring aught. Now His Word declares; and "God" Himself is "faithful."[63]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
as "God," who by instruction is communicated to the faithful, "is faithful; "[31]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
, as being men, and walking according to the flesh, and not capable of being tempted by greater than human temptations; 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."[278]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
And observe whether some such state of things be not indicated by the language of the apostle: "God is faithful, who will not suffer you to be tempted above what ye are able,"[280]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
to bear it,"[283]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."[756]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7596\_1578341   
And observe, since God is faithful, and will not suffer the multitudes to be tempted above that they are able,[51]   
[[@Bible:1 Corinthians 10:14]]1 Corinthians 10:14   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1078\_443530   
for with this ceremony, and dress, and pomp, it is presented in sacrifice to idols, its originators, to whom its use is specially given over, and chiefly on this account, that what has no place among the things of God may not be admitted into use with us as with others. Wherefore the apostle exclaims, "Flee idolatry: "[36]   
[[@Bible:1 Corinthians 10:16]]1 Corinthians 10:16   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
and adds, "The cup of blessing which we bless, is it not the communion of the blood of Christ? "[330]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8920\_2554446   
But if this indeed do not attain salvation, then neither did the Lord redeem us with His blood, nor is the cup of the Eucharist the communion of His blood, nor the bread which we break the communion of His body.[10]   
Address of Tatian to the Greeks   
http://ccel.org/fathers2/ANF-02/anf02-37.htm#P1266\_358286   
What injury do we inflict upon you, O Greeks? Why do you hate those who follow the word of God, as if they were the vilest of mankind? It is not we who eat human flesh[72]   
[[@Bible:1 Corinthians 10:19]]1 Corinthians 10:19   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2588\_854958   
Would to God that no "heresies had been ever necessary, in order that they which are; approved may be made manifest!"[19]   
[[@Bible:1 Corinthians 10:20]]1 Corinthians 10:20   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3613\_627525   
For the truth shall be spoken; since of old these evil demons, effecting apparitions of themselves, both defiled women and corrupted boys, and showed such fearful sights to men, that those who did not use their reason in judging of the actions that were done, were struck with terror; and being carried away by fear, and not knowing that these were demons, they called them gods, and gave to each the name which each of the demons chose for himself.[6]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
"For I would not that ye should have fellowship with demons,"[19]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6790\_2298530   
But do ye abstain from things offered to idols;[104]   
Acts and Martyrdom of the Holy Apostle Andrew   
http://ccel.org/fathers2/ANF-08/anf08-95.htm   
And this the Son of God, who came on account of the salvation of men, manifestly teaches-that these idols are not only not gods, but also most shameful demons,[2]   
[[@Bible:1 Corinthians 10:21]]1 Corinthians 10:21   
Tertullian De Spectaculis   
http://ccel.org/fathers2/ANF-03/anf03-09.htm#P943\_382967   
Nor do we dislike the temples less than the monuments: we have nothing to do with either altar, we adore neither image; we do not offer sacrifices to the gods, and we make no funeral oblations to the departed; nay, we do not partake of what is offered either in the one case or the other, for we cannot partake of God's feast and the feast of devils.[16]   
Cyprian Epistle IX   
http://ccel.org/fathers2/ANF-05/anf05-34.htm#P4915\_1492617   
Also the blessed apostle has said, "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils."[5]   
Cyprian Epistle XXX   
http://ccel.org/fathers2/ANF-05/anf05-55.htm#P5243\_1594947   
That we are not saying this dishonestly, our former letters have proved, wherein we have declared our opinion to you with a very plain statement, both against those who had betrayed themselves as unfaithful by the unlawful presentation of wicked certificates, as if they thought that they would escape those esnaring nets of the devil; whereas, not less than if they had approached to the wicked altars,[9]   
Cyprian Treatise III On the Lapsed   
http://ccel.org/fathers2/ANF-05/anf05-113.htm#P7011\_2277205   
Also, the apostle testifies, and says, "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils."[23]   
Recognitions of Clement IV   
http://ccel.org/fathers2/ANF-08/anf08-34.htm#P2301\_663883   
And the things which pollute at once the soul and the body are these: to partake of the table of demons, that is, to taste things sacrificed, or blood, or a carcase which is strangled,[31]   
[[@Bible:1 Corinthians 10:23]]1 Corinthians 10:23   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
Let the mention we make for our present purpose suffice, as it is not unsuitable to the flowers of the Word; and we have often done this, drawing to the urgent point of the question the most beneficial fountain, in order to water those who have been planted by the Word. "For if it is lawful for me to partake of all things, yet all things are not expedient."[40]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
For there is one God who feeds the fowls and the fishes, and, in a word, the irrational creatures; and not one thing whatever is wanting to them, though "they take no thought for their food."[41]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6268\_1914429   
Nam cum "domino sabbati," etiamsi intemperanter vivat, nulla ratio reddenda sit, multo magis qui vitam moderate et temperate instituit, nulli erit rationi reddendae obnoxius. "Omnia enim licent, sed non omnia expediunt,"[44]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
Truly, "all things are lawful, but all things are not expedient," says the apostle: "all things are lawful for me, but all things edify not."[84]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11686\_3287159   
."[171]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P479\_99136   
even of his lord's indulgence! Thus, therefore, the apostle too: "All things," says he, "are lawful, but not all are expedient."[111]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P912\_220501   
is, to believers, not "lawful; "is not "expedient."[67]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1011\_253007   
Let it now be granted that repetition of marriage is lawful, if everything which is lawful is good. The same apostle exclaims: "All things are lawful, but all are not profitable."[41]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6616\_1330354   
The phrase "it is not lawful" is, we think, used by the apostle instead of "it is not possible; "as also is the case in the passage where he says, "All things are lawful for me, but all things are not expedient: all things are lawful for me; but all things edify not."[112]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
But not everything that can be done ought also to be done; nor ought the broad desires that arise out of the pride of the world to be extended beyond the honour and modesty of virginity; since it is written, "All things are lawful, but all things are not expedient: all things are lawful, but all things edify not."[26]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Paul, in the first Epistle to the Corinthians: "All things are lawful, but all things are not expedient: all things are lawful, but all things edify not."[757]   
[[@Bible:1 Corinthians 10:24]]1 Corinthians 10:24   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
And, "Let no one seek his own advantage, but also that of his neighbour,"[85]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P364\_76443   
"Care not merely about your own (things), but (about your) neighbour's? "[18]   
[[@Bible:1 Corinthians 10:25]]1 Corinthians 10:25   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
Similarly he has enjoined to purchase "what is sold in the shambles," without curious questioning.[25]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6869\_2104856   
Should they say, "Whatsoever is sold in the shambles, ought that to be bought? "adding, by way of interrogation, "asking no questions,"[134]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
A great argument for another god is the permission to eat of all kinds of meats, contrary to the law.[336]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1708\_501023   
owes no abstinence from particular meats to the Jewish Law even, admitted as it has been by the apostle once for all to the whole range of the meat-market[8]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10517\_3323148   
Moreover, in another passage: "Everything that is sold in the market-place eat, asking nothing."[24]   
[[@Bible:1 Corinthians 10:26]]1 Corinthians 10:26   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P573\_98084   
him. For "the earth is the Lord's, and the fulness thereof."[242]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3172\_922880   
For there are, in sooth, "on the fruitful earth thrice ten thousand" demons, not immortal, nor indeed mortal; for they are not endowed with sensation, so as to render them capable of death, but only things of wood and stone, that hold despotic sway over men insulting and violating life through the force of custom. "The earth is the Lord's," it is said, "and the fulness thereof."[137]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
"Conscience, I say, not his own, but that of the other; for why is my liberty judged of by another conscience? For if I by grace am partaker, why am I evil spoken of l for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."[86]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6869\_2104856   
"But the earth is the Lord's, and the fulness thereof."[137]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8786\_2466477   
But he who culls what is useful for the advantage of the catechumens, and especially when they are Greeks (and the earth is the Lord's, and the fulness thereof[157]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P9087\_2553039   
But "the earth is God's, and the fulness thereof,"[299]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5735\_834227   
him. For "the earth is the Lord's, and the fulness thereof.[295]   
[[@Bible:1 Corinthians 10:27]]1 Corinthians 10:27   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
"And if one of the unbelievers call us to a feast, and we determine to go" (for it is a good thing not to mix with the dissolute), the apostle bids us "eat what is set before us, asking no questions for conscience sake."[24]   
[[@Bible:1 Corinthians 10:28]]1 Corinthians 10:28   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6869\_2104856   
"For why is my liberty judged of by another conscience? For if I by grace am a partaker, why am I evil spoken of for that for which I give thanks? Whatever ye do, do all to the glory of God "[138]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1078\_443530   
If the creature is defiled by a mere word, as the apostle teaches, "But if any one say, This is offered in sacrifice to idols, you must not touch it,"[34]   
[[@Bible:1 Corinthians 10:31]]1 Corinthians 10:31   
Epistle of Ignatius to Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-22.htm#P2378\_393888   
But it becomes both men and women who marry, to form their union with the approval of the bishop, that their marriage may be according to God, and not after their own lust. Let all things be done to the honour of God.[33]   
Epistle of Ignatius to Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-22.htm#P2378\_393888   
But it becomes both men and women who marry, to form their union with the approval of the bishop, that their marriage may be according to the Lord, and not after their own lust. Let all things be done to the honour of God.[36]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
For it is the very extreme of intemperance to confound the times whose uses are discordant. And "whether ye eat or drink, do all to the glory of God,"[38]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11373\_3101982   
And they who partake of corn and wine, and the fruits of trees, of water and of air, do not feed with demons, but rather do they feast with divine angels, who are appointed for this purpose, and who are as it were invited to the table of the pious man, who hearkens to the precept of the word, which says, "Whether ye eat or drink, or whatever y.e do, do all to the glory of God."[65]   
The Second Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-26.htm#P1144\_283114   
-restraint of the fear of God, that God may be glorified in everything through our Lord Jesus Christ, through our chaste and holy behaviour. For, "whether we eat, or drink, or do anything else, let us do it as for the glory of God."[28]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7660\_1603367   
Andwhen these are defiled, they make all things whatsoever they touch defiled; as again on the contrary the pure mind and the pure conscience make all things pure, even though they may seem to be impure; for not from intemperance, nor from love of pleasure, nor with doubting which draws a man both ways, do the righteous use meats or drinks, mindful of the precept, "Whether ye eat or drink or whatsoever other thing ye do, do all to the glory of God."[102]   
[[@Bible:1 Corinthians 10:32]]1 Corinthians 10:32   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P749\_310428   
But the same apostle elsewhere bids us take care to please all: "As I," he says, "please all by all means."[104]   
The Second Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-26.htm#P1136\_280257   
desire to get a pretext against us and to speak evil of us, and that we may not be a stumbling-block to any one, on this account we cut off the pretext of those who desire to get a pretext against us; on this account we must be "on our guard that we be to no one a stumbling-block, neither to the Jews, nor to the Gentiles, nor yet to the Church of God; and we must not seek that which is profitable to ourselves only, but that which is for the profit of many, so that they may be saved."[22]   
[[@Bible:1 Corinthians 10:33]]1 Corinthians 10:33   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
And what will become, dearest brother, of what the apostle says: "I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, as I also am of Christ."[19]   
[[@Bible:1 Corinthians 11:1]]1 Corinthians 11:1   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1141\_212369   
Wherefore it behoves us also to live according to the will of God in Christ, and to imitate Him as Paul did. For, says he, "Be ye followers of me, even as I also am of Christ."[30]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P6075\_1853325   
" And openly and expressly the apostle, in the first Epistle to the Corinthians says, "Be ye followers of me, as also I am of Christ,"[268]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11934\_3333282   
So far, however, as regards the dress of women, the variety of observance compels us-men of no consideration whatever-to treat, presumptuously indeed, after the most holy apostle,[112]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
if he who says so speaks the truth, let us ask him to explain what was the evil which the apostle hated and willed not to do, but did; and the good which he willed to do, but did not; and conversely, whether as often as he willed to do good, so often he did not do the good which he willed, but did the evil which he willed not? And how he can say, when exhorting us to shake off all manner of sin, "Be ye followers of me, even as I also am of Christ? "[76]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1655\_672193   
And it makes the entire difference what you worship, not how you worship, or what prayer you offer.[385]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P979\_251601   
Christ."[56]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7400\_1516233   
and in the stony hearts of the old man, so that by comparison of the letter and by exhibition of the spirit He may enrich the scribe who is made a disciple unto the kingdom of heaven, and make him like unto Himself; until the disciple shall be as the Master, imitating first the imitator of Christ, and after him Christ Himself, according to that which is said by Paul, "Be ye imitators of me even as I also of Christ."[90]   
[[@Bible:1 Corinthians 11:2]]1 Corinthians 11:2   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P431\_90321   
In vain do you labour to seem adorned: in vain do you call in the aid of all the most skilful manufacturers of false hair. God bids you "be veiled."[66]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1080\_274434   
sy; nor is there any other cause whence they find themselves compelled to deny the Paraclete more than the fact that they esteem Him to be the institutor of a novel discipline, and a discipline which they find most harsh: so that this is already the first ground on which we must join issue in a general handling (of the subject), whether there is room for maintaining that the Paraclete has taught any such thing as can either be charged with novelty, in opposition to catholic tradition,[5]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
in sanctifying the cup of the Lord, and in ministering to the people, do not do that which Jesus Christ, our Lord and God, the founder and teacher of this sacrifice, did and taught, I have thought it as well a religious as a necessary thing to write to you this letter, that, if any one is still kept in this error, he may behold the light of truth, and return to the root and origin of the tradition of the Lord.[3]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
2. Know then that I have been admonished that, in offering the cup, the tradition of the Lord[4]   
[[@Bible:1 Corinthians 11:3]]1 Corinthians 11:3   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
Whom does he bless? Not the woman decked out, but another's hair, and through them another head. And if "the man is head of the woman, and God of the man,"[115]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6792\_2063563   
"For I would have you know," says the apostle, "that the head of every man is Christ; and the head of the woman is the man: for the man is not of the woman, but the woman of the man. For neither is the woman without the man, nor the man without the woman, in the Lord."[92]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6792\_2063563   
And if "the Lord is head of the man, and the man is head of the woman," the man, "being the image and glory of God, is lord of the woman."[95]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7381\_2229893   
, the head] is, then, a sign of most princely rule; and otherwise we have heard it said, "The Head of Christ is the God and Father of our Lord Jesus Christ."[89]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
"The head of every man is Christ."[338]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10571\_2968284   
" Now this, to be sure, is an astonishing thing, that the Father can be taken to be the face of the Son, when He is His head; for "the head of Christ is God."[170]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11896\_3326127   
, it is the custom of some to make prayer with cloaks doffed, for so do the nations approach their idols; which practice, of course, were its observance becoming, the apostles, who teach concerning the garb of prayer.[95]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P603\_137133   
,"[26]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P612\_140988   
is not to cover his head: to wit, because he has not by nature been gifted with excess of hair; because to be shaven or shorn is not shameful to him; because it was not on his account that the angels transgressed; because his Head is Christ.[31]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
who is the head of all things, alone having as head God the Father; for it is written, "The head of Christ is God; "[77]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4548\_1741089   
"And His head and His hairs were white as it were white wool, and as it were snow."] On the head the whiteness is shown; "but the head of Christ is God."[5]   
Constitutions of the Holy Apostles Book I   
http://ccel.org/fathers2/ANF-07/anf07-40.htm#P5299\_1929742   
Let the wife be obedient to her own proper husband, because "the husband is the head of the wife."[32]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5872\_2097670   
For, had it been necessary for women to teach, He Himself had first commanded these also to instruct the people with us. For "if the head of the wife be the man,"[21]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5895\_2105925   
Therefore we do not advise you to it; for it is dangerous, or rather wicked and impious. For if the "man be the head of the woman,"[33]   
[[@Bible:1 Corinthians 11:4]]1 Corinthians 11:4   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
We must conclude, moreover, that these men (the Montanists) can not admit the Apostle Paul either. For, in his Epistle to the Corinthians,[157]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11943\_3334671   
."[125]   
[[@Bible:1 Corinthians 11:5]]1 Corinthians 11:5   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
And she will never fall, who puts before her eyes modesty, and her shawl; nor will she invite another to fall into sin by uncovering her face. For this is the wish of the Word, since it is becoming for her to pray veiled.[151]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
(although that even they have the right of prophesying, he has already shown[380]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11939\_3333936   
For they who allow to virgins immunity from head-covering, appear to rest on this; that the apostle has not defined "virgins" by name, but "women,"[114]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11943\_3334671   
dishonoureth her own head."[124]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4689\_1786082   
And he says: "Every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head"[48]   
[[@Bible:1 Corinthians 11:6]]1 Corinthians 11:6   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P671\_166987   
."[59]   
[[@Bible:1 Corinthians 11:7]]1 Corinthians 11:7   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P765\_315024   
Therefore, too, the Lord demanded that the money should be shown Him, and inquired about the image, whose it was; and when He had heard it was Cµsar's, said, "Render to Cµsar what are Cµsar's, and what are God's to God; "that is, the image of Cµsar, which is on the coin, to Cµsar, and the image of God, which is on man,[117]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
" Of what man indeed is He the head? Surely of him concerning whom he adds soon afterwards: "The man ought not to cover his head, forasmuch as he is the image of God."[339]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P950\_228926   
for He wishes His "image "-us-to become likewise His "likeness; "[4]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
And he asks what will be the appearance of the risen body, when this human form, as according to him useless, shall wholly disappear; since it is the most lovely of all things which are combined in living creatures, as being the form which the Deity Himself employs, as the most wise Paul explains: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; "[108]   
[[@Bible:1 Corinthians 11:9]]1 Corinthians 11:9   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
If it is because "she was created for the man,"[342]   
[[@Bible:1 Corinthians 11:10]]1 Corinthians 11:10   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
Again, the coming of the Saviour with His attendants to Achamoth is declared in like manner by him in the same Epistle, when he says, "A woman ought to have a veil upon her head, because of the angels."[99]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1118\_463128   
She has the burden of her own humility to bear. If she ought not to appear with her head uncovered on account of the angels,[58]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7443\_2141964   
and adds: "Doth God take care of oxen? "Yes, of oxen, for the sake of men! For, says he, "it is written for our sakes."[324]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
), how can I possibly have another head but Him whose image I am? For if I am the image of the Creator there is no room in me for another head But wherefore "ought the woman to have power over her head, because of the angels? "[341]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
and taken out of the man, according to the Creator's purpose, then in this way too has the apostle maintained the discipline of that God from whose institution he explains the reasons of His discipline. He adds: "Because of the angels."[343]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11943\_3334671   
Let "man" and "youth" be different, if "woman" and "virgin" are different. For indeed it is "on account of the angels"[127]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P603\_137133   
ought to have power upon the head,"[28]   
[[@Bible:1 Corinthians 11:11]]1 Corinthians 11:11   
Epistle of Ignatius to Hero, a Deacon of Antioch   
http://ccel.org/fathers2/ANF-01/anf01-30.htm#P2813\_455956   
It is right, therefore, that we should honour those who have had a part in giving us birth. "Neither is the man without the woman, nor the woman without the man,"[19]   
[[@Bible:1 Corinthians 11:14]]1 Corinthians 11:14   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
The Word prohibits us from doing violence to nature[101]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11943\_3334671   
by naming the sex generally, mingled "daughters" and species together in the genus. Again, while he says that "nature herself,"[133]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P603\_137133   
, because hair serves for a covering,[30]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P664\_164674   
If Scripture is uncertain, Nature is manifest; and concerning Nature's testimony Scripture cannot be uncertain.[56]   
[[@Bible:1 Corinthians 11:16]]1 Corinthians 11:16   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P612\_140988   
? ""If any," he says, "is contentious, we have not such a custom, nor (has) the Church of God."[33]   
Cyprian Epistle XXX   
http://ccel.org/fathers2/ANF-05/anf05-55.htm#P5243\_1594947   
Nor is it now but lately that this counsel has been considered by us, nor have these sudden appliances against the wicked but recently occurred to us; but this is read of among us as the ancient severity, the ancient faith, the ancient discipline,[4]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
Hence it is in vain that some who are overcome by reason oppose to us custom, as if custom were greater than truth;[15]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
especially since the apostle says, "If any man, however, is thought to be contentious, we have no such custom, neither the Church of God."[39]   
[[@Bible:1 Corinthians 11:17]]1 Corinthians 11:17   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
"Do I praise you? In this I praise you not; that ye come together not for the better, but for the worse."[51]   
[[@Bible:1 Corinthians 11:18]]1 Corinthians 11:18   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3182\_1144467   
For he shows us that it was owing to the prospect of the greater evil that he readily believed the existence of the lighter ones; and so far indeed was he from believing, in respect of evils (of such a kind), that heresies were good, that his object was to forewarn us that we ought not to be surprised at temptations of even a worse stamp, since (he said) they tended "to make manifest all such as were approved; "[43]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3654\_1232043   
These were the ingenious arts of "spiritual wickednesses,"[410]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
If, however, the angels of the rival god are referred to, what fear is there for them? for not even Marcion's disciples, (to say nothing of his angels, ) have any desire for women. We have often shown before now, that the apostle classes heresies as evil[345]   
[[@Bible:1 Corinthians 11:19]]1 Corinthians 11:19   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4314\_881643   
And, `There shall be schisms and heresies.'[89]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9697\_2727892   
Further, it is said that it is on account of "those that are approved that heresies exist."[154]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3130\_1134787   
nor the fact that they subvert the faith of some, for their final cause is, by affording a trial to faith, to give it also the opportunity of being "approved."[4]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3171\_1142171   
And therefore "heresies must needs be in order that they which are approved might be made manifest,[38]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3182\_1144467   
Now, that which he subjoins to evil things, he of course confesses to be itself an evil; and all the greater, indeed, because he tells us that his belief of their schisms and dissensions was grounded on his knowledge that "there must be heresies also."[42]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3524\_1204321   
necessary that there should be heresies;[311]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3654\_1232043   
that the very Scriptures were even arranged by the will of God in such a manner as to furnish materials for heretics, inasmuch as I read that "there must be heresies,[416]   
Tertullian Against the Valentinians   
http://ccel.org/fathers2/ANF-03/anf03-38.htm#P8856\_2461871   
Now if there are no heresies at all but what those who refute them are supposed to have fabricated, then the apostle who predicted them[61]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10057\_2797375   
Now it is no matter of surprise if arguments are captiously taken from the writings of (the apostle) himself, inasmuch as there "must needs be heresies; "[260]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10339\_2898123   
Now, since it was "needful that there should be heresies, in order that they which are approved might be made manifest; "[480]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8549\_2157483   
Now, if these arguments hold good, why should we not defend, in the same way, the existence of heresies in Christianity? And respecting these, Paul appears to me to speak in a very striking manner when he says, "For there must be heresies among you, that they who are approved may be made manifest among you."[42]   
Hippolytus Refutation of All Heresies Book IX   
http://ccel.org/fathers2/ANF-05/anf05-13.htm#P2140\_667268   
, to furnish an account and refutation of those heresies that have sprung up in our own day, by which certain ignorant and presumptuous men have attempted to scatter abroad the Church, and have introduced the greatest confusion[3]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
The Holy Spirit forewarns and says by the apostle, "It is needful also that there should be heresies, that they which are approved may be made manifest among you."[34]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the first epistle of Paul to the Corinthians: "Heresies must needs be, in order that they which are approved may be made manifest among you."[758]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
But when Archelaus observed this, he raised his voice like a trumpet above the din, in his anxiety to restrain the multitude, and addressed them thus: "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.'"[407]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1692\_684133   
Before all things, it is befitting that we should know both that He Himself and His ambassadors foretold that there must be numerous sects and heresies,[405]   
[[@Bible:1 Corinthians 11:20]]1 Corinthians 11:20   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3775\_1149122   
But always must we conduct ourselves as in the Lord's presence, lest He say to us, as the apostle in indignation said to the Corinthians, "When ye come together, this is not to eat the Lord's supper."[83]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5093\_1877884   
1. But after ye are filled,[94]   
[[@Bible:1 Corinthians 11:21]]1 Corinthians 11:21   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
Have ye not houses to eat and to drink in? Or despise ye the church of God, and shame those who have not? "[35]   
[[@Bible:1 Corinthians 11:22]]1 Corinthians 11:22   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
Such ought those who are consecrated to Christ appear, and frame themselves in their whole life, as they fashion themselves in the church[152]   
[[@Bible:1 Corinthians 11:23]]1 Corinthians 11:23   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
we have proved from the sacrament of the bread and the cup[348]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
For as often as ye eat this bread and drink this cup, ye shall show forth the Lord's death until He come."[22]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7127\_2388267   
Being mindful, therefore, of those things that He endured for our sakes, we give Thee thanks, O God Almighty, not in such a manner as we ought, but as we are able, and fulfil His constitution: "For in the same night that He was betrayed, He took bread"[114]   
[[@Bible:1 Corinthians 11:25]]1 Corinthians 11:25   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2735\_914808   
and that the taste of the wine was different from that which He consecrated in memory of His blood.[127]   
[[@Bible:1 Corinthians 11:26]]1 Corinthians 11:26   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
For Scripture says, "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come."[40]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6811\_2303173   
We also, our Father, thank Thee for the precious blood of Jesus Christ, which was shed for us and for His precious body, whereof we celebrate this representation, as Himself appointed us, "to show forth His death."[114]   
[[@Bible:1 Corinthians 11:27]]1 Corinthians 11:27   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
"So that whosoever shall eat the bread and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup."[11]   
Cyprian Epistle IX   
http://ccel.org/fathers2/ANF-05/anf05-34.htm#P4915\_1492617   
till unfulfilled, while persecution is still raging, while the peace of the Church itself is not vet restored, they are admitted to communion, and their name is presented; and while the penitence is not yet performed, confession is not yet made, the hands Of the bishop and clergy are not yet laid upon them, the eucharist is given to them; although it is written, "Whosoever shall eat the bread and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord."[7]   
Cyprian Epistle X   
http://ccel.org/fathers2/ANF-05/anf05-35.htm#P4938\_1499519   
e Gospel law, contrary also to your respectful petition, before penitence was fulfilled, before confession even of the gravest and most heinous sin was made, before hands were placed upon the repentant by the bishops and clergy, dare to offer on their behalf, and to give them the eucharist, that is, to profane the sacred body of the Lord, although it is written, "Whosoever shall eat the bread and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord."[4]   
Cyprian Epistle LXXIV   
http://ccel.org/fathers2/ANF-05/anf05-99.htm#P6391\_2043204   
But what a crime is theirs on the one hand who receive, or on the other, theirs who are received, that their foulness not being washed away by the layer of the Church, nor their sins put away, communion being rashly seized, they touch the body and blood of the Lord, although it is written, "Whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord!"[39]   
Cyprian Treatise III On the Lapsed   
http://ccel.org/fathers2/ANF-05/anf05-113.htm#P7011\_2277205   
He threatens, moreover, the stubborn and froward, and denounces them, saying, "Whosoever eateth the bread or drinketh the cup of the Lord unworthily, is guilty of the body and blood of the Lord."[24]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the first to the Corinthians: "Whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord."[761]   
[[@Bible:1 Corinthians 11:28]]1 Corinthians 11:28   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7523\_1556542   
But if any one, when he ought to listen to the precept, "But let each prove himself, and so let him eat of the bread," etc.,[176]   
[[@Bible:1 Corinthians 11:30]]1 Corinthians 11:30   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7515\_1553502   
The Apostle indeed says, writing to the Corinthians who had diverse sicknesses, "For this cause many among you are weak and sickly, and not a few sleep."[171]   
[[@Bible:1 Corinthians 11:31]]1 Corinthians 11:31   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
"For there are certainly among us many weak and sickly, and many sleep. But if we judge ourselves, we shall not be judged."[23]   
[[@Bible:1 Corinthians 11:32]]1 Corinthians 11:32   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5477\_1665349   
"Being judged by the Lord," says the apostle, "we are chastened, that we may not be condemned with the world."[319]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1446\_406474   
Now the image is the Spirit that is wafted over the water; and whosoever is not fashioned into a figure of this, will perish with the world, inasmuch as he continues only potentially, and does exist actually. This, he says, is what has been spoken, "that we should not be condemned with the world."[18]   
[[@Bible:1 Corinthians 11:33]]1 Corinthians 11:33   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
Necessarily, therefore, against those who have cast off shame and unsparingly abuse meals, the insatiable to whom nothing is sufficient, the apostle, in continuation, again breaks forth in a voice of displeasure: "So that, my brethren, when ye come together to eat, wait for one another. And if any one is hungry, let him eat at home, that ye come not together to condemnation."[36]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And again: "When ye come together to eat, wait one for another. If any is hungry, let him eat at home, that ye may not come together for judgment."[687]   
[[@Bible:1 Corinthians 11:59]]1 Corinthians 11:59   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6811\_2303173   
But if any one that is not initiated conceal himself, and partake of the same, "he eats eternal damnation; "[115]   
[[@Bible:1 Corinthians 12:1]]1 Corinthians 12:1   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2642\_876349   
" This was her vision, and for her witness there was God; and the apostle most assuredly foretold that there were to be "spiritual gifts" in the church.[58]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
the verity of the Lord's body and blood in opposition to Marcion's phantom; whilst throughout almost the whole of my work it has been contended that all mention of judicial attributes points conclusively to the Creator as to a God who judges. Now, on the subject of "spiritual gifts,"[349]   
[[@Bible:1 Corinthians 12:3]]1 Corinthians 12:3   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
the declaration by Paul, that no one can call Jesus Lord, save by the Holy Spirit.[60]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
In this manner, then, is the working of the power of God the Father and of the Son extended without distinction to every creature; but a share in the Holy Spirit we find possessed only by the saints. And therefore it is said, "No man can say that Jesus is Lord, but by the Holy Ghost."[84]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
Established in this Spirit, "none ever calleth Jesus anathema; "[262]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body."[91]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5105\_1880705   
but if he ask money, he is a false prophet. 7. And every prophet that speaketh in the Spirit[107]   
[[@Bible:1 Corinthians 12:4]]1 Corinthians 12:4   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7142\_1854703   
yet as to us "there are diversities of gifts, differences of administrations, and diversities of operations; "[243]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
But the apostle expounded this very passage, when he said, "Now there are diversities of gifts, but the same Spirit; and there are differences of ministrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal."[286]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
on high," that is, into heaven; "He led captivity captive," meaning death or slavery of man; "He gave gifts to the sons of men,"[358]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11733\_3296954   
distributions of gifts[216]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
This is most clearly pointed out by the Apostle Paul, when demonstrating that the power of the Trinity is one and the same, in the words, "There are diversities of gifts, but the same Spirit; there are diversities of administrations, but the same Lord; and there are diversities of operations, but it is the same God who worketh all in all. But the manifestation of the Spirit is given to every man to profit: withal."[87]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6457\_1075919   
And I consider that the Holy Spirit supplies to those who, through Him and through participation in Him, are called saints, the material of the gifts, which come from God; so that the said material of the gifts is made powerful by God, is ministered by Christ, and owes its actual existence in men to the Holy Spirit. I am led to this view of the charisms by the words of Paul which he writes somewhere,[25]   
[[@Bible:1 Corinthians 12:6]]1 Corinthians 12:6   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
" And while pointing out the individual distinction of gifts, he refers the whole of them to the source of all things. in the words, "There are diversities of operations, but one God who worketh all in all."[89]   
[[@Bible:1 Corinthians 12:7]]1 Corinthians 12:7   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6996\_2137900   
For to one is given the word of wisdom by the Spirit; to another the word of knowledge according to the same Spirit; to another faith through the same Spirit; to another the gifts of healing through the same Spirit; to another the working of miracles; to another prophecy; to another discernment of spirits; to another diversities of tongues; to another the interpretation of tongues: and all these worketh the one and the same Spirit, distributing to each one according as He wills."[200]   
[[@Bible:1 Corinthians 12:8]]1 Corinthians 12:8   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3318\_1168273   
that it is better for you to remain in ignorance, lest you should come to know what you ought not, because you have acquired the knowledge of what you ought to know.[154]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
" "To another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues; "this will be "the spirit of knowledge."[365]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8763\_2228717   
And Paul also, in the catalogue of "charismata" bestowed by God, placed first "the word of wisdom," and second, as being inferior to it, "the word of knowledge," but third, and lower down, "faith."[148]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10284\_2730263   
And therefore Paul says: "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit."[70]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7001\_2348812   
Let not, therefore, any one that works signs and wonders judge any one of the faithful who is not vouchsafed the same: for the gifts of God which are bestowed by Him through Christ are various; and one man receives one gift, and another another. For perhaps one has the word of wisdom, and another the word of knowledge;[17]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1041\_261532   
But if thou hast received "the word of knowledge, or the word of instruction, or of prophecy,"[115]   
[[@Bible:1 Corinthians 12:11]]1 Corinthians 12:11   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2851\_461784   
and also one Holy Spirit, who wrought[7]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2862\_463028   
And it is manifest that all these gifts [possessed by believers] "worketh one and the self-same Spirit."[19]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7381\_2229893   
For were we to say that the apostles were at once prophets and righteous, we should say well, "since one and the self-same Holy Spirit works in all."[91]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
"But all these worketh that one and the self-same Spirit, dividing to every one severally as He will."[88]   
[[@Bible:1 Corinthians 12:12]]1 Corinthians 12:12   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P443\_74371   
Let us take our body for an example.[162]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5202\_1567261   
The divine apostle writes accordingly respecting us: "For now we see as through a glass; "[218]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
This, too, I may confidently say: he who has likened the unity of our body throughout its manifold and divers members to the compacting together of the various gifts of the Spirit,[366]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5594\_810098   
Let us take our body for an example.[204]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7146\_1424844   
of the stature of the fulness of the body of Christ. And then the many members[111]   
[[@Bible:1 Corinthians 12:13]]1 Corinthians 12:13   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2862\_463028   
since "we have been called in one hope of our calling."[17]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
And again he writes in another place: "For by one spirit are we all baptized into one body, whether Jews or Greeks, whether bond or free, and we have all drunk of one cup."[65]   
[[@Bible:1 Corinthians 12:18]]1 Corinthians 12:18   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
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."[157]   
[[@Bible:1 Corinthians 12:23]]1 Corinthians 12:23   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9764\_2683917   
although not honourable, since "we bestow more abundant honour upon the less honourable members; "[64]   
[[@Bible:1 Corinthians 12:26]]1 Corinthians 12:26   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P864\_157335   
but call them back as suffering and straying members, that ye may save your whole body. For by so acting ye shall edify yourselves.[67]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11385\_3228910   
to be anything other than yourself? Why flee from the partners of your own mischances, as from such as will derisively cheer them? The body cannot feel gladness at the trouble of any one member,[95]   
Cyprian Epistle XI   
http://ccel.org/fathers2/ANF-05/anf05-36.htm#P4955\_1506173   
And again he has laid it down in his epistle, saying, "Whether one member suffer, all the members suffer with it; or one member rejoice, all the members rejoice with it."[4]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
And again: "Whether one member suffer, all the members suffer with it; or one member rejoice, all the members rejoice with it."[21]   
Cyprian Epistle LIX   
http://ccel.org/fathers2/ANF-05/anf05-84.htm#P5894\_1848803   
For who would not grieve at misfortunes of that kind, or who would not consider his brother's grief his own, since the Apostle Paul speaks, saying, "Whether one member suffer, all the members suffer with it; or one member rejoice, all the members rejoice with it; "[3]   
[[@Bible:1 Corinthians 12:27]]1 Corinthians 12:27   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
" And, accordingly, why excuse it on the ground of pristine precedent? It did not bear the names of "body of Christ,"[75]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7146\_1424844   
on the foundation of the Apostles and prophets, Christ Jesus being the head corner-stone; and it is, therefore, called a temple. Now, from the text,[101]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7186\_1440517   
It may be asked whether this is to be taken in its plain sense, or whether we should try to connect each statement that is recorded about the temple, with the view we take about the body of Jesus, whether the body which He received from the Virgin, or that body of Christ which the Church is said to be, as we are said by the Apostle[130]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8708\_1927436   
and they are no more two, but now they are one flesh, since it is said to the wife, "Now ye are the body of Christ, and members each in his part; "[147]   
[[@Bible:1 Corinthians 12:28]]1 Corinthians 12:28   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
For all the other prophets preached the advent of the paternal Light, and desired to be worthy of seeing Him whom they preached; but John did both announce [the advent] beforehand, in a like manner as did the others, and actually saw Him when He came, and pointed Him out, and persuaded many to believe on Him, so that he did himself hold the place of both prophet and apostle. For this is to be more than a prophet, because, "first apostles, secondarily prophets; "[133]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7937\_2180938   
for this purpose, that all the members receiving it may be vivified; and the [means of] communion with Christ has been distributed throughout it, that is, the Holy Spirit, the earnest of incorruption, the means of confirming our faith, and the ladder of ascent to God. "For in the Church," it is said, "God hath set apostles, prophets, teachers,"[476]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8488\_2385393   
Paul then, teaching us where one may find such, says, "God hath placed in the Church, first, apostles; secondly, prophets; thirdly, teachers."[375]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4689\_1786082   
For the apostle says: "And he placed in the Church indeed, first, apostles; secondly, prophets; thirdly, teachers,"[46]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7716\_1619594   
o, therefore, is it with apparent purity if it is influenced by considerations of vain glory or love of gain; and the teaching which is thought to be the teaching of the Church, if it becomes servile through the word of flattery, either when it is made the excuse for covetousness, or when any one seeks glory from men because of his teaching, is not reckoned to be the teaching of those "who have been set by God in the Church: first, apostles; secondly, prophets; and thirdly, teachers."[149]   
[[@Bible:1 Corinthians 12:29]]1 Corinthians 12:29   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1041\_261532   
And they hearken not to that which the Scripture has said: "Let not many be teachers among you, my brethren, and be not all of you prophets."[98]   
[[@Bible:1 Corinthians 12:31]]1 Corinthians 12:31   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
above all these gifts, He even taught the apostle that it was the chief commandment,[372]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8771\_1946180   
was said by Paul in view of our hardness of heart and weakness, to those who do not wish to desire earnestly the greater gifts[190]   
[[@Bible:1 Corinthians 13:1]]1 Corinthians 13:1   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6919\_2120278   
God counts worthy? "To the point the Apostle Paul speaks, "If I give my body, and have not love, I am sounding brass, and a tinkling cymbal."[172]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
above all these gifts, He even taught the apostle that it was the chief commandment,[372]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1068\_266101   
are "like a sounding pipe, or a tinkling cymbal; "[121]   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P6148\_1812816   
But all these are blind who speak and hear, like sounding brass or tinkling cymbal, in which there is no perception of those things which are meant by their sound.[62]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6799\_1231460   
"If the trumpet give an uncertain sound, who shall prepare himself for the battle," and that which says that though a man have knowledge of mysteries, or have prophecy but wants love, he is a sounding or a tinkling cymbal.[76]   
[[@Bible:1 Corinthians 13:2]]1 Corinthians 13:2   
Epistle of Ignatius to Hero, a Deacon of Antioch   
http://ccel.org/fathers2/ANF-01/anf01-30.htm#P2800\_453807   
"Though he gives all his goods to feed the poor, though he remove mountains, though he give his body to be burned,"[13]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8190\_2269740   
and that apart from the love of God, neither knowledge avails anything,[143]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
Such were the apostles, in whose case it is said that "faith removed mountains and transplanted trees."[8]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9579\_2691008   
This Gnostic, to speak compendiously, makes up for the absence of the apostles, by the rectitude of his life, the accuracy of his knowledge, by benefiting his relations, by "removing the mountains" of his neighbours, and putting away the irregularities of their soul. Although each of us is his[116]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
Charity is magnanimous; charity is kind; charity envieth not; charity acteth not vainly, is not puffed up, is not easily provoked, thinketh no evil; loveth all things, believeth all things, hopeth all things, endureth all things Charity never falleth."[40]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
It loveth all things, believeth all things, hopeth all things, beareth all things. Charity shall never fail."[379]   
Methodius Discourse IX. Tusiane   
http://ccel.org/fathers2/ANF-06/anf06-117.htm#P5442\_1651725   
For "though I sell all my goods and give to the poor, and though I yield up my body to the fire, and though I have so great faith that I can remove mountains, and have not charity, I am nothing."[18]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8268\_1787185   
But the dumb and deaf spirit, who was cast out by the Word, must be figuratively understood as the irrational impulses, even towards that which seems to be good, so that, what things any man once did by irrational impulse which seemed to onlookers to be good, he may do no longer irrationally but according to the reason of the teaching of Jesus. Under the inspiration of this Paul also said, "If I have all faith so as to remove mountains; "[45]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8282\_1792671   
his starting-point from this place, says with apostolical authority, "If I have all faith so as to remove mountains,"[55]   
[[@Bible:1 Corinthians 13:3]]1 Corinthians 13:3   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
And do you imagine that I am thinking of a supper that is to be done away with? "For if," it is said, "I bestow all my goods, and have not love, I am nothing."[11]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9525\_2669731   
But it is not from the same cause, or with the same object; not were they to give their whole body. "For they have not love," according to the apostle.[90]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10381\_2907727   
was the first to import into Rome from Asia this kind of heretical pravity, a man in other respects of restless disposition, and above all inflated with the pride of confessorship simply and solely because he had to bear for a short time the annoyance of a prison; on which occasion, even "if he had given his body to be burned, it would have profiled him nothing," not having the love of God,[7]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
s Christ before men and is baptized in his own blood? And yet even this baptism does not benefit a heretic, although he has confessed Christ, and been put to death outside the Church, unless the patrons and advocates of heretics declare that the heretics who are slain in a false confession of Christ are martyrs, and assign to them the glory and the crown of martyrdom contrary to the testimony of the apostle, who says that it will profit them nothing although they were burnt and slain.[31]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
On which principle also, that heretic who, by confessing Christ's name, is put to death, can subsequently correct nothing, if he should have thought anything erroneously of God or of Christ, although by believing on another God or on another Christ he has deceived himself: he is not a confessor of Christ, but in the name only of Christ; since also the apostle goes on to say, "And if I shall give up my body so that I may be burnt up with fire, but have not love, I profit nothing."[39]   
[[@Bible:1 Corinthians 13:4]]1 Corinthians 13:4   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P538\_92446   
Love beareth all things, is long-suffering in all things.[221]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4200\_1302198   
"And love," according to the apostle, "suffers long, and is kind; envieth not; vaunteth not itself, is not puffed up."[5]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
Prophecies are done away, tongues cease, gifts of healing fail on the earth. But these three abide, Faith, Hope, Love. But the greatest of these is Love."[71]   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
"Charity," he says, "is large-souled; charity is kind; charity envieth not, is not puffed up, is not provoked, thinketh not evil; loveth all things, believeth all things, hopeth all things, beareth all things."[35]   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
would avail him, unless he kept the requirements of charity entire and inviolate, added, and said: "Charity, is magnanimous, charity is kind, charity envieth not; "[30]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4403\_1321146   
For how else is it that they seek for that which they have left, when in this present time they can be useful to the brethren? For as long as they remained firm and stable, of that which they had done contrary to reason, of this indulgence was accorded them. But when they lapsed, as having carried themselves with ostentation,[37]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5695\_828324   
Love beareth all things, is long-suffering in all things.[268]   
[[@Bible:1 Corinthians 13:5]]1 Corinthians 13:5   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
XXXVIII. But learn thou the more excellent way, which Paul shows for salvation. "Love seeketh not her own,"[68]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P364\_76443   
"Care not merely about your own (things), but (about your) neighbour's? "[18]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8182\_1759394   
But since "love seeketh not its own,"[256]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8182\_1759394   
Jesus did not do that which Peter thought good; wherefore He descended from the mountain to those who were not able to ascend to it and behold His transfiguration, that they might behold Him in such form as they were able to see Him. It is, therefore, the part of a righteous man who possesses "the love which seeketh not its own"[257]   
[[@Bible:1 Corinthians 13:7]]1 Corinthians 13:7   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
) is in truth celestial food, the banquet of reason. "It beareth all things, endureth all things, hopeth all things. Love never faileth."[9]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
Although visited with ignominy and exile, and confiscation, and above all, death, he will never be wrenched from his freedom, and signal love to God. "The charity which bears all things, endures all things,"[81]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6919\_2120278   
Love beareth all things, suffereth all things.'[171]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9579\_2691008   
But the perfect man, out of love, "beareth all things, endureth all things,"[103]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8031\_1715556   
For some one will say, if this is said in the prophet, because of the steadfastness of those who have love, and are incapable of being offended, for "love beareth all things, believeth all things, hopeth all things, endureth all things, love never faileth,"[159]   
[[@Bible:1 Corinthians 13:8]]1 Corinthians 13:8   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For in that first Epistle to the Corinthians, Paul speaks in the following terms of the perfection that is to come: "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall be destroyed: for we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away."[386]   
[[@Bible:1 Corinthians 13:9]]1 Corinthians 13:9   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7142\_1854703   
and we, while upon the earth, as Paul also declares, "know in part, and prophesy in part."[244]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7142\_1854703   
But if any lover of strife contradict what I have said, and also what the apostle affirms, that "we know in part, and prophesy in part,"[249]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8967\_2580595   
For these are animal bodies, that is, [bodies] which partake of life, which when they have lost, they succumb to death; then, rising through the Spirit's instrumentality, they become spiritual bodies, so that by the Spirit they possess a perpetual life. "For now," he says, "we know in part, and we prophesy in part, but then face to face."[44]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And even as Paul, who was sent before me, said of himself, that "he knew in part, and prophesied in part,"[99]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7335\_1493888   
away, for the sake of the glory which surpasseth; as there is need of the knowledge which is in part, which will be done away when that which is perfect comes.[40]   
[[@Bible:1 Corinthians 13:10]]1 Corinthians 13:10   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10347\_2748940   
and in these, "When that which is perfect is come, then that which is in part will be done away."[112]   
Methodius Discourse IX. Tusiane   
http://ccel.org/fathers2/ANF-06/anf06-117.htm#P5424\_1646236   
since that which is perfect has not yet come to us; namely, the kingdom of heaven and the resurrection, when "that which is in part shall be done away."[9]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7865\_1667329   
But it is not difficult, I think, to say to this, that in relation to that which is perfect, on the coming of which "that which is in part shall be done away,"[48]   
[[@Bible:1 Corinthians 13:11]]1 Corinthians 13:11   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
And the expression, "When I was a child, I thought as a child, I spoke as a child,"[70]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
"When I became a man," again Paul says, "I put away childish things."[72]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm   
"When I was a child," he says, "as a child I spake, as a child I understood; but when I became a man, those (things) which had been the child's I abandoned: "[11]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
When one is a child, he thinks as a child, he speaks as a child; but when he becomes a mature man, those things are to be done away which are proper for a child:[580]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7542\_1559989   
For there are, I think, even in sensible foods differences, so that some of them belong to those who "have put away childish things,"[17]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7555\_1564274   
and the men according to the saying, "When I am become a man I have put away childish things."[22]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8437\_1845956   
for we must think that he attains unto a man, and that full-grown, according to the inner man, who has gone through the things of the child, and has reached the stage of the man, and has put away the things of the child, and generally, has perfected the things of the man.[154]   
[[@Bible:1 Corinthians 13:12]]1 Corinthians 13:12   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
In saying, therefore, "I have given you milk to drink," has he not indicated the knowledge of the truth, the perfect gladness in the Word, who is the milk? And what follows next, "not meat, for ye were not able," may indicate the clear revelation in the future world, like food, face to face. "For now we see as through a glass," the same apostle says, "but then face to face."[82]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
Spiritually, therefore, the apostle writes respecting the knowledge of God, "For now we see as through a glass, but then face to face."[15]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10571\_2968284   
as the apostle also expresses it, "Now we see through a glass, darkly (or enigmatically), but then face to face."[161]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
Through a mirror[221]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10347\_2748940   
as praise Him shall not be carried about by the revolution of the heaven, but shall be ever engaged in the contemplation of the invisible things of God, which are no longer understood by us through the things which He hath made from the creation of the world, but seeing, as it was expressed by the true disciple of Jesus in these words, "then face to face; "[111]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11041\_2975193   
Since we hold that the great God is in essence simple, invisible, and incorporeal, Himself pure intelligence, or something transcending intelligence and existence, we can never say that God is apprehended by any other means than through the intelligence which is formed in His image, though now, in the words of Paul, "we see in a glass obscurely, but then face to face."[85]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11108\_3003273   
Observe also how well the different life of the soul here and hereafter has been recognised by him who says, "Now we see in a glass, obscurely, but then face to face; "[128]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the first Epistle of Paul to the Corinthians: "We see now through the glass in an enigma, but then with face to face. Now I know partly; but then I shall know even as also I am known."[633]   
Methodius Discourse V. Thallousa   
http://ccel.org/fathers2/ANF-06/anf06-113.htm#P5159\_1556072   
"face to face," and not "darkly" and "in part."[25]   
Methodius Discourse IX. Tusiane   
http://ccel.org/fathers2/ANF-06/anf06-117.htm#P5424\_1646236   
know that shadows and figures have ceased; and we hasten on to the truth, proclaiming its glorious images. For now we know "in part," and as it were "through a glass,"[8]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7218\_1456390   
" What I have said on the text, "They believe the Scripture and the word which Jesus had said unto them," may lead us to understand, after discussing the subject of faith, that the perfection of our faith will be given us at the great resurrection from the dead of the whole body of Jesus which is His Holy Church. For what is said about knowledge, "Now I know in part,"[154]   
[[@Bible:1 Corinthians 13:13]]1 Corinthians 13:13   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7142\_1854703   
ich we investigate in the Scriptures (which are throughout spiritual), we are able by the grace of God to explain some of them, while we must leave others in the hands of God, and that not only in the present world, but also in that which is to come, so that God should for ever teach, and man should for ever learn the things taught him by God? As the apostle has said on this point, that, when other things have been done away, then these three, "faith, hope, and charity, shall endure."[229]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7142\_1854703   
For faith, which has respect to our Master, endures[230]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8190\_2269740   
and [he declares] that when all other things have been destroyed, there shall remain "faith, hope, and love; but the greatest of all is love; "[142]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
And for those who are aiming at perfection there is proposed the rational gnosis, the foundation of which is "the sacred Triad." "Faith, hope, love; but the greatest of these is love."[83]   
[[@Bible:1 Corinthians 14:2]]1 Corinthians 14:2   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5105\_1880705   
but if he ask money, he is a false prophet. 7. And every prophet that speaketh in the Spirit[107]   
[[@Bible:1 Corinthians 14:6]]1 Corinthians 14:6   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9525\_2669731   
Wherefore also the apostle says, "I shall profit you nothing, unless I speak to you, either by revelation, or by knowledge, or by prophecy, or by doctrine."[89]   
[[@Bible:1 Corinthians 14:7]]1 Corinthians 14:7   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P6148\_1812816   
But all these are blind who speak and hear, like sounding brass or tinkling cymbal, in which there is no perception of those things which are meant by their sound.[62]   
[[@Bible:1 Corinthians 14:8]]1 Corinthians 14:8   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6799\_1231460   
" Heracleon, discussing John and the prophets, says, somewhat slanderously, that "the Word is the Saviour; the voice, that in the wilderness which John interpreted; the sound is the whole prophetic order." To this we may reply by reminding him of the text,[75]   
[[@Bible:1 Corinthians 14:9]]1 Corinthians 14:9   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5159\_1545445   
Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me." And, "Let him that speaketh in an unknown tongue pray that he may interpret."[186]   
[[@Bible:1 Corinthians 14:15]]1 Corinthians 14:15   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P12023\_3351970   
who, praying in spirit,[181]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6632\_1339493   
For this, I think, he indicates when he says, "I will pray with the spirit, I will pray with the understanding also; I will sing with the spirit, I will sing with the understanding also.[131]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8790\_1953021   
But he that asketh must do everything in his power that he may pray "with the spirit" and pray also "with the understanding,"[205]   
[[@Bible:1 Corinthians 14:16]]1 Corinthians 14:16   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6436\_1501446   
, which we pronounce in concert.[177]   
[[@Bible:1 Corinthians 14:20]]1 Corinthians 14:20   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8550\_2409814   
But who are they that are saved now, and receive life eternal? Is it not those who love God, and who believe His promises, and who "in malice have become as little children? "[410]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
With the greatest clearness the blessed Paul has solved for us this question in his First Epistle to the Corinthians, writing thus: "Brethren, be not children in understanding; howbeit in malice be children, but in understanding be men."[69]   
Tertullian Against the Valentinians   
http://ccel.org/fathers2/ANF-03/anf03-38.htm#P8811\_2452519   
" to be as children in malice" by our simplicity, yet as being also "wise in our practical faculties."[28]   
[[@Bible:1 Corinthians 14:21]]1 Corinthians 14:21   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
how that the Creator would speak with other tongues and other lips, whilst confirming indeed the gift of tongues by such a mention, he yet cannot be thought to have affirmed that the gift was that of another god by his reference to the Creator's prediction.[376]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7001\_2348812   
but such a one only who is vouchsafed this gift, for some cause which may be advantage to the salvation of the unbelievers, who are often put to shame, not with the demonstration of the world, but by the power of the signs; that is, such as are worthy of salvation: for all the ungodly are not affected by wonders; and hereof God Himself is a witness, as when He says in the law: "With other tongues will I speak to this people, and with other lips, and yet will they by no means believe."[8]   
[[@Bible:1 Corinthians 14:25]]1 Corinthians 14:25   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
the secrets of the heart;[384]   
[[@Bible:1 Corinthians 14:26]]1 Corinthians 14:26   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
let him produce a psalm, a vision, a prayer[385]   
[[@Bible:1 Corinthians 14:29]]1 Corinthians 14:29   
Cyprian Epistle LXX   
http://ccel.org/fathers2/ANF-05/anf05-95.htm#P6230\_1969476   
Paul, moreover, looking forward to this, and consulting faithfully for concord and peace, has laid down in his epistle this rule: "Moreover, let the prophets speak two or three, and let the rest judge. But if anything be revealed to another that sitteth by, let the first hold his peace."[9]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4689\_1786082   
and the rest. And in another place he says: "Let the prophets speak two or three, and let the others judge."[47]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5093\_1877884   
Amen. 7. But permit the prophets to make Thanksgiving as much as they desire.[101]   
[[@Bible:1 Corinthians 14:30]]1 Corinthians 14:30   
Cyprian Epistle LXXIII   
http://ccel.org/fathers2/ANF-05/anf05-98.htm#P6343\_2021455   
For it behoves a bishop not only to teach, but also to learn; because he also teaches better who daily increases and advances by learning better; which very thing, moreover, the same Apostle Paul teaches, when he admonishes, "that if anything better be revealed to one sitting by, the first should hold his peace."[24]   
[[@Bible:1 Corinthians 14:31]]1 Corinthians 14:31   
Genuine Acts of Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-99.htm   
He thus protesting, all who were present, being struck with terror, like men dumb, kept silence. Moreover they suspected that he, not without some divine notification,[12]   
[[@Bible:1 Corinthians 14:32]]1 Corinthians 14:32   
Shepherd of Hermas Commandment Twelfth   
http://ccel.org/fathers2/ANF-02/anf02-22.htm#P623\_134266   
Walk in them, and exhort your hearers that their repentance may be pure during the remainder of their life. Fulfil carefully this ministry which I now entrust to you, and you will accomplish much.[8]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5323\_1655600   
if Marcion be a prophet, even "the spirits of the prophets will be subject to the prophets,"[104]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
Of Him he says: "The Spirit of the prophets is subject to the prophets."[260]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6743\_1206898   
" As for the spirits of the prophets, these are given to them by God, and are spoken of as being in a manner their property (slaves), as "The spirits of the prophets are subject to the prophets."[41]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8226\_1773517   
Elijah, therefore, was not called John because of the soul, but because of the spirit and the power, which in no way conflicts with the teaching of the church, though they were formerly in Elijah, and afterwards in John; and "the spirits of the prophets are subject to the prophets,"[17]   
[[@Bible:1 Corinthians 14:33]]1 Corinthians 14:33   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7355\_2455469   
Nor may a presbyter perform ordination; for it is not agreeable to holiness to have this order perverted. For "God is not the God of confusion,"[211]   
[[@Bible:1 Corinthians 14:34]]1 Corinthians 14:34   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
of learning[379]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
when he covers the woman that prophesies with a veil), he goes to the law for his sanction that woman should be under obedience.[381]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11686\_3287159   
! "Let them be silent," he says, "and at home consult their own husbands."[180]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P618\_144445   
to speak in the church;[34]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the first Epistle of Paul to the Corinthians: "Let women be silent in the church. But if any wish to learn anything, let them ask their husbands at home."[613]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5872\_2097670   
We do not permit our "women to teach in the Church,"[20]   
[[@Bible:1 Corinthians 14:35]]1 Corinthians 14:35   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P569\_121112   
,[15]   
[[@Bible:1 Corinthians 14:40]]1 Corinthians 14:40   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P924\_242719   
For it is required of the man of God, that in all his words and works he be perfect, and that in his life he be adorned with all exemplary and well-ordered behaviour,[13]   
[[@Bible:1 Corinthians 15:2]]1 Corinthians 15:2   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10257\_2721486   
believer, "unless ye have believed inconsiderately."[49]   
[[@Bible:1 Corinthians 15:3]]1 Corinthians 15:3   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
He was likewise preached by Paul: "For I delivered," he says, "unto you first of all, that Christ died for our sins, according to the Scriptures; and that He was buried, and rose again the third day, according to the Scriptures."[333]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3041\_1098102   
that is, in the secret inner recess which is hidden in the earth, and enclosed by the earth, and superimposed on the abysmal depths which lie still lower down. Now although Christ is God, yet, being also man, "He died according to the Scriptures,"[311]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
testifies that "He died according to the Scriptures,"[186]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10871\_3052721   
For even the apostle, to his declaration-which he makes not without feeling the weight of it-that "Christ died," immediately adds, "according to the Scriptures,"[409]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10885\_3057808   
For the Son, therefore, to die, amounted to His being forsaken by the Father. The Son, then, both dies and rises again, according to the Scriptures.[425]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8346\_2090282   
After that He was seen of James, then of all the apostles. And last of all He was seen of me also, as of one born out of due time."[157]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And last of all He was seen of me also, as of one born out of due time. For I am the last of the apostles."[344]   
[[@Bible:1 Corinthians 15:5]]1 Corinthians 15:5   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5105\_1880705   
But concerning the apostles and prophets, according to the decree of the Gospel, thus do. 4. Let every apostle that cometh to you be received as the Lord.[105]   
[[@Bible:1 Corinthians 15:6]]1 Corinthians 15:6   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P331\_54804   
Those square white stones which fitted exactly into each other, are apostles, bishops, teachers, and deacons, who have lived in godly purity, and have acted as bishops and teachers and deacons chastely and reverently to the elect of God. Some of them have fallen asleep, and some still remain alive.[18]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6872\_2071926   
And both we and many others of the five hundred[123]   
[[@Bible:1 Corinthians 15:8]]1 Corinthians 15:8   
Epistle of Ignatius to the Romans   
http://ccel.org/fathers2/ANF-01/anf01-19.htm#P1916\_325412   
But as for me, I am ashamed to be counted one of them; for indeed I am not worthy, as being the very last of them, and one born out of due time.[56]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
And that the Saviour appeared to her when she lay outside of the Pleroma as a kind of abortion, they affirm Paul to have declared in his Epistle to the Corinthians [in these words], "And last of all, He appeared to me also, as to one born out of due time."[98]   
The Passing of Mary Latin II   
http://ccel.org/fathers2/ANF-08/anf08-112.htm#P8714\_2840424   
And, saluting each other, they wondered, saying: What is the cause for which the Lord hath assembled us here?[5]   
[[@Bible:1 Corinthians 15:9]]1 Corinthians 15:9   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6441\_1225624   
Paul were sprung from the root of a good tree, how should they be deemed to have brought forth fruits so wicked? And if they should return the answer which is generally invented, that it was not Paul who persecuted, but some other person, I know not whom, who was in Paul; and that it was not Peter who uttered the denial, but some other individual in him; how should Paul say, if he had not sinned, that "I am not worthy to be called an apostle, because I persecuted the Church of God? "[131]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
"I am the last of all the apostles, that am not meet to be called an apostle. But by the grace of God I am what I am."[336]   
[[@Bible:1 Corinthians 15:10]]1 Corinthians 15:10   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8467\_2377395   
Wherefore also Paul, since he was the apostle of the Gentiles, says, "I laboured more than they all."[340]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
and again, "I laboured more abundantly than they all; yet not I, but the grace of God which was with me."[307]   
[[@Bible:1 Corinthians 15:11]]1 Corinthians 15:11   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7603\_2061887   
after the resurrection, he says in continuation, "But whether it were I or they, so we preach, and so ye believed,"[223]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5323\_1655600   
if Marcion be an apostle, still as Paul says, "Whether it be I or they, so we preach; "[103]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
I am content with the fact that, between apostles, there is a common agreement in rules of faith and of discipline. For, "Whether (it be) I," says (Paul), "or they, thus we preach."[234]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
"Therefore, whether it were I or they, so we preach, and so ye believed."[345]   
[[@Bible:1 Corinthians 15:12]]1 Corinthians 15:12   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
It is plain, then, that Paul knew no other Christ besides Him alone, who both suffered, and was buried, and rose gain, who was also born, and whom he speaks of as man. For after remarking, "But if Christ be preached, that He rose from the dead,"[334]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3568\_1214235   
Paul, in his first epistle to the Corinthians, sets his mark on certain who denied and doubted the resurrection.[344]   
Tertullian Against Marcion Book I   
http://ccel.org/fathers2/ANF-03/anf03-28.htm#P4177\_1361790   
I am content to illustrate this imperfection by the fact that even those whom he saves are found to possess but an imperfect salvation-that is, they are saved only so far as the soul is concerned,[310]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7559\_2165836   
Ours is a better faith, which believes in a future Christ, than the heretic's, which has none at all to believe in. Touching the resurrection of the dead,[391]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10160\_2833706   
For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain, because ye are yet in your sins, and they which have fallen asleep in Christ are perished."[340]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8535\_2153113   
Nay, even in the Epistles of Paul, who was contemporary with those who had seen Jesus, certain particulars are found mentioned as having been the subject of dispute,-viz., respecting the resurrection,[35]   
Julius Africanus The Epistle to Aristides   
http://ccel.org/fathers2/ANF-06/anf06-48.htm   
For who does not know that most holy word of the apostle also, who, when he was preaching and proclaiming the resurrection of our Saviour, and confidently affirming the truth, said with great fear, "If any say that Christ is not risen, and we assert and have believed this, and both hope for and preach that very thing, we are false witnesses of God, in alleging that He raised up Christ, whom He raised not up? "[6]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
of them that sleep; "[604]   
[[@Bible:1 Corinthians 15:13]]1 Corinthians 15:13   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2661\_437327   
If in this life only we have hope in Christ, we are of all men most miserable. If the dead rise not, let us eat and drink, for to-morrow we die."[33]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9059\_2615750   
But now Christ has risen from the dead, the first-fruits of those that sleep; for as by man [came] death, by man also [came] the resurrection of the dead."[112]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P4904\_1549646   
Moreover, they even show themselves to be false witnesses of God, because they testified that He raised up Christ, whom He did not raise. And we remain in our sins still.[128]   
[[@Bible:1 Corinthians 15:15]]1 Corinthians 15:15   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7163\_1430892   
Now there are some who fall into confusion on this head of the Father and the Son, and we must devote a few words to them. They quote the text,[116]   
[[@Bible:1 Corinthians 15:19]]1 Corinthians 15:19   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9912\_2738431   
now heard, except it be, forsooth, in the entertainments of the heretics? For, allowing that the word of the gospel may be called "the trump of God," since it was still calling men, yet they must at that time either be dead as to the body, that they may be able to rise again; and then how are they alive? Or else caught up into the clouds; and how then are they here? "Most miserable," no doubt, as the apostle declared them, are they "who in this life only" shall be found to have hope:[167]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2192\_886564   
Therefore he is not of sound mind, who, without having any greater hope set before him, prefers labours, and tortures, and miseries, to those goods which others enjoy in life.[67]   
The Teaching of Addaeus the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-143.htm   
For He it is that confounded the tongues of the presumptuous in this region who were before us; and He it is that teaches at this day the faith of truth and verity by us, humble and despicable[15]   
[[@Bible:1 Corinthians 15:20]]1 Corinthians 15:20   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P344\_57185   
Let us consider, beloved, how the Lord continually proves to us that there shall be a future resurrection, of which He has rendered the Lord Jesus Christ the first-fruits[101]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7879\_2159850   
and receiving into His bosom the ancient fathers, has regenerated them into the life of God, He having been made Himself the beginning of those that live, as Adam became the beginning of those who die.[447]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P4044\_1262838   
1. He calls Him, then, "the first-fruits of them that sleep,"[455]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5470\_791800   
the first-fruits[118]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7998\_1707869   
-on this account it was necessary for Him to go to Jerusalem, that having suffered many things in that Jerusalem, He might make "the first-fruits"[136]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7998\_1707869   
For so long as Christ "had not been raised from the dead. the first-fruits of them that are asleep,"[137]   
[[@Bible:1 Corinthians 15:21]]1 Corinthians 15:21   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7559\_2165836   
Now that falls down which returns to the ground; and that rises again which falls down. "Since by man came death, by man came also the resurrection."[399]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
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."[499]   
[[@Bible:1 Corinthians 15:22]]1 Corinthians 15:22   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7902\_2166910   
he might acquire for himself hearers void of faith, affecting to be esteemed a teacher, and endeavouring from time to time to employ sayings of this kind often [made use of] by Paul: "In Adam we all die; "[468]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8907\_2548205   
n Adam, that breath of life which proceeded from God, having been united to what had been fashioned, animated the man, and manifested him as a being endowed with reason; so also, in [the times of] the end, the Word of the Father and the Spirit of God, having become united with the ancient substance of Adam's formation, rendered man living and perfect, receptive of the perfect Father, in order that as in the natural [Adam] we all were dead, so in the spiritual we may all be made alive.[7]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10160\_2833706   
. For if "as in Adam all die, even so in Christ shall all be made alive,"[344]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1247\_343416   
once for all thenceforward married. If you were "in him,"[118]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
245 "The Second Adam from the havens."[95]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9338\_2404199   
For "in Adam" (as the Scripture[191]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10473\_2785062   
Celsus, moreover, has often mocked at the subject of a resurrection,-a doctrine which he did not comprehend; and on the present occasion, not satisfied with what he has formerly said, he adds, "And there is said to be a resurrection of the flesh by means of the tree; "not understanding, I think, the symbolical expression, that "through the tree came death, and through the tree comes life,"[190]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P4986\_1503881   
Adam, should "all be made alive."[17]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P4993\_1506139   
he was changed into the nature of the latter, himself being neither the tree of life nor that of corruption; but having been shown forth as mortal, from his participation in and presence with corruption, and, again, as incorrupt and immortal by connection with and participation in life; as Paul also taught, saying, "Corruption shall not inherit incorruption, nor death life,"[21]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5758\_1737072   
But if any one were to think that the earthy image is the flesh itself, but the heavenly image some other spiritual body besides the flesh; let him first consider that Christ, the heavenly man, when He appeared, bore the same form of limbs and the same image of flesh as ours, through which also He, who was not man, became man, that "as in Adam all die, even so in Christ shall all be made alive."[42]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7163\_1430892   
And since the word, "We rose with Him," does not cover the whole of the resurrection, "in Christ shall all be made alive,[113]   
[[@Bible:1 Corinthians 15:23]]1 Corinthians 15:23   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5153\_1891115   
in heaven; then the sign of the sound of the trumpet; and the third, the resurrection of the dead; 7. yet not of all, but as it is said: The Lord shall come and all His saints with Him.[151]   
[[@Bible:1 Corinthians 15:24]]1 Corinthians 15:24   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10420\_2921091   
But it remains so firm and stable in its own state, notwithstanding the introduction into it of the Trinity, that the Son actually has to restore it entire to the Father; even as the apostle says in his epistle, concerning the very end of all: "When He shall have delivered up the kingdom to God, even the Father; for He must reign till He hath put all enemies under His feet; "[34]   
[[@Bible:1 Corinthians 15:25]]1 Corinthians 15:25   
Fragments of Papias   
http://ccel.org/fathers2/ANF-01/anf01-43.htm#P3502\_597459   
The presbyters, the disciples of the apostles, say that this is the gradation and arrangement of those who are saved, and that they advance through steps of this nature; and that, moreover, they ascend through the Spirit to the Son, and through the Son to the Father; and that in due time the Son will yield up His work to the Father, even as it is said by the apostle, "For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."[20]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7559\_2165836   
For the resurrection of the body will receive all the better proof, in proportion as I shall succeed in showing that Christ belongs to that God who is believed to have provided this resurrection of the flesh in His dispensation. When he says, "For He must reign, till He hath put all enemies under His feet,"[404]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7559\_2165836   
(of course, as having been, (to use the apostle's phrase, ) "put under His feet"[433]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6399\_1199519   
And if the meaning of the prophet's language here be less clear, we may ascertain it from the Apostle Paul, who speaks more openly, thus: "For Christ must reign until He has put all enemies under His feet."[106]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10473\_2785062   
We would say, moreover, that death ceases in the world when the sin of the world dies, referring the saying to the mystical words of the apostle, which run as follows: "When He shall have put all enemies under His feet, then the last enemy that shall be destroyed is death."[185]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7186\_1440517   
Let us seek to find in the Church the truth of each statement made about the temple. If all Christ's enemies are made the footstool of His feet,[133]   
[[@Bible:1 Corinthians 15:26]]1 Corinthians 15:26   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7902\_2166910   
Now Adam had been conquered, all life having been taken away from him: wherefore, when the foe was conquered in his turn, Adam received new life; and the last enemy, death, is destroyed,[463]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10207\_2849155   
Now he says in a previous passage (of our Epistle to the Corinthians), that "the last enemy to be destroyed is death."[387]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8116\_1736036   
But the enemy of this life, who is also the last enemy of all His enemies that shall be destroyed, is death,[214]   
[[@Bible:1 Corinthians 15:27]]1 Corinthians 15:27   
Fragments of Papias   
http://ccel.org/fathers2/ANF-01/anf01-43.htm#P3502\_597459   
And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."[21]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9417\_2763149   
And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him who put all things under Him, that God may be all in all."[343]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10420\_2921091   
"When, however, all things shall be subdued to Him, (with the exception of Him who did put all things under Him, ) then shall the Son also Himself be subject unto Him who put all things under Him, that God may be all in all."[36]   
[[@Bible:1 Corinthians 15:28]]1 Corinthians 15:28   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2643\_435221   
And again, "When all things shall be subdued unto Him, then shall He also Himself be subject unto Him that put all things under Him, that God may be all in all."[19]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7246\_1622248   
Now the language of the apostle, according to their view, appears to indicate by these words, "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him,"[395]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7285\_1643943   
For his words are: "It is sown an animal body, it will rise a spiritual body; it is sown in corruption, it will arise in incorruption: it is sown in weakness, it will arise in power: it is sown in dishonour, it will arise in glory."[420]   
[[@Bible:1 Corinthians 15:29]]1 Corinthians 15:29   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
But we will not be wanting (in some defence of the doctrine) even here, in consideration of such persons as are ignorant of that little treatise. "What," asks he, "shall they do who are baptized for the dead, if the dead rise not? "[436]   
[[@Bible:1 Corinthians 15:30]]1 Corinthians 15:30   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10160\_2833706   
"And why," he inquires, "stand we in jeopardy every hour? "[350]   
[[@Bible:1 Corinthians 15:31]]1 Corinthians 15:31   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
Or if his call should come to him before, his faith shall not be without reward, seeing it was prepared for martyrdom; without loss of time, the reward is rendered by the judgment of God. In persecution, the warfare,-in peace, the purity of conscience, is crowned.[119]   
[[@Bible:1 Corinthians 15:32]]1 Corinthians 15:32   
Epistle of Ignatius to the Romans   
http://ccel.org/fathers2/ANF-01/anf01-19.htm#P1864\_316392   
From Syria even unto Rome I fight with beasts,[32]   
Epistle of Ignatius to the Romans   
http://ccel.org/fathers2/ANF-01/anf01-19.htm#P1864\_316392   
From Syria even unto Rome I fight with beasts,[38]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5110\_1526219   
of the dead, he makes use of a tragic Iambic line, when he said, "What advantageth it me if the dead are not raised? Let us eat and drink, for to-morrow we die. Be not deceived; evil communications corrupt good manners."[158]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10179\_2839666   
But even if the apostle had abruptly thrown out the sentence that flesh and blood must be excluded from the kingdom of God, without any previous intimation, of his meaning, would it not have been equally our duty to interpret these two substances as the old man abandoned to mere flesh and blood-in other words, to eating and drinking, one feature of which would be to speak against the faith of the resurrection: "Let us eat and drink, for to-morrow we die."[367]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1238\_340268   
, for to-morrow we shall die; "[109]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1657\_489082   
th the lion already let loose; suppose him on the axle, with the fire already heaped; in the very certainty, I say, and possession of martyrdom: who permits man to condone (offences) which are to be reserved for God, by whom those (offences) have been condemned without discharge, which not even apostles (so far as I know)-martyrs withal themselves-have judged condonable? In short, Paul had already "fought with beasts at Ephesus," when he decreed "destruction" to the incestuous person.[288]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1885\_559614   
, my (prophets) they were not. Why, then, do not you constantly preach, "Let us eat and drink, for to-morrow we shall die? "[120]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
But if there is to be no judgment, then the keeping of God's commandments will be to no purpose, and there will be no occasion for abstinence: nay, we may say, "Let us eat and drink, for to-morrow we shall die."[596]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5880\_2099876   
to another, and disturb them, heaping up to themselves plenty of money, and lend at bitter usury, and are only solicitous about mammon, whose bag is their god; who prefer eating and drinking before all virtue, saying, "Let us eat and drink, for to-morrow we die; "[26]   
Revelation of Paul   
http://ccel.org/fathers2/ANF-08/anf08-107.htm   
And the angel said to me: Look down to the earth, and behold the soul of the impious, how it goes forth from its tabernacle, which has provoked God to anger, saying, Let us eat and drink;[13]   
Pope Anterus The Epistle   
http://ccel.org/fathers2/ANF-08/anf08-128.htm   
He feeds on cruelties; he is punished by abstinence; he hates fasts, and his ministers preach, to that effect, as he declares them to be superfluous, having no hope of the future, and echoing that sentence of the apostle, in which he says, "Let us eat and drink, for to-morrow we shall, die."[3]   
[[@Bible:1 Corinthians 15:33]]1 Corinthians 15:33   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P819\_196666   
Follow companies and conversations worthy of God, mindful of that short verse, sanctified by the apostle's quotation of it, "Ill interviews good morals do corrupt."[94]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
But for the rest, let our most beloved brethren firmly decline, and avoid the words and conversations of those whose word creeps onwards like a cancer; as the apostle says, "Evil communications corrupt good manners."[65]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
And again, "Evil communications corrupt good manners."[52]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the first Epistle of Paul to the Corinthians: "Evil communications corrupt good dispositions."[769]   
The First Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-130.htm   
And the apostle says, "Evil communications corrupt good manners."[13]   
[[@Bible:1 Corinthians 15:34]]1 Corinthians 15:34   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6454\_1977111   
" Si quis autem ea ratione dicit malam generationem, idem eam dicat bonam, quatenus in ipso veritatem cognoscimus. "Abluamini juste, et ne peccetis. Ignorationem enim Dei quidam habent,"[198]   
[[@Bible:1 Corinthians 15:35]]1 Corinthians 15:35   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
the next question which the apostle has discussed equally relates to the body. But "some man will say, `How are the dead raised up? With what body do they come? '"[446]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10160\_2833706   
For useless must that conflict be deemed (which is sustained in a body) for which no resurrection is in prospect. "But some man will say, How are the dead to be raised? And with what body will they come? "[354]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9901\_2585846   
And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased Him, and to every seed his own body."[74]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11365\_3097059   
For it is not right that the dwelling-place of the rational soul should be cast aside anywhere without honour, like the carcases of brute beasts; and so much the more when we believe that the respect paid to the body redounds to the honour of the person who received from God a soul which has nobly employed the organs of the body in which it resided. In regard to the question, "How are the dead raised up, and with what body do they come? "[62]   
[[@Bible:1 Corinthians 15:36]]1 Corinthians 15:36   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8967\_2580595   
For he declares, "That which thou sowest cannot be quickened, unless first it die."[40]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10224\_2853896   
And with a felicitous sally he proceeds at once to illustrate the point, as if an objector had plied him with some such question. "Thou fool," says he, "that which thou sowest is not quickened, except it die."[391]   
Octavius of Minucius Felix   
http://ccel.org/fathers2/ANF-04/anf04-34.htm#P5737\_921491   
The sun sinks down and arises, the stars pass away and return, the flowers die and revive again, after their win-try decay the shrubs resume their leaves, seeds do not flourish again. unless they are rotted:[112]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the first Epistle to the Corinthians: "Thou fool, that which thou sowest is not quickened except it have first died."[665]   
[[@Bible:1 Corinthians 15:37]]1 Corinthians 15:37   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
Indeed, since he proposes as his examples "wheat grain, or some other grain, to which God giveth a body, such as it hath pleased Him; "[449]   
[[@Bible:1 Corinthians 15:38]]1 Corinthians 15:38   
Athenagoras A Plea for the Christians   
http://ccel.org/fathers2/ANF-02/anf02-46.htm#P2530\_687158   
than the corporeal, and that the intelligible precedes the sensible, although we become acquainted with the latter earliest, since the corporeal is formed from the incorporeal, by the combination with it of the intelligible, and that the sensible is formed from the intelligible; for nothing hinders, according to Pythagoras and Plato, that when the dissolution of bodies takes place, they should, from the very same elements of which they were constructed at first, be constructed again.[135]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
since also he says, that "to every seed is its own body; "[450]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10224\_2853896   
has assigned its own body[395]   
[[@Bible:1 Corinthians 15:39]]1 Corinthians 15:39   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
"there is one kind of flesh of men, whilst there is another of beasts, and (another) of birds; that there are also celestial bodies and bodies terrestrial; and that there is one glory of the sun, and another glory of the moon, and another glory of the stars"[452]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10224\_2853896   
), "another flesh of birds" (that is, the martyrs which essay to mount up to heaven), "another of fishes" (that is, those whom the water of baptism has submerged).[398]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6708\_1380548   
How will they show that statement to be true, that there is "one flesh of birds, another of fishes; bodies celestial, and bodies terrestrial; that the glory of the celestial is one, and the glory of the terrestrial another; that one is the glory of the sun, another the glory of the moon, another the glory of the stars; that one star differeth from another star in glory; and that so is the resurrection of the dead? "[174]   
[[@Bible:1 Corinthians 15:40]]1 Corinthians 15:40   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10179\_2839666   
In like manner, those also who after Him are heavenly, are understood to have this celestial quality predicated of them not from their present nature, but from their future glory; because in a preceding sentence, which originated this distinction respecting difference of dignity, there was shown to be "one glory in celestial bodies, and another in terrestrial ones,"[360]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9829\_2565118   
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. So also is the resurrection of the dead."[31]   
[[@Bible:1 Corinthians 15:41]]1 Corinthians 15:41   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6919\_1750575   
Whence, then, comes the passion of the youngest Aeon, if the light of the Father is that from which all other lights have been formed, and which is by nature impassible? And how can one Aeon be spoken of as either younger or older among themselves, since there is but one light in the entire Pleroma? And if any one calls them stars, they will all nevertheless appear to participate in the same nature. For if "one star differs from another star in glory,"[89]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8875\_2494124   
writes, will first minister [as deacons], then be classed in the presbyterate, by promotion in glory (for glory differs[195]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8890\_2497485   
Conformably, therefore, there are various abodes, according to the worth of those who have believed.[216]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8106\_2303214   
Therefore "one star differeth from another star in glory."[927]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10224\_2853896   
"For one star differeth from another star in glory: so there are bodies terrestrial as well as celestial" (Jews, that is, as well as Christians).[399]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11013\_3105838   
ntest's sake, but for its own benefit, ought it not to have had some store of hope, for the increase of which it might restrain desire of its own, and check its wish in order that it might strive to mount up, seeing they also who discharge earthly functions are eager for promotion? Or how will there be many mansions in our Father's house, if not to accord with a diversity of deserts? How will one star also differ from another star in glory, unless in virtue of disparity in their rays?[39]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6684\_1358950   
, saying, "That one is the glory of the sun, another the glory of the moon, another the glory of the stars; for one star differeth from another star in glory."[161]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9191\_2369643   
" Moreover, we do not assert that the stars are subject to us; since the resurrection which is called the "resurrection of the just," and which is understood by wise men, is compared to the sun, and moon, and stars, by him who said, "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. So also is the resurrection of the dead."[127]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9459\_2445327   
For we, too, know that there are "bodies celestial, and bodies terrestrial; "and that "the glory of the celestial is one, and the glory of the terrestrial another; "and that even the glory of the celestial bodies is not alike: for "one is the glory of the sun, and another the glory of the stars; "and among the stars themselves, "one star differeth from another star in glory."[258]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
The body is sown in corruption, it rises without corruption; it is sown in ignominy, it rises again in glory; it is sown in weakness, it rises again in power; it is sown an animal body, it rises again a spiritual body."[666]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1414\_396112   
For well has Paul expressed the distinction when he 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."[52]   
Methodius Discourse VII. Procilla   
http://ccel.org/fathers2/ANF-06/anf06-115.htm#P5234\_1577536   
Let no one suppose that all the remaining company of those who have believed are condemned, thinking that we who are virgins alone shall be led on to attain the promises, not understanding that there shall be tribes and families and orders, according to the analogy of the faith of each. And this Paul, too, sets forth, saying,[9]   
Revelation of Saint John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-108.htm   
As thou seest, John, the stars of heaven, that they were all made together, but differ in light,[47]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7296\_1478700   
And in the passage, "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: so also is the resurrection of the dead,"[15]   
[[@Bible:1 Corinthians 15:42]]1 Corinthians 15:42   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8967\_2580595   
" And therefore in reference to it he says, in the first [Epistle] to the Corinthians: "So also is the resurrection of the dead: it is sown in corruption, it rises in incorruption."[39]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
a resurrection of the flesh or body, which he illustrates by fleshly and corporeal samples? Does he not also guarantee that the resurrection shall be accomplished by that God from whom proceed all the (creatures which have served him for) examples? "So also," says he, "is the resurrection of the dead."[454]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
This sowing of the body he called the dissolving thereof in the ground, "because it is sown in corruption," (but "is raised) to honour and power."[455]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10240\_2860552   
Else let them show that the soul was sown after death; in a word, that it underwent death,-that is, was demolished, dismembered, dissolved in the ground, nothing of which was ever decreed against it by God: let them display to our view its corruptibility and dishonour (as well as) its weakness, that it may also accrue to it to rise again in incorruption, and in glory, and in power.[405]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9908\_2587949   
And we may hear, moreover, the Scripture teaching us at great length the difference between that which is, as it were, "sown," and that which is, as it were, "raised" from it in these words: "It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."[76]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
But the corruptible and mortal putting on incorruption and immortality, what else is this, but that which is sown in corruption rising in incorruption?[99]   
[[@Bible:1 Corinthians 15:43]]1 Corinthians 15:43   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8967\_2580595   
But what is that which, like a grain of wheat, is sown in the earth and decays, unless it be the bodies which are laid in the earth, into which seeds are also cast? And for this reason he said, "It is sown in dishonour, it rises in glory."[41]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8967\_2580595   
For what is more ignoble than dead flesh? Or, on the other hand, what is more glorious than the same when it arises and partakes of incorruption? "It is sown in weakness, it is raised in power: "[42]   
[[@Bible:1 Corinthians 15:44]]1 Corinthians 15:44   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6956\_1775789   
How is it possible, therefore, that that seed should be after images of the angels, seeing it has obtained a form after the likeness of men? Why, again, since it was of a spiritual nature, had it any need of descending into flesh? For what is carnal stands in need of that which is spiritual, if indeed it is to be saved, that in it it may be sanctified and cleared from all impurity, and that what is mortal may be swallowed up by immortality;[108]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8967\_2580595   
in its own weakness certainly, because since it is earth it goes to earth; but [it is quickened] by the power of God, who raises it from the dead. "It is sown an animal body, it rises a spiritual body."[43]   
Address of Tatian to the Greeks   
http://ccel.org/fathers2/ANF-02/anf02-37.htm#P1133\_306768   
not pervading matter, but the Maker of material spirits,[9]   
Address of Tatian to the Greeks   
http://ccel.org/fathers2/ANF-02/anf02-37.htm#P1133\_306768   
The sun and moon were made for us: how, then, can I adore my own servants? How can I speak of stocks and stones as gods? For the Spirit that pervades matter[11]   
Athenagoras A Plea for the Christians   
http://ccel.org/fathers2/ANF-02/anf02-46.htm#P2501\_673849   
or overmastered by gain or carnal desire; but since we know that God is witness to what we think and what we say both by night and by day, and that He, being Himself light, sees all things in our heart, we are persuaded that when we are removed from the present life we shall live another life, better than the present one, and heavenly, not earthly (since we shall abide near God, and with God, free from all change or suffering in the soul, not as flesh, even though we shall have flesh,[122]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
If, however, you remove the body from the resurrection which you submitted to the dissolution, what becomes of the diversity in the issue? Likewise, "although it is sown a natural body, it is raised a spiritual body."[456]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10240\_2860552   
must be understood in a preceding passage: "That which is sown is the natural body, and that which rises again is the spiritual body; because that is not first which is spiritual, but that which is natural: since the first Adam was made a living soul, the last Adam a quickening spirit."[415]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6708\_1380548   
I think that when the Apostle Paul says, that "it is sown a natural body, it will arise a spiritual body,"[173]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9459\_2445327   
And therefore, as those who expect the resurrection of the dead, we assert that the qualities which are in bodies undergo change: since some bodies, which are sown in corruption, are raised in incorruption; and others, sown in dishonour, are raised in glory; and others, again, sown in weakness, are raised in power; and those which are sown natural bodies, are raised as spiritual.[259]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1041\_261532   
And they will receive judgment, because in their talkativeness and their frivolous teaching they teach natural[112]   
Bardesan   
http://ccel.org/fathers2/ANF-08/anf08-156.htm   
But we cannot say that for all the women of the Geli Venus was posited in Capricorn or in Aquarius, in a position of ill luck; nor can we possibly say that for all the Geli Mars and Venus were posited in Aries, where it is written that brave and wanton[83]   
[[@Bible:1 Corinthians 15:45]]1 Corinthians 15:45   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9039\_2606777   
Wherefore also "the first Adam was made" by the Lord "a living soul, the second Adam a quickening spirit."[87]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
For to this effect he just before remarked of Christ Himself: "The first man Adam was made a living soul, the last Adam was made a quickening spirit."[464]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10207\_2849155   
man, yet God-the last Adam,[378]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10224\_2853896   
And therefore he confirms the passage afresh, by putting on it the impress (of his own inspired authority), saying, "For so it is written; "[403]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10240\_2860552   
Now the apostle, by severally adducing this order in Adam and in Christ, fairly distinguishes between the two states, in the very essentials of their difference. And when he calls Christ "the last Adam,"[410]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P932\_251183   
But whereas he that was formed of the earth returned to the earth, He that became the second man returned to heaven. And so we read of the "first Adam and the last Adam."[7]   
Victorinus On the Creation of the World   
http://ccel.org/fathers2/ANF-07/anf07-29.htm   
Therefore, first, was made the creation; secondly, man, the lord of the human race, as says the apostle.[24]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6232\_973301   
And perhaps this is the reason why He is not only the firstborn of all creation, but is also designated the man, Adam. For Paul says He is Adam:[82]   
[[@Bible:1 Corinthians 15:46]]1 Corinthians 15:46   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9039\_2606777   
"But that is not first which is spiritual," says the apostle, speaking this as if with reference to us human beings; "but that is first which is animal, afterwards that which is spiritual,"[86]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2669\_890927   
First of all there comes the (natural) soul, that is to say, the breath, to the people that are on the earth,-in other words, to those who act carnally in the flesh; then afterwards comes the Spirit to those who walk thereon,-that is, who subdue the works of the flesh; because the apostle also says, that "that is not first which is spiritual, but that which is natural, (or in possession of the natural soul, ) and afterward that which is spiritual."[78]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
In short, since it is not the soul, but the flesh which is "sown in corruption," when it turns to decay in the ground, it follows that (after such dissolution) the soul is no longer the natural body, but the flesh, which was the natural body, (is the subject of the future change), forasmuch as of a natural body it is made a spiritual body, as he says further down, "That was not first which is spiritual."[463]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10240\_2860552   
Accordingly the apostle goes on to say: "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual,"[411]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11508\_3256043   
This figure of corporeal healing sang of a spiritual healing, according to the rule by which things carnal are always antecedent[37]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1114\_288165   
But again: if the beginning passes on to the end (as Alpha to Omega), as the end passes back to the beginning (as Omega to Alpha), and thus our origin is transferred to Christ, the animal to the spiritual-inasmuch as "(that was) not first which is spiritual, but (that) which (is) animal; then what (is) spiritual,"[29]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Besides, he 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.[432]   
[[@Bible:1 Corinthians 15:47]]1 Corinthians 15:47   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
" For I have shown that the Son of God did not then begin to exist, being with the Father from the beginning; but when He became incarnate, and was made man, He commenced afresh[325]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
" "The first man is of the earth, earthy; the second man is the Lord from heaven."[468]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9380\_2579754   
"The first man is of the earth, earthy; the second man is the Lord from heaven."[126]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10179\_2839666   
He says: "The first man is of the earth, earthy"-that is, made of dust, that is, Adam; "the second man is from heaven"[356]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
As we have borne the image of him who is earthy, let us also bear the image of Him who is heavenly."[41]   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
As we have borne the image of him who is of the earth, let us also bear the image of Him who is from heaven."[35]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
As we have borne the image of him who is of the earth, let us also bear the image of Him who is from heaven."[195]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Even as we have borne the image of him who is of the clay, let us bear His image also who is from heaven."[443]   
Pseudo-Gregory Thaumaturgus Twelve Topics on the Faith   
http://ccel.org/fathers2/ANF-06/anf06-18.htm#P932\_251183   
How could it be said that Christ (the Lord) assumed the perfect man just like one of the prophets, when He, being the Lord Himself, became man by the incarnation effected through the Virgin? Wherefore it is written, that "the first man was of the earth, earthy."[6]   
[[@Bible:1 Corinthians 15:48]]1 Corinthians 15:48   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
Paul, too, very plainly set forth the material, animal, and spiritual, saying in one place, "As is the earthy, such are they also that are earthy; "[108]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9000\_2591079   
The flesh, therefore, when destitute of the Spirit of God, is dead, not having life, and cannot possess the kingdom of God: [it is as] irrational blood, like water poured out upon the ground. And therefore he says, "As is the earthy, such are they that are earthy."[61]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10179\_2839666   
"As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly."[359]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9908\_2587949   
And let him who has the capacity understand the meaning of the words: "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."[77]   
[[@Bible:1 Corinthians 15:49]]1 Corinthians 15:49   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9000\_2591079   
And on this account he (the apostle) declares, "As we have borne the image of him who is of the earth, we shall also bear the image of Him who is from heaven."[62]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9030\_2602632   
Since, therefore, in that passage he recounts those works of the flesh which are without the Spirit, which bring death [upon their doers], he exclaimed at the end of his Epistle, in accordance with what he had already declared, "And as we have borne the image of him who is of the earth, we shall also bear the image of Him who is from heaven. For this I say, brethren, that flesh and blood cannot inherit the kingdom of God."[82]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
Therefore, when exhorting them to cherish the hope of heaven, he says: "As we have borne the image of the earthy, so let us also bear the image of the heavenly,"[472]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5758\_1737072   
-for the soul is not corruptible or mortal; but this which is mortal and corrupting is of flesh,-in order that, "as we have borne the image of the earthy, we shall also bear the image of the heavenly? "[39]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
For, "as we have borne the image of the earthly, we shall also bear the image of the heavenly."[100]   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
Thus we are translated from what is material to what is spiritual, "having borne the image of the heavenly."[41]   
[[@Bible:1 Corinthians 15:50]]1 Corinthians 15:50   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6676\_1604194   
And they assert that this very great error prevailed among his disciples, that they imagined he had risen in a mundane body, not knowing that "flesh[325]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9000\_2591079   
Among the other [truths] proclaimed by the apostle, there is also this one, "That flesh and blood cannot inherit the kingdom of God."[58]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9012\_2597580   
But if they cast out the Spirit, and remain in their former condition, desirous of being of the flesh rather than of the Spirit, then it is very justly said with regard to men of this stamp, "That flesh and blood shall not inherit the kingdom of God; "[66]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9012\_2597580   
Then, again, as the wild olive, if it be not grafted in, remains useless to its lord because of its woody quality, and is cut down as a tree bearing no fruit, and cast into the fire; so also man, if he does not receive through faith the engrafting of the Spirit, remains in his old condition, and being [mere] flesh and blood, he cannot inherit the kingdom of God. Rightly therefore does the apostle declare, "Flesh and blood cannot inherit the kingdom of God; "[71]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5987\_1823868   
"For flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption."[255]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6467\_1979931   
"Hoc autem dico, fratres, quod caro et sangnis regnum Dei non possunt possidere, neque corruptio possidet incorruptionem."[208]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
For what are this next words? "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God."[473]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
there is to be no flesh, how then shall it put on incorruption and immortality? Having then become something else by its change, it will obtain the kingdom of God, no longer the (old) flesh and blood, but the body which God shall have given it. Rightly then does the apostle declare, "Flesh and blood cannot inherit the kingdom of God; "[482]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
(since this substance enters not the kingdom of Gods[577]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7830\_2231621   
-he shows that when he wrote the words, "Flesh and blood cannot inherit the kingdom of God,"[661]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10160\_2833706   
But "flesh and blood," you say, "cannot inherit the kingdom of God."[339]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10179\_2839666   
" connects what follows with the preceding words) "that flesh and blood cannot inherit the kingdom of God,"[363]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10195\_2845773   
they will rise again for the judgment, because they rise not for the kingdom. Again, I will say, "Flesh and blood cannot inherit the kingdom of God; "[371]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10207\_2849155   
Otherwise, if they say that you are not in Christ, let them also say that Christ is not in heaven, since they have denied you heaven. Likewise "neither shall corruption," says he, "inherit incorruption.[384]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P431\_90321   
also present themselves to the rising bodies, and will recognise their several places. But nothing can rise except flesh and spirit sole and pure.[70]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9908\_2587949   
t meaning of the passage, which was not adapted to the simpler class of believers, and to the understanding of the common people, who are led by their faith to enter on a better course of life, he was nevertheless obliged afterwards to say (in order that we might not misapprehend his meaning), after "Let us bear the image of the heavenly," these words also: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."[78]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5758\_1737072   
For He truly was made man, and died, and not in mere appearance, but that He might truly be shown to be the first begotten from the dead, changing the earthy into the heavenly, and the mortal into the immortal. When, then, Paul says that "flesh and blood cannot inherit the kingdom of God,"[43]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."[97]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
a man not far removed either from the times or from the virtues of the apostles, says that that which is mortal is inherited, but that life inherits; and that flesh dies, but that the kingdom of heaven lives. When then, Paul says that "flesh and blood cannot inherit the kingdom of heaven,"[103]   
[[@Bible:1 Corinthians 15:51]]1 Corinthians 15:51   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8106\_2303214   
But how shall it be changed, if it shall have no real existence? If, however, this is only said of those who shall be found in the flesh[929]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10078\_2805327   
For when he adds, "This corruptible must put on incorruption, and this mortal must put on immortality,"[275]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9895\_2583922   
ere will remain at the time of the visitation which is to come upon the world by the fire of purification, not only those who are then alive, but also those who are long ago dead; "not observing that it is with a secret kind of wisdom that it was said by the apostle of Jesus: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."[69]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9908\_2587949   
Then, knowing that there was a secret and mystical meaning in the passage, as was becoming in one who was leaving, in his Epistles, to those who were to come after him words full of significance, he subjoins the following, "Behold, I show you a mystery; "[79]   
[[@Bible:1 Corinthians 15:52]]1 Corinthians 15:52   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9059\_2615750   
ed were made whole in those members which had in times past been afflicted; and the dead rose in the identical bodies, their limbs and bodies receiving health, and that life which was granted by the Lord, who prefigures eternal things by temporal, and shows that it is He who is Himself able to extend both healing and life to His handiwork, that His words concerning its [future] resurrection may also be believed; so also at the end, when the Lord utters His voice "by the last trumpet,"[99]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3041\_1098102   
Well, then, what difference is there between heathens and Christians, if the same prison awaits them all when dead? How, indeed, shall the soul mount up to heaven, where Christ is already sitting at the Father's right hand, when as yet the archangel's trumpet has not been heard by the command of God,[316]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
"For the dead shall be raised incorruptible," even those who had been corruptible when their bodies fell into decay; "and we shall be changed, in a moment, in the twinkling of an eye.[477]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
in his first epistle, where he wrote: ) "The dead shall be raised Incorruptible (meaning those who had undergone mortality), "and we shall be changed" (whom God shall find to be yet in the flesh).[556]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10286\_2877153   
This power and this unstinted grace of His He has already sufficiently guaranteed in Christ; and has displayed Himself to us (in Him) not only as the restorer of the flesh, but as the repairer of its breaches. And so the apostle says: "The dead shall be raised incorruptible" (or unimpaired).[440]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P12035\_3353290   
Under the arms of prayer guard we the standard of our General; await we in prayer the angel's trump.[198]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8360\_2095764   
And the apostle understands, undoubtedly, by the dead over whom Christ is to be Lord, those who are so called in the first Epistle to the Corinthians, "For the trumpet shall sound, and the dead shall be raised incorruptible; "[167]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8360\_2095764   
And respecting the living the words are these, "And we shall be changed; "an expression which follows immediately after the statement, "The dead shall be raised first."[168]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
and awake those that sleep from the lowest parts of the earth, righteous and sinners alike. And every kindred, and tongue, and nation, and tribe shall be raised in the twinkling of an eye;[105]   
Word and Revelation of Esdras   
http://ccel.org/fathers2/ANF-08/anf08-106.htm   
And after this a trumpet, and the tombs shall be opened, and the dead shall be raised incorruptible.[23]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8604\_1893719   
Therefore it may be boldly affirmed that the season of the expected judgment does not require times, but as the resurrection is said to take place "in a moment, in the twinkling of an eye,"[67]   
[[@Bible:1 Corinthians 15:53]]1 Corinthians 15:53   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2661\_437327   
And [says] the apostle, "For this corruptible must put on incorruption, and this mortal must put on immortality."[31]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8920\_2554446   
contains all things, and then, through the wisdom of God, serves for the use of men, and having received the Word of God, becomes the Eucharist, which is the body and blood of Christ; so also our bodies, being nourished by it, and deposited in the earth, and suffering decomposition there, shall rise at their appointed time, the Word of God granting them resurrection to the glory of God, even the Father, who freely gives to this mortal immortality, and to this corruptible incorruption,[17]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9012\_2597580   
And for this reason, he says, "This mortal must put on immortality, and this corruptible must put on incorruption."[74]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9059\_2615750   
So, when this mortal shall have put on immortality, then shall be brought to pass the saying which is written, Death is swallowed up in victory. O death, where is thy sting? O death, where is thy victory? "[101]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9059\_2615750   
For what sensible thing can they say, if they endeavour to interpret otherwise this which he writes: "For this corruptible must put on incorruption, and this mortal put on immortality; "[113]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
For this corruptible"-and as he spake, the apostle seemingly pointed to his own flesh-"must put on incorruption, and this mortal must put on immortality."[478]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
because of these it was that he said: "This corruptible must put on incorruption, and this mortal must put on immortality."[560]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10195\_2845773   
But inasmuch as "this corruptible (that is, the flesh) must put on incorruption, and this mortal (that is, the blood) must put on immortality,"[374]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10257\_2868405   
into the sense of the actual destruction of the flesh; as if we might not speak of ourselves as swallowing bile, or swallowing grief, meaning that we conceal and hide it, and keep it within ourselves. The truth is, when it is written, "This mortal must put on immortality,"[418]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10257\_2868405   
Death is incapable of immortality, but not so mortality. Besides, as it is written that "this mortal must put on immortality,"[419]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10286\_2877153   
But how so, unless they become entire, who have wasted away either in the loss of their health, or in the long decrepitude of the grave? For when he propounds the two clauses, that "this corruptible must put on incorruption, and this mortal must put on immortality, "[441]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10322\_2888696   
iple that the dispensation of the future state ought not to be compared with that of the present world, and that in the interval between them a change will take place; and we now add the remark, that these functions of our bodily limbs will continue to supply the needs of this life up to the moment when life itself shall pass away from time to eternity, as the natural body gives place to the spiritual, until "this mortal puts on immorality, and this corruptible puts on incorruption: "[464]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P419\_87976   
Here is a veritable eternity, in the (perennial) youth of your head! Here we have an "incorruptibility" to "put on,"[58]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P800\_193421   
and as a testimony of (our) faith; as a commendation of this flesh of ours, which is to be sustained for the "garment of immortality,"[73]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6490\_1254510   
When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying which is written, Death is swallowed up in victory! Where, O death, is thy victory? O death, thy sting has been swallowed up: the sting of death is sin, and the strength of sin is the law."[12]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11005\_2961941   
The men of God say also that "the corruptible shall put on incorruption,"[69]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the word that is written, Death is absorbed Into striving. Where, O death, is thy sting? Where, O death, is thy striving? "[667]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5758\_1737072   
Therefore the apostle answers thus, "For this corruptible must put on incorruption, and this mortal must put on immortality."[37]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
And therefore the apostle answers, "This corruptible must put on incorruption, and this mortal immortality."[98]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4548\_1741089   
And His garments wherewith they desire to be clothed are the glory of immortality, of which Paul the apostle says: "For this corruptible must put on incorruption, and this mortal must put on mortality."[20]   
[[@Bible:1 Corinthians 15:54]]1 Corinthians 15:54   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6368\_1470835   
f God took place in these last times, that is, in the end, rather than in the beginning [of the world]; and unfold what is contained in the Scriptures concerning the end [itself], and things to come; and not be silent as to how it is that God has made the Gentiles, whose salvation was despaired of, fellow-heirs, and of the same body, and partakers with the saints; and discourse how it is that "this mortal body shall put on immortality, and this corruptible shall put on incorruption; "[141]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7902\_2166910   
Therefore, when man has been liberated, "what is written shall come to pass, Death is swallowed up in victory. O death sting? "[464]   
Athenagoras On the Resurrection of the Dead   
http://ccel.org/fathers2/ANF-02/anf02-47.htm#P2606\_743131   
and outrage, and suffering of all kinds) or after death (for both together no longer exist, the soul being separated from the body, and the body itself being resolved again into the materials out of which it was composed, and no longer retaining anything of its former structure or form, much less the remembrance of its actions): the result of all this is very plain to every one,-namely, that, in the language of the apostle, "this corruptible (and dissoluble) must put on incorruption,"[12]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10207\_2849155   
; "and the strength of sin is the law"[385]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
Of the brave Christ, is swallowed; "[116]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10473\_2785062   
And also: "When this corruptible shall have put on incorruption, then shall be brought to pass the saying that is written, Death is swallowed up in victory."[186]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the fifth Psalm: "But in the grave who will confess unto Thee? "[812]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And this saying is also true, that "death is swallowed up in victory."[262]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
where is thy sting? "And again: "Death is swallowed up of victory."[274]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5758\_1737072   
For if the kingdom of God, which is life, were possessed by the body, it would happen that the life would be consumed by corruption. But now the life possesses what is dying, in order that "death may be swallowed up in victory"[44]   
[[@Bible:1 Corinthians 15:55]]1 Corinthians 15:55   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3958\_1209274   
own passion rescued us from offences, and sins, and such like thorns; and having destroyed the devil, deservedly said in triumph, "O Death, where is thy sting? "[171]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
"O death, where is thy sting? "[485]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
And to none other God does he tell us that "thanks" are due, for having enabled us to achieve "the victory" even over death, than to Him from whom he received the very expression[487]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10137\_2827412   
Now, if the dominion of death operates only in the dissolution of the flesh, in like manner death's contrary, life, ought to produce the contrary effect, even the restoration of the flesh; so that, just as death had swallowed it up in its strength, it also, after this mortal was swallowed up of immortality, may hear the challenge pronounced against it: "O death, where is thy sting? O grave, where is thy victory? "[331]   
Pseudo-Gregory Thaumaturgus On All the Saints   
http://ccel.org/fathers2/ANF-06/anf06-28.htm   
O the marvel! Since the hour when Christ despoiled Hades, men have danced in triumph over death. "O death, where is thy sting! O grave, where is thy victory? "[10]   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P7115\_2149693   
And again I said, Where, O Death, is thy sting? where, O Hades, is thy victory?[53]   
[[@Bible:1 Corinthians 15:56]]1 Corinthians 15:56   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and "the strength of sin."[243]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and that "the law is the strength of sin,"[253]   
[[@Bible:1 Corinthians 15:58]]1 Corinthians 15:58   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
does not bid us hide away out of sight as sons of darkness. He commands us to stand stedfast,[38]   
The First Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-130.htm   
We exhort you also, according to the word of the apostle, to be "stedfast and immoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not vain in the Lord."[2]   
[[@Bible:1 Corinthians 16:1]]1 Corinthians 16:1   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P465\_78557   
These things therefore being manifest to us, and since we look into the depths of the divine knowledge, it behoves us to do all things in [their proper] order, which the Lord has commanded us to perform at stated times.[174]   
[[@Bible:1 Corinthians 16:2]]1 Corinthians 16:2   
Polycrates of Ephesus   
http://ccel.org/fathers2/ANF-08/anf08-170.htm   
Those who in our own times have revived the observance of the Jewish Sabbath, show us how much may be said on their side,[3]   
[[@Bible:1 Corinthians 16:8]]1 Corinthians 16:8   
Polycrates of Ephesus   
http://ccel.org/fathers2/ANF-08/anf08-170.htm   
They were keeping it "unleavened" ceremonially, and he urges a spiritual unleavening as more important. The Christian hallowing of Pentecost connects with the Paschal argument.[5]   
[[@Bible:1 Corinthians 16:13]]1 Corinthians 16:13   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2614\_431367   
I therefore, the prisoner of Christ, who am driven along by land and sea, exhort you: "stand fast in the faith,"[2]   
Shepherd of Hermas Vision First   
http://ccel.org/fathers2/ANF-02/anf02-05.htm#P252\_34384   
" And while she spoke to me, two men appeared and raised her on their shoulders, and they went to where the chair was in the east. With joyful countenance did she depart; and as she went, she said to me, "Behave like a man,[34]   
The First Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-130.htm   
And in another place: "Watch ye, and pray, and stand fast in the faith. Quit you like men, and be strong. Let all things be done with charity."[3]   
[[@Bible:1 Corinthians 16:18]]1 Corinthians 16:18   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1125\_210134   
of your love, hath in all things refreshed[19]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1125\_210134   
of your love to us, hath in all things refreshed[23]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1125\_210134   
as the Father of our Lord Jesus Christ will also refresh[25]   
[[@Bible:1 Corinthians 16:20]]1 Corinthians 16:20   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11920\_3330472   
our prayer ascends with more acceptability; that they may themselves participate in our observance, and thereby be mollified for transacting with their brother touching. their own peace? What prayer is complete if divorced from the "holy kiss? "[105]   
[[@Bible:1 Corinthians 16:22]]1 Corinthians 16:22   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2734\_446178   
The things which, when present, I spoke to you, these same, when absent, I now write to you. "If any man love not the Lord Jesus Christ, let him be Anathema."[30]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5093\_1877884   
Maran atha.[100]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6817\_2304883   
"Hosanna to the Son of David. Blessed be He that cometh in the name of the Lord"[118] 

**[[@Headword:2 Corinthians]]2 Corinthians**

[[@Bible:2 Corinthians 1:3]]2 Corinthians 1:3   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
), yet "the blessed God," (who is "the Father) of our Lord Jesus Christ,"[489]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
may be claimed for (Marcion's) sterile god, how much more for the Creator? To none other than Him is it suitable, who is also "the Father of mercies,"[492]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7064\_2365115   
ise; who alone art the most high; who art by nature invisible; whose knowledge is without beginning; who only art good, and beyond compare; who knowest all things before they are; who art acquainted with the most secret things; who art inaccessible, and without a superior; the God and Father of Thy only begotten Son, of our God and Saviour; the Creator of the whole world by Him; whose providence provides for and takes the care of all; the Father of mercies, and God of all consolation;[48]   
[[@Bible:2 Corinthians 1:8]]2 Corinthians 1:8   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10160\_2833706   
: "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed above measure, above strength, insomuch that we despaired even of life."[353]   
[[@Bible:2 Corinthians 1:9]]2 Corinthians 1:9   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
"That we should trust not in ourselves, but in God who raiseth the dead," says the apostle, "who delivered us from so great a death, that our faith should not stand in the wisdom of men, but in the power of God." "For the spiritual man judgeth all things, but he himself is judged of no man."[121]   
[[@Bible:2 Corinthians 1:12]]2 Corinthians 1:12   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6878\_2107733   
"For our rejoicing is this, the testimony of a good conscience, that in holiness and sincerity we know God" by this inconsiderable instance exhibiting the work of love, that "not in fleshly wisdom, but by the grace of God, we have had our conversation in the world."[141]   
[[@Bible:2 Corinthians 1:21]]2 Corinthians 1:21   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P192\_24905   
neither walks in the ordinances of His appointment, nor acts a part becoming a Christian,[15]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
But if repentance is a thing human, its baptism must necessarily be of the same nature: else, if it had been celestial, it would have given both the Holy Spirit and remission of sins. But none either pardons sins or freely grants the Spirit save God only.[102]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
And again, in that epistle he makes this explanation: "Now He which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts."[81]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5304\_759567   
neither walks in the ordinances of His appointment, nor acts a part becoming a Christian,[17]   
[[@Bible:2 Corinthians 1:22]]2 Corinthians 1:22   
Theophilus to Autolycus Book III   
http://ccel.org/fathers2/ANF-02/anf02-43.htm#P2106\_574464   
Wherefore such men have necessarily lost the wisdom of God, and have not found the truth.If you please, then, study these things carefully, that you may have a compendium[56]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10240\_2860552   
"earnest; "[416]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
A pledge;[108]   
Acts of Paul and Thecla   
http://ccel.org/fathers2/ANF-08/anf08-89.htm   
I am afraid lest another temptation come upon thee worse than the first, and that thou withstand it not, but be cowardly. And Thecla said: Only give me the seal[18]   
[[@Bible:2 Corinthians 1:24]]2 Corinthians 1:24   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1611\_454041   
And when you have examined this opinion of mine, my most intelligent son, you will write back to me your notion of these matters, and let me know whatever may seem to you to be just and preferable, and whether you approve of my judgment in these things.[165]   
[[@Bible:2 Corinthians 2:5]]2 Corinthians 2:5   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1452\_415356   
But if ye shall have forgiven any, so (do) I; for I, too, if I have forgiven ought, have forgiven in the person of Christ, lest we be overreached by Satan, since we are not ignorant of his injections."[126]   
[[@Bible:2 Corinthians 2:10]]2 Corinthians 2:10   
Cyprian Epistle XII   
http://ccel.org/fathers2/ANF-05/anf05-37.htm#P4971\_1510562   
privilege with God, if they should be seized with any misfortune and peril of sickness, should, without waiting for my presence, before any presbyter who might be present, or if a presbyter should not be found and death begins to be imminent, before even a deacon, be able to make confession of their sin, that, with the imposition of hands upon them for repentance, they should come to the Lord with the peace which the martyrs have desired, by their letters to us, to be granted to them.[3]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
Even those things which are committed against God I do not investigate with the full judgment of religion. I almost sin myself, in remitting sins[58]   
Pseudo-Cyprian Exhortation to Repentance   
http://ccel.org/fathers2/ANF-05/anf05-130.htm   
Also in the same place of this very matter: "But if ye have forgiven anything to any one, I also forgive him; for I also forgave what I have forgiven for your sakes in the person of Christ, that we may not be circumvented by Satan, for we are not ignorant of his wiles."[52]   
[[@Bible:2 Corinthians 2:11]]2 Corinthians 2:11   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1555\_458257   
The Father, on the other hand, alone, without copulation, has produced (an offspring). She wished to emulate the Father,[67]   
[[@Bible:2 Corinthians 2:14]]2 Corinthians 2:14   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3958\_1209274   
For we are to God a sweet savour of the Lord, in them that are saved, and them that are lost; to one a savour of death unto death, to the other a savour of life unto life."[160]   
[[@Bible:2 Corinthians 2:15]]2 Corinthians 2:15   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8550\_2409814   
For the apostle does also say in the Second [Epistle] to the Corinthians: "For we are unto God a sweet savour of Christ, in them which are saved, and in them which perish: to the one indeed the savour of death unto death, but to the other the savour of life unto life.[407]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7860\_1880616   
tive power, such as a faculty of vision which can naturally see things that are better than bodies, among which are ranked the cherubim and seraphim; and a faculty of hearing which can perceive voices which have not their being in the air; and a sense of taste which can make use of living bread that has come down from heaven, and that giveth life unto the world; and so also a sense of smelling, which scents such things as leads Paul to say that he is a sweet savour of Christ unto God;[80]   
The Letter of the Churches of Vienna and Lugdunum   
http://ccel.org/fathers2/ANF-08/anf08-176.htm   
And they breathed at the same time the fragrance of Christ,[21]   
[[@Bible:2 Corinthians 2:17]]2 Corinthians 2:17   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1673\_286551   
bearing about the name of Christ in deceit, and "corrupting the word"[35]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8488\_2385393   
" In this strain also the Apostle Paul, inasmuch as he had a good conscience, said to the Corinthians: "For we are not as many, who corrupt the Word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ; "[371]   
[[@Bible:2 Corinthians 3:3]]2 Corinthians 3:3   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9059\_2615750   
And that the Spirit lays hold on the flesh, he says in the same Epistle, "That ye axe the epistle of Christ, ministered by us, inscribed not with ink, but with the Spirit of the living God, not in tables of stone, but in the fleshly tables of the heart."[108]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7998\_1707869   
gs above; and, in order that these might be set up, it was necessary that He should go unto the Jerusalem below, and there suffer many things from the elders in it, and the chief priests and scribes of the people, in order that He might be glorified by the heavenly elders who could receive his bounties, and by diviner high-priests who are ordained under the one High-Priest, and that He might be glorified by the scribes of the people who are occupied with letters "not written with ink"[138]   
[[@Bible:2 Corinthians 3:5]]2 Corinthians 3:5   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10761\_2871110   
" For it is the custom of Scripture to give to "intelligent beings" the names of "spirits" and "spiritual things," by way of distinction from those which are the objects of "sense; "as when Paul says, "But our sufficiency is of God; who hath also made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life,"[366]   
[[@Bible:2 Corinthians 3:6]]2 Corinthians 3:6   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
Therefore "the New Testament" will appertain to none other than Him who promised it-if not "its letter, yet its spirit; "[501]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
Even if "the letter killeth, yet the Spirit giveth life; "[503]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1531\_449504   
yet (he means) according to "the law of the letter,"[193]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6246\_1101017   
It is the custom of sacred Scripture, when it wishes to designate anything opposed to this gross and solid body, to call it spirit, as in the expression, "The letter killeth, but the spirit giveth life,"[6]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10930\_2938017   
" Yet evidently the prophet is not saying things which are contradictory of each other. Paul in like manner says, that "the letter killeth, and the spirit giveth life,"[29]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
as Paul, too, has given these further testimonies, that "the letter killeth, and quickeneth no man,"[241]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which shall be done away is glorious, much more that which remaineth is glorious."[431]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
Set me free from the yoke of condemnation, and place me under the yoke of justification. Deliver me from the yoke of the curse, and of the letter that killeth;[73]   
Origen Commentary on John Book IV   
http://ccel.org/fathers2/ANF-10/anf10-39.htm#P6639\_1159848   
to deliver the word not to Barbarians only, but also to Greeks, and not only to the unwise, who would easily agree with him, but also to the wise. For he was made sufficient[6]   
[[@Bible:2 Corinthians 3:7]]2 Corinthians 3:7   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
He alludes to Moses' veil, covered with which "his face could not be stedfastly seen by the children of Israel."[507]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
Since he did this to maintain the superiority of the glory of the New Testament, which is permanent in its glory, over that of the Old, "which was to be done away,"[508]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10930\_2938017   
Paul in like manner, when he wishes to disparage the law taken literally, says, "If the ministration of death, written and engraven in stones, was glorious, 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; how shall not the ministration of the Spirit be rather glorious? "[31]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and that "the law is the ministration of death,"[242]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For if we reckon that man is justified without the works of the law, and if Abraham was counted righteous, how much more shall those obtain righteousness who have fulfilled the law which contains the things that are expedient for men? 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,"[251]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
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; "[496]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7400\_1516233   
and old things, things "written and engraven on stones,"[89]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
For since there are two things to be understood in regard to the law, the ministration of death which was engraven in letters[131]   
[[@Bible:2 Corinthians 3:10]]2 Corinthians 3:10   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7335\_1493888   
But "that which hath been made glorious hath not been made glorious in this respect by reason of the glory that surpasseth; "[39]   
[[@Bible:2 Corinthians 3:13]]2 Corinthians 3:13   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
This, therefore, is the word of censure upon the children of Israel, because they read Moses and yet do not understand him, and refuse to turn to the Lord; for it is He that was prophesied of by Moses as about to come. This, then, is the veil which was placed upon the face of Moses,[504]   
[[@Bible:2 Corinthians 3:14]]2 Corinthians 3:14   
Shepherd of Hermas Commandment Twelfth   
http://ccel.org/fathers2/ANF-02/anf02-22.htm#P629\_136044   
but their hearts hardened,[12]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6878\_2107733   
So far the apostle respecting knowledge; and in the second Epistle to the Corinthians he calls the common "teaching of faith" the savour of knowledge. "For unto this day the same veil remains on many in the reading of the Old Testament,"[142]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
is superiority possible where was previously the thing over which superiority can be affirmed. But then he says, "But their minds were blinded"[509]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
Also in the second Epistle to the Corinthians: "Their minds are blinded even unto this day, by this same veil which is taken away in Christ, while this same veil remains in the reading of the Old Testament, which is not unveiled, because it is made void in Christ; and even to this day, if at any time Moses is read, the veil is upon their heart. But by and by, when they shall be turned unto the Lord, the veil shall be taken away."[33]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit."[503]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7122\_1406261   
But the disciples go and find the ass tied and loose it, for it cannot have Jesus on account of the covering that is laid upon it by the law.[84]   
[[@Bible:2 Corinthians 3:15]]2 Corinthians 3:15   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
Of Israel he says, Even unto this day the same veil is upon their heart; "[511]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6246\_1101017   
" The apostle, moreover, says, "Even unto this day, when Moses is read, the veil is upon their heart: nevertheless, when it shall turn to the Lord, the veil shall be taken away: and where the Spirit of the Lord is, there is liberty."[7]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P10148\_2686329   
agree about the meaning of their contents; for we do not regulate our lives like the Jews, because we are of opinion that the literal acceptation of the laws is not that which conveys the meaning of the legislation. And we maintain, that "when Moses is read, the veil is upon their heart,"[190]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."[82]   
[[@Bible:2 Corinthians 3:16]]2 Corinthians 3:16   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
e predictions of Moses relating to Christ, in whom it was their duty to believe through him, are as yet unfulfilled? What had the apostle of a strange Christ to complain of, if the Jews failed in understanding the mysterious announcements of their own God, unless the veil which was upon their hearts had reference to that blindness which concealed from their eyes the Christ of Moses? Then, again, the words which follow, But when it shall turn to the Lord, the evil shall be taken away,"[512]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
were the plant which the heavenly Father planted; but those who were not such, but guarded with care the letter which killeth only, were not a plant of God but of him who hardened their heart, and put a veil over it, which veil had power over them so long as they did not turn to the Lord; "for if any one should turn to the Lord, the veil is taken away, and the Lord is the Spirit."[134]   
[[@Bible:2 Corinthians 3:17]]2 Corinthians 3:17   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10761\_2871110   
that we are to worship the Father, but "in truth," which "came by Jesus Christ," after the giving of the law by Moses. For when we turn to the Lord (and the Lord is a Spirit[371]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
"And where the Spirit of the Lord is, there is liberty."[256]   
[[@Bible:2 Corinthians 3:18]]2 Corinthians 3:18   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
of the heart, which in the Jews had been covered with a veil), "beholding Christ, are changed into the same image, from that glory" (wherewith Moses was transfigured as by the glory of the Lord) "to another glory."[513]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
By thus setting forth the glory which illumined the person of Moses from his interview with God, and the veil which concealed the same from the infirmity of the people, and by superinducing thereupon the revelation and the glory of the Spirit in the person of Christ-"even as," to use his words, "by the Spirit of the Lord"[514]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
Today the accomplishment of that ancient and true counsel is, in fact and deed, gloriously manifested to the world. Today, without any covering,[2]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7909\_1680344   
Many then will say to the Saviour, "Thou art the Christ, the Son of the living God; "but not all who say this will say it to Him, as not at all having learned it by the revelation of flesh and blood but by the Father in heaven Himself taking away the veil that lay upon their heart, in order that after this "with unveiled face reflecting as a mirror the glory of the Lord"[76]   
[[@Bible:2 Corinthians 4:1]]2 Corinthians 4:1   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1493\_435553   
peace to an incestuous fornicator, he should forthwith have proceeded to accumulate exhortations about turning away from impurities, about pruning away of blemishes, about exhortations to deeds of sanctity, as if he had decreed nothing of a contrary nature just before? Compare, in short, (and see) whether it be his province to say, "Wherefore, having this ministration, in accordance with (the fact) that we have obtained mercy, we faint not; but renounce the secret things of disgrace,"[157]   
[[@Bible:2 Corinthians 4:4]]2 Corinthians 4:4   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7385\_1972073   
As to their affirming that Paul said plainly in the Second [Epistle] to the Corinthians, "In whom the god of this world hath blinded the minds of them that believe not,"[51]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8565\_2415894   
In accordance with this word, therefore, does the apostle say, in the Second the] to the Corinthians: "In whom the this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ should shine [unto them]."[413]   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
god of the world; "[97]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
The latter method has been adopted by Marcion, by reading the passage which follows, "in whom the God of this world,"[516]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
) of the Lord here is Christ. Wherefore the apostle said above: Christ, who is the image of God."[534]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
.[784]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
who, after wandering far from his Father, squanders, by living heathenishly, the "substance" received from God his Father,-(the substance), of course, of baptism-(the substance), of course, of the Holy Spirit, and (in consequence) of eternal hope; if, stripped of his mental "goods," he has even handed his service over to the prince of the world[103]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
If any one, indeed, venture to ascribe essential corruption to Him who was made after the image and likeness of God, then, in my opinion, this impious charge extends even to the Son of God Himself, for He is called in Scripture the image of God.[65]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and the god and prince of the age of this world, who blinds the minds of men that they may not be obedient to the truth in the Gospel of Christ?[107]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm#P4001\_1155198   
Then Manes made the following reply to him: And what manner of God now is it that blinds one? For it is Paul who uses these words: "In whom the God of this world hath blinded the minds of them which believe not, lest the light of the-Gospel should shine in them."[716]   
Lactantius Divine Institutes Book II   
http://ccel.org/fathers2/ANF-07/anf07-05.htm#P704\_285687   
in man, those things which belong to God occupy the higher part, namely the soul, which has dominion over the body; but those which belong to the devil occupy the lower[183]   
Lactantius Divine Institutes Book II   
http://ccel.org/fathers2/ANF-07/anf07-05.htm#P742\_301488   
He plainly prohibited them from doing that which He knew that they would do, that they might entertain no hope of pardon. Therefore, while they abode among men, that most deceitful ruler[208]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
by him who is deified by the sons of this world, and on this account is called by Paul the god of this world.[122]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
Who are such? The Pharisees, whose minds the god of this world hath blinded as they are unbelieving, because they have not believed in Jesus Christ; and he hath blinded them so that the "light of the Gospel of the glory of God in the face of Christ should not dawn upon them."[127]   
[[@Bible:2 Corinthians 4:6]]2 Corinthians 4:6   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
Now he did not observe how much this clause of the sentence made against him: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to (give) the light of the knowledge (of His glory) in the face of (Jesus) Christ."[528]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10098\_2814010   
Now, if you will examine the words which precede the passage where mention is made of the outward and the inward man, will you not discover the whole truth, both of the dignity and the hope of the flesh? For, when he speaks of the "light which God hath commanded to shine in our hearts, to give the light of the knowledge of the glory of the Lord in the person of Jesus Christ,"[289]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10215\_2708626   
), and maketh him a light of the world: "For this light shone in our hearts, to give the light of the glorious Gospel of God in the face of Christ Jesus."[23]   
Methodius Discourse X. Domnina   
http://ccel.org/fathers2/ANF-06/anf06-118.htm#P5469\_1661043   
So also the mercies of God entirely dissolve death, and assist the human race, and nourish the light of the heart.[2]   
Lactantius Divine Institutes Book II   
http://ccel.org/fathers2/ANF-07/anf07-05.htm#P661\_269941   
because He was made from the earth. Finally, Plato says that the human form[154]   
[[@Bible:2 Corinthians 4:7]]2 Corinthians 4:7   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
And they rave about the carcase, which they despise as weak, being blind to the wealth within; knowing not what a "treasure in an earthen vessel"[61]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
Since therefore he said, that the Gentiles were without God, whilst their god was the devil, not the Creator, it is clear that he must be understood to be the lord of this world, whom the Gentiles received as their god-not the Creator, of whom they were in ignorance. But how does it happen, that "the treasure which we have in these earthen vessels of ours"[537]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12318\_3444959   
-earthen vessels.[105]   
Origen Commentary on John Book IV   
http://ccel.org/fathers2/ANF-10/anf10-39.htm#P6639\_1159848   
accordingly to be rude in speech but not in knowledge; for we must consider that the other Apostles would have said this, too, as well as Paul. As for the text,[3]   
[[@Bible:2 Corinthians 4:8]]2 Corinthians 4:8   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6996\_2137900   
Only let us preserve free-will and love: "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."[195]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
Rather, dishonour and weakness will accrue to him, because the earthen vessels with which he had nothing to do have received all the excellency! Well, then, if it be in these very earthen vessels that he tells us we have to endure so great sufferings,[538]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11088\_3148235   
He also says, in verses occurring in a previous part of the epistle: "Our condition is such, that we are troubled on every side, yet not distressed; and are in need, but not in utter want; since we are harassed by persecutions, but not forsaken; it is such that we are east down, but not destroyed; always bearing about in our body the dying of Christ."[99]   
[[@Bible:2 Corinthians 4:10]]2 Corinthians 4:10   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9059\_2615750   
For if we who live are delivered unto death for Jesus' sake, it is that the life of Jesus may also be manifested in our mortal flesh."[107]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
(Marcion's) god is really ungrateful and unjust, if he does not mean to restore this same I substance of ours at the resurrection, wherein so much has been endured in loyalty to him, in which Christ's very death is borne about, wherein too the excellency of his power is treasured.[540]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
For he gives prominence to the statement, "That the life also of Christ may be manifested in our body,"[541]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10098\_2814010   
Jesus Christ"[291]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11041\_2975193   
by the spirit, and "to bear about in his body the dying of Jesus; "[87]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6298\_1000610   
"We are buried with Christ through baptism and have risen again with Him," but much rather when a man, having laid off all about him that belongs to death, walks in the newness of life which belongs to Him, the Son, while here. We always[133]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6354\_1017198   
For since we were not helped by His original life, sunk as we were in sin, He came down into our deadness in order that, He having died to sin, we,[159]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8360\_1816554   
One, expounding the word of the Saviour here after the simple method, might say that, if any one who is a man mortifies the lusts of manhood, putting to death by the spirit the deeds of the body, and" always bearing about in the body the putting to death of Jesus,"[104]   
[[@Bible:2 Corinthians 4:11]]2 Corinthians 4:11   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9059\_2615750   
and, "That the life of Jesus may be made manifest in our mortal flesh; "[114]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
-in other words, not to the present, but to the future? But if it be of the future life of Christ that he speaks, intimating that it is to be made manifest in our body,[543]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10098\_2814010   
But lest any one should here object, that the life of Jesus has even now to be manifested in our body by the discipline of holiness, and patience, and righteousness, and wisdom, in which the Lord's life abounded, the most provident wisdom of the apostle inserts this purpose: "For we which live are alway delivered unto death for Jesus' sake, that His life may be manifested in our mortal body."[295]   
[[@Bible:2 Corinthians 4:12]]2 Corinthians 4:12   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P668\_121134   
they are in lack of all things, and yet abound in all; they are dishonoured, and yet in their very dishonour are glorified. They are evil spoken of, and yet are justified; they are reviled, and bless;[25]   
[[@Bible:2 Corinthians 4:13]]2 Corinthians 4:13   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
Moreover, the Apostle Paul says, "Having the same Spirit; as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak."[246]   
[[@Bible:2 Corinthians 4:14]]2 Corinthians 4:14   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
But He who raised Him up from the dead will raise[14]   
Tertullian De Spectaculis   
http://ccel.org/fathers2/ANF-03/anf03-09.htm#P991\_405231   
What fellowship has light with darkness, life with death?[26]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
then he has clearly predicted the resurrection of the flesh.[544]   
[[@Bible:2 Corinthians 4:16]]2 Corinthians 4:16   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
does he here speak? Of that which we are now living? Then how is it, that in the words which follow he exhorts us not to the things which are seen and are temporal, but to those which are not seen and are eternal[542]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
He says, too, that "our outward man perishes,"[545]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
not meaning by an eternal perdition after death, but by labours and sufferings, in reference to which he previously said, "For which cause we will not faint."[546]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9816\_2704223   
it is yet designated by the same apostle as "the outward man,"[93]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10057\_2797375   
Well, then, heresies finding that the apostle had mentioned two "men"-"the inner man," that is, the soul, and "the outward man," that is, the flesh-awarded salvation to the soul or inward man, and destruction to the flesh or outward man, because it is written (in the Epistle) to the Corinthians: "Though our outward man decayeth, yet the inward man is renewed day by day."[261]   
Martyrdom Of the Holy Confessors   
http://ccel.org/fathers2/ANF-08/anf08-151.htm   
Besides, it is against nothing whatever but the body that thou takest up arms: for what possible harm couldst thou do to the soul? since, as long as it resides in the body, it proves superior to torture; and, when it takes its departure, the body has no feeling whatever left. For, "the more our outward man is destroyed, the more is our inward man renewed day by day;[7]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7400\_1516233   
Perhaps, then, the man who is a householder is Jesus Himself, who brings forth out of His treasury, according to the time of the teaching, things new, things spiritual, which also are always being renewed by Him in the "inner man" of the righteous, who are themselves always being renewed day by day,[88]   
[[@Bible:2 Corinthians 4:17]]2 Corinthians 4:17   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10057\_2797375   
says: "For our light affliction, which is but for a moment, worketh for as a far more exceeding and eternal weight of glory; while we look not at the things which are seen," that is, our sufferings, "but at the things which are not seen," that is, our rewards: "for the things which are seen are temporal, but the things which are not seen are eternal."[265]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10341\_2746305   
eover, educated by these words, and longing after things "supra-mundane" and "super-celestial," and doing his utmost for their sake to attain them, says in the second Epistle to the Corinthians: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are unseen are eternal."[106]   
Acts and Martyrdom of the Holy Apostle Andrew   
http://ccel.org/fathers2/ANF-08/anf08-95.htm   
Be ye therefore rather prepared for this, that through temporary afflictions ye may attain to everlasting rest, and may flourish for ever, and reign with Christ.[13]   
[[@Bible:2 Corinthians 4:18]]2 Corinthians 4:18   
Epistle of Ignatius to the Romans   
http://ccel.org/fathers2/ANF-01/anf01-19.htm#P1838\_311890   
"For the things which are seen are temporal, but the things which are not seen are eternal."[21]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4218\_1307012   
But us the Word enjoins "to look not on the things that are seen, but the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal."[15]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
With such persecution, if you have worldly wealth, if you have brothers allied by blood and other pledges, abandon the whole wealth of these which leads to evil; procure peace for yourself, free yourself from protracted persecutions; turn from them to the Gospel; choose before all the Saviour and Advocate and Paraclete of your soul, the Prince of life. "For the things which are seen are temporary; but the things which are not seen are eternal."[32]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6490\_1254510   
For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."[26]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7285\_1643943   
Since, then, those things "which are seen are temporal, but those things which are not seen are eternal,"[412]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10667\_2844553   
" And yet, indeed, if we have regard to the words, "Looking not at the things which are seen, but at the things which are not seen; "[304]   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
and corporeal and external good things are temporary; "but the things which are unseen are eternal."[24]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8391\_1832023   
For it hated us from the time when we no longer "look at the things which are seen, but at the things which are not seen,"[132]   
[[@Bible:2 Corinthians 5:1]]2 Corinthians 5:1   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P7105\_2172062   
For we that are in this tabernacle do groan, desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we by sight,"[245]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
As to the house of this our earthly dwelling-place, when he says that "we have an eternal home in heaven, not made with hands,"[549]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10069\_2802465   
It is still the same sentiment which he follows up in the passage in which he puts the recompense above the sufferings: "for we know; "he says, "that if our earthly house of this tabernacle were dissolved, we have a house not made with hands, eternal in the heavens; "[269]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P419\_87976   
with a view to the new house of the Lord[59]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
340 Thus did he speak of "flesh." In fine, he said[111]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6490\_1254510   
For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."[26]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7285\_1643943   
Respecting the body also, the apostle has said, "We have a house not made with hands, eternal in the heavens,"[411]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11005\_2961941   
Celsus next assails the doctrine of the resurrection, which is a high and difficult doctrine, and one which more than others requires a high and advanced degree of wisdom to set forth how worthy it is of God; and how sublime a truth it is which teaches us that there is a seminal principle lodged in that which Scripture speaks of as the "tabernacle" of the soul, in which the righteous "do groan, being burdened, not for that they would be unclothed, but clothed upon."[67]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11005\_2961941   
Then, again, as there is "a tabernacle" and "an earthly house" which is in some sort necessary for this tabernacle, Scripture teaches us that "the earthly house of this tabernacle shall be dissolved," but that the tabernacle shall "be clothed upon with a house not made with hands, eternal in the heavens."[68]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
Now the followers of Origen bring forward this passage, "For we know that if our earthly house of this tabernacle were dissolved,"[88]   
Martyrdom Of the Holy Confessors   
http://ccel.org/fathers2/ANF-08/anf08-151.htm   
For this is the crowning point of our hope, that we shall leave behind our present dwelling, which is but for a time, and depart to one that will last forever. For we have "a tabernacle not made with hands"[10]   
[[@Bible:2 Corinthians 5:2]]2 Corinthians 5:2   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
He treats of this subject in order to offer consolation against the fear of death and the dread of this very dissolution, as is even more manifest from what follows, when he adds, that "in this tabernacle of our earthly body we do groan, earnestly desiring to be clothed upon with the vesture which is from heaven,[551]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10069\_2802465   
For the apostle makes a distinction, when he goes on to say, "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven, if so be that being clothed we shall not be found naked; "[272]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
the apostle here calls "clothing."[93]   
[[@Bible:2 Corinthians 5:3]]2 Corinthians 5:3   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10078\_2805327   
we be not found naked."[282]   
[[@Bible:2 Corinthians 5:4]]2 Corinthians 5:4   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6956\_1775789   
How is it possible, therefore, that that seed should be after images of the angels, seeing it has obtained a form after the likeness of men? Why, again, since it was of a spiritual nature, had it any need of descending into flesh? For what is carnal stands in need of that which is spiritual, if indeed it is to be saved, that in it it may be sanctified and cleared from all impurity, and that what is mortal may be swallowed up by immortality;[108]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
Still further did He also make it manifest, that we ought, after our calling, to be also adorned with works of righteousness, so that the Spirit of God may rest upon us; for this is the wedding garment, of which also the apostle speaks, "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up by immortality."[580]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8983\_2584981   
This earnest, therefore, thus dwelling in us, renders us spiritual even now, and the mortal is swallowed up by immortality.[48]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9059\_2615750   
He who has perfected us for this very thing is God, who also has given unto us the earnest of the Spirit."[104]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
with an unwillingness to be unclothed, but (we wish)to be clothed upon."[554]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
It was accordingly not without good reason that he described them as "not wishing indeed to be unclothed," but (rather as wanting) "to be clothed upon; "[563]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
"that this moral (body) might be swallowed up of life,"[565]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10078\_2805327   
Lastly, even if everything that is mortal in all the dead shall then be found decayed-at any rate consumed by death, by time, and through age,-is there nothing which will be "swallowed up of life,"[280]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10257\_2868405   
Then, again, questions very often are suggested by occasional and isolated terms, just as much as they are by connected sentences. Thus, because of the apostle's expression, "that mortality may be swallowed up of life "[417]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P800\_193421   
and as a testimony of (our) faith; as a commendation of this flesh of ours, which is to be sustained for the "garment of immortality,"[73]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit."[83]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
will receive our souls; so when this perishable life shall be dissolved, we shall have the habitation which is before the resurrection-that is, our souls shall he with God, until we shall receive the new house which is prepared for us, and which shall never fall. Whence also "we groan," "not for that we would be unclothed," as to the body, "but clothed upon"[95]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8407\_1835842   
For the saints while "in the tabernacle, do groan being burdened"[139]   
[[@Bible:2 Corinthians 5:5]]2 Corinthians 5:5   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
This is why he shows us how much better it is for us not to be sorry, if we should be surprised by death, and tells us that we even hold of God "the earnest of His Spirit"[566]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10207\_2849155   
between God and man," He keeps in His own self the deposit of the flesh which has been committed to Him by both parties-the pledge and security of its entire perfection. For as "He has given to us the earnest of the Spirit, "[383]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10240\_2860552   
"earnest; "[416]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
But if repentance is a thing human, its baptism must necessarily be of the same nature: else, if it had been celestial, it would have given both the Holy Spirit and remission of sins. But none either pardons sins or freely grants the Spirit save God only.[102]   
[[@Bible:2 Corinthians 5:6]]2 Corinthians 5:6   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
(pledged as it were thereby to have "the clothing upon," which is the object of our hope), and that "so long as we are in the flesh, we are absent from the Lord; "[567]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10089\_2811074   
In the same way, when he says, "Therefore we are always confident, and fully aware, that while we are at home in the body we are absent from the Lord; for we walk by faith, not be sight,"[283]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11108\_3003273   
and, "Whilst we are in our home in the body, we are away from our home in the Lord; "wherefore "we are well content to go from our home in the body, and to come to our home with the Lord."[129]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8633\_1903748   
and consider that he calledthe going of the householder into another country the time at which "we are at home in the body butabsent from the Lord; "[87]   
[[@Bible:2 Corinthians 5:7]]2 Corinthians 5:7   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4218\_1307012   
If, then, the Lord counts the natural beauty of the body inferior to that of the soul, what thinks He of spurious beauty, rejecting utterly as He does all falsehood? "For we walk by faith, not by sight."[17]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7381\_2229893   
"For we walk by faith, not by sight,"[80]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
For the "house in heaven," with which we desire to be "clothed," is immortality; with which, when we are clothed, every weakness and mortality will be entirely "swallowed up" in it, being consumed by endless life. "For we walk by faith, not by sight; "[96]   
[[@Bible:2 Corinthians 5:8]]2 Corinthians 5:8   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
"rather to be absent from the body and to be present with the Lord,"[569]   
[[@Bible:2 Corinthians 5:9]]2 Corinthians 5:9   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P7105\_2172062   
And comparison obtains in the case of things that fall under resemblance; as the more valiant man is more valiant among the valiant, and most valiant among cowards. Whence he adds, "Wherefore we strive, whether present or absent, to be accepted with Him,"[246]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10089\_2811074   
Then he says even to all: "We therefore earnestly desire to be acceptable unto God, whether absent or present; for we must all appear before the judgment-seat of Christ Jesus."[286]   
[[@Bible:2 Corinthians 5:10]]2 Corinthians 5:10   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P826\_152613   
for we are before the eyes of our Lord and God, and "we must all appear at the judgment-seat of Christ, and must every one give an account of himself."[40]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6335\_1936892   
Non intelligunt ergo, ut videtur, quod "omnes nos oportet manifestari ante tribunal Christi, ut referat unusquisque per corpus ea quae fecit, sire bonum, sive malum: "[100]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6335\_1936892   
"Quare si quis est in Christo, nova creatura est," nec amplius peccatis dedita: "Vetera praeterierunt," vitam antiquam exuimus: "Ecce enim nova facta sunt,"[101]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3709\_1244728   
These evidences, then, of a stricter discipline existing among us, are an additional proof of truth, from which no man can safely turn aside, who bears in mind that future judgment, when "we must all stand before the judgment-seat of Christ,[450]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
In this view it is that he informs us how "we must all appear before the judgement-seat of Christ, that every one may receive the things done in his body, according as he hath done either good or bad."[570]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
God? But by mentioning both the judgment-seat and the distinction between works good and bad, he sets before us a Judge who is to award both sentences,[572]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10089\_2811074   
"That every one," as he goes on to say, "may receive the things done in his body, according to that he hath done, whether it be good or bad."[287]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10322\_2888696   
Still, although liberated from their offices, they will be yet preserved for judgment, "that every one may receive the things done in his body."[465]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
And how can he add that statement, "We must all stand before the judgment-seat of Christ, that every one of us may receive in his body, according to what he hath done, whether it be good or bad? "[221]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad,"[229]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
So too in the second Epistle of Paul to the Corinthians: "We must all appear before the judgment-seat of Christ, that every one may bear the things proper to his body, according to those things which he hath done, whether they be good or evil."[308]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the second Epistle of Paul to the Corinthians: "We must all be manifested before the tribunal of Christ, that every one may bear again the things which belong to his own body, according to what he hath done, whether good or evil."[652]   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
For as no one shall escape death, so also the works of every man shall be laid open on the day of judgment, whether they have been good or evil.[7]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8087\_1728157   
But to us, who occupy a middle position between the perfect man add the apostate, when we stand before the judgment-seat of Christ,[198]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8490\_1857588   
For if "we must all stand before the judgment-seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad,"[202]   
[[@Bible:2 Corinthians 5:15]]2 Corinthians 5:15   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And again: "Christ died for all, that both they which live may not henceforth live unto themselves, but unto Him which died for them, and rose again."[47]   
[[@Bible:2 Corinthians 5:16]]2 Corinthians 5:16   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
And the pledge of this truth being already received through the Holy Spirit, the apostle said, "Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more."[104]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10746\_2866466   
and announcing Himself as flesh, He calls to Himself those who are flesh, that He may in the first place cause them to be transformed according to the Word that was made flesh, and afterwards may lead them upwards to behold Him as He was before He became flesh; so that they, receiving the benefit, and ascending from their great introduction to Him, which was according to the flesh, say, "Even if we have known Christ after the flesh, yet henceforth know we Him no more."[353]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11050\_2976871   
He also applies to us that epithet "carnal" or "flesh-indulging," "although," as we are wont to say, "we have known Christ after the flesh, yet now henceforth we know Him no more,"[91]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
But we, who can truthfully boast that "if we have once known Christ after the flesh, but now no longer do we know Him so,"[177]   
[[@Bible:2 Corinthians 5:17]]2 Corinthians 5:17   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1494\_262771   
and things in which the Jews make their boast. "Old things are passed away: behold, all things have become new."[47]   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3198\_538568   
the last like the first."[72]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5596\_1714901   
does He not turn away from the old state of things? And when by Isaiah He proclaims how "old things were passed away; and, behold, all things, which I am making, are new,"[359]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7188\_2082236   
Now, if the Creator indeed promised that "the ancient things should pass away,"[47]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
"If therefore any man be in Christ, he is a new creature; old; things are passed away; behold, all things are become new; "[574]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
emanated from the Creator, who, while predicting that "old things were to pass away," and that He would "make all things new,"[902]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
which was to impart to the waters its own purities-thenceforth, whatever flesh (is) "in Christ"[74]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1854\_549768   
the apostle unteaches, suppressing the continuance of the Old Testament which has been buried in Christ, and establishing that of the New. But if there is a new creation in Christ,[98]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
but a new creature,[29]   
Hippolytus Refutation of All Heresies Book X   
http://ccel.org/fathers2/ANF-05/anf05-14.htm#P2463\_803294   
to have remodelled the old man[61]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
To-day, the most holy assembly, bearing upon its shoulders the heavenly joy that was for generations expected, imparts it to the race of man. "Old things are passed away"[3]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
With good right, therefore, has the sacred trumpet sounded, "Old things are passed away, behold all things are become new."[9]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6488\_2246692   
By whom also we exhort you in the Lord to abstain from your old conversation, vain bonds, separations, observances, distinction of meats, and daily washings: for "old things are passed away; behold, all things are become new."[101]   
[[@Bible:2 Corinthians 5:19]]2 Corinthians 5:19   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
"Cod was in Christ reconciling the world unto Himself, not imputing their trespasses unto them."[20]   
The Liturgy of the Blessed Apostles   
http://ccel.org/fathers2/ANF-07/anf07-65.htm   
And they respond:- May Christ listen to thy prayers, and be pleased with thy sacrifice, receive thy oblation, and honour thy priesthood, and grant unto us, through thy mediation,[15]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6131\_936786   
These four are, as it were, the elements of the faith of the Church, out of which elements the whole world which is reconciled to God in Christ is put together; as Paul says,[23]   
[[@Bible:2 Corinthians 5:20]]2 Corinthians 5:20   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11218\_3045295   
, and at the same time to unfold the truths of Christianity with such fulness as our purpose requires. And as Paul said, "We are ambassadors for Christ, as though God did beseech you by us,"[1]   
[[@Bible:2 Corinthians 5:21]]2 Corinthians 5:21   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7981\_1940898   
For it is distinctly clear to us that "He did no sin, neither was guile found in His mouth; and as one who knew no sin,"[138]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9083\_2334085   
nor from "virtue to vice," for "He knew no sin."[64]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
: God forbid! Nay, rather, He was made sin for us, taking on Him our sins.[638]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6560\_1125105   
We will now, however, go a step further than we did before, and add, that if God made Christ who knew no sin to be sin for us,[77]   
[[@Bible:2 Corinthians 6:3]]2 Corinthians 6:3   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6996\_2137900   
" And, as a consequence, also they ought to yield to men; for it is reasonable, on account of abusive calumnies: Here is the specification: "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, in pureness, in knowledge, in long-suffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God,"[196]   
The Second Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-26.htm#P1122\_277354   
And the brother will say to the married persons who are in that place: We holy men do not eat or drink with women, nor are we waited on by women or by maidens, nor do women wash our feet for us, nor do women anoint us, nor do women prepare our bed for us, nor do we sleep where women sleep, so that we may be without reproach in everything, lest any one should be offended or stumble at us. And, whilst we observe all these things, "we are without offence to every man."[14]   
[[@Bible:2 Corinthians 6:4]]2 Corinthians 6:4   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
Most admirably, therefore, the apostle says, "In everything approving ourselves as the servants of God; as poor, and yet making many rich; as having nothing, yet possessing all things. Our mouth is opened to you."[8]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
"I charge thee," he says, writing to Timothy, "before God, and Christ Jesus, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality."[9]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
And again he says: "Approving ourselves as the ministers of God, in much patience, in afflictions, in necessities."[84]   
[[@Bible:2 Corinthians 6:5]]2 Corinthians 6:5   
Shepherd of Hermas Similitude Fifth   
http://ccel.org/fathers2/ANF-02/anf02-28.htm#P712\_160067   
be on your guard against every evil word, and every evil desire, and purify your heart from all the vanities of this world. If you guard against these things, your fasting will be perfect. And you will do also as follows.[9]   
The Ecclesiastical Canons of the Holy Apostles   
http://ccel.org/fathers2/ANF-07/anf07-50.htm   
We command that a bishop, or presbyter, or deacon who receives the baptism, or the sacrifice of heretics, be deprived: "For what agreement is there between Christ and Belial? or what part hath a believer with an infidel? "[20]   
[[@Bible:2 Corinthians 6:6]]2 Corinthians 6:6   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
Then he adds these words: "By kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God."[85]   
[[@Bible:2 Corinthians 6:7]]2 Corinthians 6:7   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8846\_2482380   
For he who merely abstains from evil conduct is not just, unless he also attain besides beneficence and knowledge; and for this reason some things are to be abstained from, others are to be done. "By the armour of righteousness on the right hand and on the left,"[182]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9747\_2675487   
with God? although the apostle speaks of "earthen vessels"[53]   
[[@Bible:2 Corinthians 6:9]]2 Corinthians 6:9   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P668\_121134   
They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life.[23]   
[[@Bible:2 Corinthians 6:10]]2 Corinthians 6:10   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P668\_121134   
They are poor, yet make many rich;[24]   
Shepherd of Hermas Commandment Tenth   
http://ccel.org/fathers2/ANF-02/anf02-20.htm#P584\_121543   
Cleanse yourself from this wicked grief, and you will live to God; and all will live to God who drive away grief from them, and put on all cheerfulness."[9]   
Instructions of Commodianus   
http://ccel.org/fathers2/ANF-04/anf04-38.htm#P6066\_1023964   
I cannot comprehend all things in a little treatise; the curiosity of the learned men shall find my name in this.[22]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
For any one of us will hold it necessary, that whatever is the last thing to be found in a man in this respect, is that whereby he must be judged, all those things which he has previously done being wiped away and obliterated.[37]   
[[@Bible:2 Corinthians 6:14]]2 Corinthians 6:14   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1316\_238899   
"What communion hath light with darkness? or Christ with Belial? Or what portion hath he that believeth with an infidel? or the temple of God with idols? "[117]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6335\_1936892   
"Quae est enim participatio justitiae et injustitiae? aut quae luci cure tenebris societas? quae est autem conventio Christo cum Belial? quae pars est fideli cum infideli? quae est autem consensio templo Dei cum idolis?[102]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7488\_2259922   
"Or what communion hath light with darkness? or what concord hath Christ with Belial? or what portion hath the believer with the unbeliever? "[108]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P737\_306909   
purposes, "There is nought of communion between light and darkness,"[94]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P4904\_1549646   
could he combine within himself that communion of light and darkness, or truth and error, which the apostle says cannot co-exist?[119]   
Tertullian On the Apparel of Women Book I   
http://ccel.org/fathers2/ANF-04/anf04-06.htm#P277\_54727   
? What commerce have they who are to condemn with them who are to be condemned? The same, I take it, as Christ has with Belial.[20]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
how is such a word as that able to give remission of sins, which creeps like a canker to the ears of the hearers? And when they say that there can be no fellowship between righteousness and un-righteousness, no communion between light and darkness,[19]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
For what participation is there between righteousness and unrighteousness? or what communication hath light with darkness? "[702]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
e can the truth itself and God the Word receive? In what respect can the life and the true light be made better? And if this be so, how much more unnatural is it that wisdom should ever be capable of folly; that the power of God should be con-joined with infirmity; that reason should be obscured by unreason; or that darkness should be mixed up with the true light? And the apostle says, on this place, "What communion hath light with darkness? and what concord hath Christ with Belial? "[19]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4716\_1416965   
But they will not prevail; for the truth prevails, and there is no communion betwixt light and darkness, no concord between Christ and Belial.[47]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7286\_2439505   
Let not one of the godly pray with an heretic, no, not in the house. For "what fellowship hath light with darkness? "[174]   
The Second Epistle of Pope Callistus   
http://ccel.org/fathers2/ANF-08/anf08-121.htm   
Whence the apostle says: "What part hath he that believeth with an infidel? or what fellowship hath righteousness with unrighteousness? "[3]   
[[@Bible:2 Corinthians 6:16]]2 Corinthians 6:16   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6360\_1946233   
"Quareegredimini e medio ipsorum, et separamini, dicit Dominus, et immundum ne tangatis; et ego vos suscipiam, et ero vobis in patrem, et vos eritis mihi in filios et filias, dicit Dominus omnipotens."[118]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6360\_1946233   
Unde etiam Panlus quoque verba dirigens ad eos, qu ierant iis, qui dicti sunt, similes: "Has ergo promissiones habete, inquit, dilecti: mundemus corda nostra ab omni inquinamento carnis et spiritus, perficientes sanctitatem in timore Dei.[119]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6996\_2137900   
" "And I," He says, "will receive you; and I will be to you for a Father, and ye shall be to Me for sons and daughters, saith the Lord Almighty."[197]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3030\_1090829   
but in the apostle's it is "the temple of God,"[307]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1493\_435553   
For He saith, That I will dwell in you, and will walk in (you), and will be their God, and they shall be to Me a people. Wherefore depart from the midst of them, be separate, and touch not the unclean.'[159]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11304\_3075691   
And the Word of God, wishing to set this clearly before us, represents God as promising to the righteous, "I will dwell in them, and walk among them; and I will be their God, and they shall be My people."[36]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
But if it seems difficult for you to understand this, and if you do not acquiesce in these statements, I may at all events try to make them good by adducing illustrations. Contemplate man as a kind of temple, according to the similitude of Scripture:[158]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7078\_2371119   
es in His law day and night; strengthen them in piety, unite them to and number them with His holy flock; vouchsafe them the layer of regeneration, and the garment of incorruption, which is the true life; and deliver them from all ungodliness, and give no place to the adversary against them; "and cleanse them from all filthiness of flesh and spirit, and dwell in them, and walk in them, by His Christ; bless their goings out and their comings in, and order their affairs for their good."[54]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7400\_1516233   
For we eat with blessing the old things,-the prophetic words,-and the old things of the old things,-the words of the law; and, when the new and evangelical words came, living according to the Gospel we bring forth the old things of the letter from before the new, and He sets His tabernacle in us, fulfilling the promise which He spoke, "I will dwell among them and walk in them."[92]   
[[@Bible:2 Corinthians 6:17]]2 Corinthians 6:17   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7488\_2259922   
"Wherefore also go forth from the midst of them, and be separated, saith the Lord, and touch not the unclean thing; and I will receive you, and will be to you for a Father, and ye shall be my sons and daughters."[109]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
Again, "Go ye out from the midst of them; touch not the unclean thing; separate yourselves, ye that bear the vessels of the Lord."[830]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1559\_456576   
If you think this said about a heathen, at all events about believers you have already heard (it said) through Isaiah: "Go out from the midst of them, and be separate, and touch not the impure."[213]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6365\_2210164   
And again: "Depart from the midst of them, and separate yourselves, says the Lord, and touch not the unclean thing, and I will receive you."[26]   
[[@Bible:2 Corinthians 6:18]]2 Corinthians 6:18   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6116\_933137   
that the apostolic writings are to be pronounced wise and worthy of belief, and that they have great authority, but that they are not on the same level with that "Thus sayeth the Lord Almighty."[12]   
[[@Bible:2 Corinthians 7:1]]2 Corinthians 7:1   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6335\_1936892   
Has ergo habentes promissiones, mundemus nos ipsos ab omni inquinamento carnis et spiritus, perficientes sanctitatem in timore Dei."[103]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6996\_2137900   
" "And I," He says, "will receive you; and I will be to you for a Father, and ye shall be to Me for sons and daughters, saith the Lord Almighty."[197]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6996\_2137900   
For this same thing that ye sorrowed after a godly sort, what earnestness it wrought in you; yea, what clearing of yourselves; yea, what compunction; yea, what fear; yea, what desire; yea, what zeal; yea, revenge! In all things ye have showed yourselves clear in the matter."[198]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
When also he (in a later passage) enjoins us "to cleanse ourselves from all filthiness of flesh and blood"[576]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1493\_435553   
This (thread of discourse) also you spin out, O apostle, when at the very moment you yourself are offering your hand to so huge a whirlpool of impurities; nay, you superadd yet further, 'Having therefore this promise, beloved, cleanse we ourselves out from every defilement of flesh and spirit, perfecting chastity in God's fear.'"[160]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6928\_2332869   
Let him that offers himself to baptism learn these and the like things during the time that he is a catechumen; and let him who lays his hands upon him adore God, the Lord of the whole world, and thank Him for His creation, for His sending Christ His only begotten Son, that He might save man by blot-ring out his transgressions, and that He might remit ungodliness and sins, and might "purify him from all filthiness of flesh and spirit,"[185]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7078\_2371119   
es in His law day and night; strengthen them in piety, unite them to and number them with His holy flock; vouchsafe them the layer of regeneration, and the garment of incorruption, which is the true life; and deliver them from all ungodliness, and give no place to the adversary against them; "and cleanse them from all filthiness of flesh and spirit, and dwell in them, and walk in them, by His Christ; bless their goings out and their comings in, and order their affairs for their good."[54]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7093\_2377145   
cleanse them from all filthiness of flesh and spirit,[67]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7166\_2409567   
And let the bishop say: O God, who art great, and whose name is great, who art great in counsel and mighty in works, the God and Father of Thy holy child Jesus, our Saviour; look down upon us, and upon this Thy flock, which Thou hast chosen by Him to the glory of Thy name; and sanctify our body and soul, and grant us the favour to be "made pure from all filthiness of flesh and spirit,"[121]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7208\_2421956   
who didst not disdain that Thy only begotten Son should be born of a woman; who also in the tabernacle of the testimony, and in the temple, didst ordain women to be keepers of Thy holy gates,-do Thou now also look down upon this Thy servant, who is to be ordained to the office of a deaconess, and grant her Thy Holy Spirit, and "cleanse her from all filthiness of flesh and spirit,"[139]   
[[@Bible:2 Corinthians 7:2]]2 Corinthians 7:2   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8488\_2385393   
"We have injured no man, corrupted no man, circumvented no man."[372]   
[[@Bible:2 Corinthians 7:4]]2 Corinthians 7:4   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
Let the earth also cause compassion to spring up to its inhabitants; for I am filled with comfort; I am exceeding joyful since I have seen Thee, the Saviour of men.[58]   
[[@Bible:2 Corinthians 7:5]]2 Corinthians 7:5   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10057\_2797375   
Accordingly, when he is going to assign afflictions to the flesh as its especial liability-according to the statement he had already made-he says, "When we were come into Macedonia, our flesh had no rest; "[267]   
[[@Bible:2 Corinthians 7:10]]2 Corinthians 7:10   
Shepherd of Hermas Commandment Tenth   
http://ccel.org/fathers2/ANF-02/anf02-20.htm#P584\_121543   
This grief, then, appears to be accompanied by salvation, because the man, after having done a wicked deed, repented.[3]   
Pseudo-Cyprian Exhortation to Repentance   
http://ccel.org/fathers2/ANF-05/anf05-130.htm   
Paul to the Corinthians: "For the sorrow which is according to God worketh a stedfast repentance unto salvation, but the sorrow of the world worketh death."[51]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
But, as we have said, when his womb was enlarged, and the time of his travail came on, he delivered himself only of an abortive burden in the conception of unrighteousness, and consequently he could not be called the father in perfection, except only at that very time when the conception was still in the womb; and afterwards, when he betook himself to the hangman's rope, he showed that he had not brought it to a complete birth, because remorse[321]   
[[@Bible:2 Corinthians 8:1]]2 Corinthians 8:1   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
of doctrine, and neither receiving addition nor [suffering] curtailment [in the truths which she believes]; and [it consists in] reading [the word of God] without falsification, and a lawful and diligent exposition in harmony with the Scriptures, both without danger and without blasphemy; and [above all, it consists in] the pre-eminent gift of love,[490]   
[[@Bible:2 Corinthians 8:9]]2 Corinthians 8:9   
Pseudo-Gregory Thaumaturgus First Homily   
http://ccel.org/fathers2/ANF-06/anf06-23.htm   
He found no place, who by His word established heaven and earth; "for though He was rich, for our sakes He became poor,"[37]   
Fragments from Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-102.htm   
But yet He was not left without His divinity. For neither "though He was rich did He become poor"[10]   
[[@Bible:2 Corinthians 8:12]]2 Corinthians 8:12   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5964\_1816751   
"But if there be present readiness of mind, according to what a man hath it is acceptable, and not according to what he hath not: for it is not that there be ease to others, but tribulation to you, but of equality at the present time," and so forth.[231]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6677\_2031973   
Those, who have entertained the wish whose purpose is equal, share in the same honour with those who have the ability, although others have the advantage in point of resources.[53]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the second Epistle of Paul to the Corinthians: "If there be a ready will, it is acceptable according to what a man hath, not according to that which he hath not; nor let there be to others a mitigation, but to you a burdening.[372]   
The Martyrdom of Barsamya   
http://ccel.org/fathers2/ANF-08/anf08-148.htm   
And they said to him: We have heard from thee that a teacher of the Church has said, "The will, according to what it is, so is it accepted."[15]   
[[@Bible:2 Corinthians 8:14]]2 Corinthians 8:14   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing also in the second Epistle to the Corinthians: "Let your abundance supply their want, that their abundance also may be the supplement of your want, that there may be equality: as it is written, He who had much had not excess; and he who had little had no lack."[365]   
[[@Bible:2 Corinthians 8:16]]2 Corinthians 8:16   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
And the apostle says that "God put it into the heart of Titus."[291]   
[[@Bible:2 Corinthians 8:18]]2 Corinthians 8:18   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1302\_237074   
Our Lord and God, Jesus Christ, the Son of the living God, first did and then taught, as Luke testifies, "whose praise is in the Gospel through all the Churches."[110]   
[[@Bible:2 Corinthians 8:19]]2 Corinthians 8:19   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5144\_1889204   
Chapter XV.[129]   
[[@Bible:2 Corinthians 8:20]]2 Corinthians 8:20   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
For this is also consequently to be guarded against, as the apostle says, "that no man should blame us; providing things honourable, not only in the sight of the Lord, but also in the sight of men."[161]   
[[@Bible:2 Corinthians 8:21]]2 Corinthians 8:21   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P517\_107620   
(That) we all know; provided, however, we remember what the same (God) has said through the apostle: "Let your probity appear before men."[130]   
[[@Bible:2 Corinthians 8:31]]2 Corinthians 8:31   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P826\_152613   
And let the presbyters be compassionate and merciful to all, bringing back those that wander, visiting all the sick, and not neglecting the widow, the orphan, or the poor, but always "providing for that which is becoming in the sight of God and man; "[38]   
[[@Bible:2 Corinthians 9:6]]2 Corinthians 9:6   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
But let every one do as he has proposed in his heart: not as if sorrowfully, or of necessity: for God loveth a cheerful giver."[366]   
[[@Bible:2 Corinthians 9:7]]2 Corinthians 9:7   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
See then, first, that He has not commanded you to be solicited or to wait to be importuned, but yourself to seek those who are to be benefited and are worthy disciples of the Saviour. Excellent, accordingly, also is the apostle's saying, "For the Lord loveth a cheerful giver; "[52]   
[[@Bible:2 Corinthians 9:9]]2 Corinthians 9:9   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever."[367]   
[[@Bible:2 Corinthians 9:10]]2 Corinthians 9:10   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
Moreover, the blessed Apostle Paul, full of the grace of the Lord's inspiration, says: "He that ministereth seed to the sower, shall both minister bread for your food, and shall multiply your seed sown, and shall increase the growth of the fruits of your righteousness, that in all things ye may be enriched."[30]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Likewise in the same place: "Now he who ministereth seed to the sower, shall both supply bread to be eaten, and shall multiply your seed, and shall increase the growth of the fruits of your righteousness: that in all things ye may be made rich."[368]   
[[@Bible:2 Corinthians 9:12]]2 Corinthians 9:12   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
And again: "The administration of this service shall not only supply the wants of the saints, but shall be abundant also by many thanksgivings unto God; "[31]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "The administration of this service has not only supplied that which is lacking to the saints, but has abounded by much giving of thanks unto God."[369]   
[[@Bible:2 Corinthians 9:13]]2 Corinthians 9:13   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6162\_1878895   
"Qui enim sunt ejusmodi, pseudapostoli, operarii dolosi," usque ad illud: "Quorum finis erit secundum opera eorum."[4]   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
therefore, God has opened an entrance to all the sons of Abraham, and Isaac, and Jacob, in order that they may be in the faith of profession towards Him,[15]   
[[@Bible:2 Corinthians 9:14]]2 Corinthians 9:14   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
What great thing therefore is it, if his ministers also be transformed into the ministers of righteousness?-whose end shall be according to their works.[348]   
[[@Bible:2 Corinthians 9:27]]2 Corinthians 9:27   
Shepherd of Hermas Similitude Fifth   
http://ccel.org/fathers2/ANF-02/anf02-28.htm#P712\_160067   
be on your guard against every evil word, and every evil desire, and purify your heart from all the vanities of this world. If you guard against these things, your fasting will be perfect. And you will do also as follows.[9]   
[[@Bible:2 Corinthians 10:3]]2 Corinthians 10:3   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P668\_121134   
They are in the flesh, but they do not live after the flesh.[21]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5987\_1823868   
And again he says, "Though in the flesh, we do not war after the flesh."[254]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
"For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the demolition of fortifications, demolishing thoughts, and every high thing which exalteth itself against the knowledge of Christ."[87]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P10167\_2694229   
'" And this is the only phrase which, it appears, Celsus could remember out of Paul's writings; and yet why should we not also employ innumerable other quotations from the Scriptures, such as, "For though we do walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds,) casting down imaginations, and every high thing that exalteth itself against the knowledge of God? "[204]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11087\_2995639   
We say, then, that those who are stigmatized as "lamed and mutilated in spirit," as "living only for the sake of the body which is dead," are persons whose endeavour it is to say with sincerity: "For though we live[107]   
[[@Bible:2 Corinthians 10:4]]2 Corinthians 10:4   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P815\_331177   
war, nay, how will he serve even in peace, without a sword, which the Lord has taken away?[157]   
[[@Bible:2 Corinthians 10:5]]2 Corinthians 10:5   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9275\_2603126   
For "to bring themselves into captivity," and to slay themselves, putting to death "the old man, who is through lusts corrupt," and raising the new man from death, "from the old conversation," by abandoning the passions, and becoming free of sin, both the Gospel and the apostle enjoin.[24]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
The Apostle Paul also will bear testimony to the same point in the words: "Casting down imaginations, and every high thing that exalted itself against the knowledge of Christ."[289]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P8982\_2302917   
Yea, we even require a wisdom which will throw down all high things that rise against the knowledge of God,[3]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9779\_2546030   
And may God grant that we approach not our subject with our understanding and reason empty and devoid of divine inspiration, that the faith of those whom we wish to aid may not depend upon human wisdom, but that, receiving the "mind" of Christ from His Father, who alone can bestow it, and being strengthened by participating in the word of God, we may pull down "every high thing that exalteth itself against the knowledge of God,"[3]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
And the apostle too, in another place: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."[74]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
that ye may be able to stand against the wiles of the devil; "casting down imaginations, and every high thing that exalteth itself against the knowledge of Christ,"[78]   
[[@Bible:2 Corinthians 10:9]]2 Corinthians 10:9   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
Come, now, if he had not "wholly saddened" so many persons in the first Epistle; if he had "rebuked" none, had "terrified"[150]   
[[@Bible:2 Corinthians 10:12]]2 Corinthians 10:12   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6162\_1878895   
ne "quis, cure" recte "stare videatur,"[6]   
[[@Bible:2 Corinthians 10:13]]2 Corinthians 10:13   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P9140\_2570461   
), which is the perfection of faith, goes beyond catechetical instruction, in accordance with the magnitude of the Lord's teaching and the rule of the Church.[310]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11943\_3334671   
Touching such, however, as are betrothed, I can with constancy "above my small measure"[154]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Epistle of Peter to them of Pontus: "Nor let any of you suffer as a thief, or a murderer, or as an evil-doer, or as a minder of other people's business,[591]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I dare not to speak of any of those things which Christ hath not wrought by me,[51]   
The Teaching of Simon Cephas In the City of Rome   
http://ccel.org/fathers2/ANF-08/anf08-146.htm   
And, when there was great rejoicing at his teaching, he built churches there, in Rome and in the cities round about, and in all the villages of the people of Italy; and he served there in the rank of the Superintendence of Rulers twenty-five years.[17]   
[[@Bible:2 Corinthians 10:15]]2 Corinthians 10:15   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P9140\_2570461   
The primacy of knowledge the apostle shows to those capable of reflection, in writing to those Greeks of Corinth, in the following terms: "But having hope, when your faith is increased, that we shall he magnified in you according to our rule abundantly, to preach the Gospel beyond you."[308]   
[[@Bible:2 Corinthians 10:17]]2 Corinthians 10:17   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P264\_39618   
Let us therefore, brethren, be of humble mind, laying aside all haughtiness, andpride, and foolishness, and angry feelings; and let us act according to that which iswritten (for the Holy Spirit saith, "Let not the wise man glory in his wisdom, neither letthe mighty man glory in his might, neither let the rich man glory in his riches; but let him that glorieth glory in the Lord, in diligently seeking Him, and doing judgment and righteousness"[54]   
Epistle of Ignatius to Hero, a Deacon of Antioch   
http://ccel.org/fathers2/ANF-01/anf01-30.htm#P2824\_457828   
I do not glory in the world, but in the Lord. I exhort Hero, my son; "but let him that glorieth, glory in the Lord."[24]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
But if human wisdom, as it remains to understand, is the glorying in knowledge, hear the law of Scripture: "Let not the wise man glory in his wisdom, and let not the mighty man glory in his might; but let him that glorieth glory in the Lord."[86]   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
Tell them also this word which I have said to you to-day: Let not the strong man glory in his strength, nor the rich man in his riches; but let him who wishes to glory, glory in the Lord.[8]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5383\_774066   
Let us therefore, brethren, be of humble mind, laying aside all haughtiness, and pride, and foolishness, and angry feelings; and let us act according to that which is written (for the Holy Spirit saith, "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, neither let the rich man glory in his riches; but let him that glorieth glory in the Lord, in diligently seeking Him, and doing judgment and righteousness"[63]   
[[@Bible:2 Corinthians 11:2]]2 Corinthians 11:2   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
Directly in point is the instance of the apostle, who says, writing the Corinthians: "For I have espoused you to one man, that I may present you as a chaste virgin to Christ,"[38]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6360\_1946233   
Zelo enim vos zelo Dei; despondi enim vos uni viro, virginem castam exhibere Christo."[120]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6360\_1946233   
"Vereor autem, ne sicut serpens seduxit Evam in astutia, corrumpantur sensus vestri a simplicitate, quae in Christo est,"[121]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
); when, again, he "espouses the church as a chaste virgin to Christ,"[578]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1615\_475267   
For flesh not yet manumitted to Christ, for whom it was being kept,[265]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
Chiding)-Paul-written that such zeal hath he.[217]   
Cyprian Epistle LXXIV   
http://ccel.org/fathers2/ANF-05/anf05-99.htm#P6391\_2043204   
For there are not many spouses of Christ, since the apostle says, "I have espoused you, that I may present you as a chaste virgin to Christ; "[21]   
Methodius The Banquet of the Ten Virgins   
http://ccel.org/fathers2/ANF-06/anf06-109.htm#P4829\_1454540   
who sees her daughters after a long separation, she embraced and kissed each one of us with great joy, saying, 'O, my daughters you have come with toil and pain to me who am earnestly longing to conduct you to the pasture of immortality; toilsomely have you come by a way abounding with many frightful reptiles; for, as I looked, I saw you often stepping aside, and I was fearing lest you should turn back and slip over the precipices. But thanks to the Bridegroom to whom I have espoused[6]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5099\_1536994   
If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy; "meaning by Jerusalem, as I said, these very undefiled and incorrupt souls, which, having with self-denial drawn in the pure draught of virginity with unpolluted lips, are "espoused to one husband," to be presented "as a chaste virgin to Christ"[78]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7555\_1564274   
and the women in accordance with the saying, "I wish to present you all as a pure virgin to Christ; "[21]   
[[@Bible:2 Corinthians 11:3]]2 Corinthians 11:3   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
sponsa et Ecclesia; quam castam esse oportet, et ab iis quae strut intus, cogitationibus, quae sunt contrariae veritati; et ab iis, qui tentant extrinsecus, hoc est ab iis, qui sectantur haereses, et persuadent vobis fornicari ab uno viro, nempe omnipotenti Deo: "Ne sicut setpens decepit Evam,"[137]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6427\_1971178   
Jam veto vel invitum cogit Paulam generationem ex deceptione deducere, cure dicit: "Vereor autem, ne sicut serpens Evam decepit, corrupti sint sensus vestri a simplicitate, quae est in Christo."[170]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
on which the "serpent" the devil was "made a show of,"[216]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
whom we have not preached, or if ye receive another Spirit, which we have not received, or another gospel, which ye have not accepted, ye might well bear with him. For I suppose that I did nothing less for you than the other apostles."[347]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P962\_249100   
conquer the serpent;[40]   
[[@Bible:2 Corinthians 11:6]]2 Corinthians 11:6   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P9140\_2570461   
Wherefore also he proceeds to add, "And if I am rude in speech, yet I am not in knowledge."[311]   
Origen Commentary on John Book IV   
http://ccel.org/fathers2/ANF-10/anf10-39.htm#P6639\_1159848   
The Apostles are not unaware that in some things they give offence, and that in some respects their culture is defective, and they confess themselves[2]   
[[@Bible:2 Corinthians 11:12]]2 Corinthians 11:12   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5000\_1508891   
For those who are the better, and who embrace the truth more clearly, being delivered from the evils of the flesh, become, on account of their perfect purification and faith, a church and help-meet of Christ, betrothed and given in marriage to Him as a virgin, according to the apostle,[31]   
[[@Bible:2 Corinthians 11:13]]2 Corinthians 11:13   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
when he designates "false apostles, deceitful workers transforming themselves" into likenesses of himself,[580]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6405\_2220257   
And after this manner the most atheistical heresy of the Simonians was first established in Rome; and the devil wrought by the rest of the false apostles[50]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1083\_270299   
not workmen who practise iniquity and wickedness and fraud; not "crafty workmen; "[137]   
[[@Bible:2 Corinthians 11:14]]2 Corinthians 11:14   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8725\_2439582   
Further, let those who say that philosophy took its rise from the devil know this, that the Scripture says that "the devil is transformed into an angel of light."[125]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1056\_431766   
Demanding then a law of God, you have that common one prevailing all over the world, engraven on the natural tables to which the apostle too is wont to appeal, as when in respect. of the woman's veil he says, "Does not even Nature teach you? "[20]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
and, for every one hurt by such snakes-that is, his angels[217]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3065\_1109150   
God forbid, however, that we should suppose that the soul of any saint, much less of a prophet, can be dragged out of (its resting-place in Hades) by a demon. We know that "Satan himself is transformed into an angel of light"[338]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3191\_1146200   
an angel of deceit, "transformed into an angel of light,"[60]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
If "Satan himself, too, is transformed into an angel of light,"[583]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10265\_2870564   
passed away from his own bodily substance; and that Satan himself, when "transformed into an angel of light,"[431]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11236\_3049262   
I think, therefore, that the prince of this world, who "transforms himself into an angel of light,"[11]   
Methodius Discourse X. Domnina   
http://ccel.org/fathers2/ANF-06/anf06-118.htm#P5490\_1669425   
And hence he wishes to seem a fig-tree or vine, and to produce sweetness and joy, and is "transformed into an angel of light,"[12]   
Recognitions of Clement II   
http://ccel.org/fathers2/ANF-08/anf08-32.htm#P1690\_450145   
"To this Aquila answered: "How, then, are men in fault, if the wicked one, transforming himself into the brightness of light,[13]   
[[@Bible:2 Corinthians 11:18]]2 Corinthians 11:18   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P386\_81418   
; but (it will be) when it has endured laceration for Christ's sake,[35]   
[[@Bible:2 Corinthians 11:19]]2 Corinthians 11:19   
Epistle of Theonas to Lucianus   
http://ccel.org/fathers2/ANF-06/anf06-72.htm   
And do thou, my dearest Lucianus, since thou art wise, bear with good-will the unwise;[20]   
[[@Bible:2 Corinthians 11:20]]2 Corinthians 11:20   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
Is he not even then "smiting some one's face,"[145]   
[[@Bible:2 Corinthians 11:22]]2 Corinthians 11:22   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6522\_1281340   
For what other forefathers of Paul can be intended, except those of whom he says, "Are they Hebrews? so am I: are they Israelites? so am I."[44]   
[[@Bible:2 Corinthians 11:23]]2 Corinthians 11:23   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6956\_2133825   
Wherefore also Paul rejoices for Christ's sake that he was "in labours, more abundantly, in stripes above measure, in deaths oft."[193]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11088\_3148235   
Of the Jews five times received I forty stripes, save one; thrice was I beaten with rods; once was I stoned,"[97]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And once more, in another place, he declares of himself that he was a minister of Christ more than all others,[354]   
[[@Bible:2 Corinthians 11:27]]2 Corinthians 11:27   
Shepherd of Hermas Similitude Fifth   
http://ccel.org/fathers2/ANF-02/anf02-28.htm#P712\_160067   
be on your guard against every evil word, and every evil desire, and purify your heart from all the vanities of this world. If you guard against these things, your fasting will be perfect. And you will do also as follows.[9]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1787\_524138   
I think, moreover, that the apostle too, in the Second of Corinthians, among his labours, and perils, and hardships, after "hunger and thirst," enumerates "fasts" also "very many"[66]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1574\_443047   
On those, again, who pause and refresh themselves in the course as they are moved or as they are able, let us not press very hard:[158]   
[[@Bible:2 Corinthians 11:29]]2 Corinthians 11:29   
Cyprian Epistle XI   
http://ccel.org/fathers2/ANF-05/anf05-36.htm#P4955\_1506173   
That you bewail and grieve over the downfall of our brethren I know from myself, beloved brethren, who also bewail with you and grieve for each one, and suffer and feel what the blessed apostle said: "Who is weak," said he, "and I am not weak? who is offended, and I burn not? "[3]   
Cyprian Epistle LIX   
http://ccel.org/fathers2/ANF-05/anf05-84.htm#P5894\_1848803   
and in another place he says, "Who is weak, and I am not weak? "[4]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1068\_266101   
And this is comely and right and just, that we visit our neighbours for the sake of God with all seemliness of manner and purity of behaviour; as the Apostle hath said: "Who is sick, and I am not sick? who is offended, and I am not offended? "[127]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7016\_1345970   
and not by commandment, there we may recognize that he is weak; for who, he says,[17]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8031\_1715556   
But, so far as it depends on himself, he who says or does such things is a stumbling-block even to him who will not be offended; unless perhaps Jesus calls the disciple who sinned a stumbling-block even to Himself, as much more than Paul He would have said from love, "Who is weak, and I am not weak? Who is made to stumble, and I burn not? "[161]   
[[@Bible:2 Corinthians 11:31]]2 Corinthians 11:31   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7381\_2229893   
, the head] is, then, a sign of most princely rule; and otherwise we have heard it said, "The Head of Christ is the God and Father of our Lord Jesus Christ."[89]   
[[@Bible:2 Corinthians 11:32]]2 Corinthians 11:32   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4386\_1314156   
Likewise also, the renowned Paul having been oftentimes delivered up and brought in peril of death, having endured many evils, and making his boast in his numerous persecutions and afflictions, in the same city was also himself beheaded; who, in the things in which he gloried, in these also ended his life; and at Damascus he was let down by night in a basket by the wall, and escaped the hands[32]   
[[@Bible:2 Corinthians 12:1]]2 Corinthians 12:1   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P318\_50922   
Hear, then, the parables of the tower; for I will reveal all to you, and give me no more trouble in regard to revelation: for these revelations have an end, for they have been completed. But you will not cease praying for revelations, for you are shameless.[12]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4150\_726717   
When rapt into the heavens,[183]   
[[@Bible:2 Corinthians 12:2]]2 Corinthians 12:2   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7190\_1880621   
For that there are spiritual creatures in the heavens, all the Scriptures loudly proclaim; and Paul expressly testifies that there are spiritual things when he declares that he was caught up into the third heaven,[265]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2642\_876349   
It, too, has eyes and ears of its own, by means of which Paul must have heard and seen the Lord;[62]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7860\_1880616   
It does not, however, belong to our present object to explain why Paul says, "Whether in the body, I know not; or whether out of the body, I know not: God knoweth."[88]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10356\_2751133   
of God do not speak of "seven" heavens, or of any definite number at all,[114]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
Paul the apostle, he says, knew of this gate, partially opening it in a mystery, and stating "that he was caught up by an angel, and ascended as far as the second and third heaven into paradise itself; and that he beheld sights and heard unspeakable words which it would not be possible for man to declare."[93]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5832\_1766763   
For the apostle, he says, does not suppose paradise to be in the third heaven, in the opinion of those who knew how to observe the niceties of language, when he says, "I know such a man caught up to the third heaven; and I know such a man, whether in the body or out of the body, God knoweth, that was caught up into paradise."[55]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
3. Hear, then, concerning the seven[4]   
[[@Bible:2 Corinthians 12:3]]2 Corinthians 12:3   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7190\_1880621   
If they do maintain that they are more excellent than he, let them prove themselves so by their works, for they have never pretended to anything like [what he describes as occurring to himself]. And for this reason he added, "Whether in the body, or whether out of the body, God knoweth,"[268]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8920\_2554446   
because the strength of God is made perfect in weakness,[18]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7016\_1345970   
Of the carnal one are the words, "Not what I would that do I practise, but what I hate that do I." And he too who was caught up to the third heaven and heard unspeakable words[14]   
[[@Bible:2 Corinthians 12:4]]2 Corinthians 12:4   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8947\_2570035   
Wherefore also the elders who were disciples of the apostles tell us that those who were translated were transferred to that place (for paradise has been prepared for righteous men, such as have the Spirit; in which place also Paul the apostle, when he was caught up, heard words which are unspeakable as regards us in our present condition[24]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3452\_1190760   
of martyrdom. Now, although Paul was carried away even to the third heaven, and was caught up to paradise,[261]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11403\_3234277   
to his own paradise,[116]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6616\_1330354   
We must therefore know that the Paraclete is the Holy Spirit, who teaches truths which cannot be uttered in words, and which are, so to speak, unutterable, and "which it is not lawful for a man to utter,"[111]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10231\_2711351   
Nay, Paul even heard "unspeakable words, which it is not lawful for a man to utter."[36]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11069\_2987629   
Such are the things which Paul labours to express when he says, "I heard unspeakable words, which it is not lawful for a man to utter,"[98]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1858\_575533   
and, "I have heard inexpressible words which it is not possible for man to declare."[51]   
Revelation of Paul   
http://ccel.org/fathers2/ANF-08/anf08-107.htm   
Revelation of the holy Apostle Paul: the things which were revealed to him when he went up even to the third heaven, and was caught up into paradise, and heard unspeakable words.[1]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6700\_1181840   
Suppose one of the Apostles to have understood the "unspeakable words which it is not lawful for a man to utter,"[16]   
[[@Bible:2 Corinthians 12:5]]2 Corinthians 12:5   
Tertullian Against Marcion Book I   
http://ccel.org/fathers2/ANF-03/anf03-28.htm#P4016\_1317859   
-thereby teaching us that greatness has its proofs in lowliness, just as (according to the apostle)there is power even in infirmity[170]   
[[@Bible:2 Corinthians 12:7]]2 Corinthians 12:7   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3426\_584215   
But there is a great difference between these two ways. For over one are stationed the light-bringing angels of God, but over the other the angels[242]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8935\_2560241   
But he said unto me, My grace is sufficient for thee; for strength is made perfect in weakness. Gladly therefore shall I rather glory in infirmities, that the power of Christ may dwell in me."[20]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
But what will excite my surprise still more is the case (next supposed by Marcion), that a God so good and gracious, and so averse to blows and cruelty, should have suborned the angel Satan-not his own either, but the Creator's-"to buffet" the apostle,[587]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1452\_415356   
as he writes to his Timotheus. "But withal himself says that `a stake[132]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
or the design is to humble, as the apostle tells us, that there was given him a stake, the messenger of Satan, to buffet him;[11]   
Cyprian Treatise VII On the Mortality   
http://ccel.org/fathers2/ANF-05/anf05-117.htm#P7395\_2451571   
"There was given to me," he says, "a thorn in the flesh, the messenger of Satan to buffet me, that I should not be lifted up: for which thing I besought the Lord thrice, that it might depart from me; and He said unto me, My grace is sufficient for thee, for strength is made perfect in weakness."[31]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
For which thing I thrice besought the Lord, that it should depart from me. And He said unto me, My grace is sufficient for thee; for strength is perfected in weakness."[410]   
[[@Bible:2 Corinthians 12:8]]2 Corinthians 12:8   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
he says: "For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee; for strength is made perfect in weakness."[339]   
[[@Bible:2 Corinthians 12:9]]2 Corinthians 12:9   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7805\_2133414   
Long-suffering therefore was God, when man became a defaulter, as foreseeing that victory which should be granted to him through the Word. For, when strength was made perfect in weakness,[375]   
Tertullian Against Marcion Book I   
http://ccel.org/fathers2/ANF-03/anf03-28.htm#P4247\_1384744   
All proof of abstinence is lost when excess is impossible; for sundry things have thus their evidence in their contraries. Just as "strength is made perfect in weakness,"[368]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
Is he then the same God as He who gave Satan power over the person of Job that his "strength might be made perfect in weakness? "[589]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9764\_2683917   
He will love the flesh which is, so very closely and in so many ways, His neighbour-(He will love it), although infirm, since His strength is made perfect in weakness;[62]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10137\_2827412   
In this way also "shall strength be made perfect in weakness,"[333]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1452\_415356   
Lastly, when Paul is praying the Lord for its removal, what does he hear? "Hold my grace sufficient; for virtue is perfected in infirmity."[133]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
For in other respects, too, injustice in proportion to the enmity it displays against righteousness affords occasion for attestations of that to which it is opposed as an enemy, that so righteousness may be perfected in injustice, as strength is perfected in weakness.[4]   
[[@Bible:2 Corinthians 12:10]]2 Corinthians 12:10   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11088\_3148235   
And if these severities will seem to be more grievous than martyrdoms, yet once more he says: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."[98]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P386\_81418   
; but (it will be) when it has endured laceration for Christ's sake,[35]   
[[@Bible:2 Corinthians 12:12]]2 Corinthians 12:12   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P903\_218004   
the Gentiles to the exercise of some eminent heavenly virtue, is, by the visible proofs of some marked (divine) regard, a terror to her Gentile husband, so as to make him less ready to annoy her, less active in laying snares for her, less diligent in playing the spy over her. He has felt "mighty works;[50]   
[[@Bible:2 Corinthians 12:13]]2 Corinthians 12:13   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P999\_254427   
quarrelsomeness, injustice,[70]   
[[@Bible:2 Corinthians 12:21]]2 Corinthians 12:21   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1493\_435553   
For in saying, toward the end of the Epistle, "Lest, when I shall have come, God humble me, and I bewail many of those who have formerly sinned, and have not repented of the impurity which they have committed, the fornication, and the vileness,"[161]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
And yet to these persons themselves repentance is granted, and the hope of lamenting and atoning is left, according to the saying of the same apostle: "I fear lest, when I come to you, I shall bewail many of those who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed."[54]   
Pseudo-Cyprian Exhortation to Repentance   
http://ccel.org/fathers2/ANF-05/anf05-130.htm   
Also in the same: "But I fear lest perchance, when I come to you, God may again humble me among you, and I shall bewail many of those who have sinned before, and have not repented, for that they have committed fornication and lasciviousness."[53]   
[[@Bible:2 Corinthians 13:1]]2 Corinthians 13:1   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3413\_1183739   
of all the rest, but because "by three witnesses must every word be established."[233]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P7046\_2042702   
."[1690]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
still retains the very formula of the law: "In the mouth of two or three witnesses shall every word be established? "[591]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11527\_3260688   
three witnesses every word shall stand: "[47]   
[[@Bible:2 Corinthians 13:2]]2 Corinthians 13:2   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
How again is it that he threatens sinners "that he will not spare" them[592]   
Pseudo-Cyprian Exhortation to Repentance   
http://ccel.org/fathers2/ANF-05/anf05-130.htm   
Also in the same: "I told you before, and foretell you as I sit present; and absent now from those who before have sinned, and to all others; as, ill shall come again, I will not spare."[54]   
[[@Bible:2 Corinthians 13:3]]2 Corinthians 13:3   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
and again in another passage, "Do you seek a proof of Christ, who speaketh in me? "[100]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
Now, if any one were to say that, through those who are partakers of the "Word" of God, or of His "Wisdom," or His "Truth," or His "Life," the Word and Wisdom itself appeared to be contained in a place, we should have to say to him in answer, that there is no doubt that Christ, in respect of being the "Word" or "Wisdom," or all other things, was in Paul, and that he therefore said, "Do you seek a proof of Christ speaking in me? "[24]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
"Or seek yea proof of that Christ who speaks in me? "[219]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
seek ye a proof of Christ i speaking in me? "[342]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Moreover Paul, the chief of the apostles, after all these sayings, gives us yet clearer instruction on the subject, when be says, "Or seek yea proof of that Christ who speaketh in me? "[486]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6715\_1192047   
"Thy mercy is better than life; "for it is on account of Christ who is life in every one that there are many lives. This, perhaps, is also the key to the passage,[24]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7038\_1352978   
and "If ye seek a proof of Christ that speaketh in me."[27]   
[[@Bible:2 Corinthians 13:4]]2 Corinthians 13:4   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
He suffered shame on earth, while He is higher than all glory and praise in heaven; who, "though He was crucified through weakness, yet He liveth by divine power; "[113]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
This "word," then, and this "wisdom," by the imitation of which we are said to be either wise or rational (beings), becomes "all things to all men, that it may gain all; "and because it is made weak, it is therefore said of it, "Though He was crucified through weakness, yet He liveth by the power of God."[43]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
In this sense, also, the inspired Paul says of Him: "Though He was crucified in weakness, yet He liveth by the power of God."[31]   
[[@Bible:2 Corinthians 13:5]]2 Corinthians 13:5   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4297\_1322283   
them in according to His will. "Know ye not yourselves," says the apostle, "that Christ Jesus is in you? "[32]   
[[@Bible:2 Corinthians 13:10]]2 Corinthians 13:10   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
-he, the preacher of a most gentle god? Yea, he even declares that "the Lord hath given to him the power of using sharpness in their presence!"[593]   
[[@Bible:2 Corinthians 13:11]]2 Corinthians 13:11   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7840\_2549869   
more frequently let us attempt to make advances in the commandments of the Lord, that all being of of the same mind[135]   
[[@Bible:2 Corinthians 13:12]]2 Corinthians 13:12   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2771\_450612   
Philo and Agathopus, the deacons, my companions, salute you, "Salute one another with a holy kiss."[49]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11920\_3330472   
our prayer ascends with more acceptability; that they may themselves participate in our observance, and thereby be mollified for transacting with their brother touching. their own peace? What prayer is complete if divorced from the "holy kiss? "[105]   
[[@Bible:2 Corinthians 13:13]]2 Corinthians 13:13   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
And that the holy Trinity is to be worshipped without either separation or alienation, is taught us by Paul, who says in his Second Epistle to the Corinthians: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with yon all."[80]   
[[@Bible:2 Corinthians 13:15]]2 Corinthians 13:15   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P6968\_2093968   
And the love of God, even the Father, and the grace of our Lord Jesus Christ, and the communion of the Holy Spirit, be with you all.[24] 

**[[@Headword:Galatians]]Galatians**

[[@Bible:Galatians 1:1]]Galatians 1:1   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P874\_159362   
But may the God and Father of our Lord Jesus Christ, and Jesus Christ Himself, who is the Son of God, and our everlasting High Priest, build you up in faith and truth, and in all meekness, gentleness, patience, long-suffering, forbearance, and purity; and may He bestow on you a lot and portion among His saints, and on us with you, and on all that are under heaven, who shall believe in our Lord Jesus Christ, and in His Father, who "raised Him from the dead.[72]   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1952\_330107   
I know, obtained the ministry which pertains to the common [weal], not of himself, neither by men,[5]   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1952\_330107   
Having beheld your bishop, I know that he was not selected to undertake the ministry which pertains to the common [weal], either by himself or by men,[7]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7603\_2061887   
Just, then, as" Paul [was] an apostle, not of men, neither by man, but by Jesus Christ, and God the Father,"[228]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7141\_2071139   
He professes himself to be "an apostle"-to use his own, words-"not of men, nor by man, but by Jesus Christ."[20]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7141\_2071139   
at all events, have handed down to me this career of Paul, which you must not refuse to accept. Thence I demonstrate that from a persecutor he became "an apostle, not of men, neither by man; "[32]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10855\_3047505   
To the Galatians he declares himself to be "an apostle not of men, neither by man, but through Jesus Christ and God the Father."[401]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
And Jacob says, "Who shall rouse him up? "And that is just what David and Paul both refer to, as when Paul says, "and God the Father, who raised Him from the dead."[34]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10207\_3183526   
writing in his epistles; and if the same apostle declares that he was ordained "an apostle not by men, nor of man, but by Jesus Christ; "[94]   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
I have taught the churches of the believers to reverence one almighty, invisible, and incomprehensible God. And this teaching has been given me, not from men, nor through men, but through Jesus Christ,[33]   
[[@Bible:Galatians 1:4]]Galatians 1:4   
Epistle of Ignatius to Hero, a Deacon of Antioch   
http://ccel.org/fathers2/ANF-01/anf01-30.htm   
[1]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10623\_2833021   
kind; since he who departs from such evils, and performs such virtuous actions, will, as one who desires the true life, come to the enjoyment of it; and as one loving to see "good days," in which the word of righteousness will be the Sun, he will see them, God taking him away from this "present evil world,"[272]   
[[@Bible:Galatians 1:6]]Galatians 1:6   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9717\_2735027   
leading from the beginning of knowledge to the end. But if one should suppose that another origin[165]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3498\_1199152   
and how the epistle actually begins: "I marvel that ye are so soon removed from Him, who hath called you as His own in grace, to another gospel."[294]   
Tertullian Against Marcion Book I   
http://ccel.org/fathers2/ANF-03/anf03-28.htm#P4099\_1339702   
When, again, he mentioned "certain false brethren as having crept in unawares," who wished to remove the Galatians into another gospel,[239]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7188\_2082236   
gospel"[56]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7727\_2210313   
How is it that the censurer of the Galatians[590]   
Cyprian Epistle XXII   
http://ccel.org/fathers2/ANF-05/anf05-47.htm#P5113\_1549319   
As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."[4]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be anathema."[23]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
But though we, or an angel from heaven, preach any other gospel unto you than that which has been delivered to you, let him be accursed."[350]   
[[@Bible:Galatians 1:7]]Galatians 1:7   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7188\_2082236   
the Creator, that they should seem to "be removed to another gospel," simply when they return again to the Creator. When he adds, too, the words, "which is not another,"[59]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7188\_2082236   
two gods; and the apostle made a great mistake when he said that "there is not another" gospel,[65]   
[[@Bible:Galatians 1:8]]Galatians 1:8   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5038\_1508036   
But it is my purpose, as I reckon, and not without reason, to live according to the Word, and to understand what is revealed;[110]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3191\_1146200   
If, therefore, even "an angel from heaven should preach any other gospel" (than theirs), he would be called accursed[58]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5323\_1655600   
for they are not the authors of confusion, but of peace; or if Marcion be actually an angel, he must rather be designated "as anathema than as a preacher of the gospel,"[105]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7188\_2082236   
But perhaps, to avoid this difficulty, you will say that he therefore added just afterwards, "Though an angel from heaven preach any other gospel, let him be accursed,"[67]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7188\_2082236   
or an angel from heaven preach any other gospel."[68]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9339\_2564145   
To this angel, indeed, of Philumene, the apostle will reply in tones like those in which he even then predicted him, saying, "Although an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."[88]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9641\_2643799   
preached unto you, let him be anathema,"[337]   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
And again he says: "For if he who comes preaches another Christ whom we have not preached, or ye receive another spirit that ye have received not, or another gospel which ye have not obtained, ye will rightly be kept back."[92]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
In anticipation, however, of this, the apostolic word marks out the case thus: "If any one preach any other gospel unto you than that which you have received, let him be accursed."[415]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
To these Arius and Achilles opposing themselves, and those who with them are the enemies of the truth, have been expelled from the Church, as being aliens from our holy doctrine, according to the blessed Paul, who says, "If any man preach any other gospel unto you than that ye have received, let him be accursed; even though he feign himself an angel from heaven."[40]   
[[@Bible:Galatians 1:10]]Galatians 1:10   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P749\_310428   
tests me! The cursing of well-maintained Discipline is a blessing of the Name. "If," says he, "I wished to please men, I should not be Christ's servant."[103]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
Nor ought the reproaches of the lost to move us in any degree to depart from the right path and from the sure rule, since also the apostle instructs us, saying, "If I should please men, I should not be the servant of Christ."[34]   
Cyprian Epistle LXI   
http://ccel.org/fathers2/ANF-05/anf05-86.htm#P5925\_1859089   
But if some of the perverse persons refuse to obey, let us follow the same apostle, who says, "If I please men, I should not be the servant of Christ."[15]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
And the apostle also speaks, saying, "If I pleased men, I should not be the servant of Christ."[35]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
and that Paul also has gloriously and sublimely uttered, "If I yet pleased men, I should not be the servant of Christ."[16]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Epistle of Paul to the Galatians: "If I wished to please men, I should not be the servant of Christ."[646]   
[[@Bible:Galatians 1:11]]Galatians 1:11   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7188\_2082236   
of this epistle, how that certain persons interposed, and said that men ought to be circumcised, and that the law of Moses was to be observed; and how the apostles, when consulted, determined, by the authority of the Holy Ghost, that "a yoke should not be put upon men's necks which their fathers even had not been able to bear."[72]   
[[@Bible:Galatians 1:13]]Galatians 1:13   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3438\_1187610   
: "It is first necessary that you shows us who this Paul was,-both what he was before he was an apostle, and how he became an apostle,"-so very great is the use which they make of him in respect of other questions also. It is true that he tells us himself that he was a persecutor before he became an apostle,[243]   
[[@Bible:Galatians 1:14]]Galatians 1:14   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm   
so truly did he turn away from his early opinions: nor did he sin by becoming an emulator not of ancestral but of Christian traditions,[12]   
[[@Bible:Galatians 1:15]]Galatians 1:15   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9039\_2606777   
And that he, the apostle, was the very same person who had been born from the womb, that is, of the ancient substance of flesh, he does himself declare in the Epistle to the Galatians: "But when it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the Gentiles,"[93]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9104\_2632987   
And Paul, too, says in like manner, "But when it pleased God, who separated me from my mother's womb, that I might declare Him among the nations."[136]   
[[@Bible:Galatians 1:18]]Galatians 1:18   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3438\_1187610   
having been converted from a persecutor to a preacher, he is introduced as one of the brethren to brethren, by brethren-to them, indeed, by men who had put on faith from the apostles' hands. Afterwards, as he himself narrates, he "went up to Jerusalem for the purpose of seeing Peter,"[247]   
[[@Bible:Galatians 1:19]]Galatians 1:19   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7854\_1878740   
Paul, a genuine disciple of Jesus, says that he regarded this James as a brother of the Lord, not so much on account of their relationship by blood, or of their being brought up together, as because of his virtue and doctrine.[78]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5105\_1880705   
But concerning the apostles and prophets, according to the decree of the Gospel, thus do. 4. Let every apostle that cometh to you be received as the Lord.[105]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7113\_2381404   
Let us pray for every episcopacy which is under the whole heaven, of those that rightly divide the word of Thy truth. And let us pray for our bishop James,[77]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7424\_1523553   
And James is he whom Paul says in the Epistle to the Galatians that he saw, "But other of the Apostles saw I none, save James the Lord's brother."[107]   
[[@Bible:Galatians 2:1]]Galatians 2:1   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7603\_2061887   
But I went up by revelation, and communicated to them that Gospel which I preached among the Gentiles."[230]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
that "fourteen years after he went up to Jerusalem," in order to confer with them[79]   
[[@Bible:Galatians 2:2]]Galatians 2:2   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P851\_155669   
I exhort you all, therefore, to yield obedience to the word of righteousness, and to exercise all patience, such as ye have seen [set] before your eyes, not only in the case of the blessed Ignatius, and Zosimus, and Rufus, but also in others among yourselves, and in Paul himself, and the rest of the apostles. [This do] in the assurance that all these have not run[54]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5272\_1646490   
Paul found in existence, to which he yielded his belief, and with which he so earnestly wished his own to agree, that he actually on that account went up to Jerusalem to know and consult the apostles, "lest he should run, or had been running in vain; "[63]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
when even the apostle himself had some suspicion that he might have run, and be still running, in vain.[96]   
[[@Bible:Galatians 2:3]]Galatians 2:3   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
to be understood as in alliance with Judaism! When indeed he says, that "neither was Titus circumcised,"[82]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
to be circumcised," and then adds, "And that because of false brethren unawares brought in,"[89]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7619\_1585423   
what strange thing is it that the Apostles, whose way of life was passed among the Jews, even though they understood the spiritual things in the law, should have used a spirit of accommodation, as Paul also did when he circumcised Timothy,[71]   
[[@Bible:Galatians 2:4]]Galatians 2:4   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
of the law, which had been as yet agitated by those whom he therefore calls "false brethren unawares brought in."[84]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
Therefore he says: "Because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ, that they might bring us into bondage, to whom we gave place by subjection not even for an hour."[87]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
"Liberty in Christ"[57]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P3120\_1007270   
For up to the present time both the Gentiles and the Jews of the circumcision watch and busy themselves with the dealings of the Church, desiring to suborn false witnesses against us, as the apostle says: "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus."[212]   
[[@Bible:Galatians 2:5]]Galatians 2:5   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2621\_432351   
But ye have not "given place by subjection to them, no, not for one hour."[8]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7603\_2061887   
And again he says, "For an hour we did give place to subjection,[231]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10938\_2940103   
Thus, as it had been written, "Thou shalt have dominion over many nations, and they shall not have dominion over thee," he ruled over the Gentiles whom he brought under the teaching Of Jesus Christ; and he never "gave place by subjection to men, no, not for an hour,[37]   
Cyprian Epistle LXX   
http://ccel.org/fathers2/ANF-05/anf05-95.htm#P6230\_1969476   
For neither did Peter, whom first the Lord chose, and upon whom He built His Church, when Paul disputed with him afterwards about circumcision, claim anything to himself insolently, nor arrogantly assume anything; so as to say that he held the primacy,[7]   
[[@Bible:Galatians 2:8]]Galatians 2:8   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7603\_2061887   
With regard to those (the Marcionites) who allege that Paul alone knew the truth, and that to him the mystery was manifested by revelation, let Paul himself convict them, when he says, that one and the same God wrought in Peter for the apostolate of the circumcision, and in himself for the Gentiles.[220]   
[[@Bible:Galatians 2:9]]Galatians 2:9   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P9140\_2570461   
), which is the perfection of faith, goes beyond catechetical instruction, in accordance with the magnitude of the Lord's teaching and the rule of the Church.[310]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3438\_1187610   
because Paul had presented himself as an adversary to Him They accordingly even gave him "the right hand of fellowship,"[250]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
Accordingly, the false brethren who were the spies of their Christian liberty must be thwarted in their efforts to bring it under the yoke of their own Judaism before that Paul discovered whether his labour had been in vain, before that those who preceded him in the apostolate gave him their right hands of fellowship, before that he entered on the office of preaching to the Gentiles, according to their arrangement with him.[97]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
Rightly, then, did Peter and James and John give their right hand of fellowship to Paul, and agree on such a division of their work, as that Paul should go to the heathen, and themselves to the circumcision.[101]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Epistle of Peter to them of Pontus: "Nor let any of you suffer as a thief, or a murderer, or as an evil-doer, or as a minder of other people's business,[591]   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
Since then the children have invited us, and have given unto us the right hand of fellowship,[15]   
The Passing of Mary Latin II   
http://ccel.org/fathers2/ANF-08/anf08-112.htm#P8714\_2840424   
And, saluting each other, they wondered, saying: What is the cause for which the Lord hath assembled us here?[5]   
The Teaching of Simon Cephas In the City of Rome   
http://ccel.org/fathers2/ANF-08/anf08-146.htm   
In the City of Rome.[3]   
[[@Bible:Galatians 2:10]]Galatians 2:10   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
Their agreement, also, "to remember the poor"[102]   
[[@Bible:Galatians 2:11]]Galatians 2:11   
Clementine Homily XVII   
http://ccel.org/fathers2/ANF-08/anf08-61.htm#P5316\_1557353   
If you were not opposed to me, you would not accuse me, and revile the truth proclaimed by me, in order that I may not be believed when I state what I myself have heard with my own ears from the Lord, as if I were evidently a person that was condemned and in bad repute.[54]   
[[@Bible:Galatians 2:12]]Galatians 2:12   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
But they themselves, while knowing the same God, continued in the ancient observances; so that even Peter, fearing also lest he might incur their reproof, although formerly eating with the Gentiles, because of the vision, and of the Spirit who had rested upon them, yet, when certain persons came from James, withdrew himself, and did not eat with them. And Paul said that Barnabas likewise did the same thing.[219]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
Paul, however, censures Peter for not walking straightforwardly according to the truth of the gospel. No doubt he blames him; but it was solely because of his inconsistency in the matter of "eating,"[104]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
which he varied according to the sort of persons (whom he associated with) "fearing them which were of the circumcision,"[105]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P7997\_1945782   
Moreover, in the Epistle to the Galatians, Paul states that Peter, still from fear of the Jews, ceased upon the arrival of James to eat with the Gentiles, and "separated himself from them, fearing them that were of the circumcision; "[5]   
[[@Bible:Galatians 2:13]]Galatians 2:13   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5303\_1651791   
Marcion, finding the Epistle of Paul to the Galatians (wherein he rebukes even apostles[71]   
[[@Bible:Galatians 2:16]]Galatians 2:16   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
But what do the Marcionites wish to have believed (on the point)? For the rest, the apostle must (be permitted to) go on with his own statement, wherein he says that "a man is not justified by the works of the law, but by faith: "[106]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
in order that thenceforward man might be justified by the liberty of faith, not by servitude to the law,[112]   
[[@Bible:Galatians 2:17]]Galatians 2:17   
Shepherd of Hermas Vision Second   
http://ccel.org/fathers2/ANF-02/anf02-06.htm#P267\_36489   
For the Lord has sworn by His glory, in regard to His elect, that if any one of them sin after a certain day which has been fixed, he shall not be saved. For the repentance of the righteous has limits.[10]   
Shepherd of Hermas Vision Second   
http://ccel.org/fathers2/ANF-02/anf02-06.htm#P267\_36489   
You will tell, therefore, those who preside over the Church, to direct their ways in righteousness, that they may receive in full the promises with great glory. Stand stedfast, therefore, ye who work righteousness, and doubt not,[11]   
[[@Bible:Galatians 2:18]]Galatians 2:18   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
Justly, therefore, did he refuse to "build up again (the structure of the law) which he had overthrown."[107]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
judge who is not wont "to rebuild those things which he has destroyed, lest he be held a transgressor."[149]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
with us, expresses himself to the same effect in one of his epistles, when he says: "For if I build again the things which I destroyed, I make myself a prevaricator."[116]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
He also maintained that Paul himself spoke in his own proper person when he said: "If I build again the things which I destroyed, I make myself a transgressor."[433]   
[[@Bible:Galatians 2:19]]Galatians 2:19   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
Quare tune quidem in came vivebam camaliter: "quod autem nunc vivo in carne, in fide vivo Filii Dei."[216]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
so that none could glory through it, in order that grace might be maintained to the glory of the Christ, not of the Creator, but of Marcion! I may here anticipate a remark about the substance of Christ, in the prospect of a question which will now turn up. For he says that "we are dead to the law."[634]   
[[@Bible:Galatians 2:20]]Galatians 2:20   
Epistle of Ignatius to the Romans   
http://ccel.org/fathers2/ANF-01/anf01-19.htm#P1907\_323909   
I no longer wish to live after the manner of men, and my desire shall be fulfilled if ye consent. "I am crucified with Christ: nevertheless I live; yet no longer I, since Christ liveth in me."[54]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
and again, "I live, yet not I, but Christ liveth in me."[25]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7038\_1352978   
But when they see to be at hand, as far as their effort is concerned, the consummation of the world which is crucified to them, then Jesus will be no longer with them, but in them, and they will say, "It is no longer I that live but Christ that lives in me,"[26]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8051\_1720682   
the following saying of Paul who denied himself seems appropriate, "Yet I live, and yet no longer I but Christ liveth in me; "[172]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8051\_1720682   
Wherefore they will say, "I have been crucified with Christ," and, "Far be it from me to glory save hi the cross of the Lord, through which the world has been crucified unto me and I unto the world."[174]   
[[@Bible:Galatians 3:1]]Galatians 3:1   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3498\_1199152   
They bear in mind how the churches were rebuked by the apostle: "O foolish Galatians, who hath bewitched you? "[292]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
nor any dubiety? Who, I ask you, O foolish Galatian, has bewitched you, as those were bewitched "before whose eyes Jesus Christ was evidently set forth, crucified? "[606]   
[[@Bible:Galatians 3:3]]Galatians 3:3   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6467\_1979931   
Peccatun enim, cure sit "corruptio," non potest babere societatem cure incorruptione," quae est justitia. "Adeo stulti," inquit, "estis? cure spiritu coeperitis, nunc came consummamini."[209]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
and, "Seeing ye began in the Spirit, are ye now made perfect in the flesh? "[66]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7853\_1663283   
And perhaps that He might turn back those who, by crossing to the other side, "had begun in spirit,"[34]   
[[@Bible:Galatians 3:5]]Galatians 3:5   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8431\_2363833   
But the Scripture, foreseeing that God would justify the heathen through faith, announced beforehand unto Abraham, that in him all nations should be blessed. So then they which be of faith shall be blessed with faithful Abraham."[317]   
[[@Bible:Galatians 3:6]]Galatians 3:6   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9333\_2732800   
But the Scripture, fore-seeing that God would justify the heathen through faith, declared to Abraham beforehand, That in thee shall all nations be blessed. So then they which are of faith shall be blessed with faithful Abraham."[282]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
But how are we children of faith? and of whose faith, if not Abraham's? For since "Abraham believed God, and it was accounted to him for righteousness; "[122]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12270\_3433086   
Accordingly it is patience which is both subsequent and antecedent to faith. In short, Abraham believed God, and was accredited by Him with righteousness;[62]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
But the Scripture, foreseeing that God would justify the Gentiles through faith, pronounced before to Abraham that all nations should be blessed in him; therefore they who are of faith are blessed with faithful Abraham."[8]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
with faithful Abraham."[40]   
[[@Bible:Galatians 3:7]]Galatians 3:7   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
,"[121]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1121\_292506   
For if" faith" is the source whence we are reckoned to Abraham as his "sons" (as the apostle teaches, saying to the Galatians, "You know, consequently, that (they) who are of faith, these are sons of Abraham"[32]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1121\_292506   
(nations) who, as the fruit of the "faith" which precedes digamy, had to be accounted "sons of Abraham."[36]   
[[@Bible:Galatians 3:8]]Galatians 3:8   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9609\_2636820   
of Abraham, "And in thy seed shall all nations of the earth be blessed," he adds, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."[310]   
[[@Bible:Galatians 3:10]]Galatians 3:10   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6561\_2262021   
For says He: "Cursed be he that does not continue in all things that are written in the book of the law to do them."[155]   
[[@Bible:Galatians 3:11]]Galatians 3:11   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2614\_431367   
and be ye steadfast, "for the just shall live by faith; "[3]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1000\_249272   
But where three are, a church is, albeit they be laics. For each individual lives by his own faith,[38]   
[[@Bible:Galatians 3:12]]Galatians 3:12   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5786\_1757970   
Whether, then, Egypt and the land of Canaan be the symbol of the world and of deceit, or of sufferings and afflictions; the oracle shows us what must be abstained from, and what, being divine and not worldly, must be observed. And when it is said, "The man that doeth them shall live in them,"[105]   
[[@Bible:Galatians 3:13]]Galatians 3:13   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4875\_1069993   
Then I replied, "Just as God commanded the sign to be made by the brazen serpent, and yet He is blameless; even so, though a curse lies in the law against persons who are crucified, yet no curse lies on the Christ of God, by whom all that have committed things worthy of a curse are saved.[367]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
And again: "Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth upon a tree."[337]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
every one who shall have hung on a tree."[188]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P5070\_1594158   
I suppose, you endeavour to introduce a diversity of opinion, simply because you deny that the suffering of the cross was predicted of the Christ of the Creator, and because you contend, moreover, that it is not to be believed that the Creator would expose His Son to that kind of death on which He had Himself pronounced a curse. "Cursed," says He, "is every one who hangeth on a tree."[254]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
You cannot establish a diversity of authors because there happens to be one of things; for the diversity is itself proposed by one and the same author. Why, however, "Christ was made a curse for us,"[116]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
But yet it by no means follows, because the Creator said of old, "Cursed is every one that hangeth on a tree,"[117]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10871\_3052721   
Nay, but you do blaspheme; because you allege not only that the Father died, but that He died the death of the cross. For "cursed are they which are hanged on a tree,"[410]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10871\_3052721   
nor indeed did the apostle utter blasphemy when he said the same thing as we.[414]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12295\_3439507   
The Lord Himself was "cursed" in the eye of the law;[90]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
Why, in this very standing of yours there was a fleeing from persecution, in the release from persecution which you bought; but that you should ransom with money a man whom Christ has ransomed with His blood, how unworthy is it of God and His ways of acting, who spared not His own Son for you, that He might be made a curse for us, because cursed is he that hangeth on a tree,[47]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
is to be saved: for it is Christ Himself that "has re-deemed them from the curse of the law; "[240]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and that "Christ has redeemed us from the curse of the law,"[252]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Listen also to what I have to say on this other expression which has been adduced, viz., "Christ, who redeemed us from the curse of the law."[275]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6712\_2027547   
knowing you shall know, O house of Jacob, that it is written, Cursed is every one that hangeth upon a tree.[60]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7619\_1585423   
But do not suppose that these things go to establish the necessity of keeping the law of Moses according to the letter, because the disciples of Jesus up to that time kept it; for not before He suffered did He "redeem us from the curse of the law,"[69]   
[[@Bible:Galatians 3:14]]Galatians 3:14   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8475\_2380719   
For, as I have shown, it existed in Abraham antecedently to circumcision, as it also did in the rest of the righteous who pleased God: and in these last times, it again sprang up among mankind through the coming of the Lord. But circumcision and the law of works occupied the intervening period.[346]   
[[@Bible:Galatians 3:15]]Galatians 3:15   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
"But," says he, "I speak after the manner of men: when we were children, we were placed in bondage under the elements of the world."[131]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
a figure (as the apostle wrote it); because after he had said, "I speak after the manner of men," he adds), "Though it be but a man's covenant, no man disannulleth, or addeth thereto."[134]   
[[@Bible:Galatians 3:16]]Galatians 3:16   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9333\_2732800   
Now He does not say, And of seeds, as if [He spake] of many, but as of one, And to thy seed, which is Christ."[281]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2026\_692665   
although we have God Himself as an adequate engager and faithful promiser, in that He promised to Abraham that "in his seed should be blest all nations of the earth; "[4]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
"To Abraham were the promises made, and to his seed. He said not `to seeds, 'as of many; but as of one, `to thy seed, 'which is Christ."[135]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12270\_3433086   
" So faith, illumined by patience, when it was becoming propagated among the nations through" Abraham's seed, which is Christ,"[64]   
[[@Bible:Galatians 3:17]]Galatians 3:17   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10495\_3308620   
But the law which followed subsequently ordained[12]   
[[@Bible:Galatians 3:19]]Galatians 3:19   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7385\_1972073   
It was added, until the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a Mediator."[53]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9186\_2666415   
This is the seed of which the apostle says in the Epistle to the Galatians, "that the law of works was established until the seed should come to whom the promise was made."[181]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5465\_1660772   
" Then, as if in explanation of his meaning, he adds: "But before faith came, we were kept under the law, shut up," manifestly through fear, in consequence of sins, "unto the faith which should afterwards be revealed; so that the law was a schoolmaster to bring us to Christ, that we should be justified by faith."[315]   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11183\_3171490   
and sets forth Christ as born of the seed of Joseph, contending that He was merely human, without divinity; affirming also that the Law was given by angels;[47]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1961\_605891   
And He has, he says, been liberated from the nature of the Good One likewise, in order that He may be a Mediator, as Paul states,[85]   
[[@Bible:Galatians 3:20]]Galatians 3:20   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2711\_443611   
And those very apostles, who said "that there is one God,"[19]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
Chiding)-Paul-written that such zeal hath he.[217]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2755\_888421   
but two,"[62]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10444\_3289233   
the sources and reasons of their error and perversity; because when they perceived that it was written[267]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10444\_3289233   
And in another place: "But a mediator is not a mediator of one, but God is one."[275]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1594\_646388   
He was therefore both God and man, being placed in the middle between God and man. From which the Greeks call Him Mesites,[336]   
[[@Bible:Galatians 3:22]]Galatians 3:22   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7775\_2218841   
His own antagonist! For this (I suppose it was, that) the law of the Creator had "concluded all under sin,"[632]   
[[@Bible:Galatians 3:23]]Galatians 3:23   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
sal salvation of humanity, and that there is the same equality before the righteous and loving God, and the same fellowship between Him and all, the apostle most clearly showed, speaking to the following effect: "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed, so that the law became our schoolmaster to bring us to Christ, that we might be justified by faith; but after that faith is come, we are no longer under a schoolmaster."[63]   
[[@Bible:Galatians 3:24]]Galatians 3:24   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8002\_2206070   
but he has also said, that the law was our pedagogue [to bring us] to Christ Jesus.[29]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3291\_976842   
For the word which, in matters of doctrine, explains and reveals, is that whose province it is to teach. But our Educator[3]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3677\_1108968   
And when, having senselessly filled themselves, they senselessly played; on that account the law was given them, and terror ensued for the prevention of transgressions and for the promotion of right actions, securing attention, and so winning to obedience to the true Instructor, being one and the same Word, and reducing to conformity with the urgent demands of the law. For Paul says that it was given to be a "schoolmaster to bring us to Christ."[259]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4218\_1307012   
They had no instructor[19]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4944\_1481315   
Perchance, too, philosophy was given to the Greeks directly and primarily, till the Lord should call the Greeks. For this was a schoolmaster to bring "the Hellenic mind," as the law, the Hebrews, "to Christ."[57]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5733\_1738698   
) to Christ,[77]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
as far as a sort of training with fear and preparatory discipline goes, leading as it did to the culmination of legislation and to grace.[10]   
[[@Bible:Galatians 3:26]]Galatians 3:26   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."[64]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7223\_2090790   
What I say, then, is this, that that God is the object of faith who prefigured the grace of faith. But when he also adds, ".For ye are all the children of faith,"[120]   
[[@Bible:Galatians 3:27]]Galatians 3:27   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P4959\_1566653   
Now since Emmanuel is God-with-us, and God-with-us is Christ, who is in us (for "as many of you as are baptized into Christ, have put on Christ"[164]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11620\_3275111   
Christ's baptism,[118]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1137\_296723   
-inasmuch as they "who are baptized in Christ[59]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1247\_343416   
On the ground of continence the priests likewise of the famous Egyptian bull will judge the "infirmity" of Christians. Blush, O flesh, who hast "put on"[116]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
And thus if, from the moment when it changed its condition, and "having been baptized into Christ put on Christ,"[78]   
Cyprian Epistle LIX   
http://ccel.org/fathers2/ANF-05/anf05-84.htm#P5894\_1848803   
For as the Apostle Paul says, "As many of you as have been baptized into Christ have put on Christ,"[6]   
Cyprian Epistle LXXIII   
http://ccel.org/fathers2/ANF-05/anf05-98.htm#P6343\_2021455   
name avail in the imposition of hands, which, they contend, availed in the sanctification of baptism? For if any one born out of the Church can become God's temple, why cannot the Holy Spirit also be poured out upon the temple? For he who has been sanctified, his sins being put away in baptism, and has been spiritually reformed into a new man, has become fitted for receiving the Holy Spirit; since the apostle says, "As many of you as have been baptized into Christ have put on Christ."[11]   
Cyprian Epistle LXXIV   
http://ccel.org/fathers2/ANF-05/anf05-99.htm#P6391\_2043204   
Moreover, what is the meaning of that which Stephen would assert, that the presence and holiness of Christ is with those who are baptized among heretics? For if the apostle does not speak falsely when he says, "As many of you as are baptized into Christ, have put on Christ,"[20]   
[[@Bible:Galatians 3:28]]Galatians 3:28   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1994\_335959   
for there is one nature, and one family of mankind. For "in Christ there is neither bond nor free."[34]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3222\_954693   
And the one whole Christ is not divided: "There is neither barbarian, nor Jew, nor Greek, neither male nor female, but a new man,"[154]   
Tertullian On the Apparel of Women Book I   
http://ccel.org/fathers2/ANF-04/anf04-06.htm#P277\_54727   
With what consistency do we mount that (future) judgment-seat to pronounce sentence against those whose gifts we (now) seek after? For you too, (women as you are, ) have the self-same angelic nature promised[21]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
For, says (the Naassene), Attis has been emasculated, that is, he has passed over from the earthly parts of the nether world to the everlasting substance above, where, he says, there is neither female or male,[28]   
[[@Bible:Galatians 4:1]]Galatians 4:1   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
"[73]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
And the child, though heir, differeth nothing from a servant, till the time appointed of the father."[135]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7335\_1493888   
Every soul, therefore, which comes to childhood, and is on the way to full growth, until the fulness of time is at hand, needs a tutor and stewards and guardians, in order that, after all these things, he who formerly differed nothing from a bond-servant, though he is lord of all,[41]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8437\_1845956   
For though the little one even be an heir, yet as being a child he differs nothing from a servant when he is a child,[161]   
[[@Bible:Galatians 4:3]]Galatians 4:3   
Hippolytus Refutation of All Heresies Book IX   
http://ccel.org/fathers2/ANF-05/anf05-13.htm#P2140\_667268   
For it seems expedient that we, making an onslaught upon the opinion which constitutes the prime source of (contemporaneous) evils, should prove what are the originating principles[4]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And in saying this he pronounces on them as Gentiles, because they were under the elements of the world,[117]   
[[@Bible:Galatians 4:4]]Galatians 4:4   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P708\_130188   
As long then as the former time[46]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
And again, in his Epistle to the Galatians, he says: "But when the fulness of time had come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption; "[271]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
Paul also says: "But when the fulness of time came, God sent forth His Son."[295]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7879\_2159850   
The Apostle Paul, moreover, in the Epistle to the Galatians, declares plainly, "God sent His Son, made of a woman."[432]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9186\_2666415   
This fact is exhibited in a still clearer light in the same Epistle, where he thus speaks: "But when the fulness of time was come, God sent forth His Son, made of a woman."[182]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
"But when the fulness of time was come, God sent forth His Son"[138]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
Since, then, the Creator promised the gift of His Spirit in the latter days; and since Christ has in these last days appeared as the dispenser of spiritual gifts (as the apostle says, "When the fulness of the time was come, God sent forth His Son; "[363]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9571\_2627727   
when he says, "God sent forth His Son, made of a woman."[279]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P596\_134609   
,"[23]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also Paul to the Galatians: "But when the fulness of the time was come, God sent His Son, horn of a woman."[183]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10192\_3172797   
so as God He is proclaimed David's Lord. And in the same manner as He was made as man "under the law,"[73]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
How shall we get rid of these many words of the apostle, so important and so precise, which are expressed in terms like the following: "But when the good pleasure of God was with us, He sent His Son, made of a woman; "[598]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
But when He says, "As the years draw nigh, thou shalt be recognised," He means, as has been said before, that glorious recognition of our Saviour, God in the flesh, who is otherwise invisible to mortal eye; as somewhere Paul, that great interpreter of sacred mysteries, says: "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."[35]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8437\_1845956   
but, when we have become perfected, and have passed through the stage of being subject to nursing-fathers and nursing-mothers and guardians and stewards,[167]   
[[@Bible:Galatians 4:5]]Galatians 4:5   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
ever done to bring about the fulness of time, or to wait patiently its completion? If nothing, what an impotent state to have to wait for the Creator's time, in servility to the Creator! But for what end did He send His Son? "To redeem them that were under the law,"[143]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
and "that we might receive the adoption of sons,"[146]   
[[@Bible:Galatians 4:6]]Galatians 4:6   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
That we may have, therefore the assurance that we are the children of God, "He hath sent forth His Spirit into our hearts, crying, Abba, Father."[148]   
Excerpts of Theodotus   
http://ccel.org/fathers2/ANF-08/anf08-20.htm   
Father."[35]   
[[@Bible:Galatians 4:7]]Galatians 4:7   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
See how He has admitted those to be children who are under fear and sins; but has conferred manhood on those who are under faith, by calling them sons, in contradistinction from the children that are under the law: "For thou art no more a servant," he says, "but a son; and if a son, then an heir through God."[74]   
[[@Bible:Galatians 4:8]]Galatians 4:8   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6815\_1685284   
and "those which are not gods,"[45]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7349\_1963283   
And the Apostle Paul also, saying, "For though ye have served them which are no gods; ye now know God, or rather, are known of God,"[44]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2097\_713713   
For the Jews say, that from the beginning God sanctified the seventh day, by resting on it from all His works which He made; and that thence it was, likewise, that Moses said to the People: "Remember the day of the sabbaths, to sanctify it: every servile work ye shall not do therein, except what pertaineth unto life."[62]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
He did not therefore seek, by any depreciation of the mundane elements, to turn them away from their god, although, when he said just before, "Howbeit, then, ye serve them which by nature are no gods,"[151]   
[[@Bible:Galatians 4:9]]Galatians 4:9   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1402\_249763   
by whose blood ye were redeemed; by whom ye have known God, or rather have been known by Him;[5]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P2972\_886643   
Let the philosophers, then, own as their teachers the Persians, or the Sauromatae, or the Magi, from whom they have learned the impious doctrine of regarding as divine certain first principles, being ignorant of the great First Cause, the Maker of all things, and Creator of those very first principles, the unbeginning God, but reverencing "these weak and beggarly elements,"[64]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3568\_1214235   
ten other ¦ons after them spring, and then the twelve others arise with their wonderful names, to complete the mere story of the thirty ¦ons. The same apostle, when disapproving of those who are "in bondage to elements,"[355]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
Now, from whom comes this grace, but from Him who proclaimed the promise thereof? Who is (our) Father, but He who is also our Maker? Therefore, after such affluence (of grace), they should not have returned "to weak and beggarly elements."[150]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6247\_2186746   
But to you, the converted of the Gentiles, is the kingdom given, because you, who knew not God, have believed by preaching, and "have known Him, or rather are known of Him,"[132]   
[[@Bible:Galatians 4:10]]Galatians 4:10   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P659\_118673   
of the flesh as a proof of election, and as if, on account of it, they were specially beloved by God,-how is it not a subject of ridicule? And as to their observing months and days,[14]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
," even the rudiments of the law: "Ye observe days, and months, and times, and years"[153]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1708\_501023   
(Inburnt?) With what fires, prithee? The fires, I ween, which lead us to repeated contracting of nuptials and daily cooking of dinners! Thus, too, they affirm that we share with the Galatians the piercing rebuke (of the apostle), as "observers of days, and of months, and of years."[11]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1854\_549768   
Being, therefore, observers of "seasons" for these things, and of "days, and months, and years,"[97]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11319\_3081383   
That therefore seems to me a most noble saying of Paul, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."[43]   
Clementine Homily XIX   
http://ccel.org/fathers2/ANF-08/anf08-63.htm#P5566\_1629546   
Accordingly some one well instructed in the doctrines taught by Moses, finding fault with the people for their sins, called them sons of the new moons and the sabbaths.[65]   
[[@Bible:Galatians 4:12]]Galatians 4:12   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P5239\_1205610   
O trumpet of peace to the soul that is at war! O weapon that puttest to flight terrible passions! O instruction that quenches the innate fire of the soul! The Word exercises an influence which does not make poets: it does not equip philosophers nor skilled orators, but by its instruction it makes mortals immortal, mortals gods; and from the earth transports them to the realms above Olympus. Come, be taught; become as I am, for I, too, was as ye are.[558]   
[[@Bible:Galatians 4:16]]Galatians 4:16   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3562\_1080005   
Wherefore the apostle himself also in every case uses stringent language to the Churches, after the Lord's example; and conscious of his own boldness, and of the weakness of his hearers, he says to the Galatians: "Am I your enemy, because I tell you the truth? "[217]   
Cyprian Epistle LXI   
http://ccel.org/fathers2/ANF-05/anf05-86.htm#P5925\_1859089   
And if, for the present, certain of our brethren seem to be made sorry by us, let us nevertheless remain in our wholesome persuasion, knowing that an apostle also has said, "Am I therefore become your enemy because I tell you the truth? "[14]   
[[@Bible:Galatians 4:19]]Galatians 4:19   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6436\_1973362   
Quare Paulus quoque scribens ad Galatas, dicit: "Filioli mei, quos iterum parturio, donec formetur in vobis Christus."[187]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
and "Ye are my children, of whom I travail again in birth."[361]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1219\_333406   
"travailing in birth with them until Christ should be formed in them; "[101]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4150\_726717   
From the free woman,[118]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5014\_1513377   
For he says, "My little children, of whom I travail in birth again until Christ be formed in you; "[32]   
Methodius Discourse VIII. Thekla   
http://ccel.org/fathers2/ANF-06/anf06-116.htm#P5322\_1605644   
receive the features, and the image, and the manliness of Christ, the likeness of the form of the Word being stamped upon them, and begotten in them by a true knowledge and faith, so that in each one Christ is spiritually born. And, therefore, the Church swells and travails in birth until Christ is formed in us,[23]   
[[@Bible:Galatians 4:21]]Galatians 4:21   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
ai," in relation to the synagogue of the Jews, according to the law, "which gendereth to bondage"-"the other gendereth" (to liberty, being raised) above all principality, and power, and dominion, and every name that is l named, not only in this world, but in that which is to come, "which is the mother of us all," in which we have the promise of (Christ's) holy church; by reason of which he adds in conclusion: "So then, brethren, we are not children of the bond woman, but of the free."[162]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1121\_292506   
Images prophesy: statutes govern. What that digamy of Abraham portends, the same apostle fully teaches,[37]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8010\_1954238   
Now, how should they have abandoned the law of their fathers, who are in the habit of rebuking those who do not listen to its commands, saying, "Tell me, ye who read the law, do ye not hear the law? For it is written, that Abraham had two sons; "and so on, down to the place, "which things are an allegory,"[8]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9373\_2412924   
Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar."[217]   
Cyprian Epistle LXXV   
http://ccel.org/fathers2/ANF-05/anf05-100.htm#P6475\_2083559   
like and equal light over all, how much more does Christ, who is the true sun and the true day, bestow in His Church the light of eternal life with the like equality! Of which equality we see the sacrament celebrated in Exodus, when the manna flowed down from heaven, and, prefiguring the things to come, showed forth the nourishment of the heavenly bread and the food of the coming Christ. For there, without distinction either of sex or of age, an omer was collected equally by each one.[33]   
[[@Bible:Galatians 4:22]]Galatians 4:22   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P4830\_1530123   
teaching the Galatians, moreover, that the two narratives of the sons of Abraham had an allegorical meaning in their course;[64]   
[[@Bible:Galatians 4:24]]Galatians 4:24   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8596\_2429528   
Now the father of the human race is the Word of God, as Moses points out when he says, "Is not He thy father who hath obtained thee [by generation], and formed thee, and created thee?[437]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7374\_1509405   
Here you will inquire if the scribe of the Gospel be as the scribe of the law, and if the former deals with the Gospel, as the latter with the law, reading and hearing and telling "those things which contain an allegory,"[67]   
[[@Bible:Galatians 4:26]]Galatians 4:26   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P800\_148514   
which, if you carefully study, you will find to be the means of building you up in that faith which has been given you, and which, being followed by hope, and preceded by love towards God, and Christ, and our neighbour, "is the mother of us all."[23]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9394\_2754595   
And the apostle, too, writing to the Galatians, says in like manner, "But the Jerusalem which is above is free, which is the mother of us all."[324]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P5180\_1626340   
which the apostle also calls "our mother from above; "[356]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7888\_2246097   
I find it was in their foresight of all this, that the heavenly intelligences gazed with admiration on "the Jerusalem which is above,"[716]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
"If ye hasten to fly out of Egypt, and repair beyond the Red Sea into the wilderness," that is, from earthly intercourse to the Jerusalem above, which is the mother of the living;[65]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P962\_249100   
through "the Jerusalem above"?[37]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
And corresponding, I think, "to the Jerusalem above, which is free, the mother"[173]   
[[@Bible:Galatians 4:27]]Galatians 4:27   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6368\_1470835   
and in what sense He says that "more are the children of her that was desolate, than of her who possessed a husband."[143]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4150\_726717   
Barren, giv'n birth:[117]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
And the Phrygians style him, he says, "very fruitful" likewise, "because," says he, "more numerous are the children of the desolate one, than those of her which hath an husband; "[111]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7679\_2520564   
"Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for she that is desolate hath many more children than she that hath an husband."[16]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5833\_854222   
"Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for she that is desolate hath many more children than she that hath an husband."[10]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7507\_1549693   
might be among the Gentiles; and, on account of it, "the children of the desolate one," who had not been instructed either in the law or the prophets, "might be more than of her who has the husband,"[169]   
[[@Bible:Galatians 4:28]]Galatians 4:28   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8095\_2238399   
As Paul does also testify, saying that we are children of Abraham because of the similarity of our faith, and the promise of inheritance.[77]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9333\_2732800   
Thus also the apostle says in the Epistle to the Galatians: "But ye, brethren, as Isaac was, are the children of the promise."[280]   
[[@Bible:Galatians 4:30]]Galatians 4:30   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
Philosophers, then, are children, unless they have been made men by Christ. "For if the son of the bond woman shall not be heir with the son of the free,"[136]   
[[@Bible:Galatians 4:31]]Galatians 4:31   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P431\_90321   
Nay, rather banish quite away from your "free"[65]   
[[@Bible:Galatians 5:1]]Galatians 5:1   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2097\_713713   
For the Jews say, that from the beginning God sanctified the seventh day, by resting on it from all His works which He made; and that thence it was, likewise, that Moses said to the People: "Remember the day of the sabbaths, to sanctify it: every servile work ye shall not do therein, except what pertaineth unto life."[62]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
as we have found, they were both sketched out beforehand. When he speaks of "the liberty wherewith Christ hath made us free,"[164]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
It was not meet that those who had received liberty should be "entangled again with the yoke of bondage"[166]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
"Liberty in Christ"[57]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1708\_501023   
Xerophagies, however, (they consider) the novel name of a studied duty, and very much akin to heathenish superstition, like the abstemious rigours which purify an Apis, an Isis, and a Magna Mater, by a restriction laid upon certain kinds of food; whereas faith, free in Christ,[7]   
[[@Bible:Galatians 5:2]]Galatians 5:2   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3568\_1214235   
Writing also to the Galatians, he inveighs against such men as observed and defend circumcision and the (Mosaic) law.[346]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1531\_449504   
Even if, for certain, the apostle had granted pardon of fornication to that Corinthian, it would be another instance of his once for all contravening his own practice to meet the requirement of the time. He circumcised Timotheus alone, and yet did away with circumcision.[211]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P10080\_2659527   
And therefore His disciples are forbidden to circumcise themselves, and are reminded (by the apostle): "If ye be circumcised, Christ shall profit you nothing."[165]   
[[@Bible:Galatians 5:3]]Galatians 5:3   
Hippolytus Refutation of All Heresies Book VIII   
http://ccel.org/fathers2/ANF-05/anf05-12.htm#P2107\_658575   
They attend to this one commandment, and do not look unto what has been spoken by the apostle: "For I testify to every man that is circumcised, that he is a debtor to keep the whole law."[41]   
[[@Bible:Galatians 5:5]]Galatians 5:5   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9893\_2733674   
Concerning this expectation and hope Paul writes to the Galatians: "For we through the Spirit wait for the hope of righteousness by faith."[155]   
[[@Bible:Galatians 5:6]]Galatians 5:6   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
If, now, he were for excluding circumcision, as the messenger of a new god, why does he say that "in Christ neither circumcision availeth anything, nor uncircumcision?[170]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
-of that faith "which," he says "worketh by love."[173]   
[[@Bible:Galatians 5:7]]Galatians 5:7   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3498\_1199152   
and, "Ye did run so well; who hath hindered you? "[293]   
Homily on Habib the Martyr   
http://ccel.org/fathers2/ANF-08/anf08-153.htm   
For this-that he might speak of Him without hindrance.[5]   
[[@Bible:Galatians 5:8]]Galatians 5:8   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
Thou wilt say then, Why doth He yet find fault? For who hath resisted His will? ""The persuasion is of Him that calleth, and not of us."[75]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10650\_2839557   
Moreover, that persuasion does not come from God, although persuasive words may be uttered by him, is distinctly taught by Paul, when he says: "This persuasion cometh not of him that calleth you."[293]   
[[@Bible:Galatians 5:9]]Galatians 5:9   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5471\_1971370   
For the greater number of offenders there are, the greater is the mischief that is done by them: for sin which passes without correction grows worse and worse, and spreads to others; since "a little leaven infects the whole lump,"[94]   
[[@Bible:Galatians 5:10]]Galatians 5:10   
Shepherd of Hermas Commandment Eighth   
http://ccel.org/fathers2/ANF-02/anf02-18.htm   
" "What, sir," say I, "are the evil deeds from which we must restrain ourselves? ""Hear," says he: "from adultery and fornication, from unlawful revelling,[3]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
"But he that troubleth you shall have to bear judgment."[176]   
[[@Bible:Galatians 5:11]]Galatians 5:11   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
of the passion itself should be figuratively set forth in predictions; and the more incredible (that mystery), the more likely to be "a stumbling-stone,"[199]   
[[@Bible:Galatians 5:12]]Galatians 5:12   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2725\_910384   
How should he not, when he himself experiences the same? "I would," says he, "that they were even cut off which trouble you."[113]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm   
wishing even the precision of them who advised the retention of circumcision.[13]   
[[@Bible:Galatians 5:13]]Galatians 5:13   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6268\_1914429   
Et si dicant nos "vocatos fuisse in libertatem, solummodo ne praebeamus libertatem, m occasionem carni,"[45]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P431\_90321   
Nay, rather banish quite away from your "free"[65]   
[[@Bible:Galatians 5:14]]Galatians 5:14   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
Now, if none other but the Creator shall be found to execute judgment, it follows that only He, who has determined on the cessation of the law, shall be able to condemn the defenders of the law; and what, if he also affirms the law in that portion of it where it ought (to be permanent)? "For," says he, "all the law is fulfilled in you by this: `Thou shalt love thy neighbour as thyself.' "[177]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P364\_76443   
Are we to paint ourselves out that our neighbours may perish? Where, then, is (the command), "Thou shall love thy neighbour as thyself? "[17]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing to the Galatians: "Thou shalt love thy neighbour as thyself. But if ye bite and accuse one another, see that ye be not consumed one of another."[380]   
[[@Bible:Galatians 5:15]]Galatians 5:15   
Cyprian Epistle VI   
http://ccel.org/fathers2/ANF-05/anf05-31.htm#P4827\_1461276   
From abuse and revilings also I entreat you to abstain, for "revilers do not attain the kingdom of God; "[20]   
[[@Bible:Galatians 5:16]]Galatians 5:16   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6792\_2063563   
But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, temperance, goodness, faith, meekness."[93]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2952\_1042217   
and because unclean, it is actively sinful, and suffuses even the flesh (by reason of their conjunction) with its own shame. Now although the flesh is sinful, and we are forbidden to walk in accordance with it,[267]   
[[@Bible:Galatians 5:17]]Galatians 5:17   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8997\_2532100   
The commandments are written, then, doubly, as appears, for twofold spirits, the ruling and the subject."For the flesh lusteth against the Spirit, and the Spirit against the flesh."[256]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8997\_2532100   
The commandment, then, "Thou shalt not lust," says, thou shalt not serve the carnal spirit, but shall rule over it; "For the flesh lusteth against the Spirit,"[258]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9579\_2691008   
soul, putting a bridle-bit on the restive irrational spirit: "For the flesh lusteth against the Spirit."[126]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9776\_2686289   
because "the flesh lusteth against the Spirit; "[75]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1074\_272477   
Thus, so long as the things which are the Spirit's please them not, the things which are of the flesh will please, as being the contraries of the Spirit. "The flesh," saith (the apostle), "lusteth against the Spirit, and the Spirit against the flesh."[2]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
That there are certain sins, however, which do not proceed from the opposing powers, but take their beginnings from the natural movements of the body, is manifestly declared by the Apostle Paul in the passage: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would."[277]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7213\_1603345   
Now, that which they term the inferior soul is produced, they allege, along with the body itself out of the seed of the body, whence they say it cannot live or subsist beyond the body, on which account also they say it is frequently termed flesh. For the expression, "The flesh lusteth against the Spirit,"[349]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7213\_1603345   
And in addition to these passages they adduce the following: "Since the flesh lusteth against the Spirit, and the Spirit against the flesh, so that we cannot do the things that we would."[357]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11327\_3085009   
For it is impossible for man, who is a compound being, in which "the flesh lusteth against the Spirit, and the Spirit against the flesh,"[49]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1336\_371026   
But the third angel (Naas), by the soul which came from Edem upon Moses, as also upon all men, obscured the precepts of Baruch, and caused his own peculiar injunctions to be hearkened unto. For this reason the soul is arrayed against the spirit, and the spirit against the soul.[274]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
But the fruit of the spirit is love, joy, peace, magnanimity, goodness, faith, gentleness, continence, chastity."[42]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
But the fruit of the Spirit is charity, joy, peace, magnanimity, goodness, faith, gentleness, continency, chastity. For they who are Christ's have crucified their flesh, with its vices and lusts."[705]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
For our bodies are both trained in Him and by Him to advance to immortality, by learning to govern themselves with moderation according to His decrees. For this is He who "desireth against the flesh," because "the flesh resisteth against the Spirit."[257]   
Methodius Discourse VIII. Thekla   
http://ccel.org/fathers2/ANF-06/anf06-116.htm#P5399\_1637528   
For there are two motions in us, the lust of the flesh and that of the soul, differing from each other,[52]   
[[@Bible:Galatians 5:19]]Galatians 5:19   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9030\_2602632   
hatreds, contentions jealousies, wraths, emulations, animosities, irritable speeches, dissensions, heresies, envyings, drunkenness, carousings, and such like; of which I warn you, as also I have warned you, that they who do such things shall not inherit the kingdom of God."[79]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
He means the works of the flesh and blood, which, in his Epistle to the Galatians, deprive men of the kingdom of God.[474]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10109\_2817454   
It is not indeed the flesh which he bids us to put off, but the works which he in another passage shows to be "works of the flesh."[303]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1531\_449504   
" 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."[189]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1531\_449504   
for the other (works) of the flesh even an apostle would have named.[202]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7213\_1603345   
hatred, contentions, emulations, wrath, quarrelling, dissensions, heresies, sects, envyings, drunkenness, revellings, and the like; "[355]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
Therefore, whatsoever things all heretics and schismatics do are carnal, as the apostle says: "For the works of the flesh are manifest, which are, fornications, uncleannesses, incest, idolatries, witchcrafts, hatreds, contentions, jealousy, anger, divisions, heresies, and the like to these; concerning which have told you before, as I also foretell you now, that whoever do such things shall not inherit the kingdom of God."[20]   
[[@Bible:Galatians 5:20]]Galatians 5:20   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8997\_2532100   
And to the Gnostic false opinion is foreign, as the true belongs to him, and is allied with him. Wherefore the noble apostle calls one of the kinds of fornication, idolatry,[279]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3191\_1146200   
On this point, however, we dwell no longer, since it is the same Paul who, in his Epistle to the Galatians, counts "heresies" among "the sins of the flesh,"[48]   
[[@Bible:Galatians 5:21]]Galatians 5:21   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6278\_1432723   
Wherefore also it comes to pass, that the "most perfect" among them addict themselves without fear to all those kinds of forbidden deeds of which the Scriptures assure us that "they who do such things shall not inherit the kingdom of God."[84]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10179\_2839666   
It is after displaying to the Galatians these pernicious works that he professes to warn them beforehand, even as he had "told them in time past, that they which do such things should not inherit the kingdom of God,"[366]   
The Second Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-131.htm   
Those, furthermore, who commit those sins whereof the apostle says, "They who do such things shall not inherit the kingdom of God,"[17]   
[[@Bible:Galatians 5:22]]Galatians 5:22   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9030\_2602632   
And then, again, he proceeds to tell us the spiritual actions which vivify a man, that is, the engrafting of the Spirit; thus saying, "But the fruit of the Spirit is love, joy, peace, long-suffering, goodness, benignity, faith, meekness, continence, chastity: against these there is no law."[80]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6329\_1154892   
Some indeed of our predecessors have observed, that in the New Testament, whenever the Spirit is named without that adjunct which denotes quality, the Holy Spirit is to be understood; as e.g., in the expression, "Now the fruit of the Spirit is love, joy, and peace; "[65]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2793\_896995   
And the fruits of Egypt are wasted, that is, the works of the flesh, but not the fruit of the Spirit, love, joy, and peace.[76]   
Methodius Discourse X. Domnina   
http://ccel.org/fathers2/ANF-06/anf06-118.htm#P5490\_1669425   
first to make a plaster with a lump of figs-that is, the fruit of the Spirit-that he may be healed-that is, according to the apostle-by love; for he says, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; "[20]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1022\_257800   
; but the fruits of all of them are "the fruits of the Spirit "[83]   
[[@Bible:Galatians 5:24]]Galatians 5:24   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
is another people, and trust in another, and have willingly sold themselves to another; but those who perform the commandments of the Lord, in every action "testify," by doing what He wishes, and consistently naming the Lord's name; and "testifying" by deed to Him in whom they trust, that they are those "who have crucified the flesh, with the affections and lusts." "If we live in the Spirit, let us also walk in the Spirit."[63]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
And yet a virgin in the Church glories concerning her fleshly appearance and the beauty of her body! Paul adds, and says, "For they that are Christ's have crucified their flesh, with its faults and lusts."[19]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P992\_253279   
in truth, express His likeness in their thoughts, and in their whole life, and in all their behaviour: in word, and in deeds, and in patience, and in fortitude, and in knowledge, and in chastity, and in long-suffering, and in a pure heart, and in faith, and in hope, and in full and perfect love towards God. No virgin, therefore, unless they be in everything as Christ, and as those "who are Christs,"[58]   
[[@Bible:Galatians 5:25]]Galatians 5:25   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
Be not deceived; God is not mocked. Let us not be weary in well-doing: for in due time we shall reap, if we faint not."[203]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7381\_2229893   
Hence the Son is said to be the Father's face, being the revealer of the Father's character to the five senses by clothing Himself with flesh. "But if we live in the Spirit, let us also walk in the Spirit."[79]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11133\_3008384   
and, "If we live in the Spirit, let us also walk in the Spirit."[139]   
[[@Bible:Galatians 5:26]]Galatians 5:26   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4997\_1498794   
"Let us not be desirous of vainglory," says the apostle, "provoking one another, envying one another."[96]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12318\_3444959   
There is, too, another chief spur of impatience, the lust of revenge, dealing with the business either of glory or else of malice. But "glory," on the one hand, is everywhere "vain; "[98]   
[[@Bible:Galatians 6:1]]Galatians 6:1   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
and that the apostle also has said, "Let all of you severally have regard to yourselves, lest ye also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ; "[29]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
To the Galatians: "Each one having others in consideration, lest ye also should be tempted. Bear ye one another's burdens, and so ye shah fulfil the law of Christ."[420]   
The Second Epistle of Pope Callistus   
http://ccel.org/fathers2/ANF-08/anf08-121.htm   
But if any one has fallen in anything, let us not consign him to ruin; but let us reprove him with brotherly affection, as the blessed apostle says: "If a man be overtaken in any fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, test thou also be tempted. Bear ye one another's burden, and so will ye fulfil the law of Christ."[12]   
[[@Bible:Galatians 6:2]]Galatians 6:2   
Epistle of Ignatius to Hero, a Deacon of Antioch   
http://ccel.org/fathers2/ANF-01/anf01-30.htm#P2787\_452241   
Have a care to preserve concord with the saints. Bear [the burdens of] the weak, that "thou mayest fulfil the law of Christ."[2]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
Be not deceived; God is not mocked. Let us not be weary in well-doing: for in due time we shall reap, if we faint not."[203]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6162\_1878895   
Nos quidem castitatem, et eos, quibus hoc a Deo datum est, beatos decimus: monogamiam autem, et quae consistit in uno solum matrimonio, honestatem admira tour; dicerites tamen oportere aliorum misereri, et "alterum alterius onera portare,"[5]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
the gist of it all being concentrated in this one precept! But this condensation of the law is, in fact, only possible to Him who is the Author of it. When, therefore, he says, "Bear ye one another's burdens, and so fulfill the law of Christ,"[180]   
[[@Bible:Galatians 6:3]]Galatians 6:3   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P937\_244899   
his works,"[18]   
[[@Bible:Galatians 6:7]]Galatians 6:7   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P814\_150836   
Knowing, then, that "God is not mocked,"[29]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
And for you he will pray purely, held in high honour as an angel of God, and grieved not by you, but for you. This is sincere repentance. "God is not mocked,"[81]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
God is not mocked."[182]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
be mocked; for he knows not how to be angry, or how to take vengeance. "For whatsoever a man soweth, that shall he also reap."[183]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
and is One who is not contemptuously derided[35]   
Cyprian Epistle LXVII   
http://ccel.org/fathers2/ANF-05/anf05-92.htm#P6110\_1928274   
But if Basilides could deceive men, he cannot deceive God, since it is written, "God is not mocked."[22]   
Cyprian Treatise III On the Lapsed   
http://ccel.org/fathers2/ANF-05/anf05-113.htm#P7011\_2277205   
or of certificate, yet, since they have even thought of such things, with grief and simplicity confess this very thing to God's priests, and make the conscientious avowal, put off from them the load of their minds, and seek out the salutary medicine even for slight and moderate wounds, knowing that it is written, "God is not mocked."[62]   
[[@Bible:Galatians 6:8]]Galatians 6:8   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
"For he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well-doing."[7]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
"He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."[64]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9579\_2691008   
And "to bear the sign of [the cross]" is to bear about death, by taking farewell of all things while still alive; since there is not equal love in "having sown the flesh,"[127]   
[[@Bible:Galatians 6:9]]Galatians 6:9   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
this. "Let us not be weary in well-doing; "[185]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
and of life. But "in due time we shall reap; "[188]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9893\_2733674   
we shall reap."[159]   
[[@Bible:Galatians 6:10]]Galatians 6:10   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
"As, then, we have opportunity, let us do good to all, especially to the household of faith."[18]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
and "as we have opportunity, let us do good."[186]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
Let us, while there is time, take thought for our security and eternal salvation, according to the admonition of the Apostle Paul, who says: "Therefore, while we have time, let us labour in what is good unto all men, but especially to them that are of the household of faith. But let us not be weary in well-doing, for in its season we shall reap."[62]   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
Moreover, in another place, the same apostle instructs the righteous and the doers of good works, and them who lay up for themselves treasures in heaven with the increase of the divine usury, that they also should be patient; and teaches them, saying, "Therefore, while we have time, let us labour in that which is good unto all men, but especially to them who are of the household of faith. But let us not faint in well-doing, for in its season we shall reap."[31]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6637\_2280388   
but so that the saints be preferred.[27]   
[[@Bible:Galatians 6:13]]Galatians 6:13   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P386\_81418   
also, to augment that (beauty) when (naturally) given them, and to strive after it when not (thus) given? Some one will say, "Why, then, if voluptuousness be shut out and chastity let in, may (we) not enjoy the praise of beauty alone, and glory in a bodily good? "Let whoever finds pleasure in "glorying in the flesh"[31]   
[[@Bible:Galatians 6:14]]Galatians 6:14   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2630\_433459   
Mindful of him, do ye by all means know that Jesus the Lord was truly born of Mary, being made of a woman; and was as truly crucified. For, says he, "God forbid that I should glory, save in the cross of the Lord Jesus."[11]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6202\_1403574   
And again: "God forbid that I should glory in anything[54]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6623\_2015207   
"For the world is crucified to me, and I to the world," the [apostle] says; "and now I live, though in the flesh, as having my conversation in heaven."[16]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
Moreover, "the world is crucified unto me," who am a servant of the Creator-"the world," (I say, ) but not the God who made the world-"and I unto the world,"[190]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8384\_2103854   
Accordingly, as His crucifixion contains a truth, represented in the words, "I am crucified with Christ," and intimated also in these, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world; "[175]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
Paul proclaims in a loud and lofty voice, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."[18]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this very matter to Galatians: "But be it far from me to boast, except in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."[445]   
Pseudo-Cyprian On the Glory of Martyrdom   
http://ccel.org/fathers2/ANF-05/anf05-128.htm#P9694\_2999060   
For Christ was given up by the world, even as the world also was given up by Christ; as it is written, "The world is crucified unto me, and I unto the world."[28]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1634\_664100   
But since they can neither approach those in whom they shall see the heavenly mark, nor injure those whom the immortal sign[369]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7146\_1424844   
But as that material body of Jesus was sacrificed for Christ, and was buried, and was afterwards raised, so the whole body of Christ's saints is crucified along with Him, and now lives no longer; for each of them, like Paul, glories[105]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8063\_1723349   
If we then wish it to be saved let us lose it to the world, as those who have been crucified with Christ and have for our glorying that which is in the cross of our Lord Jesus Christ, through which the world is to be crucified unto us and we unto the world,[178]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8407\_1835842   
" But let him who wishes to avoid this woe not be a lover of life, but let him say with Paul," "The world is crucified unto me, and I unto the world."[138]   
[[@Bible:Galatians 6:15]]Galatians 6:15   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3222\_954693   
And the one whole Christ is not divided: "There is neither barbarian, nor Jew, nor Greek, neither male nor female, but a new man,"[154]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
but a new creature,[29]   
Hippolytus Refutation of All Heresies Book X   
http://ccel.org/fathers2/ANF-05/anf05-14.htm#P2463\_803294   
to have remodelled the old man[61]   
[[@Bible:Galatians 6:17]]Galatians 6:17   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2621\_432351   
and bare about "the marks of Christ" in his flesh.[10]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7281\_2104040   
, in the apostle's sense, here means life and conversation according to worldly principles; it is in renouncing these that we and they are mutually crucified and mutually slain. He calls them "persecutors of Christ."[191]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9776\_2686289   
However, let me meanwhile add that in the same passage Paul "carries about in his body the marks of the Lord Jesus; "[77]   
Cyprian Epistle XXXIII   
http://ccel.org/fathers2/ANF-05/anf05-58.htm#P5305\_1617037   
In his glorious body shine the bright evidences of his wounds; their manifest traces show forth, and appear on the man's sinews and limbs, worn out with tedious wasting away.[4]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4326\_1290940   
and stripes intolerable, and many other dreadful afflictions, and afterwards have been betrayed by the frailty of the flesh, even though they were not at the first received On account of their grievous fall that followed yet because they contended sorely and resisted long; for they did not come to this of their own will, but were betrayed by the frailty of the flesh for they show in their bodies the marks of Jesus,[4]   
Acts of Sharbil   
http://ccel.org/fathers2/ANF-08/anf08-147.htm   
Sharbil said: Thou hast well done in treating me thus: because I have heard that one of the teachers of the Church hath said,[47] 

**[[@Headword:Ephesians]]Ephesians**

[[@Bible:Ephesians 1:1]]Ephesians 1:1   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1214\_224344   
on whose account I rejoice exceedingly, and have had the privilege, by this Epistle, of conversing with "the saints which are at Ephesus, the faithful in Christ Jesus."[69]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8983\_2584981   
on of His Spirit, tending towards perfection, and preparing us for incorruption, being little by little accustomed to receive and bear God; which also the apostle terms "an earnest," that is, a part of the honour which has been promised us by God, where he says in the Epistle to the Ephesians, "In which ye also, having heard the word of truth, the Gospel of your salvation, believing in which we have been sealed with the Holy Spirit of promise, which is the earnest of our inheritance."[47]   
Theophilus to Autolycus Book III   
http://ccel.org/fathers2/ANF-02/anf02-43.htm#P2106\_574464   
Wherefore such men have necessarily lost the wisdom of God, and have not found the truth.If you please, then, study these things carefully, that you may have a compendium[56]   
[[@Bible:Ephesians 1:4]]Ephesians 1:4   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8753\_2450103   
For it were no longer seemly that the friend of God, whom "God hath fore-ordained before the foundation of the world"[131]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P457\_94810   
was, (to arise) in the extreme end of the times.[96]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7246\_1622248   
The apostle also, in the Epistle to the Ephesians, has employed the same language, saying, "Who hath chosen us before the foundation of the world; "[387]   
[[@Bible:Ephesians 1:5]]Ephesians 1:5   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
" For we believe that, together with the Son, who was made man for oar sakes, according to the good pleasure of His will,[17]   
[[@Bible:Ephesians 1:7]]Ephesians 1:7   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9086\_2625724   
But now, by means of communion with Himself, the Lord has reconciled man to God the Father, in reconciling us to Himself by the body of His own flesh, and redeeming us by His own blood, as the apostle says to the Ephesians, "In whom we have redemption through His blood, the remission of sins; "[120]   
[[@Bible:Ephesians 1:9]]Ephesians 1:9   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
) "all things in Christ, both which are in heaven and which are on earth,"[761]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1114\_288165   
The apostle, too, writing to the Ephesians, says that God "had proposed in Himself, at the dispensation of the fulfilment of the times, to recall to the head" (that is, to the beginning) "things universal in Christ, which are above the heavens and above the earth in Him."[27]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1126\_505194   
But I think that they were turned away from them by divine providence, that they might not know the truth, because it was not yet permitted for the religion of the true God and righteousness to become known to men of other nations.[8]   
[[@Bible:Ephesians 1:10]]Ephesians 1:10   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6202\_1403574   
and yet again, "All things are gathered together by God in Christ."[47]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6368\_1470835   
of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and His [future] manifestation from heaven in the glory of the Father "to gather all things in one,"[133]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
There is therefore, as I have pointed out, one God the Father, and one Christ Jesus, who came by means of the whole dispensational arrangements [connected with Him], and gath ered together all things in Himself.[290]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9174\_2661713   
Into this paradise the Lord has introduced those who obey His call, "summing up in Himself all things which are in heaven, and which are on earth; "[178]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2473\_805576   
after reprobation (on earth) taken up (into heaven) and raised sublime for the purpose of consummation,[326]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
he refers to the conduct of those persons who "held not the Head," even Him in whom all things are gathered together;[898]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3819\_1217591   
the doing of which is the recapitulation of all things in himself.[317]   
[[@Bible:Ephesians 1:12]]Ephesians 1:12   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
says: "That we should be to the praise of His glory, who first trusted in Christ? "[762]   
[[@Bible:Ephesians 1:13]]Ephesians 1:13   
Shepherd of Hermas Similitude Eighth   
http://ccel.org/fathers2/ANF-02/anf02-31.htm#P806\_192358   
And the others also he sent into the tower, those, namely, who had returned branches that were green and had offshoots but no fruit, having given them seals.[6]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
Hence the apostle refers the statement to himself, that is, to the Jews, in order that he may draw a distinction with respect to the Gentiles, (when he goes on to say: ) "In whom ye also trusted, after that ye heard the word of truth, the gospel (of your salvation); in whom ye believed, and were sealed with His Holy Spirit of promise."[764]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
A pledge;[108]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7732\_2528956   
What then think ye? If one does anything unseemly in the incorruptible contest, what shall he have to bear? For of those who do not preserve the seal"[60]   
Acts of Paul and Thecla   
http://ccel.org/fathers2/ANF-08/anf08-89.htm   
I am afraid lest another temptation come upon thee worse than the first, and that thou withstand it not, but be cowardly. And Thecla said: Only give me the seal[18]   
[[@Bible:Ephesians 1:14]]Ephesians 1:14   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10240\_2860552   
"earnest; "[416]   
[[@Bible:Ephesians 1:17]]Ephesians 1:17   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
From Him also is besought "the spirit of wisdom,"[768]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10855\_3047505   
Moreover, when the apostle in his epistle prays, "That the God of our Lord Jesus Christ may give unto you the spirit of wisdom and of knowledge,"[406]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7900\_1678801   
revealing to us the revelation which carries up to heaven those who take away every veil from the heart, and receive "the spirit of the wisdom and revelation" of God.[67]   
[[@Bible:Ephesians 1:18]]Ephesians 1:18   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
He likewise will grant "the enlightenment of the eyes of the understanding,"[770]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
In His gift, too, are "the riches (of the glory) of His inheritance in the saints,"[772]   
The Teaching of Addaeus the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-143.htm   
that He is the adorable Son, and is the glorious God, and is the victorious King, and is the mighty Power; and through faith in Him a man is able to acquire the eyes of a true mind,[32]   
[[@Bible:Ephesians 1:19]]Ephesians 1:19   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
It was He who "wrought in Christ His mighty power, by raising Him from the dead, and setting Him at His own right hand, and putting all things under His feet"[774]   
[[@Bible:Ephesians 1:21]]Ephesians 1:21   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8357\_2331946   
h understand His hand,-that hand which measures immensity; that hand which, by its own measure, spreads out the measure of the heavens, and which comprises in its hollow the earth with the abysses; which contains in itself the breadth, and length, and the deep below, and the height above of the whole creation; which is seen, which is heard and understood, and which is invisible? And for this reason God is "above all principality, and power, and dominion, and every name that is named,"[263]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8467\_2377395   
For they were assisted by the Scriptures, which the Lord confirmed and tiff-filled, in coming such as He had been announced; but here, [in the case of the Gentiles, ] there was a certain foreign erudition, and a new doctrine [to be received, namely], that the gods of the nations not only were no gods at all, but even the idols of demons; and that there is one God, who is "above all principality, and dominion, and power, and every name which is named; "[342]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6377\_1179981   
and orders besides those which he had named, he says of the Saviour: "Who is above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."[92]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1850\_572110   
Since, therefore, it was requisite, he says, that we should be revealed as the children of God, in expectation of whose manifestation, he says, the creation habitually groans and travails in pain, the Gospel came into the world, and passed through every Principality, and Power, and Dominion, and every Name that is named.[43]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P4986\_1503881   
For the mountains are to be explained by the heavens, and the ninety and nine sheep by the principalities and powers[15]   
Acts of Saint Philip the Apostle When He Went to Upper Hellas   
http://ccel.org/fathers2/ANF-08/anf08-93.htm   
And Philip said: He with whom I am about to make you acquainted as Lord, is above every name; here is no other.[4]   
[[@Bible:Ephesians 1:23]]Ephesians 1:23   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
does He reconcile to the Creator, against whom we had committed offence-worshipping the creature to the prejudice of the Creator. As, however, he says elsewhere,[884]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1211\_330263   
" Therefore, if he bids us "be made dead to the law through the body of Christ," (which is the Church,[96]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7800\_2542828   
that we may be saved. I do not, however, suppose ye are ignorant that the living Church is the body of Christ;[102]   
[[@Bible:Ephesians 2:1]]Ephesians 2:1   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
we find Him, when he speaks of such as "were dead in trespasses and sins, wherein they had walked according to the course of this world, according to the prince of the power of the air, who worketh in the children of disobedience."[779]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
Dead fates.[62]   
[[@Bible:Ephesians 2:2]]Ephesians 2:2   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2027\_343043   
Flee, therefore, the wicked devices and snares of the spirit which now worketh in the children of this world,[55]   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2216\_370671   
of the apostles, who stirred up the multitude of the Jews against the Lord, who also now "worketh in the children of disobedience;[52]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2883\_465705   
And indeed, before the cross was erected, he (Satan) was eager that it should be so; and he "wrought" [for this end] "in the children of disobedience."[25]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9226\_2684492   
Just as if any one, being an apostate, and seizing in a hostile manner another man's territory, should harass the inhabitants of it, in order that he might claim for himself the glory of a king among those ignorant of his apostasy and robbery; so likewise also the devil, being one among those angels who are placed over the spirit of the air, as the Apostle Paul has declared in his Epistle to the Ephesians,[214]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P2694\_785619   
In obedience to the apostolic injunction, therefore, let us flee from "the prince of the power of the air, the spirit that now worketh in the children of disobedience,"[13]   
A Strain of the Judgment of the Lord   
http://ccel.org/fathers2/ANF-04/anf04-29.htm   
180 And deeply moved are the high air's powers,[30]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6732\_1399370   
Then, if that atmosphere which is between heaven and earth is not devoid of inhabitants, and those of a rational kind, as the apostle says, "Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit who now worketh in the children of disobedience."[199]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11133\_3008384   
but as against those who are subject to "the prince of the power of the air, the spirit that now worketh in the children of disobedience."[137]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and here, the Lord Jesus, when we were assailed and were perishing by the violence of that erring spirit who works now hi the just,[542]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1041\_261532   
"according to the will of the prince of the dominion of the air, and of the spirit which works in those men who will not obey, according to the training of this world, and not according to the doctrine of Christ."[114]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8290\_1794899   
But you will consider if, as he delivered up the property of Job to those who took them captive, and to the horsemen, so also he delivered them up to a certain power, subordinate to "the prince of the power of the air, of the spirit that now worketh in the sons of disobedience,"[65]   
[[@Bible:Ephesians 2:3]]Ephesians 2:3   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P2731\_804521   
"For we also were once children of wrath, even as others; but God, being rich in mercy, for the great love wherewith He loved us, when we were now dead in trespasses, quickened us together with Christ."[32]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
Fuerint autem ii, quos significat prophetia, libidinosi intemperantes, qui sunt caudis suis pugnaces, tenebrarum"irreque filii,"[214]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2725\_910384   
In perfect agreement with reason was that indignation which resulted from his desire to maintain discipline and order. When, however, he says, "We were formerly the children of wrath,"[114]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2793\_946788   
and, "We also were by nature children of wrath; "[172]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
But the apostle, too, had lived in Judaism; and when he parenthetically observed of the sins (of that period of his life), "in which also we all had our conversation in times past,"[786]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
he must not be understood to indicate that the Creator was the lord of sinful men, and the prince of this air; but as meaning that in his Judaism he had been one of the children of disobedience, having the devil as his instigator-when he persecuted the church and the Christ of the Creator. Therefore he says: "We also were the children of wrath," but "by nature."[787]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
, but by the election of their fathers, he (must have) referred their being children of wrath to nature, and not to the Creator, adding this at lasts" even as others,"[789]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1531\_449504   
Similarly, too, (when writing) to the Ephesians, while recalling past (deeds), he warns (them) concerning the future: "In which we too had our conversation, doing the concupiscences and pleasures of the flesh."[203]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9550\_2476018   
Any one, moreover, who reads in the second book of Kings of the "wrath" of God, inducing David to number the people, and finds from the first book of Chronicles that it was the devil who suggested this measure, will, on comparing together the two statements, easily see for what purpose the "wrath" is mentioned, of which "wrath," as the Apostle Paul declares, all men are children: "We were by nature children of wrath, even as others."[306]   
[[@Bible:Ephesians 2:4]]Ephesians 2:4   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1707\_291443   
yourselves with meekness, become the imitators of His sufferings, and of His love, wherewith[55]   
[[@Bible:Ephesians 2:5]]Ephesians 2:5   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5786\_1757970   
it declares at once their life and ours. For "those who were dead in sins are quickened together with Christ,"[107]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6345\_1938713   
Sed non falsum dixit Dominus; revera enim opera dissolvit cupiditatis, avaritiam, contentionem, gloriae cupiditatem, mulierum insanum amorem, paedicatum, ingluviem, luxum et profusionem, et quae sunt his similia. Horum autem ortus, est animae interitus: siquidem "delictis mortui" efficimur.[105]   
[[@Bible:Ephesians 2:6]]Ephesians 2:6   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
The Father of immortality sent the immortal Son and Word into the world, who came to man in order to wash him with water and the Spirit; and He, begetting us again to incorruption of soul and body, breathed into us the breath (spirit) of life, and endued us with an incorruptible panoply. If, therefore, man has become immortal, he will also be God.[408]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7374\_1509405   
break through those things which are treasured up in heaven, and through the heart which is in heaven and therefore says, "He raised us up with Him, and made us to sit with Him in the heavenly places in Christ,"[80]   
[[@Bible:Ephesians 2:7]]Ephesians 2:7   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8055\_2221272   
for man, so that coming to maturity in them, he may produce the fruit of immortality; and who, through His kindness, also bestows [upon him] eternal things, "that in the ages to come He may show the exceeding riches of His grace; "[46]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6490\_1254510   
Now that after this age, which is said to be formed for the consummation of other ages, there will he other ages again to follow, we have clearly learned from Paul himself, who says, "That in the ages to come He might show the exceeding riches of His grace in His kindness towards us."[17]   
[[@Bible:Ephesians 2:8]]Ephesians 2:8   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P776\_145896   
into which joy many desire to enter, knowing that "by grace ye are saved, not of works,"[7]   
Fragments from Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-102.htm   
whence also by grace we are saved, according to that word of the apostle, "and that not of yourselves, nor of works, Jest any man should boast; "[7]   
[[@Bible:Ephesians 2:10]]Ephesians 2:10   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
which he has already infected with the implanted germ of sin. "We," says he, "are His workmanship, created in Christ."[791]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
"),[804]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11547\_3263746   
and shall it not be possible for God, in the case of His own organ,[60]   
[[@Bible:Ephesians 2:11]]Ephesians 2:11   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9513\_2665636   
To illustrate: the noble apostle circumcised Timothy, though loudly declaring and writing that circumcision made with hands profits nothing.[80]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
having no hope, and without God in the world."[793]   
[[@Bible:Ephesians 2:12]]Ephesians 2:12   
Shepherd of Hermas Vision First   
http://ccel.org/fathers2/ANF-02/anf02-05.htm#P210\_24051   
For many will their regrets be; for they have no hope, but have despaired of themselves and their life.[12]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P2731\_804521   
Wherefore the apostle reproves us, saying, "And ye were strangers to the covenants of promise, having no hope, and without God in the world."[30]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7663\_2194603   
them to remember, that at the time when they were Gentiles they were without Christ, aliens from (the commonwealth of) Israel, without intercourse, without the covenants and any hope of promise, nay, without God, even in his own world,[536]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P848\_202858   
who is now in some sense an "alien" and "stranger."[12]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1245\_546002   
the inheritance of eternal life upon foreign nations, and collect to Himself a more faithful people out of those who were aliens[82]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7414\_1520141   
among whom He is persecuted even until now, but proclaimed among the Gentiles and believed in,-for His word has run over the whole world,-he will see that in His own country Jesus had no honour, hut that among those who were "strangers from the covenants,"[99]   
[[@Bible:Ephesians 2:13]]Ephesians 2:13   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7740\_2112571   
And again: "But now, in Christ, ye who sometimes were far off are made nigh by the blood of Christ."[336]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9086\_2625724   
and again to the same he says, "Ye who formerly were far off have been brought near in the blood of Christ; "[121]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5786\_1757970   
it declares both the correction of the Hebrews themselves, and the training and advancement of us who are nigh:[106]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
of Israel belonged, and the covenants and the promise. "But now in Christ," says he, "ye who were sometimes far off are made nigh by His blood."[795]   
[[@Bible:Ephesians 2:14]]Ephesians 2:14   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
For the Creator's righteousness no less than His peace was announced in Christ, as we have often shown already. Therefore he says: "He is our peace, who hath made both one"[797]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2932\_931118   
" But who has blotted out our transgressions? Paul the apostle teaches us, saying, "He is our peace who made both one; "[170]   
Pseudo-Gregory Thaumaturgus Third Homily   
http://ccel.org/fathers2/ANF-06/anf06-25.htm   
For the servants in irreconcilable enmity has been born the Lord; and One has sojourned with us to be the bond of peace and the Redeemer of those led captive, and to be the peace for those involved in hostility. For He is our peace;[14]   
Excerpt on Edessa from the History of the Church   
http://ccel.org/fathers2/ANF-08/anf08-139.htm   
and broke through the enclosure[34]   
The Teaching of Addaeus the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-143.htm   
His exalted Godhead by the manhood which He took, and was crucified, and descended to the place of the dead, and broke through the enclosure[5]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8051\_1720682   
for the expression, "I live, yet no longer I," was the voice of one denying himself, as of one who had laid aside his own life and taken on himself the Christ, in order that He might live in him as Righteousness, and as Wisdom, and as Sanctification, and as our Peace,[173]   
[[@Bible:Ephesians 2:15]]Ephesians 2:15   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9086\_2625724   
and again, "Abolishing in His flesh the enmities, [even] the law of commandments [contained] in ordinances."[122]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
What is near, and what was far off now that "the middle wall has been broken down" of their "enmity," (are made one) "in His flesh."[798]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
"one new man, making peace" (really new, and really man-no phantom-but new, and newly born of a virgin by the Spirit of God), "that He might reconcile both unto God"[805]   
[[@Bible:Ephesians 2:16]]Ephesians 2:16   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
(even the God whom both races had offended-both Jew and Gentile), "in one body," says he, "having in it slain the enmity by the cross."[806]   
[[@Bible:Ephesians 2:17]]Ephesians 2:17   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7339\_1957987   
He, appearing in these last times, the chief cornerstone, has gathered into one, and united those that were far off and those that were near;[20]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
Therefore the Spirit and the Gospel will be found in the Christ, who was foretrusted, because foretold. Again, "the Father of glory"[766]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
"When, therefore, He came and preached peace to them that were near and to them which were afar off," we both obtained "access to the Father," being "now no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (even of Him from whom, as we have shown above, we were aliens, and placed far off), "built upon the foundation of the apostles"[807]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1024\_268784   
, and make "peace for those that are afar off," that is, for material and earthly beings; and "peace for those that are near,"[90]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also Paul to the Ephesians: "And when He had come, He preached peace to you, to those which are afar off, and peace to those which are near, because through Him we both have access in one Spirit unto the Father."[296]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5741\_2060515   
like sons of peace bestowing peace on those who are worthy, as it is written, "He came and preached peace to you that are nigh, and them that are far off, whom the Lord knows to be His,"[242]   
[[@Bible:Ephesians 2:20]]Ephesians 2:20   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P938\_241421   
" "And the stones, sir," I said, "which were taken out of the pit and fitted into the building: what are they? ""The first," he said, "the ten, viz, that were placed as a foundation, are the first generation, and the twenty-five the second generation, of righteous men; and the thirty-five are the prophets of God and His ministers; and the forty are the apostles and teachers of the preaching of the Son of God."[26]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8786\_2466477   
Certainly He is called "the chief corner stone; in whom the whole building, fitly joined together, groweth into an holy temple of God,"[169]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
, among the Jews from Jerusalem," among the other things named, "the wise architect" too,[308]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6883\_2003934   
Stones are they, even foundation stones, upon which we are ourselves edified-"built," as St. Paul says, "upon the foundation of the apostles,"[1544]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7950\_2263971   
since the apostle himself never fails to build us up everywhere with (the words of) the prophets. For whence did he learn to call Christ "the chief corner-stone,"[809]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11309\_3077236   
and Paul also says, "Being built upon the foundation of the apostles and prophets, Jesus Christ our Lord being the chief cornerstone."[40]   
Cyprian Epistle LXVIII   
http://ccel.org/fathers2/ANF-05/anf05-93.htm#P6158\_1945134   
Peter speaks there, on whom the Church was to be built,[21]   
[[@Bible:Ephesians 2:21]]Ephesians 2:21   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3198\_538568   
was to be manifested in flesh, and to sojourn among us. For, my brethren, the habitation of our heart is a holy temple to the Lord.[76]   
[[@Bible:Ephesians 3:3]]Ephesians 3:3   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5503\_1671305   
Rightly, then, the apostle says that it was by revelation that he knew the mystery: "As I wrote afore in few words, according as ye are able to understand my knowledge in the mystery of Christ."[338]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7502\_2265127   
Rightly, therefore, the divine apostle says, "By revelation the mystery was made known to me (as I wrote before in brief, in accordance with which, when ye read, ye may understand my knowledge in the mystery of Christ), which in other ages was not made known to the sons of men, as it is now revealed to His holy apostles and prophets."[110]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1858\_575533   
Now this (mystery) was not made known to previous generations, as he says, it has been written, "By revelation was made known unto me the mystery; "[50]   
[[@Bible:Ephesians 3:5]]Ephesians 3:5   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7612\_2294593   
For now that is clearly shown "which was not made known to other ages, which is now revealed to the sons of men."[163]   
[[@Bible:Ephesians 3:8]]Ephesians 3:8   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
The apostle declares that to himself, "less than the least of all saints, was the grace given" of enlightening all men as to "what was the fellowship of the mystery, which during the ages had been hid in God, who created all things."[811]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Nay, rather, as has been already said above, He gave proof of His presence with us forthwith, and did most abundantly impart Himself to Paul, whose testimony we also believe when he says, "Unto me only is this grace given."[328]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
is this grace given; "[352]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8475\_1855486   
and as Paul said, "Unto me who am less than the least of all saints was this grace given,"[183]   
[[@Bible:Ephesians 3:9]]Ephesians 3:9   
Shepherd of Hermas Vision First   
http://ccel.org/fathers2/ANF-02/anf02-05.htm#P210\_24051   
God, who dwells in the heavens, and made out of nothing the things that exist, and multiplied and increased them on account of His holy Church,[7]   
[[@Bible:Ephesians 3:10]]Ephesians 3:10   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4925\_1477432   
With reason, therefore, the apostle has called the wisdom of God" manifold," and which has manifested its power "in many departments and in many modes"[51]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4925\_1477432   
-by art, by knowledge, by faith, by prophecy-for our benefit. "For all wisdom is from the Lord, and is with Him for ever," as says the wisdom of Jesus.[52]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5172\_1554257   
which He purposed in Christ."[194]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
For the apostle goes on to infer (from his own statement): "in order that unto the principalities and powers in heavenly places might become known through the church the manifold wisdom of God."[814]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P4986\_1503881   
For the mountains are to be explained by the heavens, and the ninety and nine sheep by the principalities and powers[15]   
The Testaments of the Twelve Patriarchs IV   
http://ccel.org/fathers2/ANF-08/anf08-08.htm   
And after these things shall Abraham and Isaac and Jacob arise unto life, and I and my brethren will be chiefs, even your sceptre in Israel: Levi first, I the second, Joseph third, Benjamin fourth, Simeon fifth, Issachar sixth, and so all in order. And the Lord blessed Levi; the Angel of the Presence, me; the powers of glory,[28]   
[[@Bible:Ephesians 3:14]]Ephesians 3:14   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8703\_2430399   
But the self-love of the Greeks proclaims certain men as their teachers. As, then, the whole family runs back to God the Creator;[108]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11357\_3223124   
. Who is that father to be understood by us to be? God, surely: no one is so truly a Father;[83]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
Is every fatherhood[215]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1593\_473699   
This, he says, is what has been written in Scripture: "On this account I bend my knees to the God and Father and Lord of our Lord Jesus Christ, that God would grant you to have Christ dwelling in the inner man,"[91]   
Methodius Discourse VIII. Thekla   
http://ccel.org/fathers2/ANF-06/anf06-116.htm#P5322\_1605644   
by communication of the Spirit, the Church contributing here their clearness and transformation into the image of the Word. And Paul confirms this, teaching it plainly, where he says:[27]   
[[@Bible:Ephesians 3:15]]Ephesians 3:15   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
For that in the head the substance is the formative brain from which the entire family is fashioned.[59]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
For to this effect John also has said, "Which is, and which was, and which is to come, the Almighty."[218]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7127\_2388267   
Then let the high priest say: It is very meet and fight before all things to sing an hymn to Thee, who art the true God, who art before all beings, "from whom the whole family in heaven and earth is named; "[89]   
[[@Bible:Ephesians 3:17]]Ephesians 3:17   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10057\_2797375   
Thus when, writing to the Ephesians, he spoke of "Christ dwelling in their inner man," he meant, no doubt, that the Lord ought to be admitted into their senses.[264]   
[[@Bible:Ephesians 3:21]]Ephesians 3:21   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6202\_1403574   
Paul also, they affirm, very clearly and frequently names these Aeons, and even goes so far as to preserve their order, when he says, "To all the generations of the Aeons of the Aeon."[31]   
[[@Bible:Ephesians 4:1]]Ephesians 4:1   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2689\_441176   
beseech you, that ye walk worthy of the vocation wherewith ye are called,"[3]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P560\_118608   
They and we have one faith, one God, the same Christ, the same hope, the same baptismal sacraments; let me say it once for all, we are one Church.[10]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1026\_259207   
For it is our duty so to walk in the Lord's discipline as is "worthy,"[58]   
Cyprian Epistle LXXIV   
http://ccel.org/fathers2/ANF-05/anf05-99.htm#P6391\_2043204   
There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in us all."[44]   
[[@Bible:Ephesians 4:2]]Ephesians 4:2   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
But he could not hold the episcopate, even if he had before been made bishop, since he has cut himself off from the body of his fellow-bishops, and from the unity of the Church; since the apostle admonishes that we should mutually sustain one another, and not withdraw from the unity which God has appointed, and says, "Bearing with one another in love, endeavouring to keep the unity of the Spirit in the bond of peace."[49]   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
And in another place: "Forbearing one another," he says, "in love, using every effort to keep the unity of the spirit in the bond of peace."[36]   
[[@Bible:Ephesians 4:3]]Ephesians 4:3   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
And again, he says, "Forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace."[28]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
There is one body, and one Spirit, as ye have been called in one hope of your calling; one Lord, one faith, one baptism, one God."[17]   
[[@Bible:Ephesians 4:4]]Ephesians 4:4   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P509\_87756   
among you? Have we not [all] one God and one Christ? Is there not one Spirit of grace poured out upon us? And have we not one calling in Christ?[206]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1177\_218685   
And ye are, as Paul wrote to you, "one body and one spirit, because ye have also been called in one hope of the faith.[48]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2862\_463028   
For "there is also," saith [the Scripture], "one Spirit,"[16]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2862\_463028   
And again, "We have drunk of one Spirit,"[18]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11663\_3283844   
, "One God, and one baptism, and one church in the heavens."[150]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
40 God all things made; "[213]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
trust that he is in the Church, when moreover the blessed Apostle Paul teaches the same thing, and sets forth the sacrament of unity, saying, "There is one body and one spirit, one hope of your calling, one Lord, one faith, one baptism, one God? "[17]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5679\_2043635   
Be ye of one mind, O ye bishops, one with another, and be at peace with one another; sympathize with one another, love the brethren, and feed the people with care; with one consent teach those that are under you to be of the same sentiments and to be of the same opinions about the same matters, "that there may be no schisms among you; that ye may be one body and one spirit, perfectly joined together in the same mind and in the same judgment,"[209]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5666\_823591   
among you? Have we not [all] one God and one Christ? Is there not one Spirit of grace poured out upon us? And have we not one calling in Christ?[253]   
[[@Bible:Ephesians 4:5]]Ephesians 4:5   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1177\_218685   
Since also "there is one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."[49]   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1994\_335959   
Since, also, there is but one unbegotten Being, God, even the Father; and one only-begotten Son, God, the Word and man; and one Comforter, the Spirit of truth; and also one preaching, and one faith, and one baptism;[25]   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2711\_443611   
said also that "there is one Mediator between God and men."[20]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2851\_461784   
For "there is one Lord, one faith, one baptism; one God and Father of all, who is through all, and in all."[9]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8614\_2436235   
and the Apostle Paul [says] in like manner, "There is one Lord, one faith, one baptism, one God and Father, who is above all, and through all, and in us all"[449]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
a resurrection. We have the apostle in another passage defining "but one baptism."[441]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
. What, then, shall they do who are baptized for the body,[443]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11620\_3275111   
;[119]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11663\_3283844   
also, therefore was the definition touching the one bathing[157]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1000\_249272   
God wills us all to he so conditioned, as to be ready at all times and places to undertake (the duties of) His sacraments. There is "one God, one faith,"[40]   
Cyprian Epistle LXXIV   
http://ccel.org/fathers2/ANF-05/anf05-99.htm#P6391\_2043204   
They who contend that persons baptized among the heretics ought to be received as if they had obtained the grace of lawful baptism, say that baptism is one and the same to them and to us, and differs in no respect. But what says the Apostle Paul? "One Lord, one faith, one baptism, one God."[48]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
This one will be here, where there is the true hope and the certain faith. For thus it is written: "One faith, one hope, one baptism; "[6]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
said: It is written, that "God is one, and Christ is one, and the Church is one, and baptism is one."[115]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
So that the invocation of the name of Jesus, which cannot be done away, may not seem to be held in disesteem by us; which assuredly is not fitting; although such an invocation, if none of those things of which we have spoken should follow it, may fail and be deprived of the effect of salvation. For when the apostle said that there was "one baptism,"[29]   
[[@Bible:Ephesians 4:6]]Ephesians 4:6   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6737\_1638042   
Now, that this God is the Father of our Lord Jesus Christ, Paul the apostle also has declared, [saying, ] "There is one God, the Father, who is above all, and through all things, and in us all."[12]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
In accordance with this, too, does the apostle say, "There is one God, the Father, who is above all, and in us all."[270]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9150\_2651474   
which the Lord grants to those who rightly believe in Him, and love Him, and who know that "there is one Father, who is above all, and through all, and in us all."[160]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3712\_1172813   
and the Son who obeys, and the Holy Spirit who gives understanding:[261]   
[[@Bible:Ephesians 4:8]]Ephesians 4:8   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6977\_1789769   
For the Lord, through means of suffering, "ascending into the lofty place, led captivity captive, gave gifts to men,"[116]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
on high," that is, into heaven; "He led captivity captive," meaning death or slavery of man; "He gave gifts to the sons of men,"[358]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
What figures of speech could the novel god have found in the prophets (fit for himself)? "He led captivity captive," says the apostle.[818]   
[[@Bible:Ephesians 4:9]]Ephesians 4:9   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8446\_2369483   
For this reason also were the eyes of the disciples weighed down when Christ's passion was approaching; and when, in the first instance, the Lord found them sleeping, He let it pass,-thus indicating the patience of God in regard to the state of slumber in which men lay; but coming the second time, He aroused them, and made them stand up, in token that His passion is the arousing of His sleeping disciples, on whose account "He also descended into the lower parts of the earth,"[330]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9319\_2728170   
Then also the apostle says, "But when He ascended, what is it but that He also descended into the lower parts of the earth? "[264]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9319\_2728170   
If, then, the Lord observed the law of the dead, that He might become the first-begotten from the dead, and tarried until the third day "in the lower parts of the earth; "[267]   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
who "descended into the lower parts of the earth," and who "ascended up above the heavens; "[114]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10885\_3057808   
and also descends to the inner parts of the earth.[427]   
[[@Bible:Ephesians 4:10]]Ephesians 4:10   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7836\_2143030   
was meant to indicate, that "He who descended was the same also who ascended."[415]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7802\_1853493   
then manifestly what was said to Ahaz was said to the house of David, because it is written that the Saviour was born of the house of David according to the flesh; and this sign is said to be "in the depth or in the height," since "He that descended is the same also that ascended up far above all heavens, that He might fill all things."[62]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10261\_3208010   
Then it remains that He must have descended, of whom the Apostle Paul says, "He who descended is the same who ascended above all the heavens, that He might fill all things,"[131]   
[[@Bible:Ephesians 4:11]]Ephesians 4:11   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
"God gave to the Church, some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."[33]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6996\_2137900   
And since the omnipotent God Himself "gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all attain to the unity of the faith, and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fulness of Christ; "[199]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3318\_1168273   
your curiosity, in whatever seems to you to hang in doubt, or to be shrouded in obscurity. You have at hand, no doubt, some learned[151]   
[[@Bible:Ephesians 4:13]]Ephesians 4:13   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
And writing to the Ephesians, he has unfolded in the clearest manner the point in question, speaking to the following effect: "Till we all attain to the unity of the faith, and of the knowledge of God, to a perfect man, to the measure of the stature of the fulness of Christ: that we be no longer children, tossed to and fro by every wind of doctrine, by the craft of men, by their cunning in stratagems of deceit; but, speaking the truth in love, may grow up to Him in all things,"[39]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8786\_2466477   
And the structure's terminating in a cubit is the symbol of the advancement of the righteous to oneness and to "the unity of the faith."[152]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8875\_2494124   
from glory) till they grow into "a perfect man."[196]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9240\_2590934   
of virtue and the increase of righteousness, should obtain a better place in the universe, as tending in each step of advancement towards the habit of impassibility, till "it come to a perfect man,"[16]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9546\_2677297   
For by the service of what is best and most exalted, which is characterized by unity, it renders the Gnostic at once friend and son, having in truth grown "a perfect man, up to the measure of full stature."[99]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9666\_2718917   
Now, of what I may call the passionlessness which we attribute to the Gnostic (in which the perfection of the believer, "advancing by love, comes to a perfect man, to the measure of full stature,"[139]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6399\_1199519   
And this is further confirmed by the language of the Apostle Paul: "Until we all come in the unity of the faith to a perfect man, to the measure of the stature of the fulness of Christ."[110]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
For there is also one Son (or Servant) of God, by whom we too, receiving the regeneration through the Holy Spirit, desire to come all unto one perfect and heavenly man.[20]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7296\_1478700   
according to what is said by Solomon, in a threefold way; so that even now the light of the disciples of Jesus shines before the rest of men, and after death before the resurrection, and after the resurrection "until all shall attain unto a full-grown man,"[18]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8437\_1845956   
And the Apostle says, "Until we all attain unto a full-grown man, unto the measure of the stature of the fulness of Christ; "[153]   
[[@Bible:Ephesians 4:14]]Ephesians 4:14   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4997\_1498794   
prosecuting a bootless task, which the apostle has called "cunning craftiness of men whereby they lie in wait to deceive."[93]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9901\_2585846   
(as in an apologetic work directed against an alien from the faith, and for the sake of those who are still "children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"[73]   
[[@Bible:Ephesians 4:16]]Ephesians 4:16   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7782\_2127092   
) which had been found, making in His own person the first-fruits of the resurrection of man; that, as the Head rose from the dead, so also the remaining pan of the body-[namely, the body] of everyman who is found in life-when the time is fulfilled of that condemnation which existed by reason of disobedience, may arise, blended together and strengthened through means of joints and bands[373]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8614\_2436235   
-this man will first of all "hold the head, from which the whole body is compacted and bound together, and, through means of every joint according to the measure of the ministration of each several part, maketh increase of the body to the edification of itself in love."[450]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7504\_2154419   
This, too, I may confidently say: he who has likened the unity of our body throughout its manifold and divers members to the compacting together of the various gifts of the Spirit,[366]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing to the Ephesians: "Be ye angry, and sin not. Let not the sun set upon your wrath."[418]   
[[@Bible:Ephesians 4:17]]Ephesians 4:17   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3146\_913233   
Wherefore the blessed apostle says: "I testify in the Lord, that ye walk no longer as the Gentiles walk, in the vanity of their mind; having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the hardness of their heart: who, being past feeling, have given themselves over to lasciviousness, to work all uncleanness and concupiscence."[105]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1531\_449504   
Branding, in fine, such as had denied themselves-Christians, to wit-on the score of having "delivered themselves up to the working of every impunity,"[204]   
[[@Bible:Ephesians 4:18]]Ephesians 4:18   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7862\_2554547   
For sometimes while we are practising evil things we do not perceive it on account of the double-mindedness and unbelief that is in our breasts, and we are "darkened in our understanding"[150]   
[[@Bible:Ephesians 4:19]]Ephesians 4:19   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
The offerings of the Lord will ye rob, and from His portion will ye steal; and before ye sacrifice to the Lord, ye will take the choicest parts, in despitefulness eating them with harlots. Amid excesses[24]   
[[@Bible:Ephesians 4:20]]Ephesians 4:20   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P192\_24905   
neither walks in the ordinances of His appointment, nor acts a part becoming a Christian,[15]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4297\_1322283   
"But ye have not so learned Christ; if so be that ye have heard Him,and have been taught by Him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man (not the hoary man, but him that is) corrupt according to deceitful lusts; and be renewed (not by dyeings and ornaments), but in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness."[28]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6238\_1899829   
Renovamini autem spiritu mentis vestrae, et induatis novum hominem, qui creatus est secundum Deum in justitia et sanctitate veritatis,"[21]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5304\_759567   
neither walks in the ordinances of His appointment, nor acts a part becoming a Christian,[17]   
[[@Bible:Ephesians 4:22]]Ephesians 4:22   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9275\_2603126   
For "to bring themselves into captivity," and to slay themselves, putting to death "the old man, who is through lusts corrupt," and raising the new man from death, "from the old conversation," by abandoning the passions, and becoming free of sin, both the Gospel and the apostle enjoin.[24]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10109\_2817454   
When the apostle enjoins us "to put off the old man, which is corrupt according to the deceitful lusts; and to be renewed in the spirit of our mind; and to put on the new man, which after God is created in righteousness and true holiness,"[297]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10109\_2817454   
But the apostle mentions a very clear mark of the old man. For "put off," says he, "concerning the former conversation, the old man; "[302]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10109\_2817454   
And just as we acknowledge that that which according to its former conversation was "the old man" was also corrupt, and received its very name in accordance with "its deceitful lusts," so also (do we hold) that it is "the old man in reference to its former conversation,"[305]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10179\_2839666   
-he means the flesh and blood to be understood in no other sense than the before-mentioned "image of the earthy; "and since this is reckoned to consist in "the old conversation,"[364]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1787\_524138   
Nay, rather, by the virtue of contemning food He was initiating "the new man" into "a severe handling" of "the old,"[62]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
But be ye renewed in the spirit of your mind, and put on the new man, him who according to God is ordained in righteousness, and holiness, and truth."[449]   
[[@Bible:Ephesians 4:24]]Ephesians 4:24   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5191\_1562579   
Let him that stole, steal no more; but rather let him labour, working that which is good" (and to work is to labour in seeking the truth; for it is accompanied with rational well-doing), "that ye may have to give to him that has need,"[207]   
Lactantius Divine Institutes Book II   
http://ccel.org/fathers2/ANF-07/anf07-05.htm#P661\_269941   
because He was made from the earth. Finally, Plato says that the human form[154]   
[[@Bible:Ephesians 4:25]]Ephesians 4:25   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
for this is not expedient. And again he says, "Speak ye every man truth with his neighbour."[608]   
Shepherd of Hermas Commandment Third   
http://ccel.org/fathers2/ANF-02/anf02-13.htm   
Again he said to me, "Love the truth, and let nothing but truth proceed from your mouth,[1]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
ye masters, treat your servants well, forbearing threatening: knowing that both their and your Lord is in heaven; and there is no respect of persons with Him."[202]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
also belongs to Him, even because the apostle derived the mention of the captivity from the same prophets as suggested to him his precepts likewise: "Putting away lying," (says he, ) "speak every man truth with his neighbour; "[823]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10109\_2817454   
Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: but be ye kind one to another, tender-hearted, forgiving one another, even as God in Christ hath forgiven you."[304]   
[[@Bible:Ephesians 4:26]]Ephesians 4:26   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P874\_159362   
and, "Let not the sun go down upon your wrath."[70]   
Shepherd of Hermas Commandment Fifth   
http://ccel.org/fathers2/ANF-02/anf02-15.htm#P508\_99313   
For he is choked by the vile spirit, and cannot attend on the Lord as he wishes, for anger pollutes him. For the Lord dwells in long-suffering, but the devil in anger.[3]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7345\_2222379   
" For he intimated that it was necessary not only to efface the mark, but not to leave even a trace of anger; and that on its ceasing to boil, it was to be composed, and all memory of injury to be wiped out. "And let not the sun," says the Scripture, "go down upon your wrath."[68]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
expresses his meaning, (he says, ) "Be ye angry, and sin not; "[825]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
"Let not the sun go down upon your wrath."[826]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11859\_3321175   
be angry, our anger must not be maintained beyond sunset, as the apostle admonishes.[78]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12345\_3451740   
If "the sun go down over our wrath," we are in jeopardy:[126]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
And (a right distinction it was); for John has here sanctioned it; in that there are some sins of daily committal, to which we all are liable: for who will be free from the accident of either being angry unjustly, and retaining his anger beyond sunset;[251]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
And then he will work wonders, cleansing lepers, raising paralytics, expelling demons, proclaiming things remote just as things present, raising the dead, helping widows, defending orphans, loving all, reconciling in love men who contend, and saying to such, "Let not the sun go down upon your wrath; "[81]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2311\_952628   
in time. God has enjoined us not to let the sun go down upon our wrath,[144]   
Lactantius A Treatise on the Anger of God   
http://ccel.org/fathers2/ANF-07/anf07-13.htm#P3575\_1445279   
For if His anger had been altogether immortal, there would be no place after a fault for satisfaction or kind feeling, though He Himself commands men to be reconciled before the setting of the sun.[149]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5726\_2056839   
But if it happens that by any one's contrivance you are angry at anybody, "let not the sun go down upon your wrath; "[230]   
[[@Bible:Ephesians 4:27]]Ephesians 4:27   
Shepherd of Hermas Commandment Twelfth   
http://ccel.org/fathers2/ANF-02/anf02-22.htm#P636\_137874   
He goes, then, to the empty, and finding a way of entrance, into them, he produces in them whatever he wishes, and they become his servants."[15]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11987\_3345528   
We, however (just as we have received), only on the day of the Lord's Resurrection ought to guard not only against kneeling, but every posture and office of solicitude; deferring even our businesses lest we give any place to the devil.[156]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
For how can the absent be supported by you? By bearing with them? Well, he says that people must be supported, if anywhere they have committed a fault through the weakness of their faith, just as (he enjoins) that we should comfort the faint-hearted; he does not say, however, that they should be sent into exile. But when he urges us not to give place to evil,[35]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
And when he says, "Neither give place to the devil,"[300]   
Cyprian Epistle LXI   
http://ccel.org/fathers2/ANF-05/anf05-86.htm#P5925\_1859089   
-since both their weak sex and their age, still critical, ought to be bridled in all things and ruled by us, lest an occasion should be given to the devil who ensnares us, and desires to rage over us, to hurt them, since the apostle also says, "Do not give place to the devil."[8]   
Clementine Homily XIX   
http://ccel.org/fathers2/ANF-08/anf08-63.htm#P5443\_1593805   
And again, `Give no pretext to the evil one.'[7]   
[[@Bible:Ephesians 4:28]]Ephesians 4:28   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8210\_2609038   
And let each of you put off the old man, and put on the new, and leave your former course of conduct and behaviour; and let those that steal steal no more, but let them live, labouring and working;[58]   
[[@Bible:Ephesians 4:29]]Ephesians 4:29   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
And, "Let no corrupt communication proceed out of your mouth, neither filthiness, nor foolish talking, nor scurrility, which are not convenient, but rather giving of thanks."[609]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3909\_1193434   
This filthy speaking the apostle beats off, saying, "Let no corrupt communication proceed out of your mouth, but what is good."[122]   
Cyprian Epistle XLI   
http://ccel.org/fathers2/ANF-05/anf05-66.htm#P5430\_1656386   
Also whist the apostle says: "Let no corrupt communication proceed from thy mouth, but that which is good to the edifying of faith, that it may minister grace unto the hearers."[5]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in Paul's Epistle to the Ephesians: "Let no evil discourse proceed out of your mouth, but that which is good for the edification of faith, that it may give grace to the hearers."[460]   
Pope Anterus The Epistle   
http://ccel.org/fathers2/ANF-08/anf08-128.htm   
And be ye kind one to another, tender-hearted, forgiving one another, even as God in Christ hath forgiven you."[23]   
[[@Bible:Ephesians 4:30]]Ephesians 4:30   
Shepherd of Hermas Commandment Third   
http://ccel.org/fathers2/ANF-02/anf02-13.htm   
How then can I live, since I have acted thus? "And he said to me, "Your feelings are indeed right and sound, for you ought as a servant of God to have walked in truth, and not to have joined an evil conscience with the spirit of truth, nor to have caused sadness to the holy and true Spirit."[5]   
Shepherd of Hermas Commandment Tenth   
http://ccel.org/fathers2/ANF-02/anf02-20.htm#P584\_121543   
First, he acts wickedly because he grieves the Holy Spirit, which was given to man a cheerful Spirit. Secondly, Grieving the Holy Spirit,[7]   
Shepherd of Hermas Similitude Eighth   
http://ccel.org/fathers2/ANF-02/anf02-31.htm#P806\_192358   
And the others also he sent into the tower, those, namely, who had returned branches that were green and had offshoots but no fruit, having given them seals.[6]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11874\_3323294   
perturbation of mind, ought the exercise of prayer to be free, uttered from a spirit such as the Spirit unto whom it is sent. For a defiled spirit cannot be acknowledged by a holy Spirit,[79]   
Tertullian Ad Martyras   
http://ccel.org/fathers2/ANF-03/anf03-52.htm#P12061\_3357377   
Not that I am specially entitled to exhort you; yet not only the trainers and overseers, but even the unskilled, nay, all who choose, without the slightest need for it, are wont to animate from afar by their cries the most accomplished gladiators, and from the mere throng of onlookers useful suggestions have sometimes come; first, then, O blessed, grieve not the Holy Spirit,[2]   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
Finally, the apostle warns us, and teaches, saying: "Grieve not the Holy Spirit of God, in whom ye are sealed unto the day of redemption. Let all bitterness, and anger, and wrath, and clamour, and blasphemy, be put away from you."[40]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Let all bitterness, and wrath, and indignation, and clamour, and blasphemy, be taken away from you."[415]   
Acts of Paul and Thecla   
http://ccel.org/fathers2/ANF-08/anf08-89.htm   
I am afraid lest another temptation come upon thee worse than the first, and that thou withstand it not, but be cowardly. And Thecla said: Only give me the seal[18]   
Acts of Sharbil   
http://ccel.org/fathers2/ANF-08/anf08-147.htm   
And he said to them: Offer for me prayer and supplication, that Christ may forgive me all the sins that I have committed against Him in all this long course of years. And, because they were in dread of the persecutors, they arose and gave him the seal of salvation,[18]   
[[@Bible:Ephesians 4:31]]Ephesians 4:31   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11859\_3321175   
, when from the beginning "all anger" is forbidden us?[72]   
[[@Bible:Ephesians 4:32]]Ephesians 4:32   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
`giving in their turn just as Christ withal hath given to us; '[23]   
[[@Bible:Ephesians 5:1]]Ephesians 5:1   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1106\_207779   
I have become acquainted with your name, much-beloved in God, which ye have acquired by the habit of righteousness, according to the faith and love in Jesus Christ our Saviour. Being the followers[6]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1106\_207779   
I have become acquainted with your greatly-desired name in God, which ye have acquired by the habit of righteousness, according to the faith and love in Christ Jesus our Saviour. Being the followers[12]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
ye masters, treat your servants well, forbearing threatening: knowing that both their and your Lord is in heaven; and there is no respect of persons with Him."[202]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6238\_1899829   
Fornicatio autem, et omnis immunditia, vel avaritia, ne nominetur quidem in vobis, sicut decet sanctos, et turpitudo, et stultiloquium."[22]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10709\_2854271   
and learning the precept, "Be ye followers of God,"[331]   
Pope Anterus The Epistle   
http://ccel.org/fathers2/ANF-08/anf08-128.htm   
And be not drunk with wine, wherein is excess; but be filled with the Holy Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ, submitting yourselves one to another in the fear of Christ."[24]   
[[@Bible:Ephesians 5:2]]Ephesians 5:2   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1106\_207779   
For, on hearing that I came bound from Syria for the common name and hope, trusting through your prayers to be permitted to fight with beasts at Rome, that so by martyrdom I may indeed become the disciple of Him "who gave Himself for us, an offering and sacrifice to God,"[8]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1106\_207779   
For, on hearing that I came bound from Syria for the sake of Christ, our common hope, trusting through your prayers to be permitted to fight with beasts at Rome, that so by martyrdom I may indeed become the disciple of Him "who gave Himself for us, an offering and a sacrifice to God,"[14]   
[[@Bible:Ephesians 5:3]]Ephesians 5:3   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2758\_448809   
Let drunkenness, anger, envy, reviling, clamour, and blasphemy "be not so much as named among you."[42]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3909\_1193434   
And again, "As becometh saints, let not filthiness be named among you, nor foolish talking, nor jesting, which things are not seemly, but rather giving of thanks."[123]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4034\_1240495   
Impudicorum vero verborum, et turpium figurarum, meretriciorumque osculomm, et hujusmodi lasciviarum nomina ne sunt quidem memoranda, beatum sequentibus Apostolum, qui aperte dicit: "Fornicatio autem et omnis immunditia, vel plura habendi cupiditas, ne nominetur quidem in vobis, sicut decet saneros."[204]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1531\_449504   
Again: "But let fornication and every impurity not be even named among you, as becometh saints,"[207]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
The offerings of the Lord will ye rob, and from His portion will ye steal; and before ye sacrifice to the Lord, ye will take the choicest parts, in despitefulness eating them with harlots. Amid excesses[24]   
[[@Bible:Ephesians 5:4]]Ephesians 5:4   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8550\_2409814   
For as, in the New Testament, that faith of men [to be placed] in God has been increased, receiving in addition [to what was already revealed] the Son of God, that man too might be a partaker of God; so is also our walk in life required to be more circumspect, when we are directed not merely to abstain from evil actions, but even from evil thoughts, and from idle words, and empty talk, and scurrilous-language:[404]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3931\_1198686   
Whence I admire the apostle, who, in reference to this, exhorts us not to utter "scurrilous nor unsuitable words."[136]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In Paul's Epistle to the Ephesians: "Foolish speaking and scurrility, which are not fitting for the occasion, let them not be even named among you."[599]   
Epistle of Theonas to Lucianus   
http://ccel.org/fathers2/ANF-06/anf06-72.htm   
Let all the lust of avarice be put from you, which serves the cause of idolatry rather than the religion of Christ.[6]   
[[@Bible:Ephesians 5:5]]Ephesians 5:5   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4337\_1338397   
"For know this well," says the apostle, "that no fornicator, or unclean person, or covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."[48]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6238\_1899829   
Etenim docens Apostolus meditari vel ipsa voce esse castos, scribit: "Hoc enim scitote, quod omnis fornicator," et caetera, usque ad illud: "Magis autem arguite."[23]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P707\_298434   
.[70]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
Neither let the new heretics flatter themselves in this, that they say that they do not communicate with idolaters; although among them there are both adulterers and fraudulent persons, who are held guilty of the crime of idolatry, according to the saying of the apostle: "For know this with understanding, that no whoremonger, nor unclean person, nor covetous man, whose guilt is that of idolatry, hath any inheritance in the kingdom of Christ and of God."[55]   
[[@Bible:Ephesians 5:6]]Ephesians 5:6   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8520\_2395271   
And again does the apostle say, "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the sons of mistrust. Be not ye therefore par-takers with them."[396]   
Cyprian Epistle XXXIX   
http://ccel.org/fathers2/ANF-05/anf05-64.htm#P5384\_1638815   
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."[14]   
Cyprian Epistle LXIII   
http://ccel.org/fathers2/ANF-05/anf05-88.htm#P6026\_1898454   
Church, that they may be received there where once they were, and may return to Christ from whom they have departed, and not listen to those who deceive them with a fallacious and deadly seduction; since it is written, "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."[12]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
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."[63]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
Moreover, too, the apostle, giving good advice, thus exhorts us, saying, "Let no one deceive you with vain words: for because of these things the wrath of God cometh upon the children of disobedience. Be not partakers with them."[72]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P937\_244899   
For, if a person be only called a believer in name, whilst he is not such in works, he cannot possibly be a believer. "Let no one," therefore, "lead you astray with the empty words of error."[14]   
[[@Bible:Ephesians 5:7]]Ephesians 5:7   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1559\_456576   
Again to the Ephesians: "Be not, then, partners with them: for ye were at one time darkness."[223]   
[[@Bible:Ephesians 5:8]]Ephesians 5:8   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
This is the eternal adjustment of the vision, which is able to see the eternal light, since like loves like; and that which is holy, loves that from which holiness proceeds, which has appropriately been termed light. "Once ye were darkness, now are ye light in the Lord."[56]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2793\_946788   
And if so, the apostle too was in error when he said in his epistle, "Ye were at one time darkness, (but now are ye light in the Lord: )"[171]   
[[@Bible:Ephesians 5:11]]Ephesians 5:11   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P678\_289183   
also some professions liable to the charge of idolatry. Of astrologers there should be no speaking even;[46]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
"Have no fellowship with the unfruitful works of darkness; "[827]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
What, moreover, used (the Spirit) to teach? That there must be no communicating with the works of darkness.[266]   
[[@Bible:Ephesians 5:12]]Ephesians 5:12   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1531\_449504   
But what do we understand "the sense of the flesh" and "the life of the flesh" (to mean), except whatever "it shames (one) to pronounce? "[201]   
[[@Bible:Ephesians 5:13]]Ephesians 5:13   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
Moreover, he styled life (Zoe) the light of men, because they are enlightened by her, that is, formed and made manifest. This also Paul declares in these words: "For whatsoever doth make manifest is light."[121]   
[[@Bible:Ephesians 5:14]]Ephesians 5:14   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3146\_913233   
After the accusation of such a witness, and his invocation of God, what else remains for the unbelieving than judgment and condemnation? And the Lord, with ceaseless assiduity, exhorts, terrifies, urges, rouses, admonishes; He awakes from the sleep of darkness, and raises up those who have wandered in error. "Awake," He says, "thou that sleepest, and arise from the dead, and Christ shall give thee light,"[106]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3222\_954693   
Praise and declare to me Thy Father God; Thy utterances save; Thy hymn teaches[159]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P938\_246679   
And concerning these, he says, the Scripture speaks: "Awake thou that sleepest, and arise, and Christ will give thee light."[53]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
And the prophet says, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."[165]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Precisely in this way, then, the law of Moses served as a sort of guardian to the people, like the tamp, until the true Sun, who is our Saviour, should arise, even as the apostle also says to us: "And Christ shall give thee light."[501]   
[[@Bible:Ephesians 5:15]]Ephesians 5:15   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
See that ye walk circumspectly, because the days are evil."[42]   
The Second Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-26.htm#P1144\_283114   
and let us "not be as the foolish, but as the wise,"[27]   
[[@Bible:Ephesians 5:16]]Ephesians 5:16   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
he does not offer the suggestion that we should take to our heels, he only teaches that passion should be kept under restraint; and if he says that the time must be redeemed, because the days are evil,[36]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10623\_2833021   
and from those evil days concerning which Paul said: "Redeeming the time, because the days are evil."[273]   
[[@Bible:Ephesians 5:18]]Ephesians 5:18   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
(The apostle says further: ) "Be not drunk with wine, wherein is excess,"[831]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7339\_2453119   
For the Scripture does not say, Do not drink wine; but what says it? "Drink not wine to drunkenness; "and again, "Thorns spring up in the hand of the drunkard."[198]   
[[@Bible:Ephesians 5:19]]Ephesians 5:19   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3867\_1180838   
For the psalm is a melodious and sober blessing. The apostle calls the psalm "a spiritual song."[107]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
The command, to "sing to the Lord with psalms and hymns,"[834]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P894\_216050   
whose hand will she yearn after? of whose cup will she partake? What will her husband sing[45]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P912\_220501   
Alms (are given) without (danger of ensuing) torment; sacrifices (attended) without scruple; daily diligence (discharged) without impediment: (there is) no stealthy signing, no trembling greeting, no mute benediction. Between the two echo psalms and hymns;[64]   
[[@Bible:Ephesians 5:21]]Ephesians 5:21   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P182\_23011   
Moreover, ye were all distinguished by humility, and were in no respect puffed up with pride, but yielded obedience rather than extorted it,[5]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6792\_2063563   
So also ought men to love their wives as their own bodies: he that loveth his wife loveth himself. For no man ever yet hated his own flesh."[96]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5292\_757642   
Moreover, ye were all distinguished by humility, and were in no respect puffed up with pride, but yielded obedience rather than extorted it,[5]   
[[@Bible:Ephesians 5:22]]Ephesians 5:22   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1994\_335959   
to perform all things with harmony in Christ. Wives, be ye subject to your husbands in the fear of God;[27]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
Now, when I find to what God belong these precepts, whether in their germ or their development, I have no difficulty in knowing to whom the apostle also belongs. But he declares that "wives ought to be in subjection to their husbands: "[836]   
[[@Bible:Ephesians 5:23]]Ephesians 5:23   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7381\_2229893   
Further, the broad gold mitre indicates the regal power of the Lord, "since the Head of the Church" is the Savour.[88]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
what reason does he give for this? "Because," says he, "the husband is the head of the wife."[837]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
Pray tell me, Marcion, does your god build up the authority of his law on the work of the Creator? This, however, is a comparative trifle; for he actually derives from the same source the condition of his Christ and his Church; for he says: "even as Christ is the head of the Church; "[838]   
Dionysius A Commentary on the Beginning of Ecclesiastes   
http://ccel.org/fathers2/ANF-06/anf06-37.htm#P1897\_551596   
Again: Christ is the head of the Church."[22]   
[[@Bible:Ephesians 5:25]]Ephesians 5:25   
Epistle of Ignatius to Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-22.htm#P2378\_393888   
In like manner also, exhort my brethren, in the name of Jesus Christ, that they love their wives, even as the Lord the Church.[30]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
and again, in like manner: "He who loveth his wife, loveth his own flesh, even as Christ loved the Church."[839]   
Cyprian Epistle LXXIII   
http://ccel.org/fathers2/ANF-05/anf05-98.htm#P6343\_2021455   
But if regeneration is in the washing, that is, in baptism, how can heresy, which is not the spouse of Christ, generate sons to God by Christ? For it is the Church alone which, conjoined and united with Christ, spiritually bears sons; as the same apostle again says, "Christ loved the Church, and gave Himself for it, that He might sanctify it, cleansing it with the washing of water."[14]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5020\_1514602   
of water by the Word,"[37]   
[[@Bible:Ephesians 5:26]]Ephesians 5:26   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P318\_50922   
For the tower was founder on the word of the almighty and glorious Name and it is kept together by the invisible power of the Lord."[15]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1559\_456576   
the laver-"but (that) she may be holy and without reproach; "[226]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
Sprinkled, by speaking.[227]   
Cyprian Epistle LXXV   
http://ccel.org/fathers2/ANF-05/anf05-100.htm#P6475\_2083559   
Moreover, too, the Apostle Paul, more openly and clearly still manifesting this same thing, writes to the Ephesians, and says, "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water."[8]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5000\_1508891   
and slept in the trance of His passion, and willingly suffered death for her, that He might present the Church to Himself glorious and blameless, having cleansed her by the laver,[23]   
[[@Bible:Ephesians 5:27]]Ephesians 5:27   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P955\_247374   
And then the Son of God will be exceeding glad, and shall rejoice over them, because He has received His people pure."[35]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5789\_2079679   
For this Church is the daughter of the Highest, which has been in travail of you by the word of grace, and has "formed Christ in you," of whom you are made partakers, and thereby become His holy and chosen members, "not having spot or wrinkle, or any such thing; but as being holy and unspotted in the faith, ye are complete in Him, after the image of God that created you."[272]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7923\_1684425   
is a gate of Hades, we shall apprehend that the soul, which has "spot or wrinkle or any such thing,"[83]   
[[@Bible:Ephesians 5:28]]Ephesians 5:28   
Pseudo-Cyprian Of the Discipline and Advantage of Chastity   
http://ccel.org/fathers2/ANF-05/anf05-129.htm   
Yet he adds, and says: "Because he who loves his wife, loves himself. For no one hates his own flesh; but nourishes and cherishes it, even as Christ the Church."[7]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P4958\_1494448   
Chapter I.-Passages of Holy Scripture Compared.[1]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P4958\_1494448   
For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church."[4]   
[[@Bible:Ephesians 5:29]]Ephesians 5:29   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
How much honour is given to the flesh in the name of the church! "No man," says the apostle, "ever yet hated his own flesh" (except, of course, Marcion alone), "but nourisheth and cherisheth it, even as the Lord doth the Church."[840]   
[[@Bible:Ephesians 5:30]]Ephesians 5:30   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8920\_2554446   
from which things the substance of our flesh is increased and supported, how can they affirm that the flesh is incapable of receiving the gift of God, which is life eternal, which [flesh] is nourished from the body and blood of the Lord, and is a member of Him?-even as the blessed Paul declares in his Epistle to the Ephesians, that "we are members of His body, of His flesh, and of His bones."[15]   
[[@Bible:Ephesians 5:31]]Ephesians 5:31   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2669\_890927   
For, inasmuch as Adam straightway predicted that "great mystery of Christ and the church,"[79]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P4830\_1530123   
and to the Ephesians giving an intimation that, when it was declared in the beginning that a man should leave his father and mother and become one flesh with his wife, he applied this to Christ and the church.[65]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
and of Christ, of the woman and of the Church, of the flesh and the spirit, by the apostle's help who applies the Creator's injunction, and adds even a comment on it: "For this cause shall a man leave his father and his mother, (and shall be joined unto his wife), and they two shall be one flesh. This is a great mystery."[844]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P912\_220501   
one discipline, one and the same service? Both (are) brethren, both fellow servants, no difference of spirit or of flesh; nay, (they are) truly "two in one flesh."[62]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P982\_244718   
if, however, (it take place) a second time, or oftener, immediately (the flesh) ceases to be "one," and there will not be "two (joined) into one flesh," but plainly one rib (divided) into more. But when the apostle interprets, "The two shall be (joined) into one flesh"[26]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9406\_2425914   
And in another passage the same Paul says: "For it is written, For this cause shall a man leave his father and mother and shall be joined to his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church."[231]   
Cyprian Epistle XLVIII   
http://ccel.org/fathers2/ANF-05/anf05-73.htm#P5525\_1683255   
For when the Apostle Paul says, "For this cause shall a man leave his father and mother, and shall cleave unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church; "[2]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5000\_1508891   
For thus will it be most certainly agreed that the Church is formed out of His bones and flesh; and it was for this cause that the Word, leaving His Father in heaven, came down to be "joined to His wife; "[22]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7800\_2542828   
for the Scripture saith, "God made man, male and female."[103]   
[[@Bible:Ephesians 5:32]]Ephesians 5:32   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6307\_1447755   
They declare also that Paul has referred to the conjunctions within the Pleroma, showing them forth by means of one; for, when writing of the conjugal union in this life, he expressed himself thus: "This is a great mystery, but I speak concerning Christ and the Church."[117]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2793\_946788   
What had he that was spiritual? Is it because he prophetically declared "the great mystery of Christ and the church? "[165]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
in the estimation of the apostle, although they are so vilely esteemed by the heretics. "But I am speaking," says he, "of Christ and the Church."[847]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1726\_505586   
However, even (Adam) himself at that time, reverting to the condition of a Psychic after the spiritual ecstasy in which he had prophetically interpreted that "great sacrament"[19]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P4958\_1494448   
Yet, while everything else seems rightly spoken, one thing, my friend, distresses and troubles me, considering that that wise and most spiritual man-I mean Paul-would not vainly refer to Christ and the Church the union of the first man and woman,[2]   
[[@Bible:Ephesians 6:1]]Ephesians 6:1   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2747\_447655   
Ye parents, impart a holy training to your children. Ye children, "honour your parents, that it may be well with you."[37]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
ye masters, treat your servants well, forbearing threatening: knowing that both their and your Lord is in heaven; and there is no respect of persons with Him."[202]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Honour thy father and thy mother (which is the first command with promise), that it may be well with thee, and thou mayest be long-lived on the earth."[718]   
[[@Bible:Ephesians 6:2]]Ephesians 6:2   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
Now, although Marcion has erased (the next clause), "which is the first commandment with promise,"[849]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6522\_1281340   
In other passages also, Paul, embracing the promises of the law, says, "Honour thy father and thy mother, which is the first commandment with promise; that it may be well with thee, and that thy days may be long upon the land, the good land, which the Lord thy God will give thee."[47]   
[[@Bible:Ephesians 6:4]]Ephesians 6:4   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1994\_335959   
For they entered into these marriages not for the sake of appetite, but out of regard for the propagation of mankind. Fathers, "bring up your children in the nurture and admonition of the Lord; "[31]   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2673\_439448   
Ye children, reverence your parents. Ye parents, "bring up your children in the nurture and admonition of the Lord."[36]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
Again, (the apostle writes: ) "Parents, bring up your children in the fear and admonition of the Lord."[851]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "And, ye fathers, drive not your children to wrath: but nourish them in the discipline and rebuke of the Lord."[719]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5023\_1864910   
the fear of God.[50]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5341\_1939993   
In this manner let examination be made when he is to receive ordination, and to be placed in his bishopric, whether he be grave, faithful, decent; whether he hath a grave and faithful-wife, or has formerly had such a one; whether he hath educated his children piously, and has "brought them up in the nurture and admonition of the Lord; "[16]   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
I have taught the poor to rejoice in their own poverty; I have taught fathers to teach their children instruction in the fear of the Lord, children to obey their parents in wholesome admonition;[31]   
[[@Bible:Ephesians 6:5]]Ephesians 6:5   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Epistle of Paul to the Ephesians: "Servants, obey your fleshly masters with fear and trembling, and ill simplicity of your heart. as to Christ; not serving for the eye, as if you were pleasing men; but as servants of God."[720]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5023\_1864910   
masters as to a type of God, in modesty and fear.[53]   
Constitutions of the Holy Apostles Book IV   
http://ccel.org/fathers2/ANF-07/anf07-44.htm#P6036\_2138289   
But as to servants, what can we say more than that the slave bring a good will to his master, with the fear of God, although he be impious and wicked,[30]   
[[@Bible:Ephesians 6:6]]Ephesians 6:6   
Constitutions of the Holy Apostles Book IV   
http://ccel.org/fathers2/ANF-07/anf07-44.htm#P6036\_2138289   
love him both as his master, and as of the same faith, and as a father, but still with the preservation of his authority as his master: "not as an eye-servant, but as a lover of his master; as knowing that God will recompense to him for his subjection."[32]   
[[@Bible:Ephesians 6:7]]Ephesians 6:7   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6748\_2293561   
as to the representatives of God, with attention and fear, "as to the Lord, and not to men."[89]   
[[@Bible:Ephesians 6:8]]Ephesians 6:8   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4365\_1306509   
indeed as being in their master's hands, and in a manner themselves also in the custody of their masters, and being threatened by them, and from their fear having come to this pass and having lapsed, shall during the year show forth the works of penitence, learning for the future, as the slaves of Christ, to do the will of Christ and to fear Him, listening to this especially, that "whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."[17]   
[[@Bible:Ephesians 6:9]]Ephesians 6:9   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3431\_584777   
reverence that God who is above both; for He came to call men not according to their outward appearance,[259]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1000\_249272   
nor is there exception of persons with God; since it is not hearers of the law who are justified by the Lord, but doers, according to what the apostle withal says.[39]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "And, ye masters, do the same things to them, forbearing anger: knowing that both your Master and theirs is in heaven; and there is no choice of persons with Him."[721]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4371\_1308196   
But the freemen shall be tried by penance for three years, both for their dissimulation, and for having compelled their fellow-servants to offer sacrifice, inasmuch as they have not obeyed the apostle, who would have the masters do the same things unto the servant, forbearing threatening;[18]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5023\_1864910   
10 Thou shalt not enjoin aught in thy bitterness upon thy bondman or maidservant, who hope in the same God, lest ever they shall fear not God who is over both;[51]   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
For there is no respect of persons with God.[10]   
[[@Bible:Ephesians 6:10]]Ephesians 6:10   
The Third Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-132.htm   
) taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."[9]   
[[@Bible:Ephesians 6:11]]Ephesians 6:11   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P806\_149757   
let us arm ourselves with the armour of righteousness;[26]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5987\_1823868   
"We must therefore put on the panoply of God, that we may be able to stand against the wiles of the devil; since the weapons of our war fire are not carnal, but mighty through God to the pulling down of strongholds, casting down reasonings, and every lofty thing which exalteth itself against the knowledge of God, and bringing every thought into captivity unto the obedience of Christ,"[238]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
"ruler of this world," if he meant only the Creator to be the being to whom belonged all the powers which he previously mentioned? Again, when in the preceding verse he bids us "put on the whole armour of God, that we may be able to stand against the wiles of the devil,"[855]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11384\_3106059   
But they have no power over those who "have put on the whole armour of God," who have received strength to "withstand the wiles of the devil,"[74]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11491\_3151496   
And this does not conflict with our purpose not to obey the demons that are on the earth; for, "being armed with the whole armour of God, we stand"[112]   
[[@Bible:Ephesians 6:12]]Ephesians 6:12   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1276\_234126   
"For we wrestle not against blood and flesh, but against principalities and powers, and against the rulers of the darkness of this world, against spiritual wickedness in heavenly places."[95]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6368\_1470835   
to Him, and that He should execute just judgment towards all; that He may send "spiritual wickednesses,"[135]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6454\_1977111   
videlicet qui peccant. "Quoniam nobis est colluctatio non adversus camem et sanguinere, sed adversus spiritalia."[199]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
" But if one should captiously say, And how is it possible for feeble flesh to resist the energies and spirits of the Powers?[70]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7631\_2301192   
has called "the day here nocturnal," as I suppose, on account of "the world-rulers of this darkness; "[185]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9275\_2603126   
Angels and gods are spectators; and the contest, embracing all the varied exercises, is "not against flesh and blood,"[30]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
Of what use are two gods to me, when the discipline is but one? If there must be two, I mean to follow Him who was the first to teach the lesson. But as our struggle lies against "the rulers of this world,"[853]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
does he not show that all the things which he mentions after the devil's name really belong to the devil-"the principalities and the powers, and the tillers of the darkness of this world,"[856]   
Tertullian Against the Valentinians   
http://ccel.org/fathers2/ANF-03/anf03-38.htm#P9072\_2507243   
sorrow, from which they also derive the birth of the angels, and demons, and all the wicked spirits. Yet they affirm that the devil is the work of the Demiurge, and they call him Munditenens[225]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1885\_559614   
But ours are other thews and other sinews, just as our contests withal are other; we whose "wrestling is not against flesh and blood, but against the world's[124]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."[269]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
The declaration, indeed, in the Epistle to the Ephesians, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places,"[301]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11384\_3106059   
and who are ever engaged in contests with them, knowing that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."[75]   
Cyprian Epistle LV   
http://ccel.org/fathers2/ANF-05/anf05-80.htm#P5800\_1806494   
Wherefore put on the whole armour, that ye may be able to withstand in the most evil day, that when ye have done all ye may stand; having your loins girt about with truth, and having put on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one; and the helmet of salvation, and the sword of the Spirit, which is the word of God."[21]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
le armour of God, that ye may be able to resist in the most evil day; that when ye have accomplished all, ye may stand, having your loins girt in the truth of the Gospel, putting on the breastplate of righteousness, and having your feet shod with the preparation of the Gospel of peace; in all things taking the shield of faith, in which ye may extinguish all the fiery darts of the most wicked one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God."[818]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10485\_3305325   
Therefore as you run, I exhort you; and as you watch, I stir you up; and as you contend against "the spiritual things of wickedness,"[3]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and the god and prince of the age of this world, who blinds the minds of men that they may not be obedient to the truth in the Gospel of Christ?[107]   
Methodius Discourse VI. Agathe   
http://ccel.org/fathers2/ANF-06/anf06-114.htm#P5175\_1559617   
For being made after the image of the Only-begotten, as I said, it has an unsurpassable beauty, and therefore evil spirits[2]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
"for we wrestle not against flesh and blood; "[79]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7374\_1509405   
so as, while preserving the historic truth of the events, to understand the unerring principle of mystic interpretation applied to things spiritual, so that the things learned may not be "spiritual things whose characteristic is wickedness,"[68]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7936\_1687576   
one gate is opposed, the gate of knowledge which is free from falsehood. But consider if, because of the saying , "our wrestling is not against flesh and blood,"[95]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7936\_1687576   
, you can say that each power and world-ruler of this darkness, and each one of the "spiritual hosts of wickedness in the heavenly places"[96]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8262\_1783894   
Perhaps, therefore, you would not err if you said, that such persons, so to speak, are epileptic spiritually, having been cast down by "the spiritual hosts of wickedness in the heavenly places,"[42]   
[[@Bible:Ephesians 6:13]]Ephesians 6:13   
Address of Tatian to the Greeks   
http://ccel.org/fathers2/ANF-02/anf02-37.htm#P1220\_337849   
But now this they can by no means effect, for they have not the power; but they make war by means of the lower matter against the matter that is like themselves. Should any one wish to conquer them, let him repudiate matter. Being armed with the breastplate[51]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
And the Apostle Paul teaches us that we ought not to give place to the devil; but "put on," he says, "the armour of God, that ye may be able to resist the wiles of the devil: "[268]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the Word of God,"[77]   
[[@Bible:Ephesians 6:14]]Ephesians 6:14   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
"Wherefore, girding up your loins,"[8]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3222\_954693   
"Let us array ourselves in the armour of peace, putting on the breastplate of righteousness, and taking the shield of faith, and binding our brows with the helmet, of salvation; and the sword of the Spirit, which is the word of God,"[166]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P5001\_1577131   
If, however, you will not acknowledge John, you have our common master Paul, who "girds our loins about with truth, and puts on us the breastplate of righteousness, and shoes us with the preparation of the gospel of peace, not of war; who bids us take the shield of faith, wherewith we may be able to quench all the fiery darts of the devil, and the helmet of salvation, and the sword of the Spirit, which (he says) is the word of God."[200]   
[[@Bible:Ephesians 6:15]]Ephesians 6:15   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4140\_1287523   
Manly He calls those who despise wealth, and are free in bestowing it. And on your feet[270]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4140\_1287523   
"Happy is the man who hath found wisdom, and the mortal who knows understanding," says the Spirit by Solomon: "for it is better to buy her than treasures of gold and silver; and she is more valuable than precious stones."[271]   
Fragments of Clement Found in the Oxford Edition   
http://ccel.org/fathers2/ANF-02/anf02-84.htm#P10341\_2878128   
"And put shoes on his feet," for "the preparation of the Gospel of peace,"[17]   
[[@Bible:Ephesians 6:16]]Ephesians 6:16   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1276\_234126   
For when ye come frequently together in the same place, the powers of Satan are destroyed, and his "fiery darts"[94]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
He points out weapons, too, which persons who intend to run away would not require. And among these he notes the shield[39]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7629\_1589540   
If, then, any one in our time who has the bag of the Church speaks likes Judas on behalf of the poor, but takes away what is put therein, let there be assigned to him the portion along with Judas who did these things; on account of which things eating like a gangrene into his soul, the devil cast it into his heart to betray the Saviour; and, when he had received the "fiery dart,"[84]   
[[@Bible:Ephesians 6:17]]Ephesians 6:17   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
Who will ply the sword without practising the contraries to lenity and justice; that is, guile, and asperity, and injustice, proper (of course) to the business of battles? See we, then, whether that which has another action be not another sword,-that is, the Divine word of God, doubly sharpened[154]   
Methodius Discourse VIII. Thekla   
http://ccel.org/fathers2/ANF-06/anf06-116.htm#P5352\_1616767   
Do not, therefore, lose courage on account of the schemes and slanders of the beast, but bravely prepare for the battle, armed with the helmet of salvation,[40]   
[[@Bible:Ephesians 6:18]]Ephesians 6:18   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11987\_3345528   
of prayer nothing at all has been prescribed, except clearly "to pray at every time and every place."[160]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P12023\_3351970   
who, praying in spirit,[181]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1815\_531580   
, at which they entered the temple: why should we not understand that, with absolutely perfect indifference, we must pray[79]   
[[@Bible:Ephesians 6:19]]Ephesians 6:19   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
the Creator, when he displayed to the Church such constancy and plainness of speech in "making known the mystery of the gospel for which he was an ambassador in bonds," owing to his liberty in preaching-and actually requested (the Ephesians) to pray to God that this "open-mouthed utterance" might be continued to him?[864] 

**[[@Headword:Philippians]]Philippians**

[[@Bible:Philippians 1:1]]Philippians 1:1   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9039\_2606777   
But the apostle himself also, being one who had been formed in a womb, and had issued thence, wrote to us, and confessed in his Epistle to the Philippians that "to live in the flesh was the fruit of [his] work; "[90]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6416\_1212509   
See also whether the following words of Paul can apply to those who, although not willingly, yet in accordance with the will of Him who subjected them, and in hope of the promises, were made subject to vanity, when he says, "For I could wish to be dissolved," or "to return and be with Christ, which is far better."[128]   
[[@Bible:Philippians 1:4]]Philippians 1:4   
Syriac Second Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-25.htm#P2519\_413848   
For, so long as there is not implanted in you any one lust which is able to torment you, behold, ye live in God. I rejoice in you, and offer supplication[9]   
[[@Bible:Philippians 1:5]]Philippians 1:5   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P776\_145896   
of true love [as displayed by God], and have accompanied, as became you, those who were bound in chains, the fitting ornaments of saints, and which are indeed the diadems of the true elect of God and our Lord; and because the strong root of your faith, spoken of in days[4]   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P864\_157335   
But I have neither seen nor heard of any such thing among you, in the midst of whom the blessed Paul laboured, and who are commended[65]   
[[@Bible:Philippians 1:7]]Philippians 1:7   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6851\_2096390   
with the Philippians, to whom the apostle speaks, calling them "fellow-partakers of joy,"[126]   
[[@Bible:Philippians 1:9]]Philippians 1:9   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
"Wherefore I pray," says the apostle, "that your love may abound yet more and more, in knowledge and in all judgment, that ye may approve things that are excellent."[134]   
[[@Bible:Philippians 1:10]]Philippians 1:10   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
Therefore, since the Jews still contend that the Christ is not yet come, whom we have in so many ways approved[306]   
[[@Bible:Philippians 1:13]]Philippians 1:13   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6654\_2027331   
ing his Creator; bearing what came second, as the first, and most clearly teaching that it is possible for the gnostic to make an excellent use of all circumstances, And that ancient achievements are proposed as images for our correction, the apostle shows, when he says, "So that my bonds in Christ are become manifest in all the palace, and to all the rest; and several of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word of God without fear,"[20]   
[[@Bible:Philippians 1:14]]Philippians 1:14   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8106\_2303214   
When (the apostle) mentions the several motives of those who were preaching the gospel, how that some, "waxing confident by his bonds, were more fearless in speaking the word," while others "preached Christ even out of envy and strife, and again others out of good-will" many also "out of love," and certain "out of contention," and some "in rivalry to himself,"[904]   
[[@Bible:Philippians 1:18]]Philippians 1:18   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8106\_2303214   
Therefore, says he, it matters not to me "whether it be in pretence or in truth that Christ is preached,"[907]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
For as to what some say, as if it tended to favour heretics, that the Apostle Paul declared, "Only every way, whether in pretence or in truth, let Christ be preached,"[17]   
Cyprian Epistle LXXIV   
http://ccel.org/fathers2/ANF-05/anf05-99.htm#P6391\_2043204   
But to what they allege and say on behalf of the heretics, that the apostle said, "Whether in pretence or in truth, Christ is preached,"[36]   
[[@Bible:Philippians 1:20]]Philippians 1:20   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P497\_102769   
And if the requirements of Gentile friendships and of kindly offices call you, why not go forth clad in your own armour; (and) all the more, in that (you have to go) to such as are strangers to the faith? so that between the handmaids of God and of the devil there may be a difference; so that you may be an example to them, and they may be edified in you; so that (as the apostle says) "God may be magnified in your body."[116]   
[[@Bible:Philippians 1:21]]Philippians 1:21   
Cyprian Epistle LXXVI   
http://ccel.org/fathers2/ANF-05/anf05-101.htm#P6537\_2113676   
I bid you, most blessed and most beloved brethren, ever farewell in the Lord, and always and everywhere remember me.[16]   
Cyprian Treatise VII On the Mortality   
http://ccel.org/fathers2/ANF-05/anf05-117.htm#P7395\_2451571   
Remembering which truth, the blessed Apostle Paul in his epistle lays it down, saying, "To me to live is Christ, and to die is gain; "[15]   
Pseudo-Cyprian On the Glory of Martyrdom   
http://ccel.org/fathers2/ANF-05/anf05-128.htm#P9694\_2999060   
Moreover, also, the blessed Apostle Paul exclaimed, and said, "To me to live is Christ, and to die is gain."[14]   
[[@Bible:Philippians 1:23]]Philippians 1:23   
Tertullian De Spectaculis   
http://ccel.org/fathers2/ANF-03/anf03-09.htm#P1002\_408189   
You long for the goal, and the stage, and the dust, and the place of combat! I would have you answer me this question: Can we not live without pleasure, who cannot but with pleasure die? For what is our wish but the apostle's, to leave the world, and be taken up into the fellowship of our Lord?[29]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P771\_187170   
and received into the Lord's presence, which was the desire even of an apostle?[52]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1043\_263276   
Shall the servant of God yearn after heirs, who has disinherited himself from the world? And is it to be a reason for a man to repeat marriage, if from his first (marriage) he have no children? And shall he thus have, as the first benefit (resulting therefrom), this, that he should desire longer life, when the apostle himself is in haste to be "with the Lord? "[66]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6732\_1399370   
Some such desire, I apprehend, was indicated by him who said, "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better; "[197]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6212\_968689   
Wherefore the creation was made subject to vanity, not willingly, but he who does unwillingly the things of the body does what he does for the sake of hope, as if we should say that Paul desired to remain in the flesh, not willingly, but on account of hope. For though he thought it better[75]   
[[@Bible:Philippians 1:24]]Philippians 1:24   
Cyprian Epistle XXV   
http://ccel.org/fathers2/ANF-05/anf05-50.htm#P5151\_1563142   
Behold another joy of ours, that, in the duty of your episcopate, although in the meantime you have been, owing to the condition of the times, divided from your brethren, you have frequently confirmed the confessors by your letters; that you have ever afforded necessary supplies from your own just acquisitions; that in all things you have always shown yourself in some sense present; that in no part of your duty have you hung behind as a deserter.[13]   
[[@Bible:Philippians 1:26]]Philippians 1:26   
Cyprian Epistle XXXII   
http://ccel.org/fathers2/ANF-05/anf05-57.htm#P5292\_1612927   
Do you frequently be urgent in supplications, and assist my prayers by yours, that the Lord's mercy favouring us may soon restore both the priest[4]   
[[@Bible:Philippians 1:27]]Philippians 1:27   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P814\_150836   
If we please Him in this present world, we shall receive also the future world, according as He has promised to us that He will raise us again from the dead, and that if we live[33]   
[[@Bible:Philippians 1:29]]Philippians 1:29   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6851\_2096390   
If there is therefore any consolation in Christ, if any comfort of love, if any communion of spirit, if any bowels and mercies, fulfil ye my joy, that ye may be of the same mind, having the same love, unanimous, thinking one thing. And if he is offered on the sacrifice and service of faith, joying and rejoicing"[125]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11088\_3148235   
For the things which are seen are temporal"-he is speaking of troubles; "but the things which are not seen are eternal"-he is promising rewards. But writing in bonds to the Thessalonians,[100]   
[[@Bible:Philippians 2:2]]Philippians 2:2   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2027\_343043   
with an undivided heart and a willing mind, "being of one accord and of one judgment,"[58]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2851\_461784   
"that ye all speak the same thing, being of one mind, thinking the same thing, and walking by the same rule of faith,"[4]   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P331\_54804   
And they have always agreed with each other, and been at peace among themselves,[19]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7840\_2549869   
more frequently let us attempt to make advances in the commandments of the Lord, that all being of of the same mind[135]   
[[@Bible:Philippians 2:3]]Philippians 2:3   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2065\_349142   
I therefore exhort you that ye do nothing out of strife,[71]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12318\_3444959   
There is, too, another chief spur of impatience, the lust of revenge, dealing with the business either of glory or else of malice. But "glory," on the one hand, is everywhere "vain; "[98]   
[[@Bible:Philippians 2:4]]Philippians 2:4   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P364\_76443   
"Care not merely about your own (things), but (about your) neighbour's? "[18]   
[[@Bible:Philippians 2:5]]Philippians 2:5   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9101\_2339284   
of Paul to the following effect: "Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name."[73]   
Methodius Fragments   
http://ccel.org/fathers2/ANF-06/anf06-123.htm#P5986\_1830509   
For martyrdom is so admirable and desirable, that the Lord, the Son of God Himself, honouring it, testified, "He thought it not robbery to be equal with God,"[18]   
[[@Bible:Philippians 2:6]]Philippians 2:6   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P2694\_785619   
But if thou dost not believe the prophets, but supposest both the men and the fire a myth, the Lord Himself shall speak to thee, "who, being in the form of God, thought it not robbery to be equal with God, but humbled Himself,"[14]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8106\_2303214   
as a man,"[912]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9737\_2671691   
in the image of God, "thought it not robbery to be equal to God."[47]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10454\_2930319   
This for certain is He "who, being in the form of God, thought it not robbery to be equal with God."[77]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
taking upon Himself the form of a servant; "[47]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9083\_2334085   
And with respect to His having descended among men, He was "previously in the form of God; "[62]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10304\_2735278   
; and humble, on the other hand, because, while being in the midst of such, he yet voluntarily humbles himself, not under any one at random, but under "the mighty hand of God," through Jesus Christ, the teacher of such instruction, "who did not deem equality with God a thing to be eagerly clung to, but made Himself of no reputation, and took on Him the form of a servant, and being found in fashion as a man, humbled Himself, and became obedient unto death, even the death of the cross."[87]   
Hippolytus Refutation of All Heresies Book X   
http://ccel.org/fathers2/ANF-05/anf05-14.htm#P2363\_756338   
And that this is what has been declared, "Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant."[15]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
of Jesus every knee should bow, of things in heaven, of things in earth, and of infernal things, and every tongue should confess that Jesus Christ is Lord in the glory of God the Father."[213]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
For which cause also God hath exalted Him, and hath given Him a name, that it may be above every name, that in the name of Jesus every knee should be bowed, of things heavenly, and earthly, and infernal; and that every tongue should confess that the Lord Jesus Christ is in glory of God the Father."[595]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10334\_3243170   
Wherefore also God hath highly exalted Him, and hath given Him a name which is above every name; that in the name of Jesus every knee should be bent, of things in heaven, and things in earth, and things under the earth; and every tongue should confess that Jesus is Lord, in the glory of God the Father? "[180]   
Fragments of the Epistle of Phileas to the People of Thmuis   
http://ccel.org/fathers2/ANF-06/anf06-75.htm   
"For He thought it not robbery to be equal with God: but made Himself of no reputation, taking upon Him the form of a servant: and being found in fashion as a man, He humbled Himself unto death, even the death of the cross."[2]   
The Letter of the Churches of Vienna and Lugdunum   
http://ccel.org/fathers2/ANF-08/anf08-176.htm   
"Who also were to such an extent zealous followers and imitators of Christ, who, being in the shape of God, thought it not an object of desire to be treated like God;[35]   
[[@Bible:Philippians 2:7]]Philippians 2:7   
Shepherd of Hermas Similitude Fifth   
http://ccel.org/fathers2/ANF-02/anf02-28.htm#P730\_167228   
"Hear," he answered: "the Son of God is not in the form[15]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4200\_1302198   
And the flesh being a slave, as Paul testifies, how can one with any reason adorn the handmaid like a pimp? For that which is of flesh has the form of a servant. Paul says, speaking of the Lord, "Because He emptied Himself, taking the form of a servant,"[4]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1250\_339307   
This, he says, is the form of the servant,[213]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
in the "form of a servant," and "became obedient to God the Father, even unto death," so hereafter He is said to be "highly exalted; "and as if well-nigh He had it not by reason of His humanity, and as if it were in the way of grace, He "receives the name which is above every name,"[43]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3659\_1151491   
as man; being, however, true God. But, as I have already said, it was the "form of the servant"[177]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
And they in reply said, We have seen the Creator of all things in the "form of a servant,"[382]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
a man, in accordance with that word of Paul which tells us that "He was found in fashion as a man."[615]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
but the very name of an advent would be done away: for He might have done what He desired to do, though still seated in heaven, if He is, as you say, a spirit, and not a true man. But it is not thus that "He humbled Himself, and took the form of a servant; "[630]   
Fragments from Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-102.htm   
and "was found in fashion as a man."[9]   
Methodius Discourse VIII. Thekla   
http://ccel.org/fathers2/ANF-06/anf06-116.htm#P5342\_1611621   
Now the numbers into which it is divided, when put together, make seven, and one is wanting to its completion, not being in all points harmonious with itself, like six, which has reference to the Son of God, who came from tile fulness of the Godhead into a human life. For having emptied Himself,[38]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7741\_1627667   
Consider, then, whether perhaps with reference to the saying, "It is not possible to take the bread of children," we ought to say that, "He who emptied Himself and took upon Him the form of a servant,"[184]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8077\_1726917   
when He "emptied Himself and took upon Him the form of a servant,"[191]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8320\_1803228   
It was for the sake of those who were in a bondage, corresponding to the bondage of the Hebrews, that the Son of God took upon Him only the form of a slave,[84]   
[[@Bible:Philippians 2:8]]Philippians 2:8   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
This is the mystery which he says was made known to him by revelation, that He who suffered under Pontius Pilate, the same is Lord of all, and King, and God, and Judge, receiving power from Him who is the God of all, because He became "obedient unto death, even the death of the cross."[197]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8467\_2377395   
and that His Word, invisible by nature, was made palpable and visible among men, and did descend "to death, even the death of the cross; "[343]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9123\_2641288   
For doing away with [the effects of] that disobedience of man which had taken place at the beginning by the occasion of a tree, "He became obedient unto death, even the death of the cross; "[141]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8106\_2303214   
Therefore, as He was found to be God by His mighty power, so was He found to be man by reason of His flesh, because the apostle could not have pronounced Him to have "become obedient unto death,"[916]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8106\_2303214   
Still more plainly does this appear from the apostle's additional words, "even the death of the cross."[917]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9298\_2551993   
For his sake He came down (from heaven), for his sake He preached, for his sake "He humbled Himself even unto death-the death of the cross."[58]   
[[@Bible:Philippians 2:9]]Philippians 2:9   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
God the Father ordained His Son to be adored; and the Apostle Paul, mindful of the divine command, lays it down, and says: "God hath exalted Him, and given Him a name which is above every name, that in the name of Jesus every knee should bow, of things heavenly, and things earthly, and things beneath."[55]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
But when the crowd of auditors became quiet again, Archelaus made answer in the following manner: No one, truly, shall ever be able to prove himself mightier than the voice of our Lord Jesus Christ, neither is there found any name equal to His, as it is written: "Wherefore God hath exalted Him, and given Him a name which is above every name."[577]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1424\_596759   
Christ: for when he was at first called Auses,[229]   
[[@Bible:Philippians 2:10]]Philippians 2:10   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
and a throne at His right hand. To Him all things[11]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6368\_1470835   
and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Saviour, and King, according to the will of the invisible Father, "every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess"[134]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5436\_1650241   
For the Father has delivered and subjected all to Christ our King," that at the name of Jesus every knee may bow, of things in heaven, and things in earth, and things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.[311]   
Fragments of Clement from the Latin Translation of Cassiodorus   
http://ccel.org/fathers2/ANF-02/anf02-74.htm#P10102\_2842433   
" He, indeed, saves all; but some [He saves], converting them by punishments; others, however, who follow voluntarily [He saves] with dignity of honour; so "that every knee should bow to Him, of things in heaven, and things on earth, and things under the earth; "[80]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
That every knee doth bow itself;[214]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6279\_1122053   
For "at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that the Lord Jesus is in the glory of God the Father."[52]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11507\_3159422   
Probably those who embrace the views of Celsus will smile at us when we say, "At the name of Jesus every knee shall bow, of things in heaven, of things on earth, and of things under the earth, and every tongue" is brought to "confess that Jesus Christ is Lord, to the glory of God the Father."[116]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
who is ordained Lord of things in heaven, and things on earth, and things under the earth, and Judge of all:[66]   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
might escape from the darts of the destroyer; and that Christ having thus suffered in the flesh, and having risen again the third day, might, with equal honour and glory with the Father and the Holy Ghost, be by all created things equally adored; for to Him every knee shall bow, of things in heaven, and things in earth, and things under the earth,[61]   
The Divine Liturgy of the Holy Apostle and Evangelist Mark   
http://ccel.org/fathers2/ANF-07/anf07-64.htm#P8476\_2651538   
The Deacon: Bow your heads to Jesus.[59]   
Revelation of Saint John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-108.htm   
the clouds shall see me; and then every knee shall bend, of things in heaven, and things on earth, and things under the earth.[32]   
[[@Bible:Philippians 2:11]]Philippians 2:11   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
and fear and trembling shall consume all things, both heaven and earth and things under the earth. And every tongue shall confess Him openly,[115]   
[[@Bible:Philippians 2:12]]Philippians 2:12   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
For any one of us will hold it necessary, that whatever is the last thing to be found in a man in this respect, is that whereby he must be judged, all those things which he has previously done being wiped away and obliterated.[37]   
[[@Bible:Philippians 2:13]]Philippians 2:13   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
in another passage also, "that to will and to do are of God: "[68]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
The declarations, too, in other places, that "both to will and to do are of God; "[74]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
19. After this there followed this point, that "to will and to do are of God."[207]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
19. Besides these, there is the passage, "Both to will and to do are of God."[211]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
the word of life for my glory against the day of Christ, seeing that I have not run in vain, neither laboured in vain."[397]   
[[@Bible:Philippians 2:14]]Philippians 2:14   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
that ye may be without complaint, and spotless sons of God."[470]   
[[@Bible:Philippians 2:15]]Philippians 2:15   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8055\_2221272   
In the first place, [he believed] that He was the maker of heaven and earth, the only God; and in the next place, that He would make his seed as the stars of heaven. This is what is meant by Paul, [when he says, ] "as lights in the world."[56]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
"For it is not he who brings a stealthy vocal word to men," as Bacchylidis says, "who shall be the Word of Wisdom; "but "the blameless, the pure, and faultless sons of God," according to Paul, "in the midst of a crooked and perverse generation, to shine as lights in the world."[213]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P765\_315024   
are a light of the world,[124]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8646\_2189291   
Whereas the Churches of God which are instructed by Christ, when carefully contrasted with the assemblies of the districts in which they are situated, are as beacons[90]   
Cyprian Epistle VI   
http://ccel.org/fathers2/ANF-05/anf05-31.htm#P4827\_1461276   
And Paul the apostle says, "Shine as lights in the world."[7]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also Paul to the Philippians: "Shine as lights in the world."[551]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1022\_257800   
and of life, and they are truly the city of God, and the houses and temples in which God abides and dwells, and among which He walks, as in the holy city of heaven. For in this "do ye appear to the world as lights, in that ye give heed to the Word of life,"[84]   
The Second Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-26.htm#P1144\_283114   
"sons of the living God,"[30]   
[[@Bible:Philippians 2:16]]Philippians 2:16   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P851\_155669   
I exhort you all, therefore, to yield obedience to the word of righteousness, and to exercise all patience, such as ye have seen [set] before your eyes, not only in the case of the blessed Ignatius, and Zosimus, and Rufus, but also in others among yourselves, and in Paul himself, and the rest of the apostles. [This do] in the assurance that all these have not run[54]   
[[@Bible:Philippians 2:17]]Philippians 2:17   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11088\_3148235   
he certainly affirmed that they were blessed, since to them it had been given not only to believe on Christ, but also to suffer for His sake. "Having," says he, "the same conflier which ye both saw in me, and now hear to be in me."[101]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5134\_1887696   
that your sacrifice may be pure.[125]   
[[@Bible:Philippians 2:20]]Philippians 2:20   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6851\_2096390   
how does he say that they are of one soul, and having a soul? Likewise, also, writing respecting Timothy and himself, he says, "For I have no one like-souled, who will nobly care for your state. For all seek their own, not the things which are Jesus Christ's."[127]   
[[@Bible:Philippians 2:21]]Philippians 2:21   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
For our conversation is in heaven, whence also we expect the Saviour, our Lord Jesus Christ, who shall transform the body of our humiliation conformed to the body of His glory."[444]   
[[@Bible:Philippians 2:25]]Philippians 2:25   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1994\_335959   
that I should pretend to be equal in honour to them? But as your "fellow-soldier,"[36]   
[[@Bible:Philippians 2:30]]Philippians 2:30   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P579\_99094   
We know many among ourselves who have given themselves up to bonds, in order that they might ransom others. Many, too, have surrendered themselves to slavery, that with the price[243]   
[[@Bible:Philippians 3:1]]Philippians 3:1   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2069\_705019   
"people," whose "mount" is Christ, "prµcised without concisors' hands,[49]   
[[@Bible:Philippians 3:2]]Philippians 3:2   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
Finally, hear Paul as he speaks boldly, and mark how clearly he discovers these: "Beware of evil workers, beware of the concision.[40]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
[62]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
And although it is written that the dogs should remain without, and the apostle has taught that these same dogs must be shunned, as we read, for he says, "Beware of dogs, beware of evil workers,"[1]   
[[@Bible:Philippians 3:3]]Philippians 3:3   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P386\_81418   
; but (it will be) when it has endured laceration for Christ's sake,[35]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P457\_94810   
We are the circumcision[98]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P724\_176760   
of God introducing the spiritual circumcision.[20]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7830\_1655515   
if the sign signifies something, each of the signs which are recorded, whether as in actual history, or by way of precept, is indicative of something afterwards fulfilled; as for example, the sign of Jonah going out after three days from the whale's belly was indicative of the resurrection of our Saviour, rising after three days and three nights from the dead; and that which is called circumcision is the sign of that which is indicated by Paul in the words: "We are the circumcision."[19]   
[[@Bible:Philippians 3:4]]Philippians 3:4   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8106\_2303214   
But "those things which he had once accounted gain," and which he enumerates in the preceding verse-"trust in the flesh," the sign of "circumcision," his origin as "an Hebrew of the Hebrews," his descent from "the tribe of Benjamin," his dignity in the honours of the Pharisee[921]   
[[@Bible:Philippians 3:5]]Philippians 3:5   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4047\_787397   
Then he told me frankly both his name and his family. "Trypho," says he, "I am called; and I am a Hebrew of the circumcision,[4]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2026\_692665   
For the occasion, indeed, of claiming Divine grace even for the Gentiles derived a pre-eminent fitness from this fact, that the man who set up to vindicate CoWs Law as his own was of the Gentiles, and not a Jew "of the stock of the Israelites."[2]   
The Testaments of the Twelve Patriarchs XII   
http://ccel.org/fathers2/ANF-08/anf08-16.htm   
11. And I shall no longer be called a ravening wolf[8]   
[[@Bible:Philippians 3:7]]Philippians 3:7   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8106\_2303214   
-he now reckons to be only "loss" to himself;[922]   
[[@Bible:Philippians 3:8]]Philippians 3:8   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2741\_447128   
that I "may win Christ."[35]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8106\_2303214   
(in other words, ) it was not the God of the Jews, but their stupid obduracy, which he repudiates. These are also the things "which he counts but dung for the excellency of the knowledge of Christ"[923]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12366\_3456358   
, for the purpose of "winning the Lord; "[137]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P848\_202858   
by the believer."[13]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7335\_1493888   
For what seek ye? Or what does every one that seeketh find? I venture to answer, pearls and the pearl which he possesses, who has given up all things, and counted them as loss; "for which," says Paul, "I have counted all things but loss that I may win Christ; "[37]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7335\_1493888   
may receive, when freed from a tutor and stewards and guardians, the patrimony corresponding to the very costly pearl, and to that which is perfect, which on its coming does away with that which is in part, when one is able to receive "the excellency of the knowledge of Christ,"[42]   
[[@Bible:Philippians 3:9]]Philippians 3:9   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8106\_2303214   
Christ, "the righteousness which is of God."[924]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1083\_270299   
not workmen who imitate the children of light, while they are not light but darkness-"men whose end is destruction; "[136]   
[[@Bible:Philippians 3:10]]Philippians 3:10   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1254\_230969   
For He is my hope; He is my boast; He is my never-failing riches, on whose account I bear about with me these bonds from Syria to Rome, these spiritual jewels, in which may I be perfected through your prayers, and become a partaker of the sufferings of Christ, and have fellowship with Him in His death, His resurrection from the dead, and His everlasting life.[86]   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
For it renders us like to Christ, if we experience "the power of his resurrection and the fellowship of His sufferings."[68]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8384\_2103854   
and this, "Being made conformable to His death,"[177]   
[[@Bible:Philippians 3:11]]Philippians 3:11   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9059\_2615750   
If, therefore, in the present time, fleshly hearts are made partakers of the Spirit, what is there astonishing if, in the resurrection, they receive that life which is granted by the Spirit? Of which resurrection the apostle speaks in the Epistle to the Philippians: "Having been made conformable to His death, if by any means I might attain to the resurrection which is from the dead."[109]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9893\_2733674   
It is in expectation of this for himself that the apostle writes to the Philippians: "If by any means," says he, "I might attain to the resurrection of the dead. Not as though I had already attained, or were already perfect."[156]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5099\_1536994   
for thy light is come, and the glory of the Lord is risen upon thee." Now these promises, it is evident to every one, will be fulfilled after the resurrection.[82]   
Lactantius Divine Institutes Book VII   
http://ccel.org/fathers2/ANF-07/anf07-10.htm#P2756\_1146602   
Then they who shall be alive in their bodies shall not die, but during those thousand years shall produce an infinite multitude, and their offspring shall be holy, and beloved by God; but they who shall be raised from the dead shall preside over the living as judges.[145]   
Acts of Sharbil   
http://ccel.org/fathers2/ANF-08/anf08-147.htm   
Sharbil said: Thou hast well done in treating me thus: because I have heard that one of the teachers of the Church hath said,[47]   
[[@Bible:Philippians 3:12]]Philippians 3:12   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8138\_2250345   
For we know in part, and we prophesy in part; but when that which is perfect has come, the things which are in part shall be done away."[109]   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
Brethren, I count not myself to have apprehended: but this one thing I do, forgetting the things which are behind, and stretching forth to those that are before, I press toward the mark, for the prize of the high calling in Christ Jesus."[106]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P848\_202858   
Let the one, therefore, have the necessity of continuing; the other, further, even the power of not marrying. Secondly, if, according to the Scripture, they who shall be "apprehended"[20]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P903\_218004   
If these things may happen to those women also who, having attained the faith while in (the state of) Gentile matrimony, continue in that state, still they are excused, as having been "apprehended by God"[47]   
[[@Bible:Philippians 3:13]]Philippians 3:13   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P736\_178772   
But if we listen to the apostle, forgetting what is behind, let us both strain after what is before,[29]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
according to Jeremiah; and "forgetful of former things, we are reaching forward,"[53]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
in other words, when one reaches forth unto those things which are before, he will forget those which are behind.[581]   
[[@Bible:Philippians 3:14]]Philippians 3:14   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10485\_3305325   
I address you; and as you press "in your course to the prize of your calling in Christ,"[4]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P962\_249100   
of thy "calling on high"[44]   
[[@Bible:Philippians 3:15]]Philippians 3:15   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
And yet he reckons himself perfect, because he has been emancipated from his former life, and strives after the better life, not as perfect in knowledge, but as aspiring after perfection. Wherefore also he adds, "As many of us as are perfect, are thus minded,"[107]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1042\_424659   
And not merely in regard to a judicial sentence, but in regard to every decision in matters we are called on to consider, the apostle also says, "If of anything you are ignorant, God shall reveal it unto you; "[16]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1815\_531580   
"And if," says (the apostle), "there are matters which ye are ignorant about, the Lord will reveal to you."[81]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2639\_855019   
For, by progressing in virtue, and attaining to better things, "reaching forth to those things which are before,"[37]   
Cyprian Epistle LXII   
http://ccel.org/fathers2/ANF-05/anf05-87.htm#P5953\_1869767   
And because already His second coming draws near to us, His benign and liberal condescension is more and more illuminating our hearts with the light of truth.[46]   
[[@Bible:Philippians 3:16]]Philippians 3:16   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2851\_461784   
"that ye all speak the same thing, being of one mind, thinking the same thing, and walking by the same rule of faith,"[4]   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P331\_54804   
And they have always agreed with each other, and been at peace among themselves,[19]   
[[@Bible:Philippians 3:18]]Philippians 3:18   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1504\_264385   
on which our life both sprang up again, and the victory over death was obtained in Christ, whom the children of perdition, the enemies of the Saviour, deny, "whose god is their belly, who mind earthly things,"[61]   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1760\_300378   
For if they had been branches of the Father, they would not have been "enemies of the cross of Christ,"[86]   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2728\_445508   
Beware, therefore, of those that hasten to work mischief, those "enemies of the cross of Christ, whose end is destruction, whose glory is in their shame."[26]   
[[@Bible:Philippians 3:19]]Philippians 3:19   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3708\_1120277   
Such are the men who believe in their belly, "whose God is their belly, whose glory is in their shame, who mind earthly things." To them the apostle predicted no good when he said, "whose end is destruction."[54]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12406\_3465923   
which makes the slaves of the belly[171]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P651\_158880   
Deservedly, therefore, while they do not cover their head, in order that they may be solicited for the sake of glory, they are forced to cover their bellies by the ruin resulting from infirmity. For it is emulation, not religion, which impels them. Sometimes it is that god- their belly[50]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P819\_196666   
Not one of such women knows how to speak of the good of single-husbandhood; for their "god," as the apostle says, "is their belly; "[96]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
For our conversation is in heaven, whence also we expect the Saviour, our Lord Jesus Christ, who shall transform the body of our humiliation conformed to the body of His glory."[444]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And again, in the same epistle, he also warns us not to mind earthly things, and tells us that we ought to have our conversation in heaven; from which also we look for the Saviour, our Lord Jesus Christ.[399]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
And do not suppose that Paul said that he was truly God; for just as the belly, though it is not the god of those who prize pleasure too highly, being lovers of pleasure rather than lovers of God, is said by Paul to be their god,[123]   
[[@Bible:Philippians 3:20]]Philippians 3:20   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P668\_121134   
They pass their days on earth, but they are citizens of heaven.[22]   
Shepherd of Hermas Similitude First   
http://ccel.org/fathers2/ANF-02/anf02-24.htm   
He says to me, "You know that you who are the servants of God dwell in a strange land; for your city is far away from this one.[2]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6623\_2015207   
"For the world is crucified to me, and I to the world," the [apostle] says; "and now I live, though in the flesh, as having my conversation in heaven."[16]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1106\_457990   
But as for you, you are a foreigner in this world, a citizen of Jerusalem, the city above. Our citizenship, the apostle says, is in heaven.[54]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P5180\_1626340   
, or citizenship, is in heaven,[357]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7607\_2179096   
, "such also are they that are earthy"-men again, of course; "therefore as is the heavenly," meaning the Man, from heaven, "such are the men also that are heavenly."[470]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8106\_2303214   
of any other than Him to whom the law belonged. "Our conversation," says he, "is in heaven."[925]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10137\_2827412   
from whence also we look for our Saviour Jesus Christ, who shall change our body of humiliation, that it may be fashioned like unto His glorious body"[335]   
Polycrates of Ephesus   
http://ccel.org/fathers2/ANF-08/anf08-170.htm#P12425\_3629258   
his other daughter also, who passed her life[6]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7374\_1509405   
and, "Our citizenship is in heaven."[81]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7900\_1678801   
we say it as Peter, not by flesh and blood revealing it unto us, but by the light from the Father in heaven shining in our heart, we too become as Peter, being pronounced blessed as he was, because that the grounds on which he was pronounced blessed apply also to us, by reason of the fact that flesh and blood have not revealed to us with regard to Jesus that He is Christ, the Son of the living God, but the Father in heaven, from the very heavens, that our citizenship may be in heaven,[66]   
[[@Bible:Philippians 3:21]]Philippians 3:21   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8106\_2303214   
If, again, Christ in His advent from heaven "shall change the body of our humiliation, that it may be fashioned like unto His glorious body,"[928]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10265\_2870564   
It was as full of this splendid example that Paul said: "Who shall change our vile body, that it may be fashioned like unto His glorious body."[429]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11108\_3003273   
also, "Who will change the body of our humiliation."[126]   
Cyprian Epistle LXXVI   
http://ccel.org/fathers2/ANF-05/anf05-101.htm#P6537\_2113676   
All that deformity, detestable and foul to Gentiles, with what splendour shall it be recompensed! This temporal and brief suffering, how shall it be exchanged for the re ward of a bright and eternal honour, when, according to the word of the blessed apostle, "the Lord shall change the body of our humiliation, that it may be fashioned like to the body of His brightness!"[6]   
Cyprian Treatise VII On the Mortality   
http://ccel.org/fathers2/ANF-05/anf05-117.htm#P7395\_2451571   
into the likeness of Christ, and to arrive more quickly to the dignity of heavenly glory, since Paul the apostle announces and says, "For our conversation is in heaven, from whence also we look for the Lord Jesus Christ; who shall change the body of our humiliation, and conform it to the body of His glory? "[44]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
The transformation, he says, is the restoration into an impassible and glorious state. For now the body is a body of desire and of humiliation,[110]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8077\_1726917   
since He formerly became conformed to "the body of our humiliation,"[190]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8407\_1835842   
with "the body of humiliation," and do all things that they may become worthy to be found in the mystery of the resurrection, when God shall fashion anew the body of humiliation not of all, but of those who have been truly made disciples to Christ, so that it may be conformed to the body of the glory of Christ.[140]   
[[@Bible:Philippians 3:29]]Philippians 3:29   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9059\_2615750   
) according to the working of His own power."[102]   
[[@Bible:Philippians 4:1]]Philippians 4:1   
The Second Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-26.htm#P1144\_283114   
For ye are "our joy, and our crown," and our hope, and our life, "if so be that ye stand in the Lord."[36]   
[[@Bible:Philippians 4:2]]Philippians 4:2   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2734\_446178   
Ye have been the disciples of Paul and Peter; do not lose what was committed to your trust. Keep in remembrance Euodias,[29]   
[[@Bible:Philippians 4:3]]Philippians 4:3   
Shepherd of Hermas Vision First   
http://ccel.org/fathers2/ANF-02/anf02-05.htm#P233\_30789   
Cease not therefore to admonish your sons; for I know that, if they will repent with all their heart, they will be enrolled in the Books of Life with the saints."[25]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P749\_182835   
To meet these its counsels, do you apply the examples of sisters of ours whose names are with the Lord,[38]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4150\_726717   
Well known was he to apostolic men:[189]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7093\_2377145   
and write them in the book of life;[66]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P979\_251601   
Paul, also, and Barnabas, and Timothy, with all the others, "whose names are written in the book of life,"[52]   
[[@Bible:Philippians 4:5]]Philippians 4:5   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3146\_913233   
Thus also the apostle of the Lord, beseeching the Macedonians, becomes the interpreter of the divine voice, when he says, "The Lord is at hand; take care that ye be not apprehended empty."[116]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P517\_107620   
(That) we all know; provided, however, we remember what the same (God) has said through the apostle: "Let your probity appear before men."[130]   
[[@Bible:Philippians 4:6]]Philippians 4:6   
The Second Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-26.htm#P1104\_272829   
anxious care in everything,"[6]   
[[@Bible:Philippians 4:7]]Philippians 4:7   
Epistle of Theonas to Lucianus   
http://ccel.org/fathers2/ANF-06/anf06-72.htm   
But look to this as the chief gain you are to make by them, that, in all due patience, ye may discharge the duties of your office religiously and piously-that is, in the love of Christ-and despise all transitory objects for the sake of His eternal promises.which in truth surpass all human comprehension and understanding,[24]   
[[@Bible:Philippians 4:8]]Philippians 4:8   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
"Quod reliquum est, fratres, quaecuque vera, quaecunque honesta, quaecunque justa, quatres, quam aecunque casta, quaecunque amabilia, ques, aecunque bonbilia, ques, quam ingreae famue bonbilia, ques, quam ingredientae; si qua virtus, et si qua laus, ea considerate; quae et didicistis; quae etiam accepistis et audiistis et vidistis in me, ea facite; et Deus pacis erit vobiscum."[233]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6550\_1295088   
And what answer shall we make to Paul, when he says, "If there be any virtue, and, if there be any praise, think on these things, which ye have learned, and received, and heard, and seen in me? "[60]   
[[@Bible:Philippians 4:11]]Philippians 4:11   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6878\_2107733   
Everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to lack. I can do all things through Him who strengtheneth me."[147]   
[[@Bible:Philippians 4:13]]Philippians 4:13   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2179\_364822   
He who became a perfect man inwardly strengthening me.[30]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
And therefore Paul exclaims with confidence, "I can do all things through Christ, who strengtheneth me; "[306]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11559\_3182332   
Should He even wish us again to contend and struggle for our religion, let the enemy come against us, and we will say to them, "I can do all things, through Christ Jesus our Lord, which strengtheneth me."[132]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7923\_1684425   
Of those, then, who seek to enter in, those who are not able to enter will not be able to do so, because the gates of Hades prevail against them; but in the case of those against whom the gates of Hades will not prevail, those seeking to enter in will be strong, being able to do all things, in Christ Jesus, who strengtheneth them.[89]   
[[@Bible:Philippians 4:17]]Philippians 4:17   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8115\_2243651   
Wherefore also Paul says, "I do not seek after a gift, but I seek after fruit."[95]   
[[@Bible:Philippians 4:18]]Philippians 4:18   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8324\_2319830   
As Paul also says to the Philippians, "I am full, having received from Epaphroditus the things that were sent from you, the odour of a sweet smell, a sacrifice acceptable, pleasing to God."[250]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9275\_2603126   
Mildness, I think, and philanthropy, and eminent piety, are the rules of gnostic assimilation. I affirm that these virtues "are a sacrifice acceptable in the sight of God; "[22]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
"having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."[94]   
[[@Bible:Philippians 4:19]]Philippians 4:19   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P749\_182835   
promising that He knows what is needful for each of His servants-not indeed ponderous necklaces, not burdensome garments, not Gallic mules nor German bearers, which all add lustre to the glory of nuptials; but "sufficiency,"[47]   
[[@Bible:Philippians 4:22]]Philippians 4:22   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
For, while I was yet a boy, I saw thee in Lower Asia with Polycarp, distinguishing thyself in the royal court,[3] 

**[[@Headword:Colossians]]Colossians**

[[@Bible:Colossians 1:2]]Colossians 1:2   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
Wherefore the apostle anxiously and carefully warns us, saying, "Continue in prayer, and watch in the same; "[88]   
[[@Bible:Colossians 1:5]]Colossians 1:5   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
This shall now be proved even by the apostle, when he says: "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is unto all the world."[866]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P954\_247748   
, "Be fruitful, and multiply," but he longs for the "hope promised" and prepared "and laid up in heaven"[30]   
[[@Bible:Colossians 1:9]]Colossians 1:9   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7502\_2265127   
For there is an instruction of the perfect, of which, writing to the Colossians, he says, "We cease not to pray for you, and beseech that ye may be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye may walk worthy of the Lord to all pleasing; being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the glory of His power."[111]   
[[@Bible:Colossians 1:10]]Colossians 1:10   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1026\_259207   
For it is our duty so to walk in the Lord's discipline as is "worthy,"[58]   
[[@Bible:Colossians 1:14]]Colossians 1:14   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
plainly indicating one God, who did by the prophets make promise of the Son, and one Jesus Christ our Lord, who was of the seed of David according to His birth from Mary; and that Jesus Christ was appointed the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, as being the first begotten in all the creation;[272]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8920\_2554446   
By His own blood he redeemed us, as also His apostle declares, "In whom we have redemption through His blood, even the remission of sins."[11]   
[[@Bible:Colossians 1:15]]Colossians 1:15   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1372\_245951   
through grace, in one faith of God the Father, and of Jesus Christ His only-begotten Son, and "the first-born of every creature,"[142]   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2133\_358463   
For I have observed that ye are perfected in an immoveable faith, as if ye were nailed to the cross of our Lord Jesus Christ, both in the flesh and in the spirit, and are established in love through the blood of Christ, being fully persuaded, in very truth, with respect to our Lord Jesus Christ, that He was the Son of God, "the first-born of every creature,"[8]   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2636\_434547   
And [know ye, moreover], that He who was born of a woman was the Son of God, and He that was crucified was "the first-born of every creature,"[14]   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P921\_234428   
The Son of God is older than all His creatures, so that He was a fellow-councillor with the Father in His work of creation:[16]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
For God the Father none ever saw, and lived.[170]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
He calls Christ "the image of the invisible God."[869]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
If Christ is not "the first-begotten before every creature,"[871]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8106\_2303214   
It is well for us that in another passage (the apostle) calls Christ "the image of the invisible God."[913]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10454\_2930319   
Thus does He make Him equal to Him: for by proceeding from Himself He became His first-begotten Son, because begotten before all things;[64]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6246\_1101017   
See, therefore, if the apostle does not say the same thing, when, speaking of Christ, he declares, that" He is the image of the invisible God, the first-born of every creature."[17]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6279\_1122053   
He is also styled First-born, as the apostle has declared: "who is the first-born of every creature."[24]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6279\_1122053   
The Apostle Paul says, that the only-begotten Son is the "image of the invisible God," and "the first-born of every creature."[35]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6522\_1281340   
And if they shall say that He is visible, besides being proved to go against the declaration of Scripture, which says of the Saviour, "He is the image of the invisible God, the first-born of every creature,"[49]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
His visible creation while the invisible creation is seen by faith, because human frailty can neither see all things with the bodily eye nor comprehend them by reason, seeing we men are weaker and frailer than any other rational beings (for those which are in heaven, or are supposed to exist above the heaven, are superior), it remains that we seek a being intermediate between all created things and God, i.e., a Mediator, whom the Apostle Paul styles the "first-born of every creature."[75]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
If any one, indeed, venture to ascribe essential corruption to Him who was made after the image and likeness of God, then, in my opinion, this impious charge extends even to the Son of God Himself, for He is called in Scripture the image of God.[65]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10715\_2856859   
," in these words respecting our Saviour, who is said to be "the image of the invisible God,"[337]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10976\_2952273   
and the First-born of all creation is called "the image of the invisible God,"[54]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also Paul to the Colossians: "Who is the image of the invisible God, and the first-born of every creature."[123]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10317\_3236400   
of His Father's works and powers, "the image of the invisible God; "[170]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10317\_3236400   
He might unfold to us the laws of the heavenly mysteries; and who as the Word made flesh dwelt among us, of us this Christ is proved to be not man only, because He was the son of man, but also God, because He is the Son of God? And if by the apostle Christ is called "the first-born of every creature,"[174]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P4969\_1499381   
For how shall he be considered "the first-born of every creature,"[7]   
Dionysius Against the Sabellians   
http://ccel.org/fathers2/ANF-07/anf07-32.htm   
And thus might any one reasonably convict these men. Oh reckless and rash men! was then "the first-born of every creature"[7]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5789\_2079679   
of God, esteem those laws more honourable than the necessities of this life, and pay a greater respect to them, and run together to the Church of the Lord, "which He has purchased with the blood of Christ, the beloved, the first-born of every creature."[271]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7127\_2388267   
For Thou art eternal knowledge, everlasting sight, unbegotten hearing, untaught wisdom, the first by nature, and the measure of being, and beyond all number; who didst bring all things out of nothing into being by Thy only begotten Son, but didst beget Him before all ages by Thy will, Thy power, and Thy goodness, without any instrument, the only begotten Son, God the Word, the living Wisdom, "the First-born of every creature, the angel of Thy Great Counsel,"[90]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6142\_940822   
For each of the Gospels is a collection of announcements which are useful to him who believes them and does not misinterpret them; it brings him a benefit and naturally makes him glad because it tells of the sojourn with men, on account of men, and for their salvation, of the first-born of all creation,[31]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8580\_1885883   
who bear the body of our sin), is likened to acertain king who is understood in relation to Jesus being united to Him, if we may dare so to speak,having more capacity towards being united and becoming entirely one with the "First-born of allcreation,"[47]   
[[@Bible:Colossians 1:16]]Colossians 1:16   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2636\_434547   
and, "By Him were all things created that are in heaven, and on earth, visible and invisible; and He is before all things, and by Him all things consist."[17]   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3328\_565281   
Thou hast in this also [an indication of] the glory of Jesus; for in Him and to Him are all things.[177]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6240\_1413485   
doing so likewise, so that "by him were all things, visible and invisible, created, thrones, divinities, dominions."[68]   
Tertullian Against Marcion Book I   
http://ccel.org/fathers2/ANF-03/anf03-28.htm#P4054\_1326491   
But who, except an heretical spirit, could ever bring his mind to believe that the invisible part of creation belongs to him who had previously displayed no visible thing, rather than to Him who, by His operation on the visible world, produced a belief in the invisible also, since it is far more reasonable to give one's assent after some samples (of a work) than after none? We shall see to what author even (your favourite) apostle attributes[203]   
Tertullian Against the Valentinians   
http://ccel.org/fathers2/ANF-03/anf03-38.htm#P9014\_2496513   
(who must be the same as Jesus, to whom the Father imparted the supreme power over the whole body of the ¦ons, by subjecting them all to him, so that "by him," as the apostle says, "all things were created"[181]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6416\_1212509   
The Apostle Paul, moreover, describing created things by species and numbers and orders, speaks as follows, when showing that all things were made through Christ: "And in Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and in Him: and He is before all, and He is the head."[116]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
Seeing, moreover, those declarations regarding His majesty which are contained in holy Scripture, that He is called the "image of the invisible God, and the first-born of every creature," and that "in Him were all things created, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him, and in Him: and He is before all things, and by Him all things consist,"[76]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6684\_1358950   
Seeing, then, that all things which have been created are said to have been made through Christ, and in Christ, as the Apostle Paul most clearly indicates, when he says, "For in Him and by Him were all things created, whether things in heaven or things on earth, visible and invisible, whether they be thrones, or powers, or principalities, or dominions; all things were created by Him, and in Him; "[164]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
Having, then, briefly restated these points regarding the nature of the Trinity, it follows that we notice shortly this statement also, that "by the Son" are said to be created "all things that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all, and all things consist by Him, who is the Head."[29]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
things invisible.[131]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10207\_3183526   
"Whether" says the apostle "they be thrones or dominations, or powers, or mights, visible things and invisible, all things subsist by Him."[85]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
But by Him also were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things."[17]   
[[@Bible:Colossians 1:18]]Colossians 1:18   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P344\_57185   
Let us consider, beloved, how the Lord continually proves to us that there shall be a future resurrection, of which He has rendered the Lord Jesus Christ the first-fruits[101]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7011\_1802900   
Then, at last, He came on to death itself, that He might be "the first-born from the dead, that in all things He might have the pre-eminence,"[150]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
and that He might have the pre-eminence over those things which are under the earth, He Himself being made "the first-begotten of the dead; "[274]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P4044\_1262838   
as the "first-begotten of the dead."[456]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the same place: "The first-born from the dead, that He might in all things become the holder of the pre-eminence."[124]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1245\_546002   
and so He ceased to send to them prophets. But He commanded His own Son, the first-begotten,[90]   
[[@Bible:Colossians 1:19]]Colossians 1:19   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
Now how will he be proved to have been before all things, who appeared after all things? Who can tell whether he had a prior existence, when he has found no proof that he had any existence at all? In what way also could it have "pleased (the Father) that in Him should all fulness dwell? "[876]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1156\_303001   
en afterwards the world had attained unto its completion, there came down from above, for causes that we shall afterwards declare, in the time of Herod a certain man called Christ, with a threefold nature, and a threefold body, and a threefold power, (and) having in himself all (species of) concretions and potentialities (derivable) from the three divisions of the world; and that this, says (the Peratic), is what is spoken: "It pleased him that in him should dwell all fulness bodily,"[146]   
[[@Bible:Colossians 1:20]]Colossians 1:20   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
could the rival and the destroyer of the Creator have been willing that His fulness should dwell in his Christ? To whom, again, does He "reconcile all things by Himself, making peace by the blood of His cross,"[880]   
[[@Bible:Colossians 1:21]]Colossians 1:21   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9086\_2625724   
And for this cause the apostle, in the Epistle to the Colossians, says, "And though ye were formerly alienated, and enemies to His knowledge by evil works, yet now ye have been reconciled in the body of His flesh, through His death, to present yourselves holy and chaste, and without fault in His sight."[119]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
they could not possibly have been to any other than their own God. Accordingly, ourselves "who were sometime alienated and enemies in our mind by wicked works"[883]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9893\_2733674   
The apostle indeed teaches, in his Epistle to the Colossians, that we were once dead, alienated, and enemies to the Lord in our minds, whilst we were living in wicked works;[147]   
Arnobius Against the Heathen Book I   
http://ccel.org/fathers2/ANF-06/anf06-134.htm   
What means this fierceness, to repeat what has been said more than once; what a passion, so murderous? to declare implacable hostility towards one who has done nothing to deserve it at your hands; to wish, if it were allowed you, to tear Him limb from limb, who not only did no man any harm, but with uniform kindness[158]   
[[@Bible:Colossians 1:22]]Colossians 1:22   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
But you must not on this account suppose that on every mention of His body the term is only a metaphor, instead of meaning real flesh. For he says above that we are "reconciled in His body through death; "[886]   
[[@Bible:Colossians 1:23]]Colossians 1:23   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1232\_228077   
your prayers; in contrast to their error, be ye stedfast[72]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and which was preached to every creature which is under heaven."[363]   
[[@Bible:Colossians 1:24]]Colossians 1:24   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
that the Church is the body of Christ, so here also (the apostle) declares that he "fills up that which is behind of the afflictions of Christ in his flesh for His body's sake, which is the Church."[885]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and," I fill up that which was behind of the afflictions of Christ in my flesh."[353]   
[[@Bible:Colossians 1:25]]Colossians 1:25   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1338\_241878   
Where is the boasting of those who are styled prudent? For our God, Jesus Christ, was, according to the appointment[125]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7502\_2265127   
And again he says, "According to the disposition of the grace of God which is given me, that ye may fulfil the word of God; the mystery which has been hid from ages and generations, which now is manifested to His saints: to whom God wished to make known what is the riches of the glory of this mystery among the nations."[112]   
[[@Bible:Colossians 1:26]]Colossians 1:26   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1604\_477751   
And the apostle (uses these words) "The mystery which was not made known to former generations."[95]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1126\_505194   
But I think that they were turned away from them by divine providence, that they might not know the truth, because it was not yet permitted for the religion of the true God and righteousness to become known to men of other nations.[8]   
[[@Bible:Colossians 1:27]]Colossians 1:27   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7502\_2265127   
And, on the other hand, there is "the riches of the glory of the mystery in the Gentiles," which is faith and hope in Christ; which in another place he has called the "foundation."[113]   
[[@Bible:Colossians 2:2]]Colossians 2:2   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7502\_2265127   
For that the knowledge does not appertain to all, he expressly adds: "Being knit together in love, and unto all the riches of the full assurance of knowledge, to the acknowledgment of the mystery of God in Christ, in whom are hid all the treasures of wisdom and of knowledge."[115]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7575\_2287137   
And again in another place he says: "To the acknowledgment of the mystery of God in Christ, in whom are hid all the treasures of wisdom and knowledge."[147]   
[[@Bible:Colossians 2:3]]Colossians 2:3   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7314\_1483540   
ield, indeed, seems to me according to these things to be the Scripture, which was planted with what is manifest in the words of the history, and the law, and the prophets, and the rest of the thoughts; for great and varied is the planting of the words in the whole Scripture; but the treasure hidden in the field is the thoughts concealed and lying under that which is manifest, "of wisdom hidden in a mystery," "even Christ, in whom are all the treasures of wisdom and knowledge hidden."[26]   
[[@Bible:Colossians 2:4]]Colossians 2:4   
Athenagoras A Plea for the Christians   
http://ccel.org/fathers2/ANF-02/anf02-46.htm#P2210\_610541   
and who declare both their power in union and their distinction in order, called atheists? Nor is our teaching in what relates to the divine nature confined to these points; but we recognise also a multitude of angels and ministers,[34]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
I hear also those words of his, "And these things I say, lest any man should beguile you with enticing words, or one should enter in to spoil you."[122]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
But seeking ends in finding, driving out the empty trifling, and approving of the contemplation which confirms our faith. "And this I say, lest any man beguile you with enticing words,"[128]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
blotted out the handwriting which was against us.[69]   
[[@Bible:Colossians 2:5]]Colossians 2:5   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1846\_545922   
If we also, in our diverse provinces, (but) present mutually in spirit,[96]   
[[@Bible:Colossians 2:6]]Colossians 2:6   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
"As ye have therefore received Christ Jesus the Lord, so walk in Him, rooted and built up in Him, and stablished in the faith."[129]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
"Beware lest any man spoil you of faith in Christ by philosophy and vain deceit," which does away with providence, "after the tradition of men; "for the philosophy which is in accordance with divine tradition establishes and confirms providence, which, being done away with, the economy of the Saviour appears a myth, while we are influenced "after the elements of the world, and not after Christ."[130]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Beware lest any one spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead."[364]   
[[@Bible:Colossians 2:8]]Colossians 2:8   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
And again, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; "[123]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8725\_2439582   
For Paul too, in the Epistles, plainly does not disparage philosophy; but deems it unworthy of the man who has attained to the elevation of the Gnostic, any more to go back to the Hellenic "philosophy," figuratively calling it the rudiments of this world,"[113]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8725\_2439582   
So also to the Colossians, who were Greek converts, "Beware lest any man spoil you by philosophy and vain deceit, after the tradition of men, after the rudiments of this world, and not after Christ,"[115]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8931\_2507342   
It is the prerogative of the Gnostic, then, to know how to make use of speech, and when, and how, and to whom. And already the apostle, by saying, "After the rudiments of the world, and not after Christ,"[230]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8931\_2507342   
"Now the wild olive is inserted into the fatness of the olive,"[231]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2588\_854958   
The apostle, so far back as his own time, foresaw, indeed, that philosophy would do violent injury to the truth.[21]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3208\_1148660   
Writing to the Colossians, he says, "See that no one beguile you through philosophy and vain deceit, after the tradition of men, and contrary to the wisdom of the Holy Ghost."[77]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
When, again, he warns them to "beware of subtle words and philosophy," as being "a vain deceit," such as is "after the rudiments of the world" (not understanding thereby the mundane fabric of sky and earth, but worldly learning, and "the tradition of men," subtle in their speech and their philosophy),[888]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7635\_1767613   
Paul, indeed, observing that there are in Greek philosophy certain things not to be lightly esteemed, which are plausible in the eyes of the many, but which represent falsehood as truth, says with regard to such: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."[10]   
Hippolytus Refutation of All Heresies Book IX   
http://ccel.org/fathers2/ANF-05/anf05-13.htm#P2140\_667268   
For it seems expedient that we, making an onslaught upon the opinion which constitutes the prime source of (contemporaneous) evils, should prove what are the originating principles[4]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
Beware lest any man spoil you through philosophy and vain deceit.[41]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
But there is a wide difference between Christians and philosophers. And when the apostle says, "Beware, lest any man spoil you through philosophy and vain deceit,"[22]   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
Moreover, the blessed Apostle Paul, filled with the Holy Spirit, and sent forth for the calling and training of the heathen, bears witness and instructs us, saying, "See that no man despoil you through philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ, because in Him dwelleth all the fulness of divinity."[4]   
Gregory Thaumaturgus Oration and Panegyric Addressed to Origen   
http://ccel.org/fathers2/ANF-06/anf06-11.htm#P626\_173657   
And accordingly, no one of the ancients has ever induced any one of the moderns, or those of the Peripatetic school, to turn to his way of thinking, and adopt his method of philosophizing; and, on the other band, none of the moderns has imposed his notions upon those of the ancient school. Nor, in short, has any one done so with any other.[90]   
Lactantius Divine Institutes Book III   
http://ccel.org/fathers2/ANF-07/anf07-06.htm#P952\_413347   
But assuredly, because they contributed no advantage to life, they neither obeyed their own decrees, nor has any one been found, through so many ages, who lived in accordance with their laws. Therefore philosophy[61]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1041\_261532   
wisdom and the "frivolous error of the plausible words of the wisdom of men,"[113]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1041\_261532   
"according to the will of the prince of the dominion of the air, and of the spirit which works in those men who will not obey, according to the training of this world, and not according to the doctrine of Christ."[114]   
[[@Bible:Colossians 2:9]]Colossians 2:9   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6202\_1403574   
and further, "In Him dwelleth all the fulness of the Godhead; "[46]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P4847\_1534438   
for if in Its fulness It has baffled man's understanding, much more has a portion of It, especially when partaking of the fulness[82]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
Denote our bodies: God's true temple[225]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
And when it is said "above thy fellows," it is meant that the grace of the Spirit was not given to it as to the prophets, but that the essential fulness of the Word of God Himself was in it, according to the saying of the apostle, "In whom dwelt all the fulness of the Godhead bodily."[88]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1156\_303001   
en afterwards the world had attained unto its completion, there came down from above, for causes that we shall afterwards declare, in the time of Herod a certain man called Christ, with a threefold nature, and a threefold body, and a threefold power, (and) having in himself all (species of) concretions and potentialities (derivable) from the three divisions of the world; and that this, says (the Peratic), is what is spoken: "It pleased him that in him should dwell all fulness bodily,"[146]   
Hippolytus Refutation of All Heresies Book X   
http://ccel.org/fathers2/ANF-05/anf05-14.htm#P2357\_753841   
that this is what has been declared, "in whom dwelleth all the fulness of the Godhead bodily."[12]   
[[@Bible:Colossians 2:11]]Colossians 2:11   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8259\_2297672   
These things, then, were given for a sign; but the signs were not unsymbolical, that is, neither unmeaning nor to no purpose, inasmuch as they were given by a wise Artist; but the circumcision after the flesh typified that after the Spirit. For "we," says the apostle, "have been circumcised with the circumcision made without hands."[189]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6268\_1914429   
"In Christo autem circumcisi estis, circumcisione non manu facta, in exspoliatione corporis carnis, in circumcisione Christi.[47]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9747\_2675487   
Thus, that which becomes a spoil when stripped off, was a vestment as long as it remained laid over. Hence the apostle, when he call circumcision "a putting off (or spoliation) of the flesh,"[54]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P724\_176760   
of God introducing the spiritual circumcision.[20]   
Hippolytus Refutation of All Heresies Book VIII   
http://ccel.org/fathers2/ANF-05/anf05-12.htm#P2058\_637044   
(And the object of this was,) when the Archon condemned his own peculiar figment (of flesh) to death, (that is,) to the cross, that that soul which had been nourished in the body (born of the Virgin) might strip off that body and nail it to the (accursed) tree. (In this way the soul) would triumph by means of this (body) over principalities and powers,[23]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P7943\_2665129   
Paul also, to the Colossians: "Ye are circumcised with the circumcision not made with hands in the putting off of the flesh, but with the circumcision of Christ."[49]   
[[@Bible:Colossians 2:12]]Colossians 2:12   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9893\_2733674   
that we were then buried with Christ in baptism, and also raised again with Him through the faith of the operation of God, who hath raised Him from the dead.[148]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11325\_3210964   
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,[54]   
[[@Bible:Colossians 2:13]]Colossians 2:13   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
Thanks to this simplicity of truth, so opposed to the subtlety and vain deceit of philosophy, we cannot possibly have any relish for such perverse opinions. Then, if God "quickens us together with Christ, forgiving us our trespasses,"[894]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
For unto this end was manifested the Son of God, to undo the works of the devil: "for He has "undone" them withal, by setting man free through baptism, the "handwriting of death" having been "made a gift of" to him:[248]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7093\_2377145   
and redeem them from the snare of the devil, and the ill-usage of the demons, and free them from every unlawful word, and every absurd practice and wicked thought; forgive them all their offences, both voluntary and involuntary, and blot out that handwriting which is against them,[65]   
[[@Bible:Colossians 2:14]]Colossians 2:14   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9130\_2644685   
pointing out thus that remission of sins which follows upon His advent, by which "He has destroyed the handwriting" of our debt, and "fastened it to the cross; "[151]   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
Now those oblations are not according to the law, the handwriting of which the Lord took away from the midst by cancelling it;[77]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
was also necessary, (that figure) through which Jesus was to win the victory?[213]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
on which the "serpent" the devil was "made a show of,"[216]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3353\_683617   
Now triumphed over, to unequal[6]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2932\_931118   
and then, "Blotting out the handwriting of sins that was against us."[171]   
[[@Bible:Colossians 2:15]]Colossians 2:15   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7908\_1901996   
" For if the people, according to them, are the subject of the prophecy, how is the man said to be led away to death because of the iniquities of the people of God, unless he be a different person from that people of God? And who is this person save Jesus Christ, by whose stripes they who believe on Him are healed, when "He had spoiled the principalities and powers (that were over us), and had made a show of them openly on His cross? "[106]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8352\_2092545   
Entertaining, then, such exalted views regarding Jesus, not only with respect to the Deity within, and which was hidden from the view of the multitude, but with respect to the transfiguration of His body, which took place when and to whom He would, we say, that before Jesus had "put off the governments and powers,"[162]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10317\_3236400   
, He spoiled powers, they being openly triumphed over in Himself,"[176]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7985\_1703900   
But since "having put off from Himself the principalities and the powers, He made a show of them openly, triumphing over in the cross,"[128]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8051\_1720682   
For perhaps also each of those who have been crucified with Christ puts off from himself the principalities and the powers, and makes a show of them and triumphs over them in the cross;[175]   
[[@Bible:Colossians 2:16]]Colossians 2:16   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
apostles ordained, that "we should not judge any one in respect to meat or drink, or in regard to a feast day, or the new moons, or the sabbaths."[81]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
Now tell me, Marcion, what is your opinion of the apostle's language, when he says, "Let no man judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath, which is a shadow of things to come, but the body is of Christ? "[895]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11327\_3085009   
It is to this practice of setting apart some days distinct from others, that Paul seems to me to refer in the expression, "part of the feast; "[44]   
Polycrates of Ephesus   
http://ccel.org/fathers2/ANF-08/anf08-170.htm   
Those who in our own times have revived the observance of the Jewish Sabbath, show us how much may be said on their side,[3]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7660\_1603367   
and on this account are condemned by the Jews as transgressors of law, he said therefore, somewhere, "Let no man therefore judge you in meat or in drink," etc.,[107]   
[[@Bible:Colossians 2:17]]Colossians 2:17   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7853\_1663283   
and is a shadow of the things to come,[39]   
[[@Bible:Colossians 2:18]]Colossians 2:18   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
who go into matters of which they have no perception.[66]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Et rursus dicit: "Nemo vos seducat in voluntaria humilitatis religione, et parcimonia corporis."[68]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3568\_1214235   
The doctrine, however, of Simon's sorcery, which inculcated the worship of angels,[363]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
But when he blames those who alleged visions of angels as their authority for saying that men must abstain from meats-"you must not touch, you must not taste"-in a voluntary humility, (at the same time) "vainly puffed up in the fleshly mind, and not holding the Head,"[896]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9816\_2561340   
customs, and converted afterwards to Christianity by a miraculous appearance of Jesus, the following words may be read in the Epistle to the Colossians: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the Head, from which all the body by joint and bands having nourishment ministered, and knit together, increaseth with the increase of God."[19]   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
and says: "See thou do it not; for I am thy fellow-servant, and of thy brethren. Worship Jesus the Lord."[57]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10517\_3323148   
And such the apostle fitly rebuked, as "obeying the superstitions of angels, puffed up by their fleshly mind; not holding Christ the head, from whom all the body, joined together by links, and inwoven and grown together by mutual members in the bond of charity, increaseth to God; "[34]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1041\_261532   
go wandering about idly, and exalt themselves, and make their boast" in the mind of the flesh."[110]   
[[@Bible:Colossians 2:19]]Colossians 2:19   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8614\_2436235   
-this man will first of all "hold the head, from which the whole body is compacted and bound together, and, through means of every joint according to the measure of the ministration of each several part, maketh increase of the body to the edification of itself in love."[450]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9086\_2625724   
by His blood; and "holding the Head, from which the whole body of the Church, having been fitted together, takes increase"[125]   
[[@Bible:Colossians 2:20]]Colossians 2:20   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10121\_2822270   
For he says in another passage also"How is it that you conduct yourselves as if you were even now living in the world? "[318]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing to the Colossians: "If ye be dead with Christ froth I the elements of the world, why still, as if living in the world, do ye follow vain things? "[447]   
Pseudo-Cyprian On the Glory of Martyrdom   
http://ccel.org/fathers2/ANF-05/anf05-128.htm#P9694\_2999060   
Moreover also elsewhere, that be may exhort us to martyrdom, he has called us fellow-heirs with Christ; nay, that he might omit nothing, he says, "If ye are dead with Christ, why, as if living in the world, do ye make distinctions? "[27]   
[[@Bible:Colossians 2:21]]Colossians 2:21   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10517\_3323148   
but observing those things: "Touch not, taste not, handle not; which indeed seem to have a form of religion, in that the body is not spared."[35]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7676\_1609007   
For how could they be a plant of His Father who were offended at the words of Jesus, words which turn men away from the precept, "Handle not, nor taste, nor touch,-all which things were to perish in the using-after the precepts and doctrines of men,"[112]   
[[@Bible:Colossians 2:22]]Colossians 2:22   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8064\_2291740   
For Moses had evidently received the law from God. When, therefore, he speaks of their "following the commandments and doctrines of men,"[897]   
[[@Bible:Colossians 2:23]]Colossians 2:23   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12366\_3456358   
, finally, by the patience of the flesh, does battle under persecution. If flight press hard, the flesh wars with[148]   
[[@Bible:Colossians 3:1]]Colossians 3:1   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9893\_2733674   
he says: "Since ye are risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth."[152]   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
For ye are dead, and your life is hid with Christ in God. But when Christ, who is your life, shall appear, then shall ye also appear with Him in glory."[34]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Give heed to the things that are above, not to those things which are on the earth; for ye are dead, and your life is hidden with Christ in God. But when Christ your life shall appear, then shall ye also appear with Him in glory."[448]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4787\_1814828   
Of this resurrection the apostle says: "If ye have risen with Christ, seek those things which are above."[71]   
[[@Bible:Colossians 3:2]]Colossians 3:2   
Shepherd of Hermas Vision First   
http://ccel.org/fathers2/ANF-02/anf02-05.htm#P210\_24051   
But such as entertain wicked thoughts in their minds are bringing upon themselves death and captivity; and especially is this the case with those who set their affections on this world,[11]   
Lactantius Divine Institutes Book III   
http://ccel.org/fathers2/ANF-07/anf07-06.htm#P1076\_478711   
For if any one understands that God is to be worshipped, or has the hope of immortality set before him, his mind[116]   
The Epistle of Pope Urban First   
http://ccel.org/fathers2/ANF-08/anf08-123.htm   
) rather things above, and not things on the earth;[11]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7676\_1609007   
but induce the intelligent hearer of them to seek in regard to them the things which are above and not the things upon the earth as the Jews do?[113]   
[[@Bible:Colossians 3:3]]Colossians 3:3   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8007\_2278450   
, and made the clause run thus: ("what is the fellowship of the mystery) which hath for ages been hidden from the God who created all things."[812]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
seems to me to indicate the same. And what else does Paul mean when he says, "Your life is hid with Christ in God; "[99]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
Of which soul, seeing it had received into itself the whole wisdom of God, and the truth, and the life, I think that the apostle also said this: "Our life is hidden with Christ in God; but when Christ, who is our life, shall appear, then shall we also appear with him in glory."[40]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8116\_1736036   
and this life assuredly has been hidden with Christ in God; and. "when Christ our life shall be manifested, then along with Him"[213]   
[[@Bible:Colossians 3:4]]Colossians 3:4   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6268\_1914429   
Deportant ergo ipsi quoque iram, indignationem, vitium, maledictum, turpem sermonem ex ore suo, exuentes veterem hominem cum concupiscentiis, et induentes novum, qui renovatur in agnitionem, ad imaginem ejus, qui creavit ipsum."[48]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2376\_779951   
of thy foot: and God shall give thee a wearying heart, and a pining soul, and failing eyes, that they see not: and thy life shall hang on the tree[251]   
[[@Bible:Colossians 3:5]]Colossians 3:5   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9039\_2606777   
" And what these are he himself explains: "Fornication, uncleanness, inordinate affection, evil concupiscence; and covetousness, which is idolatry."[88]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, and concupiscence, and covetousness, which is idolatry: for which things' sake cometh the wrath of God upon the children of disobedience,"[130]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8997\_2532100   
And to the Gnostic false opinion is foreign, as the true belongs to him, and is allied with him. Wherefore the noble apostle calls one of the kinds of fornication, idolatry,[279]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P707\_298434   
.[70]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1531\_449504   
He demonstrates, too, to the Colossians what "members" they are to"mortify" upon earth: "fornication, impurity, lust, evil concupiscence," and "base talk."[210]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P10088\_2662222   
and desire "to mortify our members that are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence; "[169]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11041\_2975193   
and "mortify your members which are on the earth,"[88]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
And again: "Mortify therefore your members which are upon the earth; putting off fornication, uncleanness, and evil concupiscence, and covetousness, which are the service of idols: for which things' sake cometh the wrath of God."[56]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2334\_963993   
But God has appointed fixed limits to all of these; and if they pass these limits and begin to be too great, they must necessarily pervert their nature, and be changed into diseases and vices. And it is a matter of no great labour to show what these limits are.[147]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
The offerings of the Lord will ye rob, and from His portion will ye steal; and before ye sacrifice to the Lord, ye will take the choicest parts, in despitefulness eating them with harlots. Amid excesses[24]   
[[@Bible:Colossians 3:8]]Colossians 3:8   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9275\_2603126   
For "to bring themselves into captivity," and to slay themselves, putting to death "the old man, who is through lusts corrupt," and raising the new man from death, "from the old conversation," by abandoning the passions, and becoming free of sin, both the Gospel and the apostle enjoin.[24]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9550\_2476018   
and which commands us by the mouth of Paul to "put off all these, anger, wrath, malice, blasphemy, filthy communication,"[308]   
[[@Bible:Colossians 3:9]]Colossians 3:9   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9039\_2606777   
, "earthly"], which, when the apostle commands us to lay aside, he says in the same Epistle, "Cast ye off the old man with his deeds."[89]   
Acts of the Holy Apostle Thomas   
http://ccel.org/fathers2/ANF-08/anf08-100.htm#P8186\_2598700   
Let Thy peace come and dwell in them, that they may be purified from their former deeds, and may put off the old man with his deeds, and put on the new now declared to them by me.[41]   
[[@Bible:Colossians 3:10]]Colossians 3:10   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9039\_2606777   
For what other visible fruit is there of the invisible Spirit, than the rendering of the flesh mature and capable of incorruption? If then [he says], "To live in the flesh, this is the result of labour to me," he did not surely contemn the substance of flesh in that passage where he said, "Put ye off the old man with his works; "[92]   
Lactantius Divine Institutes Book II   
http://ccel.org/fathers2/ANF-07/anf07-05.htm#P661\_269941   
because He was made from the earth. Finally, Plato says that the human form[154]   
[[@Bible:Colossians 3:11]]Colossians 3:11   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6202\_1403574   
And they state that it was clearly on this account that Paul said, "And He Himself is all things; "[44]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6792\_2063563   
Masters, render to your servants justice and equity; knowing that ye also have a Master in heaven, where there is neither Greek nor Jew, circumcision and uncircumcision, barbarian, Scythian, bond, free: but Christ is all, and in all."[98]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4371\_1308196   
Now, if we all have one Master, with whom is no respect of persons, since Christ is all and in all, in barbarian, Scythian, bond or free,[20]   
[[@Bible:Colossians 3:12]]Colossians 3:12   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
And let the peace of God reign in your hearts, to which also ye are called in one body; and be thankful,"[88]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6792\_2063563   
And let the peace of God rule in your hearts, to which ye are called in one body; and be thankful."[100]   
[[@Bible:Colossians 3:16]]Colossians 3:16   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3867\_1180838   
For "if thou shalt love the Lord try God," and then "thy neighbour," let its first manifestation be towards God in thanksgiving and psalmody, and the second toward our neighbour in decorous fellowship. For says the apostle, "Let the Word of the Lord dwell in you richly."[103]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3867\_1180838   
For the psalm is a melodious and sober blessing. The apostle calls the psalm "a spiritual song."[107]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P912\_220501   
Together they pray, together prostrate themselves, together perform their fasts; mutually teaching, mutually exhorting,[63]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P912\_220501   
Alms (are given) without (danger of ensuing) torment; sacrifices (attended) without scruple; daily diligence (discharged) without impediment: (there is) no stealthy signing, no trembling greeting, no mute benediction. Between the two echo psalms and hymns;[64]   
Pseudo-Cyprian On the Public Shows   
http://ccel.org/fathers2/ANF-05/anf05-127.htm#P9659\_2977298   
10. Let the faithful Christian, I say, devote himself to the sacred Scriptures,[18]   
[[@Bible:Colossians 3:17]]Colossians 3:17   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11373\_3101982   
And again, in another place it is written, "Do all things in the name of God."[66]   
[[@Bible:Colossians 3:18]]Colossians 3:18   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6792\_2063563   
Masters, render to your servants justice and equity; knowing that ye also have a Master in heaven, where there is neither Greek nor Jew, circumcision and uncircumcision, barbarian, Scythian, bond, free: but Christ is all, and in all."[98]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9802\_2554141   
Then this knowledge, making known to us their nature, and the offices to which they are severally appointed, will not permit us to pray with confidence to any other than to the Supreme God, who is sufficient for all things, and that through our Saviour the Son of God, who is the Word, and Wisdom, and Truth, and everything else which the writings of God's prophets and the apostles of Jesus entitle Him. And it is enough to secure that the holy angels of God be propitious to us,[12]   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
I have taught wives to love their own husbands, and to fear them as masters, and husbands to observe fidelity to their wives; I have taught masters to treat their slaves with clemency, and slaves to serve their own masters faithfully;[32]   
[[@Bible:Colossians 3:22]]Colossians 3:22   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5023\_1864910   
masters as to a type of God, in modesty and fear.[53]   
Constitutions of the Holy Apostles Book IV   
http://ccel.org/fathers2/ANF-07/anf07-44.htm#P6036\_2138289   
love him both as his master, and as of the same faith, and as a father, but still with the preservation of his authority as his master: "not as an eye-servant, but as a lover of his master; as knowing that God will recompense to him for his subjection."[32]   
[[@Bible:Colossians 3:25]]Colossians 3:25   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1000\_249272   
nor is there exception of persons with God; since it is not hearers of the law who are justified by the Lord, but doers, according to what the apostle withal says.[39]   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
For there is no respect of persons with God.[10]   
[[@Bible:Colossians 4:1]]Colossians 4:1   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6792\_2063563   
Masters, render to your servants justice and equity; knowing that ye also have a Master in heaven, where there is neither Greek nor Jew, circumcision and uncircumcision, barbarian, Scythian, bond, free: but Christ is all, and in all."[98]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5023\_1864910   
10 Thou shalt not enjoin aught in thy bitterness upon thy bondman or maidservant, who hope in the same God, lest ever they shall fear not God who is over both;[51]   
Constitutions of the Holy Apostles Book IV   
http://ccel.org/fathers2/ANF-07/anf07-44.htm#P6036\_2138289   
Let him consider wherein they are equal, even as he is a man. And let him that has a believing master[31]   
[[@Bible:Colossians 4:2]]Colossians 4:2   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."[205]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7502\_2265127   
"Continue in prayer, watching therein with thanksgiving."[116]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1815\_531580   
, at which they entered the temple: why should we not understand that, with absolutely perfect indifference, we must pray[79]   
Cyprian Epistle VII   
http://ccel.org/fathers2/ANF-05/anf05-32.htm#P4861\_1470153   
Let us therefore strike off and break away from the bonds of sleep, and pray with urgency and watchfulness, as the Apostle Paul bids us, saying, "Continue in prayer, and watch in the same."[15]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Epistle of Paul to the Colossians: "Be instant in prayer, and watch therein."[824]   
[[@Bible:Colossians 4:3]]Colossians 4:3   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7502\_2265127   
And he still more clearly reveals that knowledge belongs not to all, by adding: "Praying at the same time for you, that God would open to us a door to speak the mystery of Christ, for which I am bound; that I may make it known as I ought to speak."[117]   
[[@Bible:Colossians 4:6]]Colossians 4:6   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5624\_1697167   
In addition, it will in my opinion form an appropriate sequel to defend those tenets, on account of which the Greeks assail us, making use of a few Scriptures, if perchance the Jew also may listen[3]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8677\_2197535   
and to the wish of Paul, who taught that "we ought to know how to answer every man; "[109]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10257\_2721486   
Accordingly, we do not say to each of our hearers, "Believe, first of all, that He whom I introduce to thee is the Son of God; "but we put the Gospel before each one, as his character and disposition may fit him to receive it, inasmuch as we have learned to know "how we ought to answer every man."[52]   
Epistle of Theonas to Lucianus   
http://ccel.org/fathers2/ANF-06/anf06-72.htm   
; let them mark it and admire it, and by reason thereof praise Jesus Christ our Lord in you. Let your conversation always be temperate and modest, and seasoned with religion as with salt.[19]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1041\_261532   
And again it says: "Let your speech be seasoned with grace. For it is required of a man to know how to give an answer to every one in season."[106]   
[[@Bible:Colossians 4:14]]Colossians 4:14   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7620\_2066356   
From this he shows that he was always attached to and inseparable from him. And again he says, in the Epistle to the Colossians: "Luke, the beloved physician, greets you."[239]   
[[@Bible:Colossians 4:15]]Colossians 4:15   
Epistle of Ignatius to Hero, a Deacon of Antioch   
http://ccel.org/fathers2/ANF-01/anf01-30.htm#P2839\_460433   
Salute thou also Mary my daughter, distinguished both for gravity and erudition, as also "the Church which is in her house."[31]   
[[@Bible:Colossians 4:16]]Colossians 4:16   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6959\_2343426   
Of Crete, Titus. Of Athens, Dionysius. Of Tripoli in Phoenicia, Marathones. Of Laodicea in Phrygia, Archippus.[197]   
[[@Bible:Colossians 4:18]]Colossians 4:18   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2734\_446178   
My soul be for yours, when I attain to Jesus. Remember my bonds.[32]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2949\_480212   
I have sent you this letter through Euphanius the reader, a man honoured of God, and very faithful, happening to meet with him at Rhegium, just as he was going on board ship. Remember my bonds[58] 

**[[@Headword:1 Thessalonians]]1 Thessalonians**

[[@Bible:1 Thessalonians 1:9]]1 Thessalonians 1:9   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2026\_692665   
, quitting the idols which formerly it used slavishly to serve, has been converted to the same God from whom Israel, as we have above related, had departed.[13]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9912\_2738431   
For we read: "How ye turned from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus."[163]   
[[@Bible:1 Thessalonians 2:3]]1 Thessalonians 2:3   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1531\_449504   
Challenge me to front the apostolic line of battle; look at his Epistles: they all keep guard in defence 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[187]   
[[@Bible:1 Thessalonians 2:4]]1 Thessalonians 2:4   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9579\_2691008   
"as not pleasing man, but God."[104]   
[[@Bible:1 Thessalonians 2:5]]1 Thessalonians 2:5   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children."[12]   
[[@Bible:1 Thessalonians 2:6]]1 Thessalonians 2:6   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3332\_991469   
) among you, as a nurse cherisheth her children."[40]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5105\_1880705   
But concerning the apostles and prophets, according to the decree of the Gospel, thus do. 4. Let every apostle that cometh to you be received as the Lord.[105]   
[[@Bible:1 Thessalonians 2:7]]1 Thessalonians 2:7   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8475\_1855486   
and will affirm that he who humbles himself and becomes a child in the midst of all that believe, though he be an apostle or a bishop, and becomes such "as when a nurse cherisheth her own children,"[181]   
[[@Bible:1 Thessalonians 2:12]]1 Thessalonians 2:12   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1026\_259207   
For it is our duty so to walk in the Lord's discipline as is "worthy,"[58]   
Cyprian Epistle LXXX   
http://ccel.org/fathers2/ANF-05/anf05-105.htm#P6604\_2134882   
For what could happen to me more desirable and more joyful than to be now close to you, that you might embrace me with those hands, which, pure and innocent, and maintaining the faith of the Lord, have rejected the profane obedience? What more pleasant and sublime than now to kiss your lips, which with a glorious voice have confessed the Lord, to be looked upon even in presence by your eyes, which, despising the world, have become worthy[2]   
[[@Bible:1 Thessalonians 2:14]]1 Thessalonians 2:14   
A Letter from Origen to Africanus   
http://ccel.org/fathers2/ANF-04/anf04-51.htm   
And Paul, in the first Epistle to the Thessalonians, testifies this concerning the Jews: "For ye, brethren, became followers of the Churches of Cod which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews; who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men."[18]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7439\_1527685   
And by Paul in the First Epistle to the Thessalonians like things are said: "For ye brethren became imitators of the churches of God which are in Judaea in Christ Jesus, for ye also suffered the same things of your own countrymen even as they did of the Jews, who both killed the Lord Jesus and the prophets, and drave out us, and please not God, and are contrary to all men."[114]   
[[@Bible:1 Thessalonians 2:15]]1 Thessalonians 2:15   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7888\_2246097   
The Jews had slain their prophets.[702]   
[[@Bible:1 Thessalonians 2:17]]1 Thessalonians 2:17   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4218\_1307012   
For the theatre, and pageants, and many spectators, and strolling in the temples, and loitering in the streets, that they may be seen conspicuously by all, are necessary to them. For those that glory in their looks, not in heart[13]   
[[@Bible:1 Thessalonians 2:19]]1 Thessalonians 2:19   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9912\_2738431   
And again: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord God, Jesus Christ, at His coming? "[164]   
[[@Bible:1 Thessalonians 3:13]]1 Thessalonians 3:13   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9912\_2738431   
Likewise: "Before God, even our Father, at the coming of the Lord Jesus Christ, with the whole company of His saints."[165]   
[[@Bible:1 Thessalonians 4:3]]1 Thessalonians 4:3   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6843\_2087939   
Wherefore he that despiseth, despiseth not man, but God, who hath also given His Holy Spirit to you."[122]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7888\_2246097   
That we should "abstain from fornication," not from marriage; that every one "should know how to possess his vessel in honour."[708]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P950\_228926   
The will of God is our sanctification,[3]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1531\_449504   
(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 honour, not in the lust of concupiscence, as (do) the nations which are ignorant of God."[188]   
Pseudo-Cyprian Of the Discipline and Advantage of Chastity   
http://ccel.org/fathers2/ANF-05/anf05-129.htm   
Hence the apostle says: "This is the will of God, that ye abstain from fornication."[9]   
[[@Bible:1 Thessalonians 4:4]]1 Thessalonians 4:4   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9816\_2704223   
For although it is called "a vessel" by the apostle, such as he enjoins to be treated "with honour,"[92]   
[[@Bible:1 Thessalonians 4:5]]1 Thessalonians 4:5   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1975\_332554   
I do not mean that you should beat them or persecute them, as do the Gentiles "that know not the Lord and God; "[20]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7888\_2246097   
In what way? "Not in the lust of concupiscence, even as the Gentiles."[709]   
[[@Bible:1 Thessalonians 4:6]]1 Thessalonians 4:6   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the first Epistle of Paul to the Thessalonians: "That a man do not deceive his brother in a matter, because God is the avenger for all these."[752]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
The offerings of the Lord will ye rob, and from His portion will ye steal; and before ye sacrifice to the Lord, ye will take the choicest parts, in despitefulness eating them with harlots. Amid excesses[24]   
[[@Bible:1 Thessalonians 4:8]]1 Thessalonians 4:8   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11591\_3269493   
But if repentance is a thing human, its baptism must necessarily be of the same nature: else, if it had been celestial, it would have given both the Holy Spirit and remission of sins. But none either pardons sins or freely grants the Spirit save God only.[102]   
[[@Bible:1 Thessalonians 4:9]]1 Thessalonians 4:9   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
He knows, therefore, whom He has called, and whom He has saved; and at one and the same time He called and saved them. "For ye are," says the apostle, "taught of God."[55]   
[[@Bible:1 Thessalonians 4:11]]1 Thessalonians 4:11   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P644\_277503   
Again, they say the same apostle has left a precept, according to his own example, "That each one work with his own hands for a living."[27]   
[[@Bible:1 Thessalonians 4:12]]1 Thessalonians 4:12   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
Then we which are alive (and) remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."[171]   
[[@Bible:1 Thessalonians 4:13]]1 Thessalonians 4:13   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9912\_2738431   
For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord."[166]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10286\_2877153   
I suppose, moreover, that he promises to the Thessalonians the integrity of the whole substance of man.[442]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12312\_3443182   
For the consideration of the apostle's declaration must be set before us, who says, "Be not overwhelmed with sadness at the falling asleep of any one, just as the nations are who are without hope."[95]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P431\_90321   
whether it will be women thus tricked out whom the angels carry up to meet Christ in the air[69]   
Cyprian Treatise VII On the Mortality   
http://ccel.org/fathers2/ANF-05/anf05-117.htm#P7395\_2451571   
For if we believe that Jesus died and rose again, even so them which are asleep in Jesus Will God bring with Him."[41]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
For if we believe that Jesus died and rose again, so also them which have fallen asleep in Jesus will God bring with Him."[664]   
[[@Bible:1 Thessalonians 4:14]]1 Thessalonians 4:14   
Lactantius Divine Institutes Book II   
http://ccel.org/fathers2/ANF-07/anf07-05.htm#P704\_285687   
Man, therefore, was made from different and opposite substances, as the world itself was made from light and darkness, from life and death; and he has admonished us that these two things contend against each other in man: so that if the soul, which has its origin from God, gains the mastery, it is immortal, and lives in perpetual light; if, on the other hand, the body shall overpower the soul, and subject it to its dominion, it is in everlasting darkness and death.[178]   
[[@Bible:1 Thessalonians 4:15]]1 Thessalonians 4:15   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7888\_2246097   
He says that those who "remain unto the coming of Christ," along with "the dead in Christ, shall rise first," being "caught up in the clouds to meet the Lord in the air."[715]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10069\_2802465   
For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we too shall ourselves be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."[274]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9895\_2583922   
have quoted from the first Epistle to the Corinthians, I will quote also from the first to the Thessalonians, in which Paul, as one who is alive and awake, and different from those who are asleep, speaks as follows: "For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent them who are asleep; for the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."[70]   
Melito the Philosopher   
http://ccel.org/fathers2/ANF-08/anf08-164.htm#P12001\_3553858   
In the apostle: "At the command, and at the voice of the archangel, and at the trumpet of God, shall He descend from heaven."[143]   
[[@Bible:1 Thessalonians 4:16]]1 Thessalonians 4:16   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3041\_1098102   
Well, then, what difference is there between heathens and Christians, if the same prison awaits them all when dead? How, indeed, shall the soul mount up to heaven, where Christ is already sitting at the Father's right hand, when as yet the archangel's trumpet has not been heard by the command of God,[316]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P8106\_2303214   
But he says (elsewhere), "We shall be caught up together with them in the clouds, to meet the Lord (in the air)."[931]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P12035\_3353290   
Under the arms of prayer guard we the standard of our General; await we in prayer the angel's trump.[198]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8360\_2095764   
And respecting the living the words are these, "And we shall be changed; "an expression which follows immediately after the statement, "The dead shall be raised first."[168]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8360\_2095764   
For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent them that are asleep."[169]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9895\_2583922   
Then, again, after this, knowing that there were others dead in Christ besides himself and such as he, he subjoins the words, "The dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."[71]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
For at that time the trumpet shall sound,[104]   
Methodius Discourse VI. Agathe   
http://ccel.org/fathers2/ANF-06/anf06-114.htm#P5193\_1566819   
"Behold the bridegroom cometh, go ye out to meet him," is the voice which shall be heard from heaven, and the trumpet, when the saints, all their bodies being raised, shall be caught up, and shall go on the clouds to meet the Lord.[14]   
Methodius Discourse VI. Agathe   
http://ccel.org/fathers2/ANF-06/anf06-114.htm#P5193\_1566819   
says, that after the cry all the virgins arose, that is, that the dead shall be raised after the voice which comes from heaven, as also Paul intimates,[15]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6849\_2311158   
and afterwards shall be the voice of a trumpet by the archangel;[132]   
[[@Bible:1 Thessalonians 4:17]]1 Thessalonians 4:17   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8875\_2494124   
here in the Church, of bishops, presbyters, deacons, are imitations of the angelic glory, and of that economy which, the Scriptures say, awaits those who, following the footsteps of the apostles, have lived in perfection of righteousness according to the Gospel. For these taken up in the clouds, the apostle[194]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3041\_1098102   
-when as yet those whom the coming of the Lord is to find on the earth, have not been caught up into the air to meet Him at His coming,[317]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P5180\_1626340   
) and so shall we ever be with the Lord,[381]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6732\_1399370   
And again he says, "We shall be caught up in the clouds to meet Christ in the air, and so shall we ever be with the Lord."[200]   
Methodius Discourse VI. Agathe   
http://ccel.org/fathers2/ANF-06/anf06-114.htm#P5193\_1566819   
for they died, being put off by their souls. "Then we which are alive shall be caught up together with them," meaning our souls.[17]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5153\_1891115   
in heaven; then the sign of the sound of the trumpet; and the third, the resurrection of the dead; 7. yet not of all, but as it is said: The Lord shall come and all His saints with Him.[151]   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P6959\_2091838   
e you, who have not seen death, and have not come down into Hades, but who dwell in paradise in your bodies and your souls? One of them answered, and said: I am Enoch, who was well-pleasing to God, and who was translated hither by Him; and this is Helias the Thesbite; and we are also to live until the end of the world; and then we are to be sent by God to withstand Antichrist, and to be slain by him, and after three days to rise again, and to be snatched up in clouds to meet the Lord.[22]   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P7151\_2160793   
Here also even until now we have not tasted death, but have been reserved to the coming of Antichrist, by divine signs and wonders to do battle with him, and, being killed by him in Jerusalem, after three days and half a day to be taken up alive again in the clouds.[66]   
Revelation of Saint John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-108.htm   
on which I stretched forth my hands, and all the orders of my angels shall do reverence to it. And then shall be lifted up all the race of men upon clouds, as the Apostle Paul foretold.[21]   
[[@Bible:1 Thessalonians 5:1]]1 Thessalonians 5:1   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9912\_2738431   
For when they shall say, `Peace, 'and `All things are safe, 'then sudden destruction shall come upon them."[169]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And as the knowledge of the date of the last day is no secure position for us, he has given us, to that effect, a declaration on the subject in the epistle which he wrote to the Thessalonians, thus: "But of the times and the seasons, brethren, ye have no need that i write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night."[400]   
[[@Bible:1 Thessalonians 5:2]]1 Thessalonians 5:2   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
The apostle says: "The day of the Lord shall so come as a thief in the night. When they shall say, Peace and security, then on them shall come sudden destruction."[753]   
[[@Bible:1 Thessalonians 5:3]]1 Thessalonians 5:3   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9303\_2719209   
This, too, the apostle affirms: "When they shall say, Peace and safety, then sudden destruction shall come upon them."[255]   
[[@Bible:1 Thessalonians 5:4]]1 Thessalonians 5:4   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1380\_381415   
Nay, but this whole world is the one house of all; in which world it is more the heathen, who is found in darkness, whom the grace of God enlightens, than the Christian, who is already in God's light.[87]   
[[@Bible:1 Thessalonians 5:5]]1 Thessalonians 5:5   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4007\_1231497   
For ye are all children of the light, and children of the day; we are not of the night, nor of the darkness."[184]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
he wishes us to gain a lengthening of life, not by flight, but by wisdom. Besides, he who bids us shine as sons of light,[37]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8145\_1747905   
and are no longer the children of darkness or night, but have become the sons of day, and walk honestly as in the day;[231]   
[[@Bible:1 Thessalonians 5:6]]1 Thessalonians 5:6   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P7015\_2144453   
But let us who are of the day be sober, putting on the breastplate of faith and love, and as an helmet the hope of salvation."[210]   
[[@Bible:1 Thessalonians 5:12]]1 Thessalonians 5:12   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P323\_52900   
Let us reverence the Lord Jesus Christ, whose blood was given for us; let us esteem those who have the rule over us;[90]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5446\_787376   
whose blood was given for us; let us esteem those who have the rule over us;[104]   
[[@Bible:1 Thessalonians 5:13]]1 Thessalonians 5:13   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P361\_65388   
How will you instruct the elect of the Lord, if you yourselves have not instruction? Instruct each other therefore, and be at peace among yourselves, that[41]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
Despise not prophesyings. Prove all things: hold fast that which is good. Abstain from every form of evil."[204]   
[[@Bible:1 Thessalonians 5:14]]1 Thessalonians 5:14   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
Where, then, do you show that they renewed the command to flee from city to city? In fact, it was utterly impossible that they should have laid down anything so utterly opposed to their own examples as a command to flee, while it was just from bonds, or the islands in which, for confessing, not fleeing from the Christian name, they were confined, they wrote their letters to the Churches. Paul[34]   
[[@Bible:1 Thessalonians 5:16]]1 Thessalonians 5:16   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P992\_247142   
has now grown old, ever since "Let none render evil for evil"[32]   
Pseudo-Gregory Thaumaturgus Second Homily   
http://ccel.org/fathers2/ANF-06/anf06-24.htm#P1189\_296621   
And again, the apostle made the announcement in similar terms, saying, "Rejoice evermore: pray without ceasing: in everything give thanks."[8]   
[[@Bible:1 Thessalonians 5:17]]1 Thessalonians 5:17   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P806\_149757   
Next, [teach] your wives [to walk] in the faith given to them, and in love and purity tenderly loving their own husbands in all truth, and loving all [others] equally in all chastity; and to train up their children in the knowledge and fear of God. Teach the widows to be discreet as respects the faith of the Lord, praying continually[27]   
Epistle of Ignatius to Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-22.htm#P2322\_385612   
all in love, as also thou doest. Give thyself to prayer without ceasing.[3]   
Epistle of Ignatius to Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-22.htm#P2322\_385612   
all in love, as also thou doest. Give thyself to prayer without ceasing.[7]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11987\_3345528   
of prayer nothing at all has been prescribed, except clearly "to pray at every time and every place."[160]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1815\_531580   
, at which they entered the temple: why should we not understand that, with absolutely perfect indifference, we must pray[79]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8790\_1953021   
and pray "withoutceasing,"[206]   
[[@Bible:1 Thessalonians 5:18]]1 Thessalonians 5:18   
Tertullian The Apology   
http://ccel.org/fathers2/ANF-03/anf03-05.htm#P458\_224582   
If equanimity be the contention, you have Lycurgus choosing death by self-starvation, because the Lacons had made some emendation of his laws: the Christian, even when he is condemned, gives thanks.[68]   
[[@Bible:1 Thessalonians 5:19]]1 Thessalonians 5:19   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7888\_2246097   
Now, from whom shall I expect (the fulfil-merit of) all this, except from Him whom I have heard give the promise thereof? What "spirit" does he forbid us to "quench," and what "prophesyings" to "despise? "[720]   
[[@Bible:1 Thessalonians 5:20]]1 Thessalonians 5:20   
Shepherd of Hermas Vision Fourth   
http://ccel.org/fathers2/ANF-02/anf02-08.htm#P409\_76212   
on the doubters. Woe to those who hear these words, and despise them:[18]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7888\_2246097   
has already quenched and despised the thing which he destroys, and is unable to forbid what he has despised.[721]   
[[@Bible:1 Thessalonians 5:21]]1 Thessalonians 5:21   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
and not yet acquainted with the word, according to which he has believed and works, and not able to give a reason in himself. "Prove all things," the apostle says, "and hold fast that which is good,"[139]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3171\_1142171   
who exchange their creed for heresy; although they contrariously interpret his words to their own side, when he says in another passage, "Prove all things; hold fast that which is good; "[41]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P664\_164674   
Let that, accordingly, be to you Scripture, and Nature, and Discipline, which you shall find to have been sanctioned by God; just as you are bidden to "examine all things, and diligently follow whatever is better."[57]   
Dionysius Extant Fragments Part II   
http://ccel.org/fathers2/ANF-06/anf06-34.htm#P1726\_498362   
I received this vision as being what was in accordance with the apostolic word, which thus urges all who are endowed with greater virtue, "Be ye skilful money-changers."[68]   
[[@Bible:1 Thessalonians 5:22]]1 Thessalonians 5:22   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P864\_157335   
and that ye be chaste and truthful. "Abstain from every form of evil."[62]   
[[@Bible:1 Thessalonians 5:23]]1 Thessalonians 5:23   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6956\_1775789   
For he will not possess in that case the likeness and appearance of angels, but of those souls in whom also he receives shape; just as water when poured into a vessel takes the form of that vessel, and if on any occasion it happens to congeal in it, it will acquire the form of the vessel in which it has thus been frozen, since souls themselves possess the figure[107]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8956\_2574668   
); and may your spirit, and soul, and body be preserved whole without complaint to the coming of the Lord Jesus Christ."[30]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7888\_2246097   
interpret it as meaning anything rather than the substance of the flesh, (tell me) how is it that the apostle has given certain distinct names to all (our faculties), and has comprised them all in one prayer for their safety, desiring that our "spirit and soul and body may be preserved blameless unto the coming of our Lord and Saviour (Jesus) Christ? "[725]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10137\_2827412   
" And as if this were not plain enough, it goes on to say: "And may your whole body, and soul, and spirit be preserved blameless unto the coming of the Lord."[337]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P431\_90321   
also present themselves to the rising bodies, and will recognise their several places. But nothing can rise except flesh and spirit sole and pure.[70]   
Methodius Discourse V. Thallousa   
http://ccel.org/fathers2/ANF-06/anf06-113.htm#P5124\_1542330   
Hence it is necessary that the perfect man offer up all, both the things of the soul and those of the flesh, so that he may be complete and not lacking. Therefore also God commands Abraham,[5]   
[[@Bible:1 Thessalonians 5:26]]1 Thessalonians 5:26   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11920\_3330472   
our prayer ascends with more acceptability; that they may themselves participate in our observance, and thereby be mollified for transacting with their brother touching. their own peace? What prayer is complete if divorced from the "holy kiss? "[105] 

**[[@Headword:2 Thessalonians]]2 Thessalonians**

[[@Bible:2 Thessalonians 1:4]]2 Thessalonians 1:4   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11088\_3148235   
-how he, (I say, ) speaks in favour of martyrdoms, now to be chosen by himself also, when, rejoicing over the Thessalonians, he says, "So that we glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations, in which ye endure a manifestation of the righteous judgment of God, that ye may be accounted worthy of His kingdom, for which ye also suffer![93]   
[[@Bible:2 Thessalonians 1:6]]2 Thessalonians 1:6   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8520\_2395271   
you; and to you who are troubled rest with us, at the revealing of our Lord Jesus Christ from heaven with His mighty angels, and in a flame of fire, to take vengeance upon those who know not God, and upon those that obey not the Gospel of our Lord Jesus Christ: who shall also be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them who have believed in Him."[400]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
Paul also refers to this event when he says, "If, however, it is a righteous thing with God to recompense tribulation to them that trouble you, and to you that are troubled rest with us, at the revelation of the Lord Jesus from heaven, with His mighty angels, and in a flame of fire."[499]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7919\_2255849   
He must be either the Creator, or (as Marcion would be loth to admit) One like the Creator-"with whom it is a righteous thing to recompense tribulation to them who afflict us, and to ourselves, who are afflicted, rest, when the Lord Jesus shall be revealed as coming from heaven with the angels of His might and in flaming fire."[731]   
[[@Bible:2 Thessalonians 1:8]]2 Thessalonians 1:8   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7919\_2255849   
For as the apostle declares that the Lord will come "to take vengeance on them that know not God and that obey not the gospel, who," he says, "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power"[732]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7919\_2255849   
,"[734]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7919\_2255849   
, therefore, does it appertain to punish such as know not God, for none ought to be ignorant of Him. In the (apostle's) phrase, "From the presence of the Lord, and from the glory of His power,"[736]   
[[@Bible:2 Thessalonians 1:9]]2 Thessalonians 1:9   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
And the apostle in like manner says [of them], "Who shall be punished with everlasting death from the face of the Lord, and from the glory of His power, when He shall come to be glorified in His saints, and to be admired in those who believe in Him."[502]   
[[@Bible:2 Thessalonians 2:1]]2 Thessalonians 2:1   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9912\_2738431   
For the mystery of iniquity doth already work; only he who now hinders must hinder, until he be taken out of the way."[170]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10564\_2812955   
And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."[236]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."[152]   
[[@Bible:2 Thessalonians 2:2]]2 Thessalonians 2:2   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8535\_2153113   
and whether it were already past, and the day of the Lord, whether it were nigh at hand[36]   
[[@Bible:2 Thessalonians 2:3]]2 Thessalonians 2:3   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4978\_1107337   
O unreasoning men! understanding not what has been proved by all these passages, that two advents of Christ have been announced: the one, in which He is set forth as suffering, inglorious, dishonoured, and crucified; but the other, in which He shall come from heaven with glory, when the man of apostasy,[420]   
Shepherd of Hermas Vision Second   
http://ccel.org/fathers2/ANF-02/anf02-06.htm#P267\_36489   
Happy ye who endure the great tribulation that is coming on, and happy they who shall not deny their own life.[13]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7919\_2255849   
Well, but who is the man of sin, the son of perdition," who must first be revealed before the Lord comes; "who opposeth and exalteth himself above all that is called God, or that is worshipped; who is to sit in the temple of God, and boast himself as being God? "[738]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8257\_2056703   
Paul, moreover, in the second Epistle to the Thessalonians, shows in what manner there will one day be revealed "the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God, showing himself that he is God."[115]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10555\_2810204   
nor in the writings of Paul,[231]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
But as, in accordance with the train of our discussion, we have been constrained to come to the matter of the days of the dominion of the adversary, it is necessary to state in the first place what concerns his nativity and growth; and then we must turn our discourse, as we have said before, to the expounding of this matter, viz., that in all respects the accuser and son of lawlessness[72]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4725\_1797718   
Paul the apostle says: "Except there come a falling away first, and the man of sin shall appear, the son of perdition; and the adversary who exalted himself above all which is called God, or which is worshipped."[61]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5153\_1891115   
and then shall appear the world-deceiver[143]   
[[@Bible:2 Thessalonians 2:4]]2 Thessalonians 2:4   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7349\_1963283   
And again, speaking of Antichrist, he says, "who opposeth and exalteth himself above all that is called God, or that is worshipped."[45]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3065\_1109150   
-much more into a man of light-and that at last he will "show himself to be even God,"[339]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10564\_2812955   
What is stated by Paul in the words quoted from him, where he says, "so that he sitteth in the temple of God, showing himself that he is God,"[238]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7596\_1578341   
When then in such suffering we have spent three watches of the night-that is, of the darkness which is in the temptations-striving nobly with all our might and watching ourselves so as not to make shipwreck concerning the faith or some one of the virtues,-the first watch against the father of darkness and wickedness, the second watch against his son "who opposeth and exalteth himself against all that is called God or thing that is worshipped,"[53]   
[[@Bible:2 Thessalonians 2:6]]2 Thessalonians 2:6   
First Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-46.htm#P3821\_705110   
And that God the Father of all would bring Christ to heaven after He had raised Him from the dead, and would keep Him there[93]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8257\_2056703   
For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way: and then shall that Wicked be revealed, whom the Lord will consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose cunning is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish."[116]   
[[@Bible:2 Thessalonians 2:7]]2 Thessalonians 2:7   
Lactantius Divine Institutes Book VII   
http://ccel.org/fathers2/ANF-07/anf07-10.htm#P2638\_1109167   
And-my mind dreads to relate it, but I will relate it, because it is about to happen-the cause of this desolation and confusion will be this; because the Roman name, by which the world is now ruled, will be taken away from the earth, and the government return to Asia; and the East will again bear rule, and the West he reduced to servitude.[115]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4706\_1790589   
The Apostle Paul also bears witness, for he says to the Thessalonians: "Let him who now restraineth restrain, until he be taken out of the way; and then shall appear that Wicked One, even he whose coining is after the working of Satan, with signs and lying wonders."[52]   
[[@Bible:2 Thessalonians 2:8]]2 Thessalonians 2:8   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7385\_1972073   
with the presence of his coming; [even him] whose coming is after the working of Satan, with all power, and signs, and lying wonders."[56]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9242\_2690367   
And therefore God will send them the working of error, that they may believe a lie; that they all may be judged who did not believe the truth, but gave consent to iniquity,"[219]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9912\_2738431   
whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish."[171]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4548\_1741089   
And Paul, speaking of Antichrist to the Thessalonians, says: "Whom the Lord Jesus will slay by the breath of His mouth."[13]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6440\_1060475   
Then the Word, arming Himself against the lie, slays it with the breath of His mouth and brings it to naught by the manifestation of His coming.[18]   
[[@Bible:2 Thessalonians 2:9]]2 Thessalonians 2:9   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7919\_2255849   
But whichsoever of the two it is, I want to know why he comes "in all power, and with lying signs and wonders? "[742]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10555\_2810204   
For, far surpassing the help which these demons give to jugglers (who deceive men for the basest of purposes), is the aid which the devil himself affords in order to deceive the human race. Paul, indeed, speaks of him who is called Antichrist, describing, though with a certain reserve,[235]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7818\_1650520   
I think, moreover, that in Isaiah-as if signs could be shown both from the earth and from heaven, the true being from God, but "with all power and signs and lying wonders"[10]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7818\_1650520   
" But I know well that such an interpretation of the passage, "Ask for thyself a sign from the Lord thy God," will seem to some one rather forced; but give heed to that which is said by the Apostle about the man of sin, the son of perdition, that, "with all power and signs and lying wonders and with all deceit of unrighteousness,"[12]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7818\_1650520   
But to bring back a soul which had gone out, so that it came out of the grave when already stinking and passing the fourth day,[13]   
[[@Bible:2 Thessalonians 2:10]]2 Thessalonians 2:10   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9283\_2709558   
And for this reason the apostle says: "Because they received not the love of God, that they might be saved, therefore God shall also send them the operation of error, that they may believe a lie, that they all may be judged who have not believed the truth, but consented to unrighteousness."[242]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3260\_1157089   
You must "seek" until you "find," and believe when you have found; nor have you anything further to do but to keep what you have believed provided you believe this besides, that nothing else is to be believed, and therefore nothing else is to be sought, after you have found and believed what has been taught by Him who charges you to seek no other thing than that which He has taught.[116]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7919\_2255849   
(to believe a lie), that they all might be judged who believed not the truth, but had pleasure in unrighteousness."[744]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8257\_2056703   
And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."[117]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness."[47]   
Cyprian Treatise III On the Lapsed   
http://ccel.org/fathers2/ANF-05/anf05-113.htm#P7011\_2277205   
And for this cause God shall send them the working of error, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."[72]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4706\_1790589   
And that they might know that he should come who then was the prince, he added: "He already endeavours after the secret of mischief"[53]   
[[@Bible:2 Thessalonians 2:11]]2 Thessalonians 2:11   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8565\_2415894   
Speaking of antichrist, too, he says clearly in the Second to the Thessalonians: "And for this cause God shall send them the working of error, that they should believe a lie; that they all might be judged who believed not the truth, but consented to iniquity."[415]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7919\_2255849   
and "the sending of the strong delusion,"[750]   
Cyprian Epistle LXIII   
http://ccel.org/fathers2/ANF-05/anf05-88.htm#P6026\_1898454   
Nevertheless the profound gloom of the falling darkness has so blinded the hearts of some, that they receive no light from the wholesome precepts, but, once turned away from the direct path of the true way, they are hurried headlong and suddenly by the night and error of their sins.[10]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4706\_1790589   
-that is, the mischief which he is about to do he strives to do secretly; but he is not raised up by his own power, nor by that of his father, but by command of God, of which thing Paul says in the same passage: "For this cause, because they have not received the love of God, He will send upon them a spirit of error, that they all may be persuaded of a lie, who have not been persuaded of the truth."[54]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6581\_1131672   
For if that general doctrine of the soul is to be received, namely, that it is not sown at the same time with the body, but is before it, and is then, for various causes, clothed with flesh and blood; then the words "sent from God" will not appear to be applicable to John alone. The most evil of all, the man of sin, the son of perdition, is said by Paul to be sent by God:[96]   
[[@Bible:2 Thessalonians 2:12]]2 Thessalonians 2:12   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
" Now, to this we will say, that as many as on account of their perverse interpretation of the things in the law were not a plant of His Father in heaven, were blinded in their minds, as not believing the truth, but taking pleasure in unrighteousness,[121]   
[[@Bible:2 Thessalonians 2:13]]2 Thessalonians 2:13   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P954\_247748   
of the Spirit of God,"[29]   
[[@Bible:2 Thessalonians 2:15]]2 Thessalonians 2:15   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7328\_1952979   
To which course many nations of those barbarians who believe in Christ do assent, having salvation written in their hearts by the Spirit, without paper or ink, and, carefully preserving the ancient tradition,[13]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1080\_274434   
sy; nor is there any other cause whence they find themselves compelled to deny the Paraclete more than the fact that they esteem Him to be the institutor of a novel discipline, and a discipline which they find most harsh: so that this is already the first ground on which we must join issue in a general handling (of the subject), whether there is room for maintaining that the Paraclete has taught any such thing as can either be charged with novelty, in opposition to catholic tradition,[5]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm   
so truly did he turn away from his early opinions: nor did he sin by becoming an emulator not of ancestral but of Christian traditions,[12]   
Pope Anterus The Epistle   
http://ccel.org/fathers2/ANF-08/anf08-128.htm   
Therefore, brethren, stand fast and hold the tradition of the apostles and the apostolic seat, "that our Lord Jesus Christ and our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, may comfort your hearts, and stablish you in every good work and word."[25]   
[[@Bible:2 Thessalonians 3:1]]2 Thessalonians 3:1   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7273\_2208951   
says the apostle. "And pray that we may be delivered from unreasonable and wicked men: for all men have not faith."[45]   
Pope Anterus The Epistle   
http://ccel.org/fathers2/ANF-08/anf08-128.htm   
"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you, and that we may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil."[26]   
[[@Bible:2 Thessalonians 3:2]]2 Thessalonians 3:2   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
If, then, the blessed (apostle) delivered these things with a pious caution, which could be easily known by all, as he perceived in the spirit that "all men have not faith,"[8]   
[[@Bible:2 Thessalonians 3:4]]2 Thessalonians 3:4   
Pope Anterus The Epistle   
http://ccel.org/fathers2/ANF-08/anf08-128.htm   
confidence in the Lord touching you, brethren, that ye both do and will do the things which we command you."[28]   
[[@Bible:2 Thessalonians 3:6]]2 Thessalonians 3:6   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7328\_1952979   
To which course many nations of those barbarians who believe in Christ do assent, having salvation written in their hearts by the Spirit, without paper or ink, and, carefully preserving the ancient tradition,[13]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P644\_277503   
Again, they say the same apostle has left a precept, according to his own example, "That each one work with his own hands for a living."[27]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1080\_274434   
sy; nor is there any other cause whence they find themselves compelled to deny the Paraclete more than the fact that they esteem Him to be the institutor of a novel discipline, and a discipline which they find most harsh: so that this is already the first ground on which we must join issue in a general handling (of the subject), whether there is room for maintaining that the Paraclete has taught any such thing as can either be charged with novelty, in opposition to catholic tradition,[5]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
" For I offer you withal, for your investigation, this very question: Whether there were in the first Epistle others, too, who "wholly saddened" the apostle by "acting disorderly,"[137]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1559\_456576   
What more disgraceful than immodesties? If, moreover, even from a "brother" who "walketh idly"[225]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
"We command you," he says, "in the name of Jesus Christ our Lord, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."[72]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
The word of the witnessing apostle is: "We command you," says he, "in the name of our Lord Jesus Christ, that ye withdraw yourselves from all brethren that walk disorderly, and not after the tradition that they have received from us."[62]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Paul to the Thessalonians: "But we have commanded you, in the name of Jesus Christ, that ye depart from all brethren who walk disorderly, and not according to the tradition which they have received from us."[713]   
[[@Bible:2 Thessalonians 3:8]]2 Thessalonians 3:8   
Cyprian Epistle V   
http://ccel.org/fathers2/ANF-05/anf05-30.htm#P4805\_1453938   
Let them also follow the example of the Apostle Paul, who, after often-repeated imprisonment, after scourging, after exposures to wild beasts, in everything continued meek and humble; and even after his rapture to the third heaven and paradise, he did not proudly arrogate anything to himself when he said, "Neither did we eat any man's bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you."[7]   
[[@Bible:2 Thessalonians 3:10]]2 Thessalonians 3:10   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1504\_264385   
Let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness; for "he that does not work, let him not eat."[57]   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2758\_448809   
Let no one addicted to idleness eat,[41]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7919\_2255849   
the vengeance, I mean the Gospel; (in other words, ) both the truth and (its accompanying) salvation. The charge, that "if any would not work, neither should he eat,"[755]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5118\_1884804   
If he who cometh is a wayfarer, assist him as far as ye are able; but he shall not remain with you, except for two or three days, if need be. 3. But if he willeth to abide with you, being an artisan, let him work and eat;[114]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5810\_2085209   
Labour therefore continually; for the blot of the slothful is not to be healed. But "if any one does not work, let not such a one eat"[283]   
[[@Bible:2 Thessalonians 3:14]]2 Thessalonians 3:14   
Shepherd of Hermas Commandment Fourth   
http://ccel.org/fathers2/ANF-02/anf02-14.htm#P476\_89997   
Wherefore if any one[6]   
Shepherd of Hermas Commandment Fourth   
http://ccel.org/fathers2/ANF-02/anf02-14.htm#P476\_89997   
But I do not," said he, "give opportunity for the doing of these deeds, but that he who has sinned may sin no more. But with regard to his previous transgressions, there is One who is able to provide a cure;[7]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1452\_415356   
ast? no allocution touching the future? Nay, more; he goes further, and beseeches that they "would confirm toward him affection," as if he were making satisfaction to him, not as if he were granting an indulgence! And yet I hear (him speak of) "affection," not "communion; "as (he writes) withal to the Thessalonians "But if any obey not our word through the epistle, him mark; and associate not with him, that he may feel awed; not regarding (him) as an enemy, but rebuking as a brother."[129]   
[[@Bible:2 Thessalonians 3:15]]2 Thessalonians 3:15   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P864\_157335   
I am deeply grieved, therefore, brethren, for him (Valens) and his wife; to whom may the Lord grant true repentance! And be ye then moderate in regard to this matter, and "do not count such as enemies,"[66] 

**[[@Headword:1 Timothy]]1 Timothy**

[[@Bible:1 Timothy 1:1]]1 Timothy 1:1   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1286\_235348   
None of these things is hid from you, if ye perfectly possess that faith and love towards Christ Jesus[96]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1286\_235348   
Wherefore none of the devices of the devil shall be hidden from you, if, like Paul, ye perfectly possess that faith and love towards Christ[102]   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1544\_270066   
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 ye attain to full assurance in regard to the birth, and passion, and resurrection which took place in the time of the government of Pontius Pilate, being truly and certainly accomplished by Jesus Christ, who is our hope,[76]   
[[@Bible:1 Timothy 1:3]]1 Timothy 1:3   
Epistle of Ignatius to Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-22.htm#P2353\_390347   
Let not those who seem worthy of credit, but teach strange doctrines,[18]   
Epistle of Ignatius to Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-22.htm#P2353\_390347   
Let not those who seem worthy of credit, but teach strange doctrines,[20]   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
Such and so great is the patience of Christ; and had it not been such and so great, the Church would never have possessed Paul as an apostle.[19]   
[[@Bible:1 Timothy 1:4]]1 Timothy 1:4   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1338\_241878   
Where is the boasting of those who are styled prudent? For our God, Jesus Christ, was, according to the appointment[125]   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1494\_262771   
Be not deceived with strange doctrines, "nor give heed to fables and endless genealogies,"[46]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6158\_1380382   
as certain men have set the truth aside, and bring in lying words and vain genealogies, which, as the apostle says,[2]   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
which the unlearned receive, and those of slender knowledge have taught, not "giving heed to endless genealogies,"[71]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2579\_847796   
But in the few words there always arises certainty to him; nor is he permitted to give his inquiries a wider range than is compatible with their solution; for "endless questions" the apostle forbids.[18]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3208\_1148660   
nothing! Whence spring those "fables and endless genealogies,"[74]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3568\_1214235   
Such an opinion did the Valentinians assert of themselves. When again he mentions "endless genealogies,"[350]   
Tertullian Against the Valentinians   
http://ccel.org/fathers2/ANF-03/anf03-38.htm#P8827\_2454985   
infelicities of a dispersed and mutilated Deity, will that man hesitate at once to pronounce that these are "the fables and endless genealogies" which the inspired apostle[42]   
[[@Bible:1 Timothy 1:5]]1 Timothy 1:5   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1286\_235348   
which are the beginning and the end of life. For the beginning is faith, and the end is love.[97]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5477\_1665349   
"Now the end of the commandment is charity out of a pure heart, and a good conscience, and faith unfeigned."[333]   
[[@Bible:1 Timothy 1:6]]1 Timothy 1:6   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5144\_1889204   
but to every one that acts amiss[133]   
[[@Bible:1 Timothy 1:7]]1 Timothy 1:7   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5477\_1665349   
"Desiring to be teachers of the law, they understand," says the apostle, "neither what they say, nor whereof they affirm."[332]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8182\_1759394   
not accepting that interpretation of ours, may say that there were certain mentioned by Paul "desiring to be teachers of the law,"[260]   
[[@Bible:1 Timothy 1:8]]1 Timothy 1:8   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5477\_1665349   
"And we know that the law is good, if a man use it lawfully."[331]   
[[@Bible:1 Timothy 1:9]]1 Timothy 1:9   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8259\_2297672   
Why, then, did the Lord not form the covenant for the fathers? Because "the law was not established for righteous men."[197]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6623\_2015207   
For when you take away the cause of fear, sin, you have taken away fear; and much more, punishment, when you have taken away that which gives rise to lust. "For the law is not made for the just man,"[10]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9240\_2590934   
Wherefore also the commandments, according to the Law, and before the Law, not given to the upright (for the law is not appointed for a righteous man[14]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
Now it is written that "the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners."[285]   
[[@Bible:1 Timothy 1:13]]1 Timothy 1:13   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1559\_456576   
of whom himself had been the "first," what does he add? "And I obtained mercy, because I did (so) ignorantly in unbelief."[230]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
For one who errs by simplicity may be pardoned, as the blessed Apostle Paul says of himself, "I who at first was a blasphemer, and a persecutor, and injurious; yet obtained mercy, because I did it ignorantly."[16]   
[[@Bible:1 Timothy 1:15]]1 Timothy 1:15   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1559\_456576   
For this (rule), even in his own person, the apostle has laid down. For, when affirming that Christ came for this end, that He might save sinners,[229]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7949\_1924058   
Moreover, Paul, who himself also at a later time became an apostle of Jesus, says in his Epistle to Timothy, "This is a faithful saying, that Jesus Christ came into, the world to save sinners, of whom I am the chief."[125]   
[[@Bible:1 Timothy 1:16]]1 Timothy 1:16   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11294\_3203205   
" That repentance, O sinner, like myself (nay, rather, less than myself, for pre-eminence in sins I acknowledge to be mine[23]   
[[@Bible:1 Timothy 1:17]]1 Timothy 1:17   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
It was of Him, too, that he had said in a previous passage: "Now unto the King eternal, immortal, invisible, to the only God; "[185]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10104\_3137142   
Of whom the same apostle, "Now unto the King eternal, immortal, invisible, the only God, be honour and glory."[19]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
Fitly did that temporal king and Thy servant once sing of Thee as the King Eternal, saying, Thou art fairer than the children of men, who amongst men art very God and man.[55]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
But the time would fail us, ages and succeeding generations too, to render unto thee thy fitting salutation as the mother of the King Eternal,[97]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7872\_2557520   
To the only God invisible,[154]   
[[@Bible:1 Timothy 1:18]]1 Timothy 1:18   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5715\_1729612   
"This charge," he says, "I commit to thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war the good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck,"[68]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3468\_1192976   
a new doctrine? or is it a part of that charge of which he says, "This charge I commit unto thee, son Timothy? "[270]   
[[@Bible:1 Timothy 1:19]]1 Timothy 1:19   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P707\_298434   
wherewith, indeed, some having been ensnared, "have suffered shipwreck about faith."[69]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1452\_415356   
, men already sunken from the faith into blasphemy; whence, too, he pronounced them "shipwrecked with regard to faith,"[135]   
[[@Bible:1 Timothy 1:20]]1 Timothy 1:20   
Shepherd of Hermas Similitude Sixth   
http://ccel.org/fathers2/ANF-02/anf02-29.htm#P766\_178252   
" "I would know, sir," I said, "Of what nature are these diverse tortures and punishments? ""Hear," he said, "the various tortures and punishments. The tortures are such as occur during life.[9]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3143\_1138256   
that certain men, like Phygellus, and Hermogenes, and Philetus, and Hymenµus, deserted His apostle:[32]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9515\_2610783   
The famous Alexander,[229]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1452\_415356   
Plainly, the selfsame apostle delivered to Satan Hymenaeus and Alexander, "that they might be emended into not blaspheming,"[131]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
For the apostle likewise delivered Phygellus and Hermogenes over to Satan that by chastening they might be taught not to blaspheme.[12]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For as Hymenaeus and Alexander were" delivered unto Satan, that they might learn not to blaspheme,"[100]   
[[@Bible:1 Timothy 2:1]]1 Timothy 2:1   
Athenagoras A Plea for the Christians   
http://ccel.org/fathers2/ANF-02/anf02-46.htm#P2535\_690244   
For who are more deserving to obtain the things they ask, than those who, like us, pray for your government, that you may, as is most equitable, receive the kingdom, son from father, and that your empire may receive increase and addition, all men becoming subject to your sway? And this is also for our advantage, that we may lead a peaceable and quiet life, and may ourselves readily perform all that is commanded us.[137]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11782\_3306997   
that we may obey this precept, too, in "praying for all,"[22]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7862\_2554547   
I read to you an entreaty[147]   
[[@Bible:1 Timothy 2:2]]1 Timothy 2:2   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P874\_159362   
Pray for all the saints. Pray also for kings,[73]   
Theophilus to Autolycus Book III   
http://ccel.org/fathers2/ANF-02/anf02-43.htm#P2030\_543472   
Moreover, concerning subjection to authorities and powers, and prayer for them, the divine word gives us instructions, in order that "we may lead a quiet and peaceable life."[31]   
Tertullian The Apology   
http://ccel.org/fathers2/ANF-03/anf03-05.htm#P390\_184349   
Who, then, are greater enemies and persecutors of Christians, than the very parties with treason against whom we are charged? Nay, even in terms, and most clearly, the Scripture says, "Pray for kings, and rulers, and powers, that all may be peace with you."[45]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P800\_193421   
How detrimental to faith, how obstructive to holiness, second marriages are, the discipline of the Church and the prescription of the apostle declare, when he suffers not men twice married to preside (over a Church[81]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7127\_2388267   
We further pray to Thee for me, who am nothing, who offer to Thee, for the whole presbytery, for the deacons and all the clergy, that Thou wilt make them wise, and replenish them with the Holy Spirit. We further pray to Thee, O Lord, "for the king and all in authority,"[116]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7166\_2409567   
Let us pray "for kings and those in authority," that they may be peaceable toward us, "that so we may have and lead a quiet and peaceable life in all godliness and honesty."[119]   
The Divine Liturgy of the Holy Apostle and Evangelist Mark   
http://ccel.org/fathers2/ANF-07/anf07-64.htm#P8476\_2651538   
Give him the victory, O God, that his heart may be set on peace and the praise of Thy holy name, that we too[7]   
[[@Bible:1 Timothy 2:4]]1 Timothy 2:4   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1975\_332554   
For our God is a lover of mankind, and "will have all men to be saved, and to come to the knowledge of the truth."[21]   
Methodius Discourse II. Theophila   
http://ccel.org/fathers2/ANF-06/anf06-111.htm#P4939\_1490414   
that is, God, the Maker of all men; therefore, also, according to the apostle, He "will have all men to be saved, and to come unto the knowledge of the truth."[16]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7106\_2379769   
Thou who didst accept the repentance of the Ninevites, who willest that all men be saved, and come to the acknowledgment of the truth;[74]   
The First Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-130.htm   
We beseech you also to be zealous in praying in your pious supplications, that our God and Lord Jesus Christ, who will have all men to be saved, and no one to perish,[5]   
[[@Bible:1 Timothy 2:5]]1 Timothy 2:5   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2636\_434547   
And again, "For there is one God, and one Mediator between God and man, the man Christ Jesus; "[16]   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2711\_443611   
said also that "there is one Mediator between God and men."[20]   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2711\_443611   
Nor were they ashamed of the incarnation and the passion. For what says [one]? "The man Christ Jesus, who gave Himself"[21]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9130\_2644685   
And therefore in the last times the Lord has restored us into friendship through His incarnation, having become "the Mediator between God and men; "[142]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9494\_2606764   
The Apostle Paul likewise says: "The man Christ Jesus is the one Mediator between God and man."[216]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10207\_2849155   
Designated, as He is, "the Mediator[382]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10339\_2898123   
Wherever it may be, it is in safe keeping in God's presence, through that most faithful "Mediator between God and man, (the man) Jesus Christ,"[472]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10840\_3039372   
in respect of that nature, in which He was Spirit, reserving for the flesh the appellation "Son of Man." In like manner, again, the apostle calls Him "the Mediator between God and Men,"[395]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2755\_888421   
Now, in order that He might be shown to have together in Himself at once the nature of God and that of man,-as the apostle, too, says: "Mediator between God and men, the man Christ Jesus.[60]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10317\_3236400   
And rightly, as there is in Him something which excels the creature, the agreement of the divinity and the humanity seems to be pledged in Him: for which reason He who is declared as made the "Mediator between God and man"[175]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1594\_646388   
He was therefore both God and man, being placed in the middle between God and man. From which the Greeks call Him Mesites,[336]   
[[@Bible:1 Timothy 2:6]]1 Timothy 2:6   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1707\_291443   
He loved us when He gave Himself a ransom[56]   
[[@Bible:1 Timothy 2:7]]1 Timothy 2:7   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
the "teacher of the nations in faith and verity,"[152]   
[[@Bible:1 Timothy 2:8]]1 Timothy 2:8   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11547\_3263746   
to produce, by means of "holy hands,"[61]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11880\_3323803   
But what reason is there in going to prayer with hands indeed washed, but the spirit foul?-inasmuch as to our hands themselves spiritual purities are necessary, that they may be "lifted up pure"[82]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11987\_3345528   
of prayer nothing at all has been prescribed, except clearly "to pray at every time and every place."[160]   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
Then Simon, enraged that he was not able to tell the secret of the apostle, cried out, saying: Let great dogs come forth, and eat him up before Caesar. And suddenly there appeared great dogs, and rushed at Peter. But Peter, stretching forth his hands[23]   
[[@Bible:1 Timothy 2:9]]1 Timothy 2:9   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4140\_1287523   
Resigning, therefore, these baubles to the wicked master of cunning himself, let us not take part in this meretricious adornment, nor commit idolatry through a specious pretext. Most admirably, therefore, the blessed Peter[267]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
The Instructor orders them to go forth "in becoming apparel, and adorn themselves with shamefacedness and sobriety,"[116]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1118\_463128   
For what is a crown on the head of a woman, but beauty made seductive, but mark of utter wantonness,-a notable casting away of modesty, a setting temptation on fire? Therefore a woman, taking counsel from the apostles' foresight,[60]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11934\_3333282   
So far, however, as regards the dress of women, the variety of observance compels us-men of no consideration whatever-to treat, presumptuously indeed, after the most holy apostle,[112]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
"Let women," said he, "adorn themselves with shamefacedness and sobriety, not with broidered hair, nor gold, nor pearls, nor costly array, but as becometh women professing chastity, with a good conversation."[24]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also to Timothy: "Let your women be such as adorn themselves with shamefacedness and modesty, not with twisted hair, nor with gold, nor with pearls, or precious garments, but as becometh women professing chastity, with a good conversation."[588]   
[[@Bible:1 Timothy 2:11]]1 Timothy 2:11   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11470\_3245623   
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,[4]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P618\_144445   
to speak in the church;[34]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
But I permit not a woman to teach, nor to be set over the man, but to be in silence. For Adam was first formed, then Eve; and Adam was not seduced, but the woman was seduced."[614]   
[[@Bible:1 Timothy 2:14]]1 Timothy 2:14   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
Because he pleased her wittingly;[82]   
[[@Bible:1 Timothy 2:24]]1 Timothy 2:24   
The Second Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-131.htm   
And as the former should not be admired by the latter, so the latter should not be; admired by the former: for as the conversation of the priests of the Lord ought to be something separate from the conversation of these others, so should they be separate from them also in the matter of litigation; "for the servant of the Lord ought not to strive."[6]   
[[@Bible:1 Timothy 3:1]]1 Timothy 3:1   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2725\_910384   
To ourselves even does the apostle allow the concupiscible quality. "If any man," says he, "desireth the office of a bishop, he desireth a good work."[112]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1000\_249272   
Thence, therefore, among us the prescript is more fully and more carefully laid down, that they who are chosen into the sacerdotal order must be men of one marriage;[35]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1206\_326770   
Come, now, you who think that an exceptional law of monogamy is made with reference to bishops, abandon withal your remaining disciplinary titles, which, together with monogamy, are ascribed to bishops.[92]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
and bishops in the same, and describing in the places severally assigned to that purpose, in what manner and with what character the ministers of God ought to conduct themselves, of what repute the presbyters ought to be possessed, and how they should be constituted, and what manner of persons those also ought to be who desire the office of bishop.[648]   
Revelation of Paul   
http://ccel.org/fathers2/ANF-08/anf08-107.htm   
And I said to the angel: Who is this, my lord? And he said to me: This whom thou seest was a bishop, and that name indeed he was well pleased to have; but in the goodness of God he did not walk, righteous judgment he did not judge, the widow and the orphan he did not pity, he was neither affectionate nor hospitable;[24]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7716\_1619594   
And you will say the like in the case of him who seeks the office of a bishop for the sake of glory with men, or of flattery from men, or for the sake of the gain received from those who, coming over to the word, give in the name of piety; for a bishop of this kind at any rate does not "desire a good work,"[150]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8763\_1942365   
The bishop, therefore, must be without reproach, the husbands of one wife, temperate,sober-minded,"[180]   
[[@Bible:1 Timothy 3:2]]1 Timothy 3:2   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
Quid autem ad haec dicunt, qui in legem invehuntur, et in matrimonium, quasi sit solum a lege concessum, non autem etiam in Novo Testamento? Quid ad has leges latas possunt dicere, qui sationem abhorrent et generationem? cure "episcopum" quoque, "qui domui recte praesit,"[229]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5341\_1939993   
Such a one a bishop ought to be, who has been the "husband of one wife,"[14]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6467\_2240990   
We have already said, that a bishop, a presbyter, and a deacon, when they are constituted, must be but once married, whether their wives be alive or whether they be dead; and that it is not lawful for them, if they are unmarried when they are ordained, to be married afterwards; or if they be then married, to marry a second time, but to be content with that wife. which they had when they came to ordination.[86]   
[[@Bible:1 Timothy 3:3]]1 Timothy 3:3   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1083\_270299   
not misleaders; not "lovers of money; not malevolent."[140]   
[[@Bible:1 Timothy 3:4]]1 Timothy 3:4   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5144\_1889204   
Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek, and not lovers of money,[130]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5341\_1939993   
who also has herself had no other husband, "ruling well his own house."[15]   
[[@Bible:1 Timothy 3:6]]1 Timothy 3:6   
Life and Passion of Cyprian by Pontius   
http://ccel.org/fathers2/ANF-05/anf05-24.htm   
3. The apostle's epistle says[3]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5341\_1939993   
Let him therefore be sober, prudent, decent, firm, stable, not given to wine; no striker, but gentle; not a brawler, not covetous; "not a novice, test, being puffed up with pride, be fall into condemnation, and the snare of the devil: for every one that exalteth himself shall be abused."[13]   
The Ecclesiastical Canons of the Holy Apostles   
http://ccel.org/fathers2/ANF-07/anf07-50.htm   
It is not right to ordain him bishop presently who is just come in from the Gentiles, and baptized; or from a wicked mode of life: for it is unjust that he who has not yet afforded any trial of himself should be a teacher of others, unless it anywhere happens by divine grace.[51]   
[[@Bible:1 Timothy 3:8]]1 Timothy 3:8   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P814\_150836   
and not of men. They must not be slanderers, double-tongued,[31]   
[[@Bible:1 Timothy 3:10]]1 Timothy 3:10   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7948\_1690990   
not even God could bind, in like manner, no Peter, whoever he may be; and if any one who is not a Peter, and does not possess the things here spoken of, imagines as a Peter that he will so bind on earth that the things bound are bound in heaven, and will so loose on earth that the things loosed are loosed in heaven, he is puffed up, not understanding the meaning of the Scriptures, and, being puffed up, has fallen into the ruin of the devil.[108]   
[[@Bible:1 Timothy 3:12]]1 Timothy 3:12   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8763\_1942365   
; and, in regard todeacons, "Let the deacons," he says, "be the husbands of one wife, ruling their children and theirown houses well,"[181]   
[[@Bible:1 Timothy 3:15]]1 Timothy 3:15   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7304\_1939792   
WE have learned from none others the plan of our salvation, than from those through whom the Gospel has come down to us, which they did at one time proclaim in public, and, at a later period, by the will of God, handed down to us in the Scriptures, to be the ground and pillar of our faith.[2]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
while the Church is scattered throughout all the world, and the "pillar and ground"[143]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4548\_1741089   
And abridging in a short space his announcement, he thus says to Timothy: "That thou mayest know how thou oughtest to behave thyself in the Church of the living God."[18]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5934\_2114684   
for there is no necessity that the women should be seen by the men; but only in the laying on of hands the bishop shall anoint her head, as the priests and kings were formerly anointed, not because those which are now baptized are ordained priests, but as being Christians, or anointed, from Christ the Anointed, "a royal priesthood, and an holy nation, the Church of God, the pillar and ground of the marriage-chamber,"[52]   
The Letter of the Churches of Vienna and Lugdunum   
http://ccel.org/fathers2/ANF-08/anf08-176.htm   
But in an exceeding degree did the whole wrath of mob, general, and soldiers fall on Sanctus, a deacon from Vienna, and on Maturus, a newly-enlightened but noble combatant, and on Attalus, a native of Pergamus, who had always been the Pillar[14]   
[[@Bible:1 Timothy 3:16]]1 Timothy 3:16   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P724\_135726   
reason He sent the Word, that He might be manifested to the world; and He, being despised by the people [of the Jews], was, when preached by the Apostles, believed on by the Gentiles.[59]   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3328\_565281   
Behold again: Jesus who was manifested, both by type and in the flesh,[181]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5942\_1791546   
of our heretic. Now, that the very Lord Himself of all might, the Word and Spirit of the Father,[671]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8663\_2193853   
or did he himself obtain any advantage from the possession of such a power?-always supposing it to be conceded that these statements are not wholly inventions, but that the thing actually happened through the co-operation of some demon. But if it be recorded that my Jesus was received up into glory,[101]   
[[@Bible:1 Timothy 4:1]]1 Timothy 4:1   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Jam de iis, qui matrimonium abhorrent, dicit beatus Paulus: "In novissimis diebus deficient quidam a fide, attendentes spiritibus erroris, et doctrinis daemoniorum, prohibentium nubere, abstinere a cibis."[67]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
erte "dicit Spiritus, quod in posterioribus temporibus deficient quidam a fide, attendentes spiritibus erroris, et doctrinis daemoniorum, in hypocrisi falsiloquorum, cauteriatam habentium conscientiam, et prohibentium nubere, abstinere a cibis quos Deus creavit ad participationem cum gratiarum actione fidelibus, et qui agnoverunt veritatem, quod omnis creatura Dei bona est, et nihil est rejiciendum quod sumitur cure gratiarum actione. Sanctificatur enim per verburn Dei et orationem? "[149]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3130\_1134787   
neither ought their existence to surprise us, for it was foretold that they should come to pass;[3]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1233\_338102   
What harshness, therefore, is here on our part, if we renounce (communion with) such as do not the will of God? What heresy, if we judge second marriage, as being unlawful, akin to adultery? For what is adultery but unlawful marriage? The apostle sets a brand upon those who were wont entirely to forbid marriage, who were wont at the same time to lay an interdict on meats which God has created.[106]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1708\_501023   
And accordingly (they think) us to have been even then prenoted as "in the latest times departing from the faith, giving heed to spirits which seduce the world, having a conscience inburnt with doctrines of liars."[10]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6616\_1330354   
what is advanced by us; and entertaining Unworthy ideas of His divinity, have delivered themselves over to errors and deceits, being depraved by a spirit of error, rather than instructed by the teaching of the Holy Spirit, according to the declaration of the apostle, "Following the doctrine of devils, forbidding to marry, to the destruction and ruin of many, and to abstain from meats, that by an ostentatious exhibition of stricter observance they may seduce the souls of the innocent."[110]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P10167\_2694229   
Celsus appears to me to have misunderstood the statement of the apostle, which declares that "in the latter 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 who believe; "[199]   
Hippolytus Refutation of All Heresies Book VIII   
http://ccel.org/fathers2/ANF-05/anf05-12.htm#P2119\_663255   
certain will depart from sound doctrine, giving heed to seducing spirits and doctrines of devils, uttering falsehoods in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, to abstain from meats, which God has created to be partaken of with thanksgiving by the faithful, and those who know the truth; because every creature of God is good, and nothing to be rejected which is received with thanksgiving; for it is sanctified by the word of God and prayer."[46]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10419\_3280834   
Of Him also he tells: "Now the Spirit speaketh plainly, that in the last times some shall depart from the faith, giving heed to seducing spirits, doctrines of demons, who speak lies in hypocrisy, having their conscience cauterized."[261]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10517\_3323148   
abstain from meats which God hath created to be received with thanksgiving by them which believe and those who know God."[23]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."[357]   
Genuine Acts of Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-99.htm   
Behold with living voice I protest to you, that after my death men will arise in the Church speaking perverse things,[15]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4716\_1416965   
Paul, too, having learnt these things from the Saviour, wrote, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils which turn away from the truth."[64]   
[[@Bible:1 Timothy 4:2]]1 Timothy 4:2   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6995\_1797629   
did she in this way indicate Pandora and these men having their consciences seared[134]   
The Ecclesiastical Canons of the Holy Apostles   
http://ccel.org/fathers2/ANF-07/anf07-50.htm   
If any bishop, or presbyter, or deacon does not on festival days partake of flesh or wine, let him be deprived, as "having a seared conscience,"[28]   
[[@Bible:1 Timothy 4:3]]1 Timothy 4:3   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6610\_1572871   
And since the demons assist the most wicked, the Saviour came for the destruction of evil men and of the demons, but for the salvation of the good. They declare also, that marriage and generation are from Satan.[287]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3867\_1180838   
" And does not the ten-stringed psaltery indicate the Word Jesus, who is manifested by the element of the decad? And as it is befitting, before partaking of food, that we should bless the Creator of all; so also in drinking it is suitable to praise Him on partaking of His creatures.[106]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3568\_1214235   
Thus runs Hebion's heresy. Such also as "forbid to marry" he reproaches in his instructions to Timothy.[347]   
Tertullian Against Marcion Book I   
http://ccel.org/fathers2/ANF-03/anf03-28.htm#P4177\_1361790   
Now, whence comes this halving of salvation, if not from a failure of goodness? What could have been a better proof of a perfect goodness, than the recovery of the whole man to salvation? Totally damned by the Creator, he should have been totally restored by the most merciful god. I rather think that by Marcion's rule the body is baptized, is deprived of marriage,[311]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1708\_501023   
-(the apostle, I say), that detester of such as, in like manner as they prohibit marrying, so bid us abstain from meats created by God.[9]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1956\_603192   
You forbid marriage, the procreation of children, (and) the abstaining from meats which God has created for participation by the faithful, and those that know the truth.[81]   
Hippolytus Refutation of All Heresies Book IX   
http://ccel.org/fathers2/ANF-05/anf05-13.htm#P2265\_721488   
, and each receives from these a sufficient portion. No one, however, tastes these before the priest utters a blessing,[72]   
[[@Bible:1 Timothy 4:4]]1 Timothy 4:4   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P457\_94810   
and (as we know) permitted? Are there not some who prohibit to themselves (the use of) the very "creature of God,"[93]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11373\_3101982   
When, therefore, we eat and drink and breathe to the glory of God, and act in all things according to what is right, we feast with no demons, but with divine angels: "For every creature is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."[67]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10517\_3323148   
Moreover, in another place: "For every creature of God is good, and nothing to be refused which is received with thanksgiving; for it is sanctified by the Word of God and prayer."[22]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10517\_3323148   
for these pleasures, so as to rejoice in our food.[33]   
[[@Bible:1 Timothy 4:5]]1 Timothy 4:5   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7862\_2554547   
I read to you an entreaty[147]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
and as nothing is pure to him who is defiled and unbelieving, not in itself, but because of his defilement and unbelief, so that which is sanctified through the word of God and prayer[137]   
[[@Bible:1 Timothy 4:7]]1 Timothy 4:7   
Octavius of Minucius Felix   
http://ccel.org/fathers2/ANF-04/anf04-34.htm#P5592\_838449   
"And, not content with this wild opinion, they add to it and associate with it old women's fables:[31]   
Arnobius Against the Heathen Book V   
http://ccel.org/fathers2/ANF-06/anf06-138.htm   
eing uncovered, be dispersed in the bosom of the earth, did she indeed wash and anoint them with fragrant gums before wrapping and covering them with his dress? For whence could the violet's sweet scent have come had not the addition of those ointments modified the putrefying smell of the member? Pray, when you read such tales, do you not seem to yourselves to hear either girls at the loom wiling away their tedious working hours, or old women seeking diversions for credulous children,[92]   
[[@Bible:1 Timothy 4:8]]1 Timothy 4:8   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3146\_913233   
What, then, is this knowledge? Godliness; and "godliness," according to Paul, "is profitable for all things, having the promise of the life that now is, and of that which is to come."[111]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1574\_443047   
On those, again, who pause and refresh themselves in the course as they are moved or as they are able, let us not press very hard:[158]   
[[@Bible:1 Timothy 4:10]]1 Timothy 4:10   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1203\_222673   
But ye, being full of the Holy Spirit, do nothing according to the flesh, but all things according to the Spirit. Ye are complete in Christ Jesus, "who is the Saviour of all men, specially of them that believe."[57]   
Epistle of Ignatius to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-31.htm   
[1]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3146\_913233   
This recompense God cheerfully accepts; "for we trust in the living God, who is the Saviour of all men, especially of those who believe."[112]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P9087\_2553039   
And to speak comprehensively, all benefit appertaining to life, in its highest reason, proceeding from the Sovereign God, the Father who is over all, is consummated by the Son, who also on this account "is the Saviour of all men," says the apostle, "but especially of those who believe."[302]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
`a Saviour of all men, most of all of believers.'[19]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9165\_2363503   
and that He encourages us to a similar course of action, in order that we may become His sons, and teaches us to extend the benefits which we enjoy, so far as in our power, to all men? For He Himself is said to be the Saviour of all men, especially of them that believe;[110]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6962\_1317145   
"We have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins, and not for ours only, but for those of the whole world," since He is the Saviour of all men,[165]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6979\_1325614   
In that case what are we to make of the saying of the same disciple with regard to the Saviour, as the propitiation for sin? "If any man sin," we read, "we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins, and not for our sins only, but for the sins of the whole world? "Paul's dictum appears to me to be to the same effect, when he says,[181]   
[[@Bible:1 Timothy 4:12]]1 Timothy 4:12   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1427\_252408   
Timothy the Christ-bearer was young, but hear what his teacher writes to him: "Let no man despise thy youth, but be thou an example of the believers in word and in conduct."[23]   
Epistle of Ignatius to Hero, a Deacon of Antioch   
http://ccel.org/fathers2/ANF-01/anf01-30.htm#P2805\_454691   
[of the saints]; inquire after every one by name. "Let no man despise thy youth, but be thou an example to the believers, both in word and conduct."[18]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6878\_2107733   
And again, to him who desires to become a Gnostic, it is written, "But be thou an example of the believers, in word, in conversation, in love, in faith, in purity."[146]   
Cyprian Epistle LXIV   
http://ccel.org/fathers2/ANF-05/anf05-89.htm#P6050\_1906799   
But if, further, he shall harass and provoke you with his insults, you must exercise against him the power of your dignity, by either deposing him or excommunicating him. For if the Apostle Paul, writing to Timothy, said, "Let no man despise thy youth,"[12]   
[[@Bible:1 Timothy 4:13]]1 Timothy 4:13   
Epistle of Ignatius to Hero, a Deacon of Antioch   
http://ccel.org/fathers2/ANF-01/anf01-30.htm#P2787\_452241   
Give attention to reading,[9]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7304\_1481172   
The former parables He spoke to the multitudes; but this and the two which follow it, which are not parables but similitudes in relation to the kingdom of heaven, He seems to have spoken to the disciples when in the house. In regard to this and the next two, let him who "gives heed to reading"[20]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7400\_1516233   
We must endeavour, therefore, in every way to gather in our heart, "by giving heed to reading, to exhortation, to teaching,"[83]   
[[@Bible:1 Timothy 4:15]]1 Timothy 4:15   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1026\_259207   
If he is making prayer to the Lord, he is near heaven. If he is bending over the Scriptures, he is "wholly in them."[52]   
[[@Bible:1 Timothy 4:16]]1 Timothy 4:16   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5935\_871933   
I think not that I counted trivial counsel concerning continence; following it, a man will not repent thereof, but will save both himself and me who counselled.[73]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6501\_1100301   
Is this the reason why the Apostle, after speaking of the supreme excellency of the life of God and being led to the highest expression about it, says about God (showing in this a true understanding of that saying, "I live, saith the Lord"); "who only hath immortality."[51]   
[[@Bible:1 Timothy 4:17]]1 Timothy 4:17   
Cyprian Epistle XXIII   
http://ccel.org/fathers2/ANF-05/anf05-48.htm#P5128\_1556523   
Know, then, that I have made Saturus a reader, and Optatus, the confessor, a sub-deacon; whom already, by the general advice, we had made next to the clergy, in having entrusted to Saturus on Easter-day, once and again, the reading; and when with the teacher-presbyters[2]   
[[@Bible:1 Timothy 5:2]]1 Timothy 5:2   
Epistle of Theonas to Lucianus   
http://ccel.org/fathers2/ANF-06/anf06-72.htm   
If the emperor visits her imperial majesty, or she him, then should ye also be most circumspect in eye and demeanour, and in all your words. Let her mark your mastery of yourselves and your modesty;[18]   
[[@Bible:1 Timothy 5:3]]1 Timothy 5:3   
Epistle of Ignatius to Hero, a Deacon of Antioch   
http://ccel.org/fathers2/ANF-01/anf01-30.htm#P2805\_454691   
"Honour widows that are widows indeed."[14]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12366\_3456358   
Further, if we set down in order the higher and happier grades of bodily patience, (we find that)it is she who is entrusted by holiness with the care of continence of the flesh: she keeps the widow,[145]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the first Epistle of Paul to Timothy: "Honour widows which are truly widows. But the widow that is wanton, is dead while she liveth."[722]   
[[@Bible:1 Timothy 5:6]]1 Timothy 5:6   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2758\_448809   
Let not the widows live a life of pleasure, lest they wax wanton against the word.[43]   
Shepherd of Hermas Similitude Eighth   
http://ccel.org/fathers2/ANF-02/anf02-31.htm#P847\_204659   
These, then, have repentance within their reach, if they repent quickly, and do not remain in their pleasures;[29]   
The Epistle of Pope Urban First   
http://ccel.org/fathers2/ANF-08/anf08-123.htm   
Behold, to what does the wisdom of this world urge a man? To live in pleasures. Whence it is said: A widow that liveth in pleasure, is dead while she liveth.[15]   
[[@Bible:1 Timothy 5:8]]1 Timothy 5:8   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
The apostle in his first Epistle to Timothy: "But if any take not care of his own, and especially of those of his own household, he denies the faith, and is worse than an infidel."[724]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7225\_2424964   
[147]   
[[@Bible:1 Timothy 5:9]]1 Timothy 5:9   
Athenagoras A Plea for the Christians   
http://ccel.org/fathers2/ANF-02/anf02-46.htm#P2514\_680149   
For we bestow our attention; not on the study of words, but on the exhibition and teaching of actions,-that a person should either remain as he was born, or be content with one marriage; for a second marriage is only a specious adultery.[129]   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P618\_144445   
: a seat to which (besides the "sixty years"[35]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P800\_193421   
), when he would not grant a widow admittance into the order unless she had been "the wife of one man; "[82]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5838\_2089756   
Choose your "widows not under sixty years of age,"[1]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6467\_2240990   
Let the deaconess be a pure virgin; or, at the least, a widow who has been but once married, faithful, and well esteemed.[88]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8763\_1942365   
Yea, and also whenappointing widows, he says, "Let there be no one as a widow under threescore years old, having beenthe wife of one man; "[182]   
[[@Bible:1 Timothy 5:10]]1 Timothy 5:10   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P881\_212020   
poorer, cottages? Who will willingly bear her being taken from his side by nocturnal convocations, if need so be? Who, finally, will without anxiety endure her absence all the night long at the paschal solemnities? Who will, without some suspicion of his own, dismiss her to attend that Lord's Supper which they defame? Who will suffer her to creep into prison to kiss a martyr's bonds? nay, truly, to meet any one of the brethren to exchange the kiss? to offer water for the saints' feet?[35]   
[[@Bible:1 Timothy 5:11]]1 Timothy 5:11   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And again: "But the younger widows pass by: for when they shall be wanton in Christ, they wish to marry; having judgment, because they have cast off their first faith."[723]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5838\_2089756   
But if you admit one younger into the order of widows, and she cannot bear her widowhood in her youth, and marries, she will procure indecent reflections on the glory of the order of the widows, and shall give an account to God; not because she married a second time, but because she has "waxed wanton against Christ,"[2]   
[[@Bible:1 Timothy 5:13]]1 Timothy 5:13   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P819\_196666   
Pursue earnestly, therefore, the virtue of continence, which is modesty's agent; industry, which allows not women to be "wanderers; "[92]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1041\_261532   
among houses"[96]   
[[@Bible:1 Timothy 5:14]]1 Timothy 5:14   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Unde etiam Apostolus: "Volo, inquit, juniores nubere, filios procreare, domui prae esse, nullam dare occasionem adversario maledicti gratia. Jam enim quae dam diverterunt post Satanam."[164]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Quin et unius quoque uxoris virum utique admittit; seu sit presbyter, seu diaconus, seu laicus, utens matrimonio citra reprehensionem: "Servabitur autem per filiorum procreationem."[165]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6382\_1953841   
Nam apud Judaeos non erant admissae communes mulieres: verum prohibitum erat adulterinm. Qui autem dicit: "Uxorem duxi, non possum venire,"[166]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1211\_330263   
"But again, writing to Timotheus, he 'wills the very young (women) to marry, bear children, act the housewife.'"[93]   
[[@Bible:1 Timothy 5:17]]1 Timothy 5:17   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1885\_559614   
.[119]   
[[@Bible:1 Timothy 5:18]]1 Timothy 5:18   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5917\_1794388   
And the same law commands "not to muzzle the ox which treadeth out the corn: for the labourer must be reckoned worthy of his food."[213]   
[[@Bible:1 Timothy 5:19]]1 Timothy 5:19   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the first to Timothy: "Against an eider receive not all accusation."[727]   
[[@Bible:1 Timothy 5:20]]1 Timothy 5:20   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the first Epistle of Paul to Timothy: "Rebuke them that sin in the presence of all, that others also may be afraid."[728]   
[[@Bible:1 Timothy 5:21]]1 Timothy 5:21   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P323\_52900   
of speaking; let them display their love, not by preferring[93]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3636\_1226080   
Just as they carefully prepared their will and testament, and committed it to a trust, and adjured (the trustees to be faithful to their charge),[400]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5446\_787376   
of speaking; let them display their love, not by preferring[107]   
[[@Bible:1 Timothy 5:22]]1 Timothy 5:22   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11705\_3290478   
; share not other men's sins."[183]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1559\_456576   
Again to Timotheus: "Lay hands on no one hastily, nor communicate with others' sins."[222]   
Cyprian Epistle VI   
http://ccel.org/fathers2/ANF-05/anf05-31.htm#P4827\_1461276   
For what a disgrace is suffered by your name, when one spends his days in intoxication and debauchery,[9]   
Epistle of Phileas to Meletius   
http://ccel.org/fathers2/ANF-06/anf06-76.htm#P2965\_772872   
and the man who put on Christ, who is the Christ of all of us no less; for he, in writing to his dearly-beloved son Timothy, says: "Lay hands suddenly on no man, neither be partaker of other men's sins."[11]   
[[@Bible:1 Timothy 5:23]]1 Timothy 5:23   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3775\_1149122   
"Use a little wine," says the apostle to Timothy, who drank water, "for thy stomach's sake; "[55]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1066\_438662   
mentions that he ordered Hezekiah medicine when he was sick. Paul, too, knows that a little wine does the stomach good.[25]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1801\_526584   
-we have a sufficient evidence even from the case of his disciple Timotheus; whom when he admonishes, "for the sake of his stomach and constant weaknesses," to use "a little wine,"[76]   
[[@Bible:1 Timothy 5:30]]1 Timothy 5:30   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2809\_902117   
The apostle, too, says, "Them that sin, rebuke before all; "[123]   
[[@Bible:1 Timothy 6:1]]1 Timothy 6:1   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1707\_291443   
Give no occasion to the Gentiles, lest "by means of a few foolish men the word and doctrine [of Christ.] be blasphemed."[58]   
[[@Bible:1 Timothy 6:2]]1 Timothy 6:2   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
"Let those who have faithful masters not despise them, because they ate brethren; but rather do them service, because they are faithful."[207]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
For it is not to no purpose that the blessed apostle exhorts Timothy, and says, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith."[5]   
Constitutions of the Holy Apostles Book IV   
http://ccel.org/fathers2/ANF-07/anf07-44.htm#P6036\_2138289   
Let him consider wherein they are equal, even as he is a man. And let him that has a believing master[31]   
[[@Bible:1 Timothy 6:3]]1 Timothy 6:3   
Epistle of Ignatius to Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-22.htm#P2353\_390347   
Let not those who seem worthy of credit, but teach strange doctrines,[18]   
Epistle of Ignatius to Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-22.htm#P2353\_390347   
Let not those who seem worthy of credit, but teach strange doctrines,[20]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4997\_1498794   
) about questions and strifes of words, whereof cometh contention, envy, railings, evil surmisings, perverse disputings of men of corrupt minds, destitute of the truth."[89]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3353\_1173823   
to the apostle, who forbids us to enter on "questions," or to lend our ears to new-fangled statements,[181]   
Cyprian Epistle XXXIX   
http://ccel.org/fathers2/ANF-05/anf05-64.htm#P5384\_1638815   
The apostle instructs us, saying, "If any man teach otherwise, and consent not to the wholesome words of our Lord Jesus Christ and His doctrine, he is lifted up with foolishness: from such withdraw thyself."[13]   
Cyprian Epistle LXXIII   
http://ccel.org/fathers2/ANF-05/anf05-98.htm#P6343\_2021455   
Mindful of which precept, the blessed Apostle Paul himself also warns and instructs, saying, "If any man teach otherwise, and consent not to the wholesome words of our Lord Jesus Christ, and to His doctrine, he is proud, knowing nothing: from such withdraw thyself."[9]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
And also, "If any man teach otherwise, and consent not to the wholesome words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing,"[41]   
[[@Bible:1 Timothy 6:4]]1 Timothy 6:4   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7525\_2024213   
and, inasmuch as these men have no works of their father to adduce, the latter is shown to be God alone. But if any one, "doting about questions,"[206]   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
he will not accede to the disputations and quibbles of proud and puffed-up men,[65]   
[[@Bible:1 Timothy 6:5]]1 Timothy 6:5   
Epistle by Malchion Against Paul of Samosata   
http://ccel.org/fathers2/ANF-06/anf06-82.htm   
Neither need I say any thing about his pride and the haughtiness with which he assumed worldly dignities, and his wishing to be styled procurator[5]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P999\_254427   
jarring,[67]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7629\_1589540   
And as a very powerful deterrent to any one from being anxious to take from the account of the poor, and from thinking that "the piety of others is a way of gain,"[81]   
[[@Bible:1 Timothy 6:6]]1 Timothy 6:6   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3222\_954693   
Further, the other counsels and precepts are unimportant, and respect particular things,-as, for example, if one may marry, take part in public affairs, beget children; but the only command that is universal, and over the whole course of existence, at all times and in all circumstances, tends to the highest end, viz., life, is piety,[155]   
Cyprian Treatise VII On the Mortality   
http://ccel.org/fathers2/ANF-05/anf05-117.htm#P7395\_2451571   
It disturbs some that this mortality is common to us with others; and yet what is there in this world which is not common to us with others, so long as this flesh of ours still remains, according to the law of our first birth, common to us with them? So long as we are here in the world, we are associated with the human race in fleshly equality,[16]   
[[@Bible:1 Timothy 6:7]]1 Timothy 6:7   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P806\_149757   
Knowing, therefore, that "as we brought nothing into the world, so we can carry nothing out,"[25]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
For the love of money is the root of all evil; which while some coveted after, they have made shipwreck from the faith, and have pierced themselves through with many sorrows."[52]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
For covetousness is a root of all evils, which some desiring, have made shipwreck from the faith, and pierced themselves through with many sorrows."[33]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
For the root of all evils is covetousness, which some coveting, have made shipwreck from the faith, and have plunged themselves in many sorrows."[698]   
Gregory Thaumaturgus A Metaphrase of the Book of Ecclesiastes   
http://ccel.org/fathers2/ANF-06/anf06-08.htm#P326\_53698   
and the man himself, however unwillingly, is doomed to die, and return to earth in the selfsame condition in which it was his lot once to come into being.[35]   
[[@Bible:1 Timothy 6:8]]1 Timothy 6:8   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P749\_182835   
promising that He knows what is needful for each of His servants-not indeed ponderous necklaces, not burdensome garments, not Gallic mules nor German bearers, which all add lustre to the glory of nuptials; but "sufficiency,"[47]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10535\_3328175   
For, moreover, preferring Lazarus in his very hunger and in his sores themselves, and with the rich man's dogs, He restrained the destroyers of salvation, the belly and the palate, by examples. The apostle also, when he said, "Having food and raiment, we are therewith content,"[36]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2243\_912200   
Why, then, do you hesitate to lay that out well which perhaps a single robbery will snatch away from you, or a proscription suddenly arising, or the plundering of an enemy? Why do you fear to make a frail and perishable good everlasting, or to entrust your treasures to God as their preserver, in which case you need not fear thief and robber, nor rust, nor tyrant? He who is rich towards God can never be poor.[109]   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
I have taught those in a middle station to be content with food and covering;[30]   
[[@Bible:1 Timothy 6:9]]1 Timothy 6:9   
Cyprian Treatise III On the Lapsed   
http://ccel.org/fathers2/ANF-05/anf05-113.htm#P7011\_2277205   
from the faith, and pierced themselves through with many sorrows."[14]   
[[@Bible:1 Timothy 6:10]]1 Timothy 6:10   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P806\_149757   
"But the love of money is the root of all evils."[24]   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P3849\_1172900   
But now love of money is found to be the stronghold of evil, which the apostle says "is the root of all evils, which, while some coveted, they have erred from the faith, and pierced themselves through with many sorrows."[98]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P707\_298434   
If we think over the rest of faults, tracing them from their generations, let us begin with covetousness, "a root of all evils,"[68]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12282\_3435623   
Of that, therefore, which we have not the smallest need to seek after, because the Lord did not seek after it either, we ought to endure without heart-sickness the cutting down or taking away. "Covetousness," the Spirit of the Lord has through the apostle pronounced "a root of all evils."[74]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10535\_3328175   
laid down the law of frugality and continency; and thinking that it would be of little advantage that he had written, he also gave himself as an example of what he had written, adding not without reason, that "avarice is the root of all evils; "[37]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P999\_254427   
"the love of money (which is the root of all evils); "[73]   
The Epistle of Pope Urban First   
http://ccel.org/fathers2/ANF-08/anf08-123.htm   
For to what, most dearly beloved, does the wisdom of this world urge us, but to seek things that are hurtful, and to love things that are to perish, and to neglect things that are healthful, and to esteem as of no value things that are lasting? It commends the love of money, of which it is said, The love of money is the root of all evil;[13]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7629\_1589540   
with reference to this end, the devil afterwards himself entered into his soul and took full possession of him. And perhaps, when the Apostle says, "The love of money is a root of all evils,"[85]   
[[@Bible:1 Timothy 6:11]]1 Timothy 6:11   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4448\_1348743   
Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."[59]   
Lactantius Divine Institutes Book VII   
http://ccel.org/fathers2/ANF-07/anf07-10.htm#P2502\_1040483   
of God, that is, to follow righteousness,[48]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1022\_257800   
but may be approved before God and before men. For in "the man who is of God,"[82]   
[[@Bible:1 Timothy 6:13]]1 Timothy 6:13   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3468\_1192976   
and also of that precept of which he says, "I charge thee in the sight of God, who quickeneth all things, and before Jesus Christ who witnessed a good confession under Pontius Pilate, that thou keep this commandment? "[271]   
[[@Bible:1 Timothy 6:14]]1 Timothy 6:14   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9893\_2733674   
unto which day and time he charges Timothy himself "to keep what had been committed to his care, without spot, unrebukable, until the appearing of the Lord Jesus Christ: which in His times He shall show, who is the blessed and only Potentate, the King of kings and Lord of lords,"[161]   
[[@Bible:1 Timothy 6:16]]1 Timothy 6:16   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8600\_2396065   
How then shall the Greeks any longer disbelieve the divine appearance on Mount Sinai, when the fire burned, consuming none of the things that grew on the mount; and the sound of trampets issued forth, breathed without instruments? For that which is called the descent on the mount of God is the advent of divine power, pervading the whole world, and proclaiming "the light that is inaccessible."[53]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8753\_2450103   
For it is impossible that he who has been once made perfect by love, and feasts eternally and insatiably on the boundless joy of contemplation, should delight in small and grovelling things. For what rational cause remains any more to the man who has gained "the light inaccessible,"[130]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
The apostle confirms this statement; for, speaking of God, he says, "Whom no man hath seen, nor can see; "[173]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
Of the Father, however, he says to Timothy: "Whom none among men hath seen, nor indeed can see; "and he accumulates the description in still ampler terms: "Who only hath immortality, and dwelleth in the light which no man can approach unto."[184]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10618\_2982183   
-the Son, in fact, by the Father? Moreover, how comes it to pass, that the Almighty Invisible God, "whom no man hath seen nor can see; He who dwelleth in light unapproachable; "[207]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
7. The beloved generates love, and the light immaterial the light inaccessible.[400]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10274\_3213254   
and the Apostle Paul, "Whom no man hath seen, nor can see."[136]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10444\_3289233   
Moreover, the Apostle Paul says: "Who only hath immortality, and dwelleth in the light that no man can approach unto, whom no man hath seen, nor can see."[274]   
Methodius Discourse VI. Agathe   
http://ccel.org/fathers2/ANF-06/anf06-114.htm#P5175\_1559617   
For the unbegotten and incorporeal beauty, which neither begins nor is corruptible, but is unchangeable, and grows not old and has need of nothing, He resting in Himself, and in the very light which is in unspeakable and inapproachable places,[1]   
Methodius Discourse VI. Agathe   
http://ccel.org/fathers2/ANF-06/anf06-114.htm#P5207\_1570050   
I am one in the choir with Christ dispensing His rewards in heaven, around the unbeginning and never-ending King. I have become the torch-bearer of the unapproachable lights,[19]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
mple drawn before the ark of the covenant, which typified thee, that the truth might be laid open to me, and also that I might be taught, by the types and figures which went before, to approach with reverence and trembling to do honour to the sacred mystery which is connected with thee; and that by means of this prior shadow-painting of the law I might be restrained from boldly and irreverently contemplating with fixed gaze Him who, in His incomprehensibility, is seated far above all.[42]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7180\_2413859   
nd let the bishop add this prayer, and say: O God Almighty, the true God, to whom nothing can be compared, who art everywhere, and present in all things, and art in nothing as one of the things themselves; who art not bounded by place, nor grown old by time; who art not terminated by ages, nor deceived by words; who art not subject to generation, and wantest no guardian; who art above all corruption, free from all change, and invariable by nature; "who inhabitest light inaccessible; "[128]   
[[@Bible:1 Timothy 6:17]]1 Timothy 6:17   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10938\_2940103   
" And in this sense we "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate."[33]   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
I have taught those that are eminent and rich not to be lifted up, and hope in uncertainty of riches, but to place their hope in God;[29]   
[[@Bible:1 Timothy 6:20]]1 Timothy 6:20   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6597\_1565674   
In fine, they have a name derived from Simon, the author of these most impious doctrines, being called Simonians; and from them "knowledge, falsely so called,"[285]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6722\_1628724   
1. In the first book, which immediately precedes this, exposing "knowledge falsely so called,"[1]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6875\_1724026   
of language, they style ignorance of the truth knowledge: and Paul well says [of them, that [they make use of] "novelties of words of false knowledge."[75]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5793\_1760036   
As, then, philosophy has been brought into evil repute by pride and self-conceit, so also ghosts by false ghosts called by the same name; of which the apostle writing says, "O Timothy, keep that which is committed to thy trust, avoiding the profane and vain babblings and oppositions of science (gnosis) falsely so called; which some professing, have erred concerning the faith."[119]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3468\_1192976   
the same madness, in their allowing indeed that the apostles were ignorant of nothing, and preached not any (doctrines) which contradicted one another, but at the same time insisting that they did not reveal all to all men, for that they proclaimed some openly and to all the world, whilst they disclosed others (only) in secret and to a few, because Paul addressed even this expression to Timothy: "O Timothy, guard that which is entrusted to thee; "[267]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8535\_2153113   
Nay, the very exhortation to "avoid profane and vain babblings, and oppositions of science falsely so called: which some professing, have erred concerning the faith,"[37]   
Hippolytus Refutation of All Heresies Book IX   
http://ccel.org/fathers2/ANF-05/anf05-13.htm#P2140\_667268   
For it seems expedient that we, making an onslaught upon the opinion which constitutes the prime source of (contemporaneous) evils, should prove what are the originating principles[4]   
Word and Revelation of Esdras   
http://ccel.org/fathers2/ANF-08/anf08-106.htm   
Then there came a voice to me: Come hither and die, Esdras, my beloved; give that which hath been entrusted to thee.[28]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7923\_1684425   
And likewise already each of the heterodox and of those who have begotten any "knowledge which is falsely so called,"[91]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7936\_1687576   
And again there is cowardice, a gate of death, but manly courage, a gate of Zion; and want of prudence, a gate of death, but its opposite, prudence, a gate of Zion. But to all the gates of the "knowledge which is falsely so called"[94]   
[[@Bible:1 Timothy 6:21]]1 Timothy 6:21   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5144\_1889204   
but to every one that acts amiss[133] 

**[[@Headword:2 Timothy]]2 Timothy**

[[@Bible:2 Timothy 1:3]]2 Timothy 1:3   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6522\_1281340   
, that "on these two commandments hang the law and the prophets? "For how shall that which is strange and foreign to God depend upon Him? And when Paul says, "I thank my God, whom I serve my spirit from my forefathers with pure conscience,"[43]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P10153\_2687636   
Let it be admitted, then, that there are amongst us some who deny that our God is the same as that of the Jews: nevertheless, on that account those are not to be blamed who prove from the same Scriptures that one and the same Deity is the God of the Jews and of the Gentiles alike, as Paul, too, distinctly says, who was a convert from Judaism to Christianity, "I thank my God, whom I serve from my forefathers with a pure conscience."[192]   
[[@Bible:2 Timothy 1:5]]2 Timothy 1:5   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6959\_2343426   
Of Ephesus, Timotheus, ordained by Paul; and John, by me John. Of Smyrna, Aristo the first; after whom Strataeas the son of Lois;[196]   
[[@Bible:2 Timothy 1:6]]2 Timothy 1:6   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1106\_207779   
of God, and stirring up[7]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1106\_207779   
of the love of God towards man, and stirring up[13]   
[[@Bible:2 Timothy 1:7]]2 Timothy 1:7   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
Be not therefore ashamed of the testimony of our Lord, or of me his prisoner," he writes to Timothy.[74]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11088\_3148235   
for he had said before: "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."[105]   
[[@Bible:2 Timothy 1:8]]2 Timothy 1:8   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11088\_3148235   
"Be not thou, therefore, ashamed of the testimony of our Lord, nor of me His prisoner; "[104]   
[[@Bible:2 Timothy 1:10]]2 Timothy 1:10   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2080\_351579   
but the Gospel is the perfection of immortality.[76]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8845\_2258255   
and "by the appearing of our Lord Jesus Christ,"[186]   
[[@Bible:2 Timothy 1:14]]2 Timothy 1:14   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3468\_1192976   
and again: "That good thing which was committed unto thee keep."[268]   
Word and Revelation of Esdras   
http://ccel.org/fathers2/ANF-08/anf08-106.htm   
Then there came a voice to me: Come hither and die, Esdras, my beloved; give that which hath been entrusted to thee.[28]   
[[@Bible:2 Timothy 1:15]]2 Timothy 1:15   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3143\_1138256   
that certain men, like Phygellus, and Hermogenes, and Philetus, and Hymenµus, deserted His apostle:[32]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8167\_2317557   
and has also failed in cleaving to the rule of faith as much as the apostle's own Hermogenes.[12]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9912\_2738431   
they will have to be excluded while they are with premature haste seizing that which is promised after this life; erring concerning the truth, no less than Phygellus and Hermogenes.[168]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
For the apostle likewise delivered Phygellus and Hermogenes over to Satan that by chastening they might be taught not to blaspheme.[12]   
[[@Bible:2 Timothy 1:16]]2 Timothy 1:16   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1125\_210134   
me, as the Father of our Lord Jesus Christ shall also refresh[20]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1125\_210134   
me, and "hath not been ashamed of my chain,"[24]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
n Corinth, or those who sinned, and did not repent of their unchastity, and fornication, and uncleanness, which they had committed? How, also, does he greatly praise those who acted rightly, like the house of Onesiphorus, saying, "The Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he had come to Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day."[220]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
on, or those who had fallen away, and had not repented of the licentiousness and impurity of which they had been guilty? And how can he bless those whom he praises as having done well, as he does the house of Onesiphorus in these words: "The Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant to him that he may find mercy of the Lord in that day."[225]   
[[@Bible:2 Timothy 1:18]]2 Timothy 1:18   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2262\_378190   
None of those things which ye have done to them shall be passed by without being reckoned unto you. "The Lord grant" to you "that ye may find mercy of the Lord in that day!"[71]   
Epistle of Ignatius to Hero, a Deacon of Antioch   
http://ccel.org/fathers2/ANF-01/anf01-30.htm#P2839\_460433   
Salute Cassian, my host, and his most serious-minded partner in life, and their very dear children, to whom may "God grant that they find mercy of the Lord in that day,"[30]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9893\_2733674   
Similarly, concerning Onesiphorus, does he also write to Timothy: "The Lord grant unto him that he may find mercy in that day; "[160]   
Of the Journeyings of Philip the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-92.htm   
And having prepared my body for burial in the sheets of paper, bind it tight with papyrus reeds, and bury it in the church; and pray for me[26]   
[[@Bible:2 Timothy 2:1]]2 Timothy 2:1   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4834\_1447899   
And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."[6]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11927\_3332124   
If the "Station" has received its name from the example of military life-for we withal are God's military[111]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
who shall be able to teach others also."[7]   
[[@Bible:2 Timothy 2:2]]2 Timothy 2:2   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3468\_1192976   
publicly: "Before many witnesses" is his phrase.[274]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3468\_1192976   
" Nor, again, must the circumstance of his having wished him to "commit these things to faithful men, who should be able to teach others also,"[275]   
[[@Bible:2 Timothy 2:3]]2 Timothy 2:3   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3568\_1214235   
against those who said that "the resurrection was past already."[349]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1043\_263276   
Of course the houses of none but married men fare well! The families of celibates, the estates of eunuchs, the fortunes of military men, or of such as travel without wives, have gone to rack and ruin! For are not we, too, soldiers? Soldiers, indeed, subject to all the stricter discipline, that we are subject to so great a General?[63]   
[[@Bible:2 Timothy 2:4]]2 Timothy 2:4   
Epistle of Ignatius to Hero, a Deacon of Antioch   
http://ccel.org/fathers2/ANF-01/anf01-30.htm#P2787\_452241   
"No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier; and if a man also strive for masteries, yet is he not crowned except he strive lawfully."[11]   
Cyprian Epistle LXV   
http://ccel.org/fathers2/ANF-05/anf05-90.htm#P6073\_1913597   
For it is written: "No man that warreth for God entangleth himself with the affairs of this life, that he may please Him to whom he has pledged himself."[3]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And again: "No man that warreth for God binds himself to anxieties of this world, that he may be able to please Him to whom he hath approved himself. Moreover, also, if a man should contend, he will not be crowned unless he have fought lawfully."[60]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Concerning this same thing to Timothy: "No man that warreth for God bindeth himself with worldly annoyances, that he may please Him to whom he hath approved himself. But and if a man should contend, he will not be crowned unless he fight lawfully."[446]   
[[@Bible:2 Timothy 2:5]]2 Timothy 2:5   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11495\_3153400   
For "no one will be crowned," unless here upon earth, with this body of humiliation, "he strive lawfully."[114]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5439\_1959349   
For those who conquer and those who are conquered are in the same place of running, but only those who have bravely undergone the race are where the garland is bestowed; and "no one is crowned, unless he strive lawfully."[76]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P962\_249100   
this contest and "strive,"[35]   
[[@Bible:2 Timothy 2:7]]2 Timothy 2:7   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P937\_244899   
what I say: God will give thee understanding."[21]   
[[@Bible:2 Timothy 2:8]]2 Timothy 2:8   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9609\_2636820   
adually descending to the birth of Christ, what else have we here described than the very flesh of Abraham and of David conveying itself down, step after step, to the very virgin, and at last introducing Christ,-nay, producing Christ Himself of the virgin? Then, again, there is Paul, who was at once both a disciple, and a master, and a witness of the selfsame Gospel; as an apostle of the same Christ, also, he affirms that Christ "was made of the seed of David, according to the flesh,"[308]   
[[@Bible:2 Timothy 2:11]]2 Timothy 2:11   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8384\_2103854   
and this, "For if we be dead with Him, we shall also live with Him: "[178]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
The Apostle Paul also says: "For if we die with Him, we shall also live with Him; if we suffer, we shall also reign with Him; if we deny Him, He also will deny us."[38]   
[[@Bible:2 Timothy 2:12]]2 Timothy 2:12   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P814\_150836   
worthily of Him, "we shall also reign together with Him,"[34]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P737\_306909   
But "whosoever shall be ashamed of Me in the presence of men, of him will I too be ashamed," says He, "in the presence of my Father who is in the heavens."[100]   
[[@Bible:2 Timothy 2:14]]2 Timothy 2:14   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5038\_1508036   
This the Scripture[113]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5038\_1508036   
" Accordingly, the blessed apostle very appropriately and urgently exhorts us "not to strive about words to no profit, but to the subverting of the hearers, but to shun profane and vain babblings, for they increase unto more ungodliness, and their word will eat as doth a canker."[118]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3636\_1226080   
Just as they carefully prepared their will and testament, and committed it to a trust, and adjured (the trustees to be faithful to their charge),[400]   
[[@Bible:2 Timothy 2:15]]2 Timothy 2:15   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9779\_2546030   
object to try, by means of arguments and treatises, to confirm men in their faith, and to earn the name of "workmen needing not to be ashamed, tightly dividing the word of truth."[2]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6842\_2309595   
and presbyters and deacons, pious men, righteous, meek, free from the love of money, lovers of truth, approved, holy, not accepters of persons, who are able to teach the word of piety, and rightly dividing the doctrines of the Lord.[127]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1083\_270299   
such workmen as "shall skilfully dispense the word of truth; "workmen "who shall not be ashamed; "[131]   
[[@Bible:2 Timothy 2:16]]2 Timothy 2:16   
Pseudo-Cyprian Exhortation to Repentance   
http://ccel.org/fathers2/ANF-05/anf05-130.htm   
And the servant of the Lord ought not to strive; but to be gentle, docile to all men, patient with modesty, correcting those who resist, lest at any time God may give them repentance to the acknowledgment of the truth, and recover themselves from the snares of the devil, by whom they are held captive at his will."[56]   
[[@Bible:2 Timothy 2:17]]2 Timothy 2:17   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7217\_1899113   
rom being able to raise the dead, as the Lord raised them, and the apostles did by means of prayer, and as has been frequently done in the brotherhood on account of some necessity-the entire Church in that particular locality entreating [the boon] with much fasting and prayer, the spirit of the dead man has returned, and he has been bestowed in answer to the prayers of the saints-that they do not even believe this can be possibly be done, [and hold] that the resurrection from the dead[277]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3143\_1138256   
that certain men, like Phygellus, and Hermogenes, and Philetus, and Hymenµus, deserted His apostle:[32]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3208\_1148660   
and "words which spread like a cancer? "[76]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3353\_683617   
Things which are yet to be?[24]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
But if we consider what the apostles thought about heretics, we shall find that they, in all their epistles, execrated and detested the sacrilegious wickedness of heretics. For when they say that "their word creeps as a canker,"[18]   
Cyprian Treatise III On the Lapsed   
http://ccel.org/fathers2/ANF-05/anf05-113.htm#P7011\_2277205   
Flee from such men as much as you can; avoid with a wholesome caution those who adhere to their mischievous contact. Their word doth eat as doth a cancer;[73]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the second to Timothy: "Their word doth creep as a canker."[731]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4716\_1416965   
And indeed, although we grieve at the destruction of these men, especially that after having once learned the doctrine of the Church, they have now gone back; yet we do not wonder at it; for this very thing Hymenaeus and Philetus suffered,[62]   
[[@Bible:2 Timothy 2:18]]2 Timothy 2:18   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5144\_1889204   
but to every one that acts amiss[133]   
[[@Bible:2 Timothy 2:19]]2 Timothy 2:19   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3143\_1138256   
"The Lord (beholdeth and) knoweth them that are His; "[23]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P749\_182835   
To meet these its counsels, do you apply the examples of sisters of ours whose names are with the Lord,[38]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5741\_2060515   
like sons of peace bestowing peace on those who are worthy, as it is written, "He came and preached peace to you that are nigh, and them that are far off, whom the Lord knows to be His,"[242]   
[[@Bible:2 Timothy 2:20]]2 Timothy 2:20   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6684\_1358950   
For the words which the apostle uses when he says, "In a great house there are not only vessels of gold and silver, but also of wood and of earth, and some to honour and some to dishonour; "[170]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, prepared unto every good work."[223]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
If a man therefore purge himself, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work; "[231]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9537\_2471321   
If a man therefore purge himself, he shall be a vessel unto honour, sanctified and meet for the Master's use, prepared unto every good work."[300]   
Cyprian Epistle L   
http://ccel.org/fathers2/ANF-05/anf05-75.htm#P5552\_1691882   
The apostle in his epistle says, "In a great house there are not only vessels of gold and silver, but also of wood and of earth, and some to honour and some to dishonour."[2]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
what a boasting of his own arrogance, that any one should either dare, or think that he is able, to do what the Lord did not even grant to the apostles; that he should think that he can discern the tares from the wheat, or, as if it were granted to him to bear the fan and to purge the threshing-floor, should endeavour to separate the chaff from the wheat; and since the apostle says, "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth,"[51]   
[[@Bible:2 Timothy 2:21]]2 Timothy 2:21   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6684\_1358950   
and those which he adds, saying, "If a man purge himself, he will be a vessel unto honour, sanctified and meet for the Master's use, unto every good work,"[171]   
[[@Bible:2 Timothy 2:23]]2 Timothy 2:23   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P7982\_2198246   
of truth, hold no such opinions, but that they did also preach to us to shun these doctrines,[3]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
The Stoics also, whom he mentions too, say not well that the Deity, being a body, pervades the vilest matter. He calls the jugglery of logic "the tradition of men." Wherefore also he adds, "Avoid juvenile[126]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
"But foolish and unlearned questions" the divine Paul exhorted to"avoid, because they gender strifes."[12]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also to Timothy: "But foolish and unlearned questions avoid, knowing that they generate strifes. But the servant of God ought not to strive, but to be gentle towards all men."[641]   
[[@Bible:2 Timothy 2:24]]2 Timothy 2:24   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1232\_228077   
Wherefore Paul exhorts as follows: "The servant of the Lord must not strive, but be gentle towards all men, apt to teach, patient, in meekness instructing those that oppose themselves."[78]   
Cyprian Epistle LXXIII   
http://ccel.org/fathers2/ANF-05/anf05-98.htm#P6343\_2021455   
Looking forward to which, the blessed Apostle Paul writes to Timothy, and warns him that a bishop must not be "litigious, nor contentious, but gentle and teachable."[23]   
The First Epistle of Zephyrinus   
http://ccel.org/fathers2/ANF-08/anf08-116.htm   
For unjust judgments are to be guarded against by all, especially however by the servants of God. "And the servant of the Lord must not strive,"[7]   
The Second Epistle of Zephyrinus   
http://ccel.org/fathers2/ANF-08/anf08-117.htm   
for the universal Church which has been redeemed by the blood of Christ, and aid all who serve the Lord, and give help to all who live piously by apostolic authority. All who will live[2]   
[[@Bible:2 Timothy 2:26]]2 Timothy 2:26   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1975\_332554   
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[14]   
The Narrative of Joseph   
http://ccel.org/fathers2/ANF-08/anf08-85.htm#P7364\_2228155   
And many other things he began to say against Jesus, blaspheming and gnashing his teeth upon Him. For the robber was taken alive in the snare of the devil.[8]   
[[@Bible:2 Timothy 3:1]]2 Timothy 3:1   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm   
But as the conquering power of things evil is on the increase-which is the characteristic of the last times[2]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1840\_542774   
Grant that from the time of John the Paraclete had grown mute; we ourselves would have arisen as prophets to ourselves, for this cause chiefly: I say not now to bring down by our prayers God's anger, nor to obtain his protection or grace; but to secure by premunition the moral position of the "latest times; "[92]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
As these things, then, are in the future, and as the ten toes of the image are equivalent to (so many) democracies,[68]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
but they shall proceed no further, for their folly shall be manifest unto all men, even as theirs also was."[49]   
[[@Bible:2 Timothy 3:2]]2 Timothy 3:2   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5172\_1554257   
Such are the Greeks, "lovers of their own selves, and boasters."[199]   
[[@Bible:2 Timothy 3:3]]2 Timothy 3:3   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5670\_2040619   
Wherefore henceforward it will be free from blame and reproach, and become clear of such wicked, deceitful, abusive, unmerciful, traitorous persons; of such as are "haters of those that are good, lovers of pleasure,"[206]   
[[@Bible:2 Timothy 3:4]]2 Timothy 3:4   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1504\_264385   
who are "lovers of pleasure, and not lovers of God, having a form of godliness, but denying the power thereof."[62]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
They go about the cities, attempting nothing else but that under the mark of friendship and the name of peace, by their hypocrisy and blandishments, they may give and receive letters, to deceive by means of these a few "silly women, and laden with sins, who have been led captive by them,"[42]   
[[@Bible:2 Timothy 3:5]]2 Timothy 3:5   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P937\_244899   
For such persons as these "have the appearance only of the fear of God, but the power of it they deny."[16]   
Pope Anterus The Epistle   
http://ccel.org/fathers2/ANF-08/anf08-128.htm   
Now for both parties-namely, for those who endure a famine of the word of God, and for bishops who endure straits, when they are installed in other cities for the common good -no small degree of mercy is shown. And they who deny this, although they have the form of godliness, do yet deny the power thereof.[10]   
[[@Bible:2 Timothy 3:6]]2 Timothy 3:6   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1963\_331663   
For there are many wolves that appear worthy of credit, who, by means of a pernicious pleasure, carry captive[9]   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1963\_331663   
who, by means of a pernicious pleasure, carry captive[12]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6413\_1490521   
Such are the words and deeds by which, in our own district of the Rhone, they have deluded many women, who have their consciences seared as with a hot iron.[172]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10383\_2758113   
we have fallen in with this diagram, and we have found in it the representations of men who, as Paul says, "creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning, and never able to come to the knowledge of the truth."[134]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
How, then, does this man stand up and try, to persuade us to emigrate his opinions, importuning every individual whom he meets to become a Manichaean, and going about and creeping into houses, and endeavouring to deceive minds laden with sins?[401]   
[[@Bible:2 Timothy 3:7]]2 Timothy 3:7   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8138\_2250345   
For, being driven away from Him who truly is [God], and being turned backwards, he shall be for ever seeking, yet shall never find out God;[115]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9174\_2661713   
Now, such are all the heretics, and those who imagine that they have hit upon something more beyond the truth, so that by following those things already mentioned, proceeding on their way variously, in harmoniously, and foolishly, not keeping always to the same opinions with regard to the same things, as blind men are led by the blind, they shall deservedly fall into the ditch of ignorance lying in their path, ever seeking and never finding out the truth.[175]   
[[@Bible:2 Timothy 3:8]]2 Timothy 3:8   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P678\_289183   
So, too, that other species of magic which operates by miracles, emulous even in opposition to Moses,[54]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9425\_2431306   
, he quotes also a narrative regarding Jesus-without, however, mentioning His name-and gives it an allegorical signification, whether successfully or the reverse I may state on another occasion. He relates also the account respecting Moses, and Jannes, and Jambres.[242]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
And yet beyond that he shall proceed no further; for his folly shall be made manifest to all men, as was the case with Jamnes and Mambres.[381]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For, every object that withstands, withstands not itself, but some other one, either better or worse; 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. But they shall proceed no further: for their folly is manifest unto all men, as theirs also was."[551]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7001\_2348812   
The one was resisted by Jannes and Jambres, the other by Annas and Caiaphas.[12]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6629\_2001066   
And there were there Jannes and Jambres, servants of Pharaoh, and they also did not a few of the miracles which Moses did; and the Egyptians took them to be gods-this Jannes and this Jambres.[22]   
Pope Anterus The Epistle   
http://ccel.org/fathers2/ANF-08/anf08-128.htm   
not lawful, and what is not lawful is lawful. Even as Jannes and Mambres[6]   
[[@Bible:2 Timothy 3:11]]2 Timothy 3:11   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6116\_933137   
"So I ordain in all the churches," and[16]   
[[@Bible:2 Timothy 3:12]]2 Timothy 3:12   
Cyprian Treatise VII On the Mortality   
http://ccel.org/fathers2/ANF-05/anf05-117.htm#P7395\_2451571   
It disturbs some that this mortality is common to us with others; and yet what is there in this world which is not common to us with others, so long as this flesh of ours still remains, according to the law of our first birth, common to us with them? So long as we are here in the world, we are associated with the human race in fleshly equality,[16]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7439\_1527685   
"For all that will to live godly in Christ Jesus shall suffer persecution."[122]   
[[@Bible:2 Timothy 3:13]]2 Timothy 3:13   
Cyprian Treatise VI On the Vanity of Idols   
http://ccel.org/fathers2/ANF-05/anf05-116.htm#P7355\_2432180   
These spirits, therefore, are lurking under the statues and consecrated images: these inspire the breasts of their prophets with their afflatus, animate the fibres of the entrails, direct the flights of birds, rule the lots, give efficiency to oracles, are always mixing up falsehood with truth, for they are both deceived and they deceive;[10]   
[[@Bible:2 Timothy 3:15]]2 Timothy 3:15   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3146\_913233   
"Thou, O Timothy," he says, "from a child hast known the holy letters, which are able to make thee wise unto salvation, through faith that is in Christ Jesus."[113]   
[[@Bible:2 Timothy 3:16]]2 Timothy 3:16   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3146\_913233   
For truly holy are those letters that sanctify and deify; and the writings or volumes that consist of those holy letters and syllables, the same apostle consequently calls "inspired of God, being profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to every good work."[114]   
Tertullian On the Apparel of Women Book I   
http://ccel.org/fathers2/ANF-04/anf04-06.htm#P292\_58954   
us; and we read that "every Scripture suitable for edification is divinely inspired.[31]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6116\_933137   
Consider on this point the language of St. Paul. When he declares that[13]   
[[@Bible:2 Timothy 4:1]]2 Timothy 4:1   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1544\_270066   
He also died, and rose again, and ascended into the heavens to Him that sent Him, and is sat down at His right hand, and shall come at the end of the world, with His Father's glory, to judge the living and the dead, and to render to every one according to his works.[78]   
Word and Revelation of Esdras   
http://ccel.org/fathers2/ANF-08/anf08-106.htm   
And the prophet said: Lord, Thou knowest that I wear human flesh; and how can I count the stars of the heaven, and the sand of the sea? And God said: My chosen prophet, no man will know that great day and the appearing[15]   
[[@Bible:2 Timothy 4:3]]2 Timothy 4:3   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6995\_1797629   
according to the meaning of the Greek word, because she secretly stirred up men), without the knowledge of the Demiurge, to give forth profound and unspeakable mysteries to itching ears.[131]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Paul, in the second to Timothy: "There will be a time when they will not endure sound doctrine; but according to their own lusts will heap to themselves teachers itching in hearing, tickling their ears; and shall turn away their hearing indeed from the truth, but they shall be converted unto fables."[712]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7074\_1369400   
But we must strive to convert the rawness of Scripture into well-cooked food, not letting what is written grow flabby and wet and thin, as those do who have itching ears,[54]   
[[@Bible:2 Timothy 4:6]]2 Timothy 4:6   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2741\_447128   
till God shall show who is to hold the rule over you. For "I am now ready to be offered,"[34]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11088\_3148235   
I have fought the good fight, I have finished my course, I have kept the faith; there is laid up for me the crown which the Lord will give me on that day"[102]   
Cyprian Epistle VIII   
http://ccel.org/fathers2/ANF-05/anf05-33.htm#P4898\_1482943   
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."[9]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
There now remains for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day; and not only to me, but to all also who love His appearing."[492]   
[[@Bible:2 Timothy 4:7]]2 Timothy 4:7   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11133\_3008384   
Those whose piety is grounded on the teaching of Jesus also run until they come to the end of their course, when they can say in all truth and confidence: "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."[135]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
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."[366]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7319\_2448956   
Feed them under Thy right hand, and cover them under Thy wings, and grant that they may "fight the good fight, and finish their course, and keep the faith"[188]   
[[@Bible:2 Timothy 4:8]]2 Timothy 4:8   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1125\_465806   
, too, the good fight, whose crown the apostle[63]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12388\_3460223   
And if he had wished to have his children also restored, he might again have been called father; but he preferred to have them restored him "in that day."[163]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
These words I address to you as if alive, and with propriety. For ye hold already the crown of life and immortality which is laid up for you in heaven.[73]   
Word and Revelation of Esdras   
http://ccel.org/fathers2/ANF-08/anf08-106.htm   
For the Lord, having taken a great host of angels, says to the prophet: Give me the trust which I entrusted to thee; the crown has been prepared for thee.[31]   
[[@Bible:2 Timothy 4:10]]2 Timothy 4:10   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7620\_2066356   
.. and is departed unto Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me."[238]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6959\_2343426   
Of the churches of Galatia, Crescens.[200]   
[[@Bible:2 Timothy 4:13]]2 Timothy 4:13   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1066\_438662   
Nay, there is more than this: for even Christ, we shall find, has ordinary raiment; Paul, too, has his cloak.[26]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11896\_3326127   
, unless any think that is was in prayer that Paul had left his cloak with Carpus![96]   
[[@Bible:2 Timothy 4:14]]2 Timothy 4:14   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9515\_2610783   
The famous Alexander,[229]   
[[@Bible:2 Timothy 4:21]]2 Timothy 4:21   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6959\_2343426   
Of Alexandria, Annianus was the first, ordained by Mark the evangelist; the second Avilius by Luke, who was also an evangelist. Of the church of Rome, Linus the son of Claudia was the first, ordained by Paul;[194] 

**[[@Headword:Titus]]Titus**

[[@Bible:Titus 1:1]]Titus 1:1   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1078\_443530   
By means of these organs, indeed, we are to enjoy flowers; but if he declares that those who make idols will be like them, they already are so who use anything after the style of idol adornings. "To the pure all things are pure: so, likewise, all things to the impure are impure; "[32]   
[[@Bible:Titus 1:2]]Titus 1:2   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P360\_60202   
He who has commanded us not to lie, shall much more Himself not lie; for nothing is impossible with God, except to lie.[108]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5492\_795070   
He who has commanded us not to lie, shall much more Himself not lie; for nothing is impossible with God, except to lie.[130]   
[[@Bible:Titus 1:5]]Titus 1:5   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8875\_2494124   
Such an one is in reality a presbyter of the Church, and a true minister (deacon) of the will of God, if he do and teach what is the Lord's; not as being ordained[188]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1000\_249272   
Thence, therefore, among us the prescript is more fully and more carefully laid down, that they who are chosen into the sacerdotal order must be men of one marriage;[35]   
[[@Bible:Titus 1:6]]Titus 1:6   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
Quid autem ad haec dicunt, qui in legem invehuntur, et in matrimonium, quasi sit solum a lege concessum, non autem etiam in Novo Testamento? Quid ad has leges latas possunt dicere, qui sationem abhorrent et generationem? cure "episcopum" quoque, "qui domui recte praesit,"[229]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P800\_193421   
How detrimental to faith, how obstructive to holiness, second marriages are, the discipline of the Church and the prescription of the apostle declare, when he suffers not men twice married to preside (over a Church[81]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1206\_326770   
Come, now, you who think that an exceptional law of monogamy is made with reference to bishops, abandon withal your remaining disciplinary titles, which, together with monogamy, are ascribed to bishops.[92]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6467\_2240990   
We have already said, that a bishop, a presbyter, and a deacon, when they are constituted, must be but once married, whether their wives be alive or whether they be dead; and that it is not lawful for them, if they are unmarried when they are ordained, to be married afterwards; or if they be then married, to marry a second time, but to be content with that wife. which they had when they came to ordination.[86]   
[[@Bible:Titus 1:7]]Titus 1:7   
Cyprian Epistle LXVII   
http://ccel.org/fathers2/ANF-05/anf05-92.htm#P6110\_1928274   
But neither can deceit advantage Martialis, in such a way as that he who also is involved in great crimes should hold his bishopric, since the apostle also warns, and says, "A bishop must be blameless, as the steward of God."[23]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1083\_270299   
not misleaders; not "lovers of money; not malevolent."[140]   
[[@Bible:Titus 1:9]]Titus 1:9   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8778\_2232763   
It is manifest, further, that amongst the characteristic qualifications of those who are termed "bishops," Paul, in describing what kind of man the bishop ought to be, lays down as a qualification that he should also be a teacher, saying that he ought to be able to convince the gainsayers, that by the wisdom which is in him he may stop the mouths of foolish talkers and deceivers.[157]   
[[@Bible:Titus 1:10]]Titus 1:10   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1673\_286551   
For there are some vain talkers[33]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4997\_1498794   
"For there are," he says, "many unruly and vain talkers and deceivers: "[94]   
[[@Bible:Titus 1:12]]Titus 1:12   
Address of Tatian to the Greeks   
http://ccel.org/fathers2/ANF-02/anf02-37.htm#P1277\_363469   
though some one says that the Cretans are liars.[75]   
Athenagoras A Plea for the Christians   
http://ccel.org/fathers2/ANF-02/anf02-46.htm#P2483\_670829   
Have built a tomb to thee who art not dead."[120]   
Tertullian Ad Nationes Book II   
http://ccel.org/fathers2/ANF-03/anf03-16.htm#P1860\_657416   
Your Jupiter too, stolen in his infancy, was unworthy of both the home and the nutriment accorded to human beings; and, as he deserved for so bad a child, he had to live in Crete.[245]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2783\_942396   
Comic poets deride the Phrygians for their cowardice; Sallust reproaches the Moors for their levity, and the Dalmatians for their cruelty; even the apostle brands the Cretans as "liars."[161]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8733\_2220461   
But since he appears to admit that the tomb of Jupiter is in Crete, when he says that "we are ignorant of the grounds on which the Cretans observe such a custom," we reply that Callimachus the Cyrenian, who had read innumerable poetic compositions, and nearly the whole of Greek history, was not acquainted with any allegorical meaning which was contained in the stories about Jupiter and his tomb; and accordingly he accuses the Cretans in his hymn addressed to Jupiter, in the words:[135]   
[[@Bible:Titus 1:15]]Titus 1:15   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
"Omnia" ergo dicit esse "munda mundis; pollutis autem et infidelibus nihil est mundum, sed polluta est eorum et mens, et conscientia."[231]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
Reprobate in your very mind,[60]   
Cyprian Epistle LVIII   
http://ccel.org/fathers2/ANF-05/anf05-83.htm#P5872\_1840792   
we do not think that this ought to be alleged as any impediment to heavenly grace. For it is written, "To the pure all things are pure."[7]   
Novation On the Jewish Meats   
http://ccel.org/fathers2/ANF-05/anf05-140.htm#P10517\_3323148   
For the illustrious Master, and the heavenly Teacher, and the ordainer of the perfected truth, has come, under whom at length it is rightly said: "To the pure all things are pure but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled."[21]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7660\_1603367   
But as for the things which are called impure, "All things become pure to the pure," for, "To them that are defiled and unbelieving nothing is pure, since both their minds and their conscience are defiled."[101]   
[[@Bible:Titus 1:16]]Titus 1:16   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6818\_2076910   
" For who of those who are wise would not choose to reign in God, and even to serve? So some "confess that they know God," according to the apostle; "but in works they deny Him, being abominable and disobedient, and to every good work reprobate."[109]   
[[@Bible:Titus 2:3]]Titus 2:3   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6956\_2133825   
Gracefully, therefore, the apostle says in the Epistle to Titus, "that the eider women should be of godly behaviour, should not be slanderers, not enslaved to much wine; that they should counsel the young women to be lovers of their husbands, lovers of their children, discreet, chaste, housekeepers, good, subject to their own husbands; that the word of God be not blasphemed."[189]   
[[@Bible:Titus 2:5]]Titus 2:5   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1707\_291443   
Give no occasion to the Gentiles, lest "by means of a few foolish men the word and doctrine [of Christ.] be blasphemed."[58]   
[[@Bible:Titus 2:7]]Titus 2:7   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4403\_1321146   
For considering not his own advantage but the advantage of many, that they might be saved, he judged it more necessary than his own rest to remain with the brethren, and to have a care for them; who also would have him that teacheth to be "in doctrine"[36]   
[[@Bible:Titus 2:11]]Titus 2:11   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P2694\_785619   
For, according to that inspired apostle of the Lord, "the grace of God which bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for the blessed hope, and appearing of the glory of the great God and our Saviour Jesus Christ."[11]   
[[@Bible:Titus 2:12]]Titus 2:12   
Lactantius Divine Institutes Book V   
http://ccel.org/fathers2/ANF-07/anf07-08.htm#P2061\_833807   
On this account He promises that He will quickly take vengeance upon them, and exterminate the evil monsters[162]   
[[@Bible:Titus 2:13]]Titus 2:13   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
in order that, maintaining in faith what is written, and anticipating the things that are to be, thou mayest keep thyself void of offence both toward God and toward men, "looking for that blessed hope and appearing of our God and Saviour,"[173]   
Word and Revelation of Esdras   
http://ccel.org/fathers2/ANF-08/anf08-106.htm   
And the prophet said: Lord, Thou knowest that I wear human flesh; and how can I count the stars of the heaven, and the sand of the sea? And God said: My chosen prophet, no man will know that great day and the appearing[15]   
[[@Bible:Titus 2:14]]Titus 2:14   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P603\_105140   
May God, who seeth all things, and who is the Ruler of all spirits and the Lord of all flesh-who chose our Lord Jesus Christ and us through Him to be a peculiar[258]   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P1994\_335959   
and one Church which the holy apostles established from one end of the earth to the other by the blood of Christ, and by their own sweat and toil; it behoves you also, therefore, as "a peculiar people, and a holy nation,"[26]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5191\_1562579   
" For there is no unrighteousness with God. Those of either race who have believed, are "a peculiar people."[204]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5801\_848167   
May God, who seeth all things, and who is the Ruler of all spirits and the Lord of all flesh-who chose our Lord Jesus Christ and us through Him to be a peculiar[328]   
[[@Bible:Titus 3:1]]Titus 3:1   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P182\_23011   
Ye mourned over the transgressions of your neighbours: their deficiencies you deemed your own. Ye never grudged any act of kindness, being "ready to every good work."[10]   
Martyrdom of Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-13.htm#P969\_176936   
" But Polycarp said, "To thee I have thought it right to offer an account [of my faith]; for we are taught to give all due honour (which entails no injury upon ourselves) to the powers and authorities which are ordained of God.[28]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P765\_315024   
"subject to magistrates, and princes, and powers; "[121]   
Constitutions of the Holy Apostles Book IV   
http://ccel.org/fathers2/ANF-07/anf07-44.htm#P6043\_2139237   
Be ye Subject to all royal power and dominion in things which are pleasing to God, as to the ministers of God, and the punishers of the ungodly.[33]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5292\_757642   
Ye mourned over the transgressions of your neighbours: their deficiencies you deemed your own. Ye never grudged any act of kindness, being "ready to every good work."[12]   
[[@Bible:Titus 3:2]]Titus 3:2   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
"To speak ill of no man, nor to be litigious."[798]   
[[@Bible:Titus 3:3]]Titus 3:3   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P2694\_785619   
" Thus speaks the apostolic Scripture: "But after that the kindness and love of God our saviour to man appeared, not by works of righteousness which we have done, but according to His mercy, He saved us."[7]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7955\_1926521   
But after that the kindness and love of God our Saviour towards man appeared, by the washing of regeneration, and renewing of the Holy Ghost, which He shed upon us richly,"[127]   
[[@Bible:Titus 3:5]]Titus 3:5   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm   
modesty which is being shaken to its foundation-(Christian modesty), which derives its all from heaven; its nature, "through the layer of regeneration; "[5]   
Cyprian Epistle LXXIII   
http://ccel.org/fathers2/ANF-05/anf05-98.htm#P6343\_2021455   
But what a thing it is, to assert and contend that they who are not born in the Church can be the sons of God! For the blessed apostle sets forth and proves that baptism is that wherein the old man dies and the new man is born, saying, "He saved us by the washing of regeneration."[13]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5000\_1508891   
is the Spirit of truth, the Paraclete, of whom the illuminated[26]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5020\_1514602   
and they are not ashamed to run counter to the Spirit, but, as though born for this purpose, they kindle up the smouldering and lurking passion, fanning and provoking it; and therefore he, cutting off very sharply these dishonest follies and invented excuses, and having arrived at the subject of instructing them how men should behave to their wives, showing that it should be as Christ did to the Church, "who gave Himself for it, that He might sanctify and cleanse it by the washing[36]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
And all this was, not of works of righteousness[71]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8457\_1850803   
Then again one might inquire at what time those who are called their angels assume guardianship of the little ones pointed out by Christ; whether they received this commission to discharge concerning them, from what time "by the laver of regeneration,"[168]   
[[@Bible:Titus 3:9]]Titus 3:9   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3208\_1148660   
and "unprofitable questions,"[75]   
[[@Bible:Titus 3:10]]Titus 3:10   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6492\_1529410   
But as many as separate from the Church, and give heed to such old wives' fables as these, are truly self-condemned; and these men Paul commands us, "after a first and second admonition, to avoid."[217]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7317\_1944667   
" Such was the horror which the apostles and their disciples had against holding even verbal communication with any corrupters of the truth; as Paul also says, "A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself."[9]  
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3191\_1146200   
who also intimates to Titus, that "a man who is a heretic" must be "rejected after the first admonition," on the ground that "he that is such is perverted, and committeth sin, as a self-condemned man."[49]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6616\_1330354   
We have heard, indeed, that certain heretics have dared to say that there are two Gods and two Christs, but we have never known of the doctrine of two Holy Spirits being preached by any one.[105]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P10161\_2691917   
And if those who hold different opinions will not be convinced, we observe the injunction laid down for the treatment of such: "A man that is a heretic, after the first and second admonition, reject, knowing that he that is such is subverted, and sinneth, being condemned of himself."[197]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
And again: "A man that is an heretic, after one admonition, reject: knowing that he that is such is subverted, and sinneth, being condemned of himself."[66]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
To Titus: "A man that is an heretic, after one rebuke avoid; knowing that one of such sort is perverted, and sinneth, and is by his own self condemned."[729]   
Dionysius A Commentary on the Beginning of Ecclesiastes   
http://ccel.org/fathers2/ANF-06/anf06-37.htm#P1952\_563278   
A time to speak, when there are hearers who receive the word; but a time to keep silence, when the hearers pervert the word; as Paul says: "A man that is an heretic, after the first and second admonition, reject."[36]   
[[@Bible:Titus 3:11]]Titus 3:11   
Cyprian Epistle LXXIII   
http://ccel.org/fathers2/ANF-05/anf05-98.htm#P6343\_2021455   
But if everywhere heretics are called nothing else than adversaries and antichrists, if they are pronounced to be people to be avoided, and to be perverted and condemned of their own selves, wherefore is it that they should not be thought worthy of being condemned by us, since it is evident from the apostolic testimony[6] 

**[[@Headword:Philemon]]Philemon**

[[@Bible:Philemon 1:1]]Philemon 1:1   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6959\_2343426   
Of Colossae, Philemon.[198]   
[[@Bible:Philemon 1:8]]Philemon 1:8   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1141\_212369   
For it was needful for me to have been stirred up by you in faith, exhortation, patience, and long-suffering. But inasmuch as love suffers me not to be silent in regard to you, I have therefore taken[27]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1141\_212369   
For it was needful for me to have been admonished by you in faith, exhortation, patience, and long-suffering. But inasmuch as love suffers me not to be silent in regard to you, I have therefore taken[28]   
[[@Bible:Philemon 1:10]]Philemon 1:10   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6959\_2343426   
Of Borea in Macedonia, Onesimus, once the servant of Philemon.[199] 

**[[@Headword:Hebrews]]Hebrews**

[[@Bible:Hebrews 1:1]]Hebrews 1:1   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4925\_1477432   
With reason, therefore, the apostle has called the wisdom of God" manifold," and which has manifested its power "in many departments and in many modes"[51]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4925\_1477432   
-by art, by knowledge, by faith, by prophecy-for our benefit. "For all wisdom is from the Lord, and is with Him for ever," as says the wisdom of Jesus.[52]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7381\_2229893   
The golden lamp conveys another enigma as a symbol of Christ, not in respect of form alone, but in his casting light, "at sundry times and divers manners,"[82]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8703\_2430399   
This is He who is the Teacher of all created beings, the Fellow-counsellor of God, who foreknew all things; and He from above, from the first foundation of the world, "in many ways and many times,"[106]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8770\_2461273   
"For, having spoken at sundry times and in divers manners,"[140]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9717\_2735027   
For we have, as the source of teaching, the Lord, both by the prophets, the Gospel, and the blessed apostles, "in divers manners and at sundry times,"[164]   
Fragments of Clement from the Latin Translation of Cassiodorus   
http://ccel.org/fathers2/ANF-02/anf02-74.htm#P9996\_2825432   
that is, "as good stewards of the manifold grace of God." Similarly also Paul says, "Variously, and in many ways, God of old spake to our fathers."[34]   
A Letter from Origen to Africanus   
http://ccel.org/fathers2/ANF-04/anf04-51.htm   
You seem to me to pay too little heed to the words, "At sundry times, and in divers manners, God spake in time past unto the fathers by the prophets."[20]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5070\_1528532   
But since there are of arguments myriads of currents and ways, God inspiring us "at sundry times and in divers manners,"[60]   
[[@Bible:Hebrews 1:2]]Hebrews 1:2   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1126\_505194   
For God had determined, as the last time drew near,[9]   
[[@Bible:Hebrews 1:3]]Hebrews 1:3   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P431\_72854   
"who, being the brightness of His majesty, is by so much greater than the angels, as He hath by inheritance obtained a more excellent name than they."[155]   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7190\_1880621   
of all things, then He is discovered to be the one only God who created all things, who alone is Omnipotent, and who is the only Father rounding and forming all things, visible and invisible, such as may be perceived by our senses and such as cannot, heavenly and earthly, "by the word of His power; "[272]   
Shepherd of Hermas Similitude Fifth   
http://ccel.org/fathers2/ANF-02/anf02-28.htm#P730\_167228   
" "Because," he answered, "God planted the vineyard, that is to say, He created the people, and gave them to His Son; and the Son appointed His angels over them to keep them; and He Himself purged away their sins, having suffered many trials and undergone many labours, for no one is able to dig without labour and toil. He Himself, then, having purged away the sins of the people, showed them the paths of life[16]   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P933\_239523   
" "Listen," he said: "the name of the Son of God is great, and cannot be contained, and supports the whole world.[22]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9525\_2669731   
) of the glory of the Father"[87]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
For God the Father none ever saw, and lived.[170]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P5046\_775133   
An Image,[341]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6279\_1122053   
And when writing to the Hebrews, he says of Him that He is "the brightness of His glory, and the express image of His person."[36]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6279\_1122053   
But since we quoted the language of Paul regarding Christ, where He says of Him that He is "the brightness of the glory of God, and the express figure of His person,"[42]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6279\_1122053   
,[44]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
and Paul also declares that the Son is the splendour of everlasting light.[20]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
As light, accordingly, could never exist without splendour, so neither can the Son be understood to exist without the Father; for He is called the "express image of His person,"[21]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11270\_3062248   
So entirely are they one, that he who has seen the Son, "who is the brightness of God's glory, and the express image of His person,"[28]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
and yet confers liberty on the world;[405]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10274\_3213254   
And thus the weakness and imperfection of the human destiny is nourished, led up, and educated by Him; so that, being accustomed to look upon the Son, it may one day be able to see God the Father Himself also as He is, that it may not be stricken by His sudden and intolerable brightness, and be hindered from being able to see God the Father, whom it has always desired.[137]   
Pseudo-Gregory Thaumaturgus Fourth Homily   
http://ccel.org/fathers2/ANF-06/anf06-26.htm   
Thou who art the brightness of the Father's glory;[11]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4658\_1386446   
person."[37]   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4716\_1416965   
and, "From the womb, before the morning have I begotten Thee? "[52]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
of the most beautiful flower; the mother of the Creator; the nurse of the Nourisher; the circumference of Him who embraces all things; the upholder of Him[86]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1676\_679056   
as a stream flowing forth from it: the former as the sun, the latter as it were a ray[395]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5582\_808580   
"who, being the brightness of His majesty, is by so much greater than the angels, as He hath by inheritance obtained a more excellent name than they."[196]   
[[@Bible:Hebrews 1:5]]Hebrews 1:5   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P431\_72854   
Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."[158]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6136\_1837165   
This voice the Father was going Himself to recommend. For, says he,[876]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5582\_808580   
Ask of me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."[199]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6334\_1009381   
None of these testimonies, however, sets forth distinctly the Saviour's exalted birth; but when the words are addressed to Him, "Thou art My Son, this day have I begotten Thee,"[147]   
[[@Bible:Hebrews 1:6]]Hebrews 1:6   
The Divine Liturgy of James   
http://ccel.org/fathers2/ANF-07/anf07-63.htm#P8123\_2593880   
XVII. The Priest, bringing in the holy gifts,[15]   
[[@Bible:Hebrews 1:7]]Hebrews 1:7   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P431\_72854   
For it is thus written, "Who maketh His angels spirits, and His ministers a flame of fire."[156]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6632\_1339493   
Respecting the substance of the angels also it speaks as follows: "Who maketh His angels spirits, and His ministers a burning fire; "[135]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1191\_529643   
of God, and also that the other angels are spirits[49]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5582\_808580   
For it is thus written, "Who maketh His angels spirits, and His ministers a flame of fire."[197]   
[[@Bible:Hebrews 1:13]]Hebrews 1:13   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P431\_72854   
And again He saith to Him, "Sit Thou at My right hand, until I make Thine enemies Thy footstool."[159]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5582\_808580   
And again He saith to Him, "Sit Thou at my right hand, until I make Thine enemies Thy footstool."[200]   
[[@Bible:Hebrews 1:14]]Hebrews 1:14   
Athenagoras A Plea for the Christians   
http://ccel.org/fathers2/ANF-02/anf02-46.htm#P2210\_610541   
and who declare both their power in union and their distinction in order, called atheists? Nor is our teaching in what relates to the divine nature confined to these points; but we recognise also a multitude of angels and ministers,[34]   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4419\_1428078   
But when the comparison is challenged with an angel, I am compelled to maintain that the head over all things is the stronger of the two, to whom the angels are ministers,[134]   
A Strain of Sodom   
http://ccel.org/fathers2/ANF-04/anf04-27.htm   
Were ministering spirits,[6]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6377\_1179981   
There are certain holy angels of God whom Paul terms "ministering spirits, sent forth to minister for them who shall be heirs of salvation."[90]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7172\_1587031   
On which account our heart must be kept with all carefulness both by day and night, and no place be given to the devil; but every effort must be used that the ministers of God-those spirits, viz., who were sent to minister to them who are called to be heirs of salvation[347]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9795\_2552248   
For we indeed acknowledge that angels are "ministering spirits," and we say that "they are sent forth to minister for them who shall be heirs of salvation; "[8]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11384\_3106059   
hese, regarding all as their relations and friends who imitate their piety towards God, and in prayer call upon Him with sincerity, work along with them for their salvation, appear unto them, deem it their office and duty to attend to them, and as if by common agreement they visit with all manner of kindness and deliverance those who pray to God, to whom they themselves also pray: "For they are all ministering spirits, sent forth to minister for those who shall be heirs of salvation."[71]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7936\_1687576   
Let, then, the principalities and powers with which our wrestling is, be called gates of Hades, but the "ministering spirits"[97]   
[[@Bible:Hebrews 2:1]]Hebrews 2:1   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7097\_1554279   
And the Apostle Paul warns us: "Therefore we ought to give the more earnest heed to the things which we have heard, lest perhaps we should let them slip."[299]   
[[@Bible:Hebrews 2:2]]Hebrews 2:2   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P6656\_1949881   
and is appointed to afford an interval of rest to the souls of the righteous, until the consummation of all things shall complete the resurrection of all men with the "full recompense of their reward."[1364]   
[[@Bible:Hebrews 2:3]]Hebrews 2:3   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
Moreover, in the Epistle to the Hebrews he writes again thus: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost? "[93]   
[[@Bible:Hebrews 2:5]]Hebrews 2:5   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2473\_805576   
and "made a little lower" by Him "than angels,"[323]   
Cyprian Epistle LXVI   
http://ccel.org/fathers2/ANF-05/anf05-91.htm#P6086\_1918494   
and ought to collect and cherish all the sheep which Christ by His blood and passion sought for; nor ought we to suffer our suppliant and mourning brethren to be cruelly despised and trodden down by the haughty presumption of some, since it is written, "But the man that is proud and boastful shall bring nothing at all to perfection, who has enlarged his soul as hell."[10]   
[[@Bible:Hebrews 2:6]]Hebrews 2:6   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2473\_805576   
beneath His feet."[331]   
[[@Bible:Hebrews 2:9]]Hebrews 2:9   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6386\_1028231   
It was from His sense of that goodness that He answered him who addressed the Only-begotten with the words "Good Master,"[178]   
[[@Bible:Hebrews 2:10]]Hebrews 2:10   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1043\_263276   
Of course the houses of none but married men fare well! The families of celibates, the estates of eunuchs, the fortunes of military men, or of such as travel without wives, have gone to rack and ruin! For are not we, too, soldiers? Soldiers, indeed, subject to all the stricter discipline, that we are subject to so great a General?[63]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7872\_2557520   
the Father of truth, who sent forth to us the Saviour and Prince of incorruption,[155]   
[[@Bible:Hebrews 2:11]]Hebrews 2:11   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3222\_954693   
since Thou "weft not ashamed of me as Thy brother."[161]   
Pseudo-Cyprian On the Glory of Martyrdom   
http://ccel.org/fathers2/ANF-05/anf05-128.htm#P9694\_2999060   
is drawn away with the rent portions of the flesh; still he stands immoveable, the stronger for his sufferings, revolving only this in his mind, that in that brutality of the executioners Christ Himself is suffering[4]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6380\_1025405   
Now, in respect of wisdom and power, we have both forms of the statement, the relative and the absolute; but in respect of sanctification and redemption, this is not the case. Consider, therefore, since[174]   
[[@Bible:Hebrews 2:12]]Hebrews 2:12   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3198\_538568   
of my brethren; and I will praise thee in the midst of the assembly of the saints."[80]   
[[@Bible:Hebrews 2:14]]Hebrews 2:14   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4297\_1322283   
Perish, then, the savage beasts whose food is blood! For it is unlawful for men, whose body is nothing but flesh elaborated of blood, to touch blood. For human blood has become a partaker of the Word:[42]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8290\_1794899   
p into the hands of men, He was not delivered up by men into the hands of men, but by powers to whom the Farther delivered up His Son for us all, and in the very act of His being delivered up, and coming under the power of those to whom He was delivered up, destroying him that has the power of death; for "through death He brought to nought him that hath the power of death, that is, the devil, and delivered all them who through fear of death were all their lifetime subject to bondage."[70]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8306\_1800150   
giving heed to the fact that He was about to be delivered up into the hands of men, and that He would be killed, as matters gloomy and calling for sorrow, but not attending to the fact that He would rise on the third day, as He needed no longer time "to bring to nought through death him that had the power of death."[81]   
[[@Bible:Hebrews 2:16]]Hebrews 2:16   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
That Lord, I say, who in His simple and immaterial Deity, entered our nature, and of the virgin's womb became ineffably incarnate; that Lord, who was partaker of nothing else save the lump of Adam, who was by the serpent tripped up. For the Lord laid not hold of the seed of angels[114]   
[[@Bible:Hebrews 3:2]]Hebrews 3:2   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P293\_46738   
Moses was called faithful in all God's house;[75]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5414\_781230   
Moses was called faithful in all God's house;[86]   
[[@Bible:Hebrews 3:3]]Hebrews 3:3   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10199\_3178405   
He says by Habakkuk the prophet: "God shall come from the south, and the Holy One from the dark and dense mountain."[79]   
[[@Bible:Hebrews 3:5]]Hebrews 3:5   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P485\_82146   
And what wonder is it if those in Christ who were entrusted with such a duty by God, appointed those [ministers] before mentioned, when the blessed Moses also, "a faithful servant in all his house,"[185]   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3370\_572873   
have received it. Moses, as a servant,[203]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7349\_1963283   
but he is not properly termed Lord, nor is called God by the prophets, but is spoken of by the Spirit as "Moses, the faithful minister and servant of God,"[50]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
the one was the prophet and the other was the beloved Son,[457]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5642\_817902   
And what wonder is it if those in Christ who were entrusted with such a duty by God, appointed those [ministers] before mentioned, when the blessed Moses also, "a faithful servant in all his house,"[232]   
[[@Bible:Hebrews 3:7]]Hebrews 3:7   
Pseudo-Gregory Thaumaturgus A Sectional Confession of Faith   
http://ccel.org/fathers2/ANF-06/anf06-14.htm   
they have not known my ways: as I sware in my wrath, that they should not enter into my rest."[95]   
[[@Bible:Hebrews 3:12]]Hebrews 3:12   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P346\_59669   
Thinking, then, that they could find a better, they wander and become wretched, and enter upon pathless places. But those which fell into the fire and were burned[27]   
[[@Bible:Hebrews 3:14]]Hebrews 3:14   
A Letter from Origen to Gregory   
http://ccel.org/fathers2/ANF-04/anf04-52.htm   
May you also be a partaker, and be ever increasing your inheritance, that you may say not only, "We are become partakers of Christ,"[7]   
Letter of Origen to Gregory   
http://ccel.org/fathers2/ANF-10/anf10-35.htm#P6080\_923606   
May you partake in these; may you have an always increasing share of them, so that you may be able to say not only, "We are partakers of Christ,"[7]   
[[@Bible:Hebrews 4:8]]Hebrews 4:8   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4582\_965035   
"I shall give you another testimony, my friends," said I, "from the Scriptures, that God begat before all creatures a Beginning,[220]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P6075\_1853325   
is laid up for us."[262]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1326\_571730   
"And the Lord God showed me Jesus[153]   
[[@Bible:Hebrews 4:12]]Hebrews 4:12   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9381\_2627482   
But we say that the fire sanctifies[54]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6279\_1122053   
,[30]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6359\_1018169   
that His mouth had been set by His Father as a sharp sword, and that He was hidden under the shadow of His hand, made like to a chosen shaft and kept close in the Father's quiver, called His servant by the God of all things, and Israel, and Light of the Gentiles. The mouth of the Son of God is a sharp sword, for[161]   
[[@Bible:Hebrews 4:13]]Hebrews 4:13   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
-God's everywhere-flying precepts (arrows) threatening the exposure[158]   
Melito the Philosopher   
http://ccel.org/fathers2/ANF-08/anf08-164.htm#P12001\_3553858   
-the Divine inspection: because He sees all things. Like that in the apostle: For all things are naked and open in His eyes."[96]   
[[@Bible:Hebrews 4:14]]Hebrews 4:14   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11384\_3106059   
And to Him to whom we offer first-fruits we also send up our prayers, "having a great high priest, that is passed into the heavens, Jesus the Son of God," and "we hold fast this profession"[69]   
Methodius Discourse IX. Tusiane   
http://ccel.org/fathers2/ANF-06/anf06-117.htm#P5453\_1655843   
For I also, taking my journey, and going forth from the Egypt of this life, came first to the resurrection, which is the true Feast of the Tabernacles, and there having set up my tabernacle, adorned with the fruits of virtue, on the first day of the resurrection, which is the day of judgment, celebrate with Christ the millennium of rest, which is called the seventh day, even the true Sabbath. Then again from thence I, a follower of Jesus, "who hath entered into the heavens,"[23]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6104\_929637   
Here some one may object that it is somewhat too bold to apply the name of high-priests to men, when Jesus Himself is spoken of in many a prophetic passage as the one great priest, as[7]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6252\_980937   
" It is added that He is also sanctification and redemption: "He was made to us of God," he says, "wisdom and righteousness and sanctification and redemption." But he also teaches us, writing to the Hebrews, that Christ is a High-Priest:[110]   
[[@Bible:Hebrews 4:15]]Hebrews 4:15   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3143\_1138256   
For to the Son of God alone was it reserved to persevere to the last without sin.[15]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
and that "He was tempted in all things like as we are, without sin."[90]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
relieving us by what He Himself endured, and not permitting us to have to suffer any pain to no purpose.[479]   
[[@Bible:Hebrews 5:1]]Hebrews 5:1   
Epistle of Ignatius to Hero, a Deacon of Antioch   
http://ccel.org/fathers2/ANF-01/anf01-30.htm#P2805\_454691   
Do nothing without the bishops; for they are priests, and thou a servant of the priests. They baptize, offer sacrifice,[16]   
The Divine Liturgy of James   
http://ccel.org/fathers2/ANF-07/anf07-63.htm#P8123\_2593880   
Lord, have mercy on us: since we are full of fear and trembling, when about to stand at Thy holy altar, and to offer this dread and bloodless sacrifice for our own sins and for the errors of the people:[27]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
The third-a new name shall be called over Him, because He shall arise as King from Judah, and shall establish a new priesthood, after the fashion of the Gentiles, to all the Gentiles.[15]   
[[@Bible:Hebrews 5:4]]Hebrews 5:4   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5901\_2107515   
Neither do we permit the laity to perform any of the offices belonging to the priesthood; as, for instance, neither the sacrifice, nor baptism, nor the laying on of hands, nor the blessing, whether the smaller or the greater: for "no one taketh this honour to himself, but he that is called of God."[36]   
[[@Bible:Hebrews 5:5]]Hebrews 5:5   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2473\_805576   
and named the Priest of God the Father unto eternity.[341]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5561\_2011623   
who was not a priest, and yet would exercise the functions of the priests, was smitten with leprosy for his transgression; so every lay person shall not be unpunished who despises God, and is so mad as to affront His priests, and unjustly to snatch that honour to himself: not imitating Christ, "who glorified not Himself to be made an high priest; "[150]   
[[@Bible:Hebrews 5:7]]Hebrews 5:7   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11376\_3226496   
to lay his spirit low in sorrows, to exchange for severe treatment the sins which he has committed; moreover, to know no food and drink but such as is plain,-not for the stomach's sake, to wit, but the soul's; for the most part, however, to feed prayers on fastings, to groan, to weep and make outcries[89]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10465\_3296309   
Thus the Mediator of God and men, Christ Jesus, having the power of every creature subjected to Him by His own Father, inasmuch as He is God; with every creature subdued to Him, found at one with His Father God, has, by abiding in that condition that He moreover "was heard,"[287]   
[[@Bible:Hebrews 5:8]]Hebrews 5:8   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12212\_3416855   
of growing up; and, when grown up, is not eager to be recognised, but is furthermore contumelious to Himself, and is baptized by His own servant; and repels with words alone the assaults of the tempter; while from being" Lord" He becomes" Master," teaching man to escape death, having been trained to the exercise of the absolute forbearance of offended patience.[16]   
[[@Bible:Hebrews 5:10]]Hebrews 5:10   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2042\_697429   
if not on the ground of equity and righteousness, (in the observance) of a natural law? Whence was Melchizedek named "priest of the most high God,"[25]   
[[@Bible:Hebrews 5:11]]Hebrews 5:11   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1196\_317897   
What was the subject-matter which led the apostle to write such (words)? The inexperience of a new and just rising Church, which he was rearing, to wit, "with milk," not yet with the "solid food"[90]   
[[@Bible:Hebrews 5:12]]Hebrews 5:12   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7502\_2265127   
But solid food belongs to those who are of full age, who by reason of use have their senses exercised so as to distinguish between good and evil. Wherefore, leaving the first principles of the doctrine of Christ, let us go on to perfection."[118]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8725\_2439582   
Wherefore also, writing to the Hebrews, who were declining again from faith to the law, he says," Have ye not need again of one to teach you which are the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat? "[114]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8799\_2242277   
But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."[165]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6232\_973301   
There is also an arche in a matter of learning, as when we say that the letters are the arche of grammar. The Apostle accordingly says:[81]   
[[@Bible:Hebrews 5:13]]Hebrews 5:13   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
"For every one that useth milk is unskilful in the word of righteousness; for he is a babe,"[138]   
[[@Bible:Hebrews 5:14]]Hebrews 5:14   
Shepherd of Hermas Commandment Twelfth   
http://ccel.org/fathers2/ANF-02/anf02-22.htm#P616\_132493   
If you serve good desire, and be subject to it, you will gain the mastery over evil desire, and make it subject to you even as you wish."[6]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4971\_1489766   
But it is not such as to be unattainable without it; but it is attainable only when they have learned, and have had their senses exercised.[77]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5060\_1513949   
"But strong meat belongeth to those that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."[137]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9225\_2585279   
ciple, and Beginning of existence"-the Son-from whom we are to learn the remoter Cause, the Father, of the universe, the most ancient and the most beneficent of all; not capable of expression by the voice, but to be reverenced with reverence, and silence, and holy wonder, and supremely venerated; declared by the Lord, as far as those who learned were capable of comprehending, and understood by those chosen by the Lord to acknowledge; "whose senses," says the apostle, "were exercised."[2]   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10284\_2730263   
even those who by reason of use have their senses exercised to discern both good and evil."[67]   
Lactantius Divine Institutes Book VII   
http://ccel.org/fathers2/ANF-07/anf07-10.htm#P2797\_1155715   
For a mystery ought to be most faithfully concealed and covered, especially by us, who bear the name of faith.[156]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6932\_1307317   
" Now to find out all the particulars of these and to state in its relation to them that sacrifice of the spiritual law which took place in Jesus Christ (a truth greater than human nature can comprehend)-to do this belongs to no other than the perfect man,[150]   
[[@Bible:Hebrews 6:1]]Hebrews 6:1   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1615\_475267   
s, and strive rather after perfection, and not lay again the foundations of repentance from the works of the dead, he says: "For impossible it is that they who have once been illuminated, and have tasted the heavenly gift, and have participated in the Holy Spirit, and have tasted the word of God and found it sweet, when they shall-their age already setting-have fallen away, should be again recalled unto repentance, crucifying again for themselves the Son of God, and dishonouring Him."[256]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
Dead fates.[62]   
[[@Bible:Hebrews 6:2]]Hebrews 6:2   
Theophilus to Autolycus Book I   
http://ccel.org/fathers2/ANF-02/anf02-41.htm#P1450\_423321   
r house is beautiful and serviceable when it has not been anointed? And what man, when he enters into this life or into the gymnasium, is not anointed with oil? And what work has either ornament or beauty unless it be anointed and burnished? Then the air and all that is under heaven is in a certain sort anointed by light and spirit; and are you unwilling to be anointed with the oil of God? Wherefore we are called Christians on this account, because we are anointed with the oil of God.[18]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
Nor will heretics refuse to be baptized among us with the lawful and true baptism of the Church, when they shall have learnt from us that they also were baptized by Paul, who already had been baptized with the baptism of John,[36]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Let all bitterness, and wrath, and indignation, and clamour, and blasphemy, be taken away from you."[415]   
[[@Bible:Hebrews 6:4]]Hebrews 6:4   
Shepherd of Hermas Similitude Sixth   
http://ccel.org/fathers2/ANF-02/anf02-29.htm#P758\_175092   
These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal,[7]   
Theognostus of Alexandria From His Seven Books of Hypotyposes   
http://ccel.org/fathers2/ANF-06/anf06-65.htm   
unes with the perfected, and yet we could never say on that account that the teaching of the Spirit is superior to the teaching of the Son, but only that the Son condescends to the imperfect, while the Spirit is the seal of the perfected; even so it is not on account of the superiority of the Spirit over the Son that the blasphemy against the Spirit is a sin excluding impunity and pardon, but because for the imperfect there is pardon, while for those who have tasted the heavenly gift,[13]   
[[@Bible:Hebrews 6:6]]Hebrews 6:6   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P331\_54804   
Those then who are to repent, if they do repent, will be strong in faith, if they now repent while the tower is building. For if the building be finished, there will not be more room for any one, but he will be rejected.[22]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
Therefore the apostate withal will recover his former "garment," the robe of the Holy Spirit; and a renewal of the "ring," the sign and seal of baptism; and Christ will again be "slaughtered; "[104]   
[[@Bible:Hebrews 6:7]]Hebrews 6:7   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
To show more clearly, however, what we mean, let us take the illustration employed by the Apostle Paul in the Epistle to the Hebrews, where he says, "For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, will receive blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned."[92]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
"The earth," he says, "which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them for whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh to cursing, whose end is to be burned."[99]   
[[@Bible:Hebrews 6:8]]Hebrews 6:8   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P346\_59669   
Thinking, then, that they could find a better, they wander and become wretched, and enter upon pathless places. But those which fell into the fire and were burned[27]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For these men refer the beginning and the end and the paternity of these ills to God Himself,-"whose end is near a curse."[20]   
[[@Bible:Hebrews 6:11]]Hebrews 6:11   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P6075\_1853325   
And we desire that every one of you show the same diligence to the full assurance of hope," down to "made an high priest for ever, after the order of Melchizedek."[266]   
[[@Bible:Hebrews 6:18]]Hebrews 6:18   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P360\_60202   
He who has commanded us not to lie, shall much more Himself not lie; for nothing is impossible with God, except to lie.[108]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5492\_795070   
He who has commanded us not to lie, shall much more Himself not lie; for nothing is impossible with God, except to lie.[130]   
[[@Bible:Hebrews 7:1]]Hebrews 7:1   
Theophilus to Autolycus Book II   
http://ccel.org/fathers2/ANF-02/anf02-42.htm#P1716\_497763   
And at that time there was a righteous king called Melchisedek, in the city of Salem, which now is Jerusalem. This was the first priest of all priests[66]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2042\_697429   
if not on the ground of equity and righteousness, (in the observance) of a natural law? Whence was Melchizedek named "priest of the most high God,"[25]   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11245\_3187717   
(without genealogy), of whom neither the beginning nor the end has been comprehended, nor can be comprehended.[88]   
[[@Bible:Hebrews 7:2]]Hebrews 7:2   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5680\_1721779   
He is Melchizedek, "King of peace,"[46]   
The Testaments of the Twelve Patriarchs VI   
http://ccel.org/fathers2/ANF-08/anf08-10.htm   
the Light of righteousness, and healing[8]   
[[@Bible:Hebrews 7:3]]Hebrews 7:3   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1298\_561451   
Nevertheless it was His pleasure that He should be born as a man, that in all things He might be like His supreme Father· For God the Father Himself, who is the origin and source of all things, inasmuch as He is without parents, is most truly named by Trismegistus "fatherless" and "motherless,"[125]   
[[@Bible:Hebrews 7:14]]Hebrews 7:14   
Julius Africanus The Epistle to Aristides   
http://ccel.org/fathers2/ANF-06/anf06-48.htm   
And they ought not indeed to have been ignorant that both orders of the ancestors enumerated are the generation of David, the royal tribe of Juda.[5]   
[[@Bible:Hebrews 7:19]]Hebrews 7:19   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
By the arrival of the "perfect things."[260]   
[[@Bible:Hebrews 7:21]]Hebrews 7:21   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1324\_367176   
For also our Father, on beholding the Good One, and on being initiated with Him, preserved the mysteries respecting which silence is enjoined, and sware, as it has been written, "The Lord sware, and will not repent."[247]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1374\_386363   
And this oath, (Justinus) says, our Father Elohim sware when He was beside the Good One, and having sworn He did not repent (of the oath), respecting which, he says, it has been written, "The Lord sware, and will not repent."[282]   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
Whence also the prophet says, The Lord hath sworn, and will not repent: Thou art a priest for ever, after the order of Melchizedec.[16]   
[[@Bible:Hebrews 7:26]]Hebrews 7:26   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1657\_489082   
and in all respects holy,[292]   
[[@Bible:Hebrews 8:1]]Hebrews 8:1   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1657\_489082   
and in all respects holy,[292]   
[[@Bible:Hebrews 8:2]]Hebrews 8:2   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1594\_646388   
For since there was no righteousness on earth, He sent a teacher, as it were a living law, to found a new name and temple,[334]   
[[@Bible:Hebrews 8:5]]Hebrews 8:5   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6576\_1311894   
And the apostle says with reference to the law, that they who have circumcision in the flesh, "serve for the similitude and shadow of heavenly things."[102]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7285\_1643943   
In which land I believe there exist the true and living forms of that worship which Moses handed down under the shadow of the law; of which it is said, that "they serve unto the example and shadow of heavenly things"[424]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7327\_1669499   
rged with ten plagues, to allow the people of God to depart, or the account of what was done with the people in the wilderness, or of the building of the tabernacle by means of contributions from all the people, or of the wearing of the priestly robes, or of the vessels of the public service, because, as it is written, they truly contain within them the "shadow and form of heavenly things." For Paul openly says of them, that "they serve unto the example and shadow of heavenly things."[2]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6932\_1307317   
Now that the principle of the sacrifice must be apprehended with reference to certain heavenly mysteries, appears from the words of the Apostle, who somewhere[149]   
[[@Bible:Hebrews 8:8]]Hebrews 8:8   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8642\_2410522   
" For we find in the Scriptures, as the Lord says: "Behold, I make with you a new covenant, not as I made with your fathers in Mount Horeb."[67]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2069\_705019   
a new testament; not such as I once gave their fathers in the day wherein I led them out from the land of Egypt."[47]   
[[@Bible:Hebrews 8:10]]Hebrews 8:10   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3222\_954693   
What laws does He inscribe? "That all shall know God, from small to great; "and, "I will be merciful to them," says God, "and will not remember their sins."[164]   
[[@Bible:Hebrews 8:11]]Hebrews 8:11   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11325\_3210964   
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 licence even now to sin. As soon as you "know the Lord,[55]   
Tertullian On the Apparel of Women Book I   
http://ccel.org/fathers2/ANF-04/anf04-06.htm#P265\_52058   
If there dwelt upon earth a faith as great as is the reward of faith which is expected in the heavens, no one of you at all, best beloved sisters, from the time that she had first "known the Lord,"[1]   
[[@Bible:Hebrews 8:12]]Hebrews 8:12   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P1024\_270397   
And when the Lord saw that their repentance was good and pure, and that they were able to remain in it, He ordered their former sins to be blotted out.[56]   
[[@Bible:Hebrews 8:13]]Hebrews 8:13   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
from day to day, while the other grows old and infirm, and passes almost into utter destruction.[112]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1533\_624437   
a new testament to the house of Judah, shows that the old testament which was given by Moses was not perfect;[300]   
[[@Bible:Hebrews 9:3]]Hebrews 9:3   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
With lambs'skins[238]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
Gold-clad;[239]   
[[@Bible:Hebrews 9:4]]Hebrews 9:4   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
the pledge and earnest of a perpetual priesthood, furnished no contemptible symbol of thy supernatural child-bearing.[78]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
On thy account, and the undefiled Incarnation of God, the Word, which by thee had place for the sake of that flesh which immutably and indivisibly remains with Him for ever.[80]   
[[@Bible:Hebrews 9:7]]Hebrews 9:7   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
Blood"[250]   
[[@Bible:Hebrews 9:8]]Hebrews 9:8   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4670\_1492861   
" Inserting thus the particle of present time, "And now," He shows that He had made for a time, and at present, a prolongation of man's life. Therefore He did not actually[341]   
[[@Bible:Hebrews 9:11]]Hebrews 9:11   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1440\_409972   
At those times, however, in which He lived on earth we lay this down definitively, that it is no prejudgment against us if pardon used to be conferred on sinners-even Jewish ones. For Christian discipline dates from the renewing of the Testament,[121]   
[[@Bible:Hebrews 9:13]]Hebrews 9:13   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
Semblance devoid of virtue:[223]   
[[@Bible:Hebrews 9:14]]Hebrews 9:14   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6327\_1932977   
ab omni cupidirate, et"emundare conscientiam a mortuis operibus, ad serviendum Deo viventi."[96]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5942\_1791546   
of our heretic. Now, that the very Lord Himself of all might, the Word and Spirit of the Father,[671]   
[[@Bible:Hebrews 9:19]]Hebrews 9:19   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P4873\_1542858   
with scarlet,[111]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
With water mixt the seer[222]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
Hearing, sight, step inert, He cleansed; and, for a "book,"[226]   
[[@Bible:Hebrews 9:24]]Hebrews 9:24   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7800\_2542828   
in the Holy Spirit: for this flesh is the copy of the spirit. No one then who corrupts the copy, shall partake of the original.[110]   
[[@Bible:Hebrews 9:26]]Hebrews 9:26   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P724\_176760   
Therefore, by means of the wide licence of those days, materials for subsequent emendations were furnished beforehand, of which materials the Lord by His Gospel, and then the apostle in the last days of the (Jewish) age,[21]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6490\_1254510   
He says, "But now once in the consummation of ages, He was manifested to take away sin by the sacrifice of Himself."[16]   
[[@Bible:Hebrews 9:27]]Hebrews 9:27   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
His first advent had John the Baptist as its forerun-her; and His second, in which He is to come in glory, will exhibit Enoch, and Elias, and John the Divine.[66]   
[[@Bible:Hebrews 10:1]]Hebrews 10:1   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
Through a mirror[221]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
bound, but persons real;[259]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
By the arrival of the "perfect things."[260]   
Methodius Discourse V. Thallousa   
http://ccel.org/fathers2/ANF-06/anf06-113.htm#P5159\_1556072   
If the law, according to the apostle, is spiritual, containing the images "of future good things,"[22]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7840\_2549869   
of the Lord; and let us not be dragged away by worldly lusts, but coming[134]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7400\_1516233   
not only the new oracles of the Gospels and of the Apostles and their Revelation, but also the old things in the law "which has the shadow of the good things to come,"[85]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7660\_1603367   
teaching us that the things according to the letter are a shadow, but that the true thoughts of the law which are stored up in them are the good things to come, in which one may find what are the pure spiritual meats of the soul, and what are the impure foods in false and contradictory words which injure the man who is nourished in them, "For the law had a shadow of the good things to come."[108]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7853\_1663283   
Yea and also all, who do not wish to understand that the law is spiritual, and has a shadow of the good things to come,[38]   
[[@Bible:Hebrews 10:9]]Hebrews 10:9   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8290\_2306841   
David also says: "Sacrifice and oblation Thou didst not desire, but mine ears hast Thou perfected;[211]   
[[@Bible:Hebrews 10:12]]Hebrews 10:12   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1725\_293735   
He also rose again in three days, the Father raising Him up; and after spending forty days with the apostles, He was received up to the Father, and "sat down at His right hand, expecting till His enemies are placed under His feet."[66]   
[[@Bible:Hebrews 10:17]]Hebrews 10:17   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P1024\_270397   
And when the Lord saw that their repentance was good and pure, and that they were able to remain in it, He ordered their former sins to be blotted out.[56]   
[[@Bible:Hebrews 10:22]]Hebrews 10:22   
Tertullian The Apology   
http://ccel.org/fathers2/ANF-03/anf03-05.htm#P384\_181134   
These things I cannot ask from any but the God from whom I know I shall obtain them, both because He alone bestows them and because I have claims upon Him for their gift, as being a servant of His, rendering homage to Him alone, persecuted for His doctrine, offering to Him, at His own requirement, that costly and noble sacrifice of prayer[41]   
[[@Bible:Hebrews 10:23]]Hebrews 10:23   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
therefore, God has opened an entrance to all the sons of Abraham, and Isaac, and Jacob, in order that they may be in the faith of profession towards Him,[15]   
[[@Bible:Hebrews 10:24]]Hebrews 10:24   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11795\_3308847   
unto which things, as unto exemplars, we are now provoked;[28]   
[[@Bible:Hebrews 10:25]]Hebrews 10:25   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P339\_56864   
Those which are rough are those who have known the truth and not remained in it, nor have they been joined to the saints.[23]   
[[@Bible:Hebrews 10:26]]Hebrews 10:26   
Shepherd of Hermas Commandment Fourth   
http://ccel.org/fathers2/ANF-02/anf02-14.htm#P492\_95712   
And therefore I say to you, that if any one is tempted by the devil, and sins after that great and holy calling. in which the Lord has called His people to everlasting life,[13]   
Shepherd of Hermas Similitude Sixth   
http://ccel.org/fathers2/ANF-02/anf02-29.htm#P758\_175092   
These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal,[7]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5822\_1770475   
"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shah devour the adversaries."[126]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11547\_3263746   
But the world returned unto sin; in which point baptism would ill be compared to the deluge. And so it is destined to fire; just as the man too is, who after baptism renews his sins:[75]   
Acts of the Holy Apostle and Evangelist John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-104.htm   
And if then ye sin no more, He will forgive you what ye have done in ignorance; but if, after ye have known Him, and He has had compassion upon you, you return to the like courses, even your former offences will be laid to your charge, and ye shall have no portion or compassion before His face.[8]   
[[@Bible:Hebrews 10:29]]Hebrews 10:29   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2246\_375025   
For if he that rises up against kings is justly held worthy of punishment, inasmuch as he dissolves public order, of how much sorer punishment, suppose ye, shall he be thought worthy,[65]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11262\_3059560   
and also, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? "[19]   
[[@Bible:Hebrews 10:30]]Hebrews 10:30   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5835\_1766827   
He who counselled that an injury should be forgotten, was still more likely to counsel the patient endurance of it. But then, when He said, "Vengeance is mine, and I will repay,"[566]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12318\_3444959   
to me, and I will avenge; "[108]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
, when Scripture says, "Vengeance is mine; and I will repay, saith the Lord."[23]   
Dionysius Extant Fragments Part II   
http://ccel.org/fathers2/ANF-06/anf06-34.htm#P1640\_463879   
ons any of them knew individually as neighbours, after these they hurried and bore them with them, and robbed and plundered them, setting aside the more valuable portions of their property for themselves, and scattering about the commoner articles, and such as were made of wood, and burning them on the roads, so that they made these parts present the spectacle of a city taken by the enemy. The brethren, however, simply gave way and withdrew, and, like those to whom Paul bears witness,[14]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2311\_952628   
Moreover, he must also diligently take care, lest by any fault of his he should at any time make an enemy; and if any one should be so shameless as to inflict injury on a good and just man, he must bear it with calmness and moderation, and not take upon himself his revenge, but reserve it for the judgment of God.[134]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6677\_2011085   
For God has said by the prophet, Vengeance is mine, and I will repay, saith the Lord.[39]   
[[@Bible:Hebrews 10:32]]Hebrews 10:32   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6878\_2107733   
But we are not of them that draw back unto perdition, but of them that believe to the saving of the soul."[148]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5000\_1508891   
is the Spirit of truth, the Paraclete, of whom the illuminated[26]   
[[@Bible:Hebrews 10:33]]Hebrews 10:33   
The Teaching of the Apostles   
http://ccel.org/fathers2/ANF-08/anf08-145.htm   
For there were some of them against whom death by the sword was ordered; and there were some of them from whom they took away whatsoever they possessed, and let them go.[56]   
[[@Bible:Hebrews 10:37]]Hebrews 10:37   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P337\_55757   
Of a truth, soon and suddenly shall His will be accomplished, as the Scripture also bears witness, saying, "Speedily will He come, and will not tarry; "[99]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5462\_790349   
Of a truth, soon and suddenly shall His will be accomplished, as the Scripture also bears witness, saying, "Speedily will He come, and will not tarry;[115]   
[[@Bible:Hebrews 10:38]]Hebrews 10:38   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1000\_249272   
But where three are, a church is, albeit they be laics. For each individual lives by his own faith,[38]   
[[@Bible:Hebrews 10:39]]Hebrews 10:39   
Shepherd of Hermas Similitude Eighth   
http://ccel.org/fathers2/ANF-02/anf02-31.htm#P834\_200132   
And you see that not a single one of them repented, although they heard the words which I spake to them, which I enjoined upon you. From such life departed.[23]   
[[@Bible:Hebrews 11:1]]Hebrews 11:1   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5636\_1701955   
"For hereby," pre-eminently, "the elders obtained a good report. But without faith it is impossible to please God."[21]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P364\_76443   
oes not spring from a sound conscience: why therefore excite toward yourself that evil (passion)? why invite (that) to which you profess yourself a stranger? secondly, because we ought not to open a way to temptations, which, by their instancy, sometimes achieve (a wickedness) which God expels from them who are His; (or, ) at all events, put the spirit into a thorough tumult by (presenting) a stumbling-block (to it). We ought indeed to walk so holily, and with so entire substantiality[9]   
[[@Bible:Hebrews 11:3]]Hebrews 11:3   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P346\_59669   
and much inferior place they will be laid, and that, too, only when they have been tortured and completed the days of their sins. And on this account will they be transferred, because they have partaken of the righteous Word.[30]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5662\_1712404   
"By faith Abel offered to God a fuller sacrifice than Cain, by which he received testimony that he was righteous, God giving testimony to him respecting his gifts; and by it he, being dead, yet speaketh," and so forth, down to "than enjoy the pleasures of sin for a season."[27]   
[[@Bible:Hebrews 11:4]]Hebrews 11:4   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2042\_697429   
what he was offering in simplicity of heart, and reprobated the sacrifice of his brother Cain, who was not rightly dividing what he was offering.[29]   
[[@Bible:Hebrews 11:5]]Hebrews 11:5   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P240\_34225   
Let us take (for instance) Enoch, who, being found righteous in obedience, was translated, and death was never known to happen to him.[43]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2042\_697429   
For Enoch, too, most righteous man, uncircumcised and in-observant of the Sabbath, He translated from this world;[31]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3009\_1078518   
Such power was not accorded to the great Medea herself-over a human being at any rate, if allowed her over a silly sheep. Enoch no doubt was translated,[296]   
Gospel of Nicodemus I The Acts of Pilate   
http://ccel.org/fathers2/ANF-08/anf08-77.htm#P6712\_2027547   
Buthem, a teacher, says: It is written in the law, And Enoch walked with God, and is not, because God took him.[55]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5359\_768851   
Let us take (for instance) Enoch, who, being found righteous in obedience, was translated, and death was never known to happen to him.[52]   
[[@Bible:Hebrews 11:7]]Hebrews 11:7   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2042\_697429   
written in stone-tables, I contend that there was a law unwritten, which was habitually understood naturally, and by the fathers was habitually kept. For whence was Noah "found righteous,"[23]   
[[@Bible:Hebrews 11:9]]Hebrews 11:9   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2026\_692665   
and that[5]   
[[@Bible:Hebrews 11:10]]Hebrews 11:10   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4716\_1416965   
Who hath induced them to say, that for our sakes He was made; although Paul says, "for whom are all things, and by whom are all things? "[58]   
Methodius Discourse V. Thallousa   
http://ccel.org/fathers2/ANF-06/anf06-113.htm#P5159\_1556072   
And the Jews declared that the shadow of the image (of the heavenly things which was afforded to them), was the third from the reality; but we clearly behold the image of the heavenly order; for the truth will be accurately made manifest after the resurrection, when we shall see the heavenly tabernacle (the city in heaven "whose builder and maker is God"[24]   
[[@Bible:Hebrews 11:11]]Hebrews 11:11   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
By the arrival of the "perfect things."[260]   
[[@Bible:Hebrews 11:13]]Hebrews 11:13   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9333\_2732800   
and [yet] he did not receive an inheritance in it, not even a footstep, but was always a stranger and a pilgrim therein.[276]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1043\_263276   
Are not we, too, travellers in this world?[64]   
[[@Bible:Hebrews 11:14]]Hebrews 11:14   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
Dead fates.[62]   
[[@Bible:Hebrews 11:16]]Hebrews 11:16   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6501\_1100301   
For it was a great gift to the Patriarchs that God in place of His own name should add their name to His own designation as God, as Paul says,[48]   
[[@Bible:Hebrews 11:17]]Hebrews 11:17   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P245\_35015   
On account of his faith and hospitality, a son was given him in his old age; and in the exercise of obedience, he offered him as a sacrifice to God on one of the mountains which He showed him.[48]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5364\_769640   
On account of his faith and hospitality, a son was given him in his old age; and in the exercise of obedience, he offered him as a sacrifice to God on one of the mountains which He showed him.[57]   
[[@Bible:Hebrews 11:23]]Hebrews 11:23   
Methodius Discourse VII. Procilla   
http://ccel.org/fathers2/ANF-06/anf06-115.htm#P5246\_1581529   
For consider what confidence Seth had towards God, and Abel, and Enos, and Enoch, and Methuselah, and Noah, the first lovers of righteousness, and the first of the first-born children who are written in heaven,[17]   
[[@Bible:Hebrews 11:25]]Hebrews 11:25   
Shepherd of Hermas Similitude Sixth   
http://ccel.org/fathers2/ANF-02/anf02-29.htm#P779\_182837   
For luxury and deceit have no memories, on account of the folly with which they are clothed; but when punishment and torture cleave to a man for one day, he is punished and tortured for a year; for punishment and torture have powerful memories. While tortured and punished, therefore, for a whole year, he remembers at last[15]   
[[@Bible:Hebrews 11:26]]Hebrews 11:26   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6878\_2107733   
By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing Him who is invisible."[151]   
[[@Bible:Hebrews 11:30]]Hebrews 11:30   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P310\_47895   
"What have they borne? "said I. "Listen," said she: "scourges, prisons, great tribulations, crosses, wild beasts,[6]   
[[@Bible:Hebrews 11:31]]Hebrews 11:31   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P259\_37697   
As soon, therefore, as thou knowest that we are at hand, thou shall gather all thy family under thy roof, and they shall be preserved, but all that. are found outside of thy dwelling shall perish."[52]   
[[@Bible:Hebrews 11:32]]Hebrews 11:32   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5662\_1712404   
Why then should I review and adduce any further testimonies of faith from the history in our hands? "For the time would fail me were I to tell of Gideon, Barak, Samson, Jephtha, David, and Samuel, and the prophets," and what follows.[28]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
-a fact which they cannot deny.[299]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4386\_1314156   
For they sought not what was profitable for them, but that which was profitable for the many, that they might be saved, and that they might be enabled to say unto them many things conducing to this, that they might act suitably to the Word of God, "unless," as says the apostle, "the time should fail me in speaking."[34]   
[[@Bible:Hebrews 11:35]]Hebrews 11:35   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
But he, trusting in his martyrdom, and promising to himself from the retribution of God the reward of resurrection, exclaimed and said, "Thou indeed impotently destroyest us out of this present life; but the King of the world will raise us up, who die for His laws, unto the eternal resurrection of life."[95]   
The Testaments of the Twelve Patriarchs IV   
http://ccel.org/fathers2/ANF-08/anf08-08.htm   
And they who have died in grief shall arise in joy, and they who have lived in poverty for the Lord's sake shall be made rich, and they who have been in want shall be filled, and they who have been weak shall be made strong, and they who have been put to death for the Lord's sake shall awake in life.[29]   
[[@Bible:Hebrews 11:36]]Hebrews 11:36   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6878\_2107733   
Wherefore also, having encompassing us such a cloud," holy and transparent, "of witnesses, laying aside every weight, and the sin which doth so easily beset us, let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith."[149]   
Cyprian Epistle VIII   
http://ccel.org/fathers2/ANF-05/anf05-33.htm#P4898\_1482943   
But if before the day of your contest, of the mercy of God, peace shall supervene, let there still remain to you the sound will and the glorious conscience.[10]   
[[@Bible:Hebrews 11:37]]Hebrews 11:37   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P293\_46738   
Let us be imitators also of those who in goat-skins and sheep-skins[71]   
A Letter from Origen to Africanus   
http://ccel.org/fathers2/ANF-04/anf04-51.htm   
For the author of the Epistle to the Hebrews, in speaking of the prophets, and what they suffered, says, "They were stoned, they were sawn asunder, they were slain with the sword"[13]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10869\_2909995   
It was therefore for their firm adherence to truth, and their faithfulness in the reproof of the wicked, that "they were stoned; they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; they wandered in deserts and in mountains, and in dens and caves of the earth, of whom the world was not worthy: "[6]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10919\_2932587   
Indeed, the prophets themselves, who for the purity of their lives received the Divine Spirit, "wandered about in sheepskins and goatskins; being destitute, afflicted, tormented: they wandered in deserts, and in mountains, and in dens and caves of the earth."[23]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1245\_546002   
His temple, He was unwilling to send him with heavenly power and glory, that the people who had been ungrateful towards God might be led into the greatest error, and suffer punishment for their crimes, since they had not received their Lord and God, as the prophets had before foretold that it would thus happen. For Isaiah whom the Jews most cruelly slew, cutting him asunder with a saw,[97]   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6247\_2186746   
-one with stones, another with the sword; one they sawed asunder,[141]   
Revelation of Paul   
http://ccel.org/fathers2/ANF-08/anf08-107.htm   
While he was yet speaking, there came other three, and saluted me, saying: Welcome, Paul, beloved of God, the boast of the churches, and model of angels. And I asked: Who are you? And the first said: I am Isaiah, whom Manasseh sawed with a wood saw.[31]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5414\_781230   
Let us be imitators also of those who in goat-skins and sheep-skins[82]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7439\_1527685   
let him believe what is written thus in the Epistle to the Hebrews, "They were stoned, they were sawn asunder, they were tempted; "[119]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7439\_1527685   
And they, too, were dishonoured in their own country among the Jews who went about "in sheep-skins, in goat-skins, being destitute, afflicted," and so on;[121]   
[[@Bible:Hebrews 11:38]]Hebrews 11:38   
Revelation of Paul   
http://ccel.org/fathers2/ANF-08/anf08-107.htm   
And behold a voice to them: Whence have ye come? And they answered and said: We have come from those who have held themselves aloof from the world and the things in the world for Thy holy name's sake, who in deserts, and mountains, and caves, and the dens of the earth, in beds on the ground, and in fastings, spend their life.[7]   
[[@Bible:Hebrews 11:40]]Hebrews 11:40   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P549\_114112   
What, then, is the Paraclete's administrative office but this: the direction of discipline, the revelation of the Scriptures, the reformation of the intellect, the advancement toward the "better things? "[5]   
[[@Bible:Hebrews 12:1]]Hebrews 12:1   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P313\_50198   
Wherefore, having so many great and glorious examples set before us, let us turn again to the practice of that peace which from the beginning was the mark set before us;[85]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6878\_2107733   
Wherefore also, having encompassing us such a cloud," holy and transparent, "of witnesses, laying aside every weight, and the sin which doth so easily beset us, let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith."[149]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5435\_784618   
Wherefore, having so many great and glorious examples set before us, let us turn again to the practice of that peace which from the beginning was the mark set before us;[97]   
[[@Bible:Hebrews 12:2]]Hebrews 12:2   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
For praise pursuing,[85]   
[[@Bible:Hebrews 12:5]]Hebrews 12:5   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P4944\_1481315   
It has therefore been well said, "My son, despise not thou the correction of God; nor faint when thou art rebuked of Him. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."[72]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12334\_3448603   
us to give thanks and rejoice, over and above, at being thought worthy of divine chastisement. "Whom I love," saith He, "I chasten."[112]   
[[@Bible:Hebrews 12:6]]Hebrews 12:6   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P585\_100658   
"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."[249]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P6775\_1423238   
God accordingly abandons and neglects those whom He has judged undeserving of chastisement: "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."[118]   
Cyprian Epistle VII   
http://ccel.org/fathers2/ANF-05/anf05-32.htm#P4861\_1470153   
For know, beloved brethren, that I was not long ago reproached with this also in a vision, that we were sleepy in our prayers, and did not pray with watchfulness; and undoubtedly God, who "rebukes whom He loves,[14]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5750\_836652   
"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."[304]   
[[@Bible:Hebrews 12:8]]Hebrews 12:8   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5396\_1951129   
If, therefore, any one be slandered and falsely accused, such a one is blessed; for the Scripture says, "A man that is a reprobate is not tried by God."[46]   
[[@Bible:Hebrews 12:15]]Hebrews 12:15   
Shepherd of Hermas Similitude Sixth   
http://ccel.org/fathers2/ANF-02/anf02-29.htm#P758\_175092   
These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal,[7]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5758\_1737072   
For the present we restrain its sprouts, such as evil imaginations, "test any root of bitterness springing up trouble"[11]   
[[@Bible:Hebrews 12:16]]Hebrews 12:16   
Shepherd of Hermas Commandment Fourth   
http://ccel.org/fathers2/ANF-02/anf02-14.htm#P492\_95712   
And therefore I say to you, that if any one is tempted by the devil, and sins after that great and holy calling. in which the Lord has called His people to everlasting life,[13]   
[[@Bible:Hebrews 12:21]]Hebrews 12:21   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3146\_913233   
O surpassing love for man! Not as a teacher speaking to his pupils, not as a master to his domestics, nor as God to men, but as a father, does the Lord gently admonish his children. Thus Moses confesses that "he was filled with quaking and terror"[103]   
[[@Bible:Hebrews 12:22]]Hebrews 12:22   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10988\_2956467   
"Ye are come," says he, "unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."[59]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11242\_3051513   
But indeed they do in a sense separate themselves and stand aloof from those who are aliens from the commonwealth of God and strangers to His covenants, in order that they may live as citizens of heaven, "coming to the living God, and to the city of God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven."[14]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P7998\_1707869   
but made clear by the Spirit of the living God, and might be killed in the Jerusalem below, and having risen from the dead might reign in Mount Zion, and the city of the living God-the heavenly Jerusalem.[139]   
[[@Bible:Hebrews 12:23]]Hebrews 12:23   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5537\_2002147   
and "an holy nation."[140]   
[[@Bible:Hebrews 12:24]]Hebrews 12:24   
Tertullian On the Veiling of Virgins   
http://ccel.org/fathers2/ANF-04/anf04-09.htm#P549\_114112   
What, then, is the Paraclete's administrative office but this: the direction of discipline, the revelation of the Scriptures, the reformation of the intellect, the advancement toward the "better things? "[5]   
[[@Bible:Hebrews 12:26]]Hebrews 12:26   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1238\_340268   
will fall far more heavily and bitterly in the "universal shaking"[111]   
[[@Bible:Hebrews 12:29]]Hebrews 12:29   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10761\_2871110   
Nor is the Spirit, in our opinion, a "body," any more than fire is a "body," which God is said to be in the passage, "Our God is a consuming fire."[362]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1572\_466971   
Now he is of the appearance of fire. Moses also, he says, expresses himself thus: "The Lord thy God is a burning and consuming fire."[81]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10145\_3154034   
But these things are rather used as figures than as being so in fact. For as, in the Old Testament,[38]   
[[@Bible:Hebrews 13:2]]Hebrews 13:2   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P12012\_3350374   
, "a brother? you have seen your Lord; "[172]   
[[@Bible:Hebrews 13:4]]Hebrews 13:4   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6956\_2133825   
And then, as putting the finishing stroke to the question about marriage, he adds: "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."[191]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6579\_2269356   
Wherefore "marriage is honourable"[169]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P954\_247748   
those who have passed a wedded life in sanctity, and whose "bed has not been defiled."[32]   
[[@Bible:Hebrews 13:5]]Hebrews 13:5   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5987\_1823868   
For God's greatest gift is self-restraint. For He Himself has said, "I will neyer leave thee, nor forsake thee,"[256]   
[[@Bible:Hebrews 13:7]]Hebrews 13:7   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5023\_1864910   
My child, him that speaketh to thee the word of God remember night and day; and thou shalt honour him as the Lord;[42]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P979\_251601   
For the Scripture has said, "The elders who are among you, honour; and, seeing their manner of life and conduct, imitate their faith."[55]   
[[@Bible:Hebrews 13:8]]Hebrews 13:8   
Alexander Epistles on the Arian Heresy   
http://ccel.org/fathers2/ANF-06/anf06-106.htm#P4716\_1416965   
For even though one saying may refer to the Father Himself, yet it would now be more aptly spoken of the Word, because when He became man, He changed not; but, as says the apostle, "Jesus Christ, the same yesterday, today, and for ever."[57]   
[[@Bible:Hebrews 13:10]]Hebrews 13:10   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2473\_805576   
But the one of them, begirt with scarlet, amid cursing and universal spitting, and tearing, and piercing, was cast away by the People outside the city into perdition, marked with manifest tokens of Christ's passion; who, after being begirt with scarlet garment, and subjected to universal spitting, and afflicted with all contumelies, was crucified outside the city.[343]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11859\_3321175   
the chief is, that we go not up unto God's altar[68]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in the Gospel according to Matthew: If thou wouldest offer thy gift at the altar, and there rememberest that thy brother hath ought against thee; leave thou thy gift before the altar, and go; first be reconciled to thy brother, and then come and offer thy gift at the altar."[384]   
[[@Bible:Hebrews 13:12]]Hebrews 13:12   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
By His own death redeemed), without the camp[229]   
[[@Bible:Hebrews 13:14]]Hebrews 13:14   
Shepherd of Hermas Similitude First   
http://ccel.org/fathers2/ANF-02/anf02-24.htm   
He says to me, "You know that you who are the servants of God dwell in a strange land; for your city is far away from this one.[2]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6956\_2133825   
But rather, he says, "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently, lest there be any fornicator or profane person, as Esau, who for one morsel surrendered his birth-right; and lest any root of bitterness springing up trouble you, and thereby many be defiled."[190]   
[[@Bible:Hebrews 13:15]]Hebrews 13:15   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
And again, "Let us offer the sacrifice of praise, that is, the fruit of the lips."[76]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5134\_1887696   
that your sacrifice may be pure.[125]   
[[@Bible:Hebrews 13:17]]Hebrews 13:17   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P323\_52900   
Let us reverence the Lord Jesus Christ, whose blood was given for us; let us esteem those who have the rule over us;[90]   
Epistle of Ignatius to the Trallians   
http://ccel.org/fathers2/ANF-01/anf01-18.htm#P1625\_279315   
Be ye subject to the bishop as to the Lord, for "he watches for your souls, as one that shall give account to God."[9]   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P361\_65388   
I also, standing joyful before your Father, may give an account of you all to your Lord."[42]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5446\_787376   
whose blood was given for us; let us esteem those who have the rule over us;[104] 

**[[@Headword:James]]James**

[[@Bible:James 1:8]]James 1:8   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P337\_55757   
Far from us be that which is written, "Wretched are they who are of a double mind, and of a doubting heart; who say, These things we have heard even in the times of our fathers; but, behold, we have grown old, and none of them has happened unto us."[98]   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3431\_584777   
Thou shalt not be mindful of evil against thy brother. Thou shalt not be of doubtful mind[249]   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P6024\_1771465   
and the dove came forth out of none of them, the high priest put on the twelve bells[23]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5462\_790349   
Far from us be that which is written, "Wretched are they who are of a double mind, and of a doubting heart; who say, These things we have heard even in the times of our fathers; but, behold, we have grown old, and none of them has happened unto us; "[113]   
[[@Bible:James 1:16]]James 1:16   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1316\_238899   
Do not err, my brethren.[112]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1316\_238899   
Do not err, my brethren.[114]   
[[@Bible:James 1:21]]James 1:21   
Second Apology of Justin   
http://ccel.org/fathers2/ANF-01/anf01-47.htm#P4028\_783744   
e others from joining them laughed both at those who framed these falsehoods, and at the disguise itself and at popular opinion and I confess that I both boast and with all my strength strive to be found a Christian; not because the teachings of Plato are different from those of Christ, but because they are not in all respects similar, as neither are those of the others, Stoics, and poets, and historians. For each man spoke well in proportion to the share he had of the spermatic word,[23]   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P387\_64767   
For what reason was our father Abraham blessed? was it not because he wrought righteousness and truth through faith?[125]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5526\_799985   
For what reason was our father Abraham blessed? Was it not because he wrought righteousness and truth through faith? Isaac,[154]   
[[@Bible:James 2:23]]James 2:23   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P245\_35015   
Abraham, styled "the friend,"[44]   
Epistle of Ignatius to the Magnesians   
http://ccel.org/fathers2/ANF-01/anf01-17.htm#P1527\_267641   
For Christ is one, in whom every nation that believes, and every tongue that confesses, is gathered unto God. And those that were of a stony heart have become the children of Abraham, the friend of God;[72]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5364\_769640   
Abraham, styled "the friend,"[53]   
[[@Bible:James 3:1]]James 3:1   
Passion of the Holy Martyrs Perpetua and Felicitas   
http://ccel.org/fathers2/ANF-03/anf03-54.htm#P12149\_3394897   
"And we went forth, and saw before the entrance Optatus the bishop at the right hand, and Aspasius the presbyter, a teacher,[27]   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P509\_87756   
Let us cleave, therefore, to the innocent and righteous, since these are the elect of God. Why are there strifes, and tumults, and divisions, and schisms, and wars[205]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5666\_823591   
Let us cleave, therefore, to the innocent and righteous, since these are the elect of God. Why are there strifes, and tumults, and divisions, and schisms, and wars[252]   
[[@Bible:James 4:6]]James 4:6   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P381\_63275   
all abominable lusts, detestable adultery, and execrable pride. "For God," saith [the Scripture], "resisteth the proud, but giveth grace to the humble."[121]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1162\_215854   
by this manifested his pride, and condemned himself. For it is written, "God resisteth the proud."[36]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1162\_215854   
" For he that yields not obedience to his superiors is self-confident, quarrelsome, and proud. But" God," says [the Scripture] "resisteth the proud, but giveth grace to the humble ; "[42]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5516\_798418   
all abominable lusts, detestable adultery, and execrable pride. "For God," [saith the Scripture], "resisteth the proud, but giveth grace to the humble."[147]   
[[@Bible:James 5:16]]James 5:16   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11376\_3226496   
God; to bow before the feet of the presbyters, and kneel to God's dear ones; to enjoin on all the brethren to be ambassadors to bear his[91]   
[[@Bible:James 5:20]]James 5:20   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P538\_92446   
Who can describe the [blessed] bond of the love of God? What man is able to tell the excellence of its beauty, as it ought to be told? The height to which love exalts is unspeakable. Love unites us to God. Love covers a multitude of sins.[220]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5695\_828324   
Who can describe the [blessed] bond of the love of God? What man is able to tell the excellence of its beauty, as it ought to be told? The height to which love exalts is unspeakable. Love unites us to God. Love covers a multitude of sins.[267] 

**[[@Headword:1 Peter]]1 Peter**

[[@Bible:1 Peter 1:1]]1 Peter 1:1   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
" Undoubtedly, by not receiving Christ, the "fount of water of life," they have begun to have "worn-out tanks," that is, synagogues for the use of the "dispersions of the Gentiles,"[286]   
[[@Bible:1 Peter 1:4]]1 Peter 1:4   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
The Father of immortality sent the immortal Son and Word into the world, who came to man in order to wash him with water and the Spirit; and He, begetting us again to incorruption of soul and body, breathed into us the breath (spirit) of life, and endued us with an incorruptible panoply. If, therefore, man has become immortal, he will also be God.[408]   
[[@Bible:1 Peter 1:6]]1 Peter 1:6   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6956\_2133825   
Though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than that of gold which perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the revelation of Jesus Christ; whom, having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory, receiving the end of your faith, the salvation of your souls."[192]   
[[@Bible:1 Peter 1:8]]1 Peter 1:8   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P776\_145896   
"In whom, though now ye see Him not, ye believe, and believing, rejoice with joy unspeakable and full of glory; "[6]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8138\_2250345   
and Peter says in his Epistle: "Whom, not seeing, ye love; in whom, though now ye see Him not, ye have believed, ye shall rejoice with joy unspeakable; "[112]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P8967\_2580595   
And this it is which has been said also by Peter: "Whom having not seen, ye love; in whom now also, not seeing, ye believe; and believing, ye shall rejoice with joy unspeakable."[45]   
[[@Bible:1 Peter 1:9]]1 Peter 1:9   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6632\_1339493   
But perhaps this question is asked, If it be the understanding which prays and sings with the spirit, and if it be the same which receives both perfection and salvation, how is it that Peter says, "Receiving the end of your faith, even the salvation of your souls? "[132]   
[[@Bible:1 Peter 1:10]]1 Peter 1:10   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P987\_256404   
"And they who believed from the eighth mountain, where were the many fountains, and where all the creatures of God drank of the fountains, were the following: apostles, and teachers, who preached to the whole world, and who taught solemnly and purely the word of the Lord, and did not at all fall into evil desires, but walked always in righteousness and truth, according as they had received the Holy Spirit. Such persons, therefore, shall enter in with the angels."[42]   
[[@Bible:1 Peter 1:11]]1 Peter 1:11   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11613\_3273224   
Let none think it was with some other, because no other exists, except that of Christ subsequently; which at that time, of course, could not be given by His disciples, inasmuch as the glory of the Lord had not yet been fully attained,[115]   
[[@Bible:1 Peter 1:12]]1 Peter 1:12   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P6919\_1750575   
Admirable sophists, and explorers of the sublimities of the unknown Father, and rehearsers of those super-celestial mysteries "which the angels desire to look into!"[94]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8735\_2467393   
For He has brought Himself, and has bestowed on men those good things which were announced beforehand, which things the angels desired to look into.[544]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9417\_2763149   
For there is the one Son, who accomplished His Father's will; and one human race also in which the mysteries of God are wrought, "which the angels desire to look into; "[347]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
of ineffable and unutterable blessings, which eye hath not seen, nor ear heard, nor have entered into the heart of men; into which angels desire to look, and see what good things God hath prepared for the saints and the children who love Him."[30]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7369\_1506823   
hat the men who are saved in Christ are superior even to the holy angels; for how can those who are cast by the holy angels into vessels be compared with those who cast them into vessels, seeing that they have been put under the authority of the angels? While we say this, we are not ignorant that the men who will be saved in Christ surpass some angels-namely, those who have not been entrusted with this office-but not all of them. For we read, "Which things angels desire to look into,"[57]   
[[@Bible:1 Peter 1:13]]1 Peter 1:13   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
"Wherefore, girding up your loins,"[8]   
[[@Bible:1 Peter 1:14]]1 Peter 1:14   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
quasi filii obedientiae, non configurati prioribus desideriis, quae fuerunt in ignomntia; sed secundum eum, qui vocavit vos, sanctum, et ipsi sancti sitis in omni conversatione. Quoniam scriprum est: "Sancti eritis, quoniam ego sanctus sum."[235]   
[[@Bible:1 Peter 1:15]]1 Peter 1:15   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1088\_277378   
For elsewhere, again, (we read): "Be ye holy, just as He withal was holy "[17]   
[[@Bible:1 Peter 1:16]]1 Peter 1:16   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P950\_228926   
that we may be "holy" just as Himself is "holy."[5]   
[[@Bible:1 Peter 1:17]]1 Peter 1:17   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
Knowing, then, the duty of each, "pass the time of your sojourning here in fear: for as much as ye know that ye were not deemed with corruptible things, such as silver or gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."[164]   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1000\_249272   
nor is there exception of persons with God; since it is not hearers of the law who are justified by the Lord, but doers, according to what the apostle withal says.[39]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
For any one of us will hold it necessary, that whatever is the last thing to be found in a man in this respect, is that whereby he must be judged, all those things which he has previously done being wiped away and obliterated.[37]   
[[@Bible:1 Peter 1:19]]1 Peter 1:19   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1501\_440065   
And, for fear you should fly to that statement for a licence to fornication, on the ground that you will be sinning against a thing which is yours, not the Lord's, he takes you away from yourself, and awards you, according to his previous disposition, to Christ: "And ye are not your own; "immediately opposing (thereto), "for bought ye are with a price"-the blood, to wit, of the Lord:[174]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1604\_649973   
For when God was about to smite the Egyptians, to secure the Hebrews from that infliction He had enjoined them to slay a white[359]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5761\_2065868   
Let the bishop pray for the people, and say: "Save Thy people, O Lord, and bless Thine inheritance, which Thou hast obtained with the precious blood of Thy Christ, and hast called a royal priesthood, and an holy nation."[255]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8068\_1724976   
A man, therefore, could not give anything as an exchange for his own life, but God gave an exchange for the life of us all, "the precious blood of Christ Jesus,"[180]   
[[@Bible:1 Peter 1:20]]1 Peter 1:20   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P921\_234428   
for this reason is He old." "And why is the gate new, sir? "I said. "Because," he answered, "He became manifest[17]   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P457\_94810   
was, (to arise) in the extreme end of the times.[96]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5926\_870110   
For it was spiritual, as was also our Jesus, and was made manifest at the end of the days in order to save us.[71]   
[[@Bible:1 Peter 1:21]]1 Peter 1:21   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
and truth, as those who have forsaken the vain, empty talk and error of the multitude, and "believed in Him who raised up our Lord Jesus Christ from the dead, and gave Him glory,"[10]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6479\_1983336   
Et Petrus similia dicit in Epistola: "Ut fides vestra et spes sit in Deum, cure animas vestras castas effeceritis in obedientia veritatis; "[234]   
[[@Bible:1 Peter 1:22]]1 Peter 1:22   
Shepherd of Hermas Similitude Tenth   
http://ccel.org/fathers2/ANF-02/anf02-33.htm#P1042\_274138   
" He said to the Shepherd, "I see that the servant of God wishes to live, and to keep these commandments, and will place these virgins in a pure habitation."[4]   
[[@Bible:1 Peter 2:1]]1 Peter 2:1   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
Wherefore also Peter says: "Laying therefore aside all malice, and all guile, and hypocrisy, and envy, and evil speaking, as new-born babes, desire the milk of the word, that ye may grow by it to salvation; if ye have tasted that the Lord is Christ."[90]   
[[@Bible:1 Peter 2:2]]1 Peter 2:2   
Constitutions of the Holy Apostles Book V   
http://ccel.org/fathers2/ANF-07/anf07-45.htm#P6247\_2186746   
and into His resurrection, as "new-born babes,"[136]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8097\_1731515   
Now this interpretation about the three Apostles not tasting of death until they have seen Jesus transfigured, is adapted to those who are designated by Peter as "new-born babes longing for the reasonable milk which is without guile,"[203]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8437\_1845956   
but the little ones are "the newborn babes which long for the reasonable milk which is without guile,"[156]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8457\_1850803   
through which they were born "as new-born babes, they long for the reasonable milk which is without guile,"[169]   
[[@Bible:1 Peter 2:3]]1 Peter 2:3   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
the doctrine of the cross; of which if any man "taste,"[64]   
[[@Bible:1 Peter 2:4]]1 Peter 2:4   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P310\_47895   
of the stones that were dragged out of the depths, they placed in the building just as they were: for they were polished and fitted exactly into the other stones, and became so united one with another that the lines of juncture could not be perceived.[9]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
, among the Jews from Jerusalem," among the other things named, "the wise architect" too,[308]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2473\_805576   
and knowing how to bear infirmity: "to wit as having been set by the Father "for a stone of offence,"[322]   
Of the Journeyings of Philip the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-92.htm   
I therefore adore the goodness of God who has caused you to be spoiled even to this city, on account of His true stone[8]   
[[@Bible:1 Peter 2:5]]1 Peter 2:5   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1214\_224344   
Nevertheless, I have heard of some who have passed on from this to you, having false doctrine, whom ye did not suffer to sow among you, but stopped your ears, that ye might not receive those things which were sown by them, as being stones[58]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8115\_2243651   
For David had been appointed a priest by God, although Saul persecuted him. For all the righteous possess the sacerdotal rank.[91]   
Fragments of Clement Not Given in the Oxford Edition   
http://ccel.org/fathers2/ANF-02/anf02-85.htm#P10399\_2893105   
Thus also the blessed Peter hesitates not to say, "Ye also, as living stones, are built up, a spiritual house, a holy temple, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."[3]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P12023\_3351970   
For this is the spiritual victim[177]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11309\_3077236   
Accordingly, Peter says, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ; "[39]   
Lactantius A Treatise on the Anger of God   
http://ccel.org/fathers2/ANF-07/anf07-13.htm#P3330\_1351509   
But they are precipitated from the third step, who, though they know the Ambassador of God, who is also the Builder of the divine and immortal temple,[7]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5134\_1887696   
that your sacrifice may be pure.[125]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7146\_1424844   
Now, both of these two things, the temple and the body of Jesus, appear to me, in one interpretation at least, to be types of the Church, and to signify that it is built of living stones,[99]   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P7186\_1440517   
We are well aware, too, that we need the assistance of that excellent Spirit of wisdom, in order to understand such matters, as they should be understood by ministers of sacred things; and in this connection we will attempt to describe, as shortly as we may, our view of what belongs to this subject. The body is the Church, and we learn from Peter[131]   
[[@Bible:1 Peter 2:6]]1 Peter 2:6   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
Thou art He who, for our salvation, was made the head stone of the corner, precious and honourable, declared before to Sion.[51]   
[[@Bible:1 Peter 2:8]]1 Peter 2:8   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5694\_1737146   
Was it because Christ was both a rock and a stone? For we read of His being placed "for a stone of stumbling and for a rock of offence."[445]   
[[@Bible:1 Peter 2:9]]1 Peter 2:9   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1214\_224344   
Blessed, then, are ye who are God-bearers, spirit-bearers, temple-bearers, bearers of holiness, adorned in all respects with the commandments of Jesus Christ, being "a royal priesthood, a holy nation, a peculiar people,"[68]   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P5017\_1125650   
, of our sins; and being vehemently inflamed by the word of His calling, we are the true high priestly race of God, as even God Himself bears witness, saying that in every place among the Gentiles sacrifices are presented to Him well-pleasing and pure. Now God receives sacrifices from no one, except through His priests.[441]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9829\_2565118   
The Hebrew people, then, being called by God a "chosen generation, and a royal priesthood, and a holy nation, and a purchased people,"[25]   
Methodius Oration Concerning Simeon and Anna   
http://ccel.org/fathers2/ANF-06/anf06-125.htm   
Hail, thou people of the Lord, thou chosen generation, thou royal priesthood, thou holy nation, thou peculiar people-show forth His praises who hath called you out of darkness into His marvellous light; and for His mercies glorify Him.[120]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4548\_1741089   
"] That is to say, a Church of all believers; as also the Apostle Peter says: "A holy nation, a royal priesthood."[3]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5126\_1886070   
Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, thou shalt take and give to the prophets, for they are your high priests.[121]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5537\_2002147   
You, therefore, are the holy and sacred "Church of God, enrolled in heaven, a royal priesthood, an holy nation, a peculiar people,"[141]   
Constitutions of the Holy Apostles Book II   
http://ccel.org/fathers2/ANF-07/anf07-41.htm#P5761\_2065868   
Let the bishop pray for the people, and say: "Save Thy people, O Lord, and bless Thine inheritance, which Thou hast obtained with the precious blood of Thy Christ, and hast called a royal priesthood, and an holy nation."[255]   
Constitutions of the Holy Apostles Book III   
http://ccel.org/fathers2/ANF-07/anf07-43.htm#P5934\_2114684   
for there is no necessity that the women should be seen by the men; but only in the laying on of hands the bishop shall anoint her head, as the priests and kings were formerly anointed, not because those which are now baptized are ordained priests, but as being Christians, or anointed, from Christ the Anointed, "a royal priesthood, and an holy nation, the Church of God, the pillar and ground of the marriage-chamber,"[52]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7127\_2388267   
We further offer to Thee for this people, that Thou wilt render them, to the praise of Thy Christ, "a royal priesthood and an holy nation; "[117]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1022\_257800   
in very deed a seed honourable and holy, and "a priestly kingdom, a holy people, the people of the inheritance,"[86]   
[[@Bible:1 Peter 2:10]]1 Peter 2:10   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2069\_705019   
-the manna-and sufficiently bound to God by His benefits-forgot his Lord and God, saying to Aaron: "Make us gods, to go before us: for that Moses, who ejected us from the land of Egypt, hath quite forsaken us; and what hath befallen him we know not." And accordingly we, who "were not the people of God" in days bygone, have been made His people,[61]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P5091\_1534668   
And hence they sing the Lord's song in a strange land, explaining the law by distorting and degrading it, expecting a sensual kingdom, and setting their hopes on this alien world, which the Word says will pass away,[76]   
[[@Bible:1 Peter 2:11]]1 Peter 2:11   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P679\_123511   
The invisible soul is guarded by the visible body, and Christians are known indeed to be in the world, but their godliness remains invisible. The flesh hates the soul, and wars against it,[27]   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P814\_150836   
the lusts that are in the world, since "every lust warreth against the spirit; "[36]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6360\_1946233   
Quocirca admirabilis quoque Petrus: "Charissimi, inquit, obsecro vos tanquam advernas et peregrinos, abstinete vos a carnalibus desideriis, quae militant adversus animam, conversationem vestram inter gentes habentes bonam: quoniam sic est voluntas Dei, ut bene facientes obmutescere faciatis imprudentium hominum ignorantiam; quasi liberi, et non quasi velamen habentes malitiae libertatem, sed ut servi Dei."[122]   
Cyprian Epistle VI   
http://ccel.org/fathers2/ANF-05/anf05-31.htm#P4827\_1461276   
And similarly Peter exhorts: "As strangers," says he, "and pilgrims, abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify the Lord."[8]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
4. Abstain thou from fleshly and worldly lusts.[11]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6637\_2280388   
Avoid not the persons, but the sentiments, of the wicked. "Abstain from fleshly and worldly lusts."[17]   
[[@Bible:1 Peter 2:12]]1 Peter 2:12   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P855\_156367   
having your conduct blameless among the Gentiles,"[59]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
Above all, we are to keep in mind what was spoken sacredly: "Having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may, by the good works which they behold, glorify God."[95]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P924\_242719   
that they may arise and go forth from the darkness by the light of the good works of the fear of God, "that they may see our good works and glorify our Father who is in heaven."[12]   
[[@Bible:1 Peter 2:13]]1 Peter 2:13   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P765\_315024   
Therefore, as to what relates to the honours due to kings or emperors, we have a prescript sufficient, that it behoves us to be in all obedience, according to the apostle's precept,[120]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11105\_3153502   
but man is the property of God alone. Peter,[109]   
Constitutions of the Holy Apostles Book IV   
http://ccel.org/fathers2/ANF-07/anf07-44.htm#P6043\_2139237   
Be ye Subject to all royal power and dominion in things which are pleasing to God, as to the ministers of God, and the punishers of the ungodly.[33]   
[[@Bible:1 Peter 2:16]]1 Peter 2:16   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8259\_2297672   
[All this is declared, ] that we may know that we shall give account to God not of deeds only, as slaves, but even of words and thoughts, as those who have truly received the power of liberty, in which [condition] a man is more severely tested, whether he will reverence, and fear, and love the Lord. And for this reason Peter says "that we have not liberty as a cloak of maliciousness,"[209]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8811\_2507018   
referring both to the liberty of man, in which respect "all things are lawful," God exercising no compulsion in regard to him; and [by the expression] "not expedient" pointing out that we "should not use our liberty as a cloak of maliciousness,[607]   
[[@Bible:1 Peter 2:17]]1 Peter 2:17   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P182\_23011   
Full of holy designs, ye did, with true earnestness of mind and a godly confidence, stretch forth your hands to God Almighty, beseeching Him to be merciful unto you, if ye had been guilty of any involuntary transgression. Day and night ye were anxious for the whole brotherhood,[8]   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P855\_156367   
Stand fast, therefore, in these things, and follow the example of the Lord, being firm and unchangeable in the faith, loving the brotherhood,[56]   
Address of Tatian to the Greeks   
http://ccel.org/fathers2/ANF-02/anf02-37.htm#P1133\_306768   
Does my master command me to act as a bondsman and to serve, I acknowledge the serfdom. Man is to be honoured as a fellow-man;[6]   
Clement of Alexandria Exhortation to the Heathen   
http://ccel.org/fathers2/ANF-02/anf02-50.htm#P3172\_922880   
For think not that stones, and stocks, and birds, and serpents are sacred things, and men are not; but, on the contrary, regard men as truly sacred,[138]   
Arnobius Against the Heathen Book VII   
http://ccel.org/fathers2/ANF-06/anf06-140.htm   
that name, how can we but give them even the greatest honour, since we have been taught by the commands which have especial power over us,[73]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5292\_757642   
Full of holy designs, ye did, with true earnestness of mind and a godly confidence, stretch forth your hands to God Almighty, beseeching Him to be merciful unto you, if ye had been guilty of any involuntary transgression. Day and night ye were anxious for the whole brotherhood,[9]   
[[@Bible:1 Peter 2:18]]1 Peter 2:18   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
For as it is enjoined on them, "to be subject to their masters with all fear, not only to the good and gentle, but also to the froward,"[135]   
Constitutions of the Holy Apostles Book IV   
http://ccel.org/fathers2/ANF-07/anf07-44.htm#P6036\_2138289   
But as to servants, what can we say more than that the slave bring a good will to his master, with the fear of God, although he be impious and wicked,[30]   
[[@Bible:1 Peter 2:20]]1 Peter 2:20   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11072\_3142871   
even hereunto were ye called, since Christ also suffered for us, leaving you Himself as an example, that ye should follow His own steps."[79]   
[[@Bible:1 Peter 2:21]]1 Peter 2:21   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P842\_155004   
For He has set us this example[53]   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
lays it down in his epistle, and says, "Christ suffered for us, leaving you an example, that ye should follow His steps, who did no sin, neither was deceit found in His mouth; who, when He was reviled, reviled not again; when He suffered, threatened not, but gave Himself up to him that judged Him unjustly."[22]   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
But he follows Christ who stands in His precepts, who walks in the way of His teaching, who follows His footsteps and His ways, who imitates that which Christ both did and taught; in accordance with what Peter also exhorts and warns, saying, "Christ suffered for us, leaving you an example that ye should follow His steps."[27]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Epistle of Peter to them of Pontus: "For Christ suffered for us, leaving you an example, that ye may follow His steps; who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, threatened not, but gave Himself up to him that judgeth unrighteously."[594]   
[[@Bible:1 Peter 2:22]]1 Peter 2:22   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P842\_155004   
"who did no sin, neither was guile found in His mouth,"[49]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
should be "cursed by God," because his own sins were the cause of his suspension on the tree. On the other hand, Christ, who spoke not guile from His mouth,[190]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7981\_1940898   
For it is distinctly clear to us that "He did no sin, neither was guile found in His mouth; and as one who knew no sin,"[138]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9083\_2334085   
and through benevolence, divested Himself (of His glory), that He might be capable of being received by men. But He did not, I imagine, undergo any change from "good to evil," for "He did no sin; "[63]   
[[@Bible:1 Peter 2:23]]1 Peter 2:23   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1232\_228077   
For say ye to those that hate you, Ye are our brethren, that the name of the Lord may be glorified. And let us imitate the Lord, "who, when He was reviled, reviled not again ; "[80]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1232\_228077   
when He was crucified, He answered not; "when He suffered, He threatened not ; "[81]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
This he does not utter to those alone who wish to hear: Do not err, [he says to all: ] Jesus Christ, the Son of God, is one and the same, who did by suffering reconcile us to God, and rose from the dead; who is at the right hand of the Father, and perfect in all things; "who, when He was buffeted, struck not in return; who, when He suffered, threatened not; "[305]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
he book of the Father, or to behold Him, with the exception of the Lamb who was slain, and who redeemed us with His own blood, receiving power over all things from the same God who made all things by the Word, and adorned them by [His] Wisdom, when "the Word was made flesh; "that even as the Word of God had the sovereignty in the heavens, so also might He have the sovereignty in earth, inasmuch as [He was] a righteous man, "who did no sin, neither was there found guile in His mouth; "[273]   
The Ecclesiastical Canons of the Holy Apostles   
http://ccel.org/fathers2/ANF-07/anf07-50.htm   
On the contrary, "when Himself was stricken, He did not strike again; when He was reviled, He reviled not again; when He suffered, He threatened not."[14]   
[[@Bible:1 Peter 2:24]]1 Peter 2:24   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P842\_155004   
Let us then continually persevere in our hope, and the earnest of our righteousness, which is Jesus Christ, "who bore our sins in His own body on the tree,"[48]   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
The ass was the type of the body of Christ, upon whom all men, resting from their labours, are borne as in a chariot. For the Saviour has taken up the burden of our sins.[39]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5845\_1777484   
Addressing those who have believed, he says, "For by His stripes we were healed."[145]   
[[@Bible:1 Peter 3:1]]1 Peter 3:1   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."[117]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11934\_3333282   
except in so far as it will not be presumptuously if we treat the subject in accordance with the apostle. Touching modesty of dress and ornamentation, indeed, the prescription of Peter[113]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P903\_218004   
to persevere in their married state, and are sanctified, and have hope of "making a gain"[48]   
[[@Bible:1 Peter 3:3]]1 Peter 3:3   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1118\_463128   
For what is a crown on the head of a woman, but beauty made seductive, but mark of utter wantonness,-a notable casting away of modesty, a setting temptation on fire? Therefore a woman, taking counsel from the apostles' foresight,[60]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
Also Peter consents to these same precepts, and says, "Let there be in the woman not the outward adorning of array, or gold, or apparel, but the adorning of the heart."[25]   
[[@Bible:1 Peter 3:4]]1 Peter 3:4   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in the Epistle of Peter to the people at Pontus: "Let there be in a woman not the outward adorning of ornament, or of gold, or of apparel, but the adorning of the heart."[589]   
[[@Bible:1 Peter 3:6]]1 Peter 3:6   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2747\_447655   
Let the wives honour their husbands, as their own flesh; and let them not presume to address them by their names.[36]   
Constitutions of the Holy Apostles Book VI   
http://ccel.org/fathers2/ANF-07/anf07-46.htm#P6595\_2273160   
For she could not endure to call him by his name, but called him lord, when she said, "My lord is old."[173]   
[[@Bible:1 Peter 3:7]]1 Peter 3:7   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12240\_3424209   
What (of the fact) that she endured not to have been met alone; but in the presence of Adam, not yet her husband, not yet bound to lend her his ears,[42]   
[[@Bible:1 Peter 3:8]]1 Peter 3:8   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
For he says: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be humble," and so forth, "that ye may inherit a blessing,"[136]   
[[@Bible:1 Peter 3:9]]1 Peter 3:9   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
up us also, if we do His will, and walk in His commandments, and love what He loved, keeping ourselves from all unrighteousness, covetousness, love of money, evil speaking, false witness; "not rendering evil for evil, or railing for railing,"[15]   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P839\_336052   
How much more, while you are returning the malediction in the name of Jupiter himself, are you doing honour to Jupiter in the same way as he who provoked you! But a believer ought to laugh in such cases, not to rave; nay, according to the precept,[169]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11859\_3321175   
Not even by an evil word does He permit it to be vented.[77]   
Addition to Acts of Philip   
http://ccel.org/fathers2/ANF-08/anf08-94.htm   
And the Saviour said: O Philip, since thou hast forsaken this commandment of mine, not to render evil for evil,[6]   
[[@Bible:1 Peter 3:11]]1 Peter 3:11   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1121\_292506   
And if I glance around at their examples-(examples) of some David heaping up marriages for himself even through sanguinary means, of some Solomon rich in wives as well as in other riches-you are bidden to "follow the better things; "[39]   
[[@Bible:1 Peter 3:13]]1 Peter 3:13   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
And who is he that will harm us, if we be followers of that which is good? "[167]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P4975\_1857531   
But do ye love them that hate you; and ye shall not have an enemy.[10]   
[[@Bible:1 Peter 3:15]]1 Peter 3:15   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8677\_2197535   
that is in you."[111]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P10892\_2920592   
and have learnt "to be ready always to give an answer to every one that asketh us a reason for the hope that is in us."[15]   
[[@Bible:1 Peter 3:18]]1 Peter 3:18   
Martyrdom of Polycarp   
http://ccel.org/fathers2/ANF-01/anf01-13.htm#P1007\_184755   
" This he said at the suggestion and urgent persuasion of the Jews, who also watched us, as we sought to take him out of the fire, being ignorant of this, that it is neither possible for us ever to forsake Christ, who suffered for the salvation of such as shall be saved throughout the whole world (the blameless one for sinners[46]   
Tertullian Against Marcion Book IV   
http://ccel.org/fathers2/ANF-03/anf03-31.htm#P5942\_1791546   
of our heretic. Now, that the very Lord Himself of all might, the Word and Spirit of the Father,[671]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1657\_489082   
He might undergo death on behalf of sinners.[293]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6550\_1295088   
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."[61]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the Epistle of Peter the apostle: "Christ hath died once for our sins, the just for the unjust, that He might present us to God."[298]   
[[@Bible:1 Peter 3:19]]1 Peter 3:19   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8520\_2395271   
It was for this reason, too, that the Lord descended into the regions beneath the earth, preaching His advent there also, and [declaring] the remission of sins received by those who believe in Him.[385]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8655\_2416104   
the Gospel to those that perished in the flood, or rather had been chained, and to those kept "in ward and guard"?[74]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8655\_2416104   
though they are in Hades and in ward,[83]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3041\_1098102   
With the same law of His being He fully complied, by remaining in Hades in the form and condition of a dead man; nor did He ascend into the heights of heaven before descending into the lower parts of the earth, that He might there make the patriarchs and prophets partakers of Himself.[313]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
of things in heaven, because He was born, the Word of God, before all (ages); and of things on earth, because He became man in the midst of men, to re-create our Adam through Himself; and of things under the earth, because He was also reckoned among the dead, preaching the Gospel to the souls of the saints,[67]   
[[@Bible:1 Peter 3:20]]1 Peter 3:20   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P226\_31410   
Let us turn to every age that has passed, and learn that, from generation to generation, the Lord has granted a place of repentance to all such as would be converted unto Him. Noah preached repentance, and as many as listened to him were saved.[35]   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6516\_1540734   
Further, they declare that the arrangement made with respect to the ark in the Deluge, by means of which eight persons were saved,[231]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
[springing up] to eternal life, but He causes the unfruitful fig-tree immediately to dry up; and in the days of Noah He justly brought on the deluge for the purpose of extinguishing that most infamous race of men then existent, who could not bring forth fruit to God, since the angels that sinned had commingled with them, and [acted as He did] in order that He might put a check upon the sins of these men, but [that at the same time] He might preserve the archetype,[572]   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P318\_50922   
For the tower was founder on the word of the almighty and glorious Name and it is kept together by the invisible power of the Lord."[15]   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11159\_3165378   
But (in vain): for they who had originated those of the former seed sent into the ark (secretly and stealthily, and unknown to that Mother-Virtue), together with those "eight souls,"[42]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1106\_284574   
Once more, "two (joined) into one flesh" undertake (the duty of) "growing and multiplying,"-Noah, (namely), and his wife, and their sons, in single marriage.[23]   
Cyprian Epistle LXXIII   
http://ccel.org/fathers2/ANF-05/anf05-98.htm#P6343\_2021455   
"In the ark," says he, "of Noah, few, that is, eight souls, were saved by water, as also baptism shall in like manner save you."[27]   
Cyprian Epistle LXXV   
http://ccel.org/fathers2/ANF-05/anf05-100.htm#P6475\_2083559   
Peter also, showing this, set forth that the Church is one, and that only they who are in the Church can be baptized; and said, "In the ark of Noah, few, that is, eight souls, were saved by water; the like figure where-unto even baptism shall save you; "[7]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7127\_2388267   
and didst deliver righteous Noah from that flood by an ark,[100]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
Because of Him shall your holy places be desolate, polluted even to the ground, and ye shall have no place that is clean; but ye shall be among the Gentiles a curse and a dispersion, until He shall again look upon you, and in pity shall take you to Himself through faith and water.[27]   
[[@Bible:1 Peter 3:21]]1 Peter 3:21   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10160\_2833706   
its sanctification comes from the "answer."[349]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1409\_394828   
The "ring" also he is then Wont to receive for the first time, wherewith, after being interrogated,[112]   
Cyprian Epistle LXXIV   
http://ccel.org/fathers2/ANF-05/anf05-99.htm#P6391\_2043204   
Even as also the Apostle Peter laid down, saying, "Thus also shall baptism in like manner make you safe; "[27]   
[[@Bible:1 Peter 3:22]]1 Peter 3:22   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P784\_146929   
and a throne at His right hand. To Him all things[11]   
[[@Bible:1 Peter 4:3]]1 Peter 4:3   
Shepherd of Hermas Commandment Eighth   
http://ccel.org/fathers2/ANF-02/anf02-18.htm   
" "What, sir," say I, "are the evil deeds from which we must restrain ourselves? ""Hear," says he: "from adultery and fornication, from unlawful revelling,[3]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
"For," says Peter, "the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."[165]   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8997\_2532100   
And to the Gnostic false opinion is foreign, as the true belongs to him, and is allied with him. Wherefore the noble apostle calls one of the kinds of fornication, idolatry,[279]   
[[@Bible:1 Peter 4:4]]1 Peter 4:4   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7840\_2549869   
And the unbelievers "shall see His glory," and strength; and they shall think it strange when they see the sovereignty[138]   
[[@Bible:1 Peter 4:6]]1 Peter 4:6   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the same place: "For in this also was it preached to them that are dead, that they might be raised again."[299]   
[[@Bible:1 Peter 4:7]]1 Peter 4:7   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P832\_153920   
the beginning; "watching unto prayer,"[45]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1232\_228077   
Take heed that no plant of the devil be found among you, for such a plant is bitter and salt. "Watch ye, and be ye sober,"[83]   
[[@Bible:1 Peter 4:8]]1 Peter 4:8   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P538\_92446   
Who can describe the [blessed] bond of the love of God? What man is able to tell the excellence of its beauty, as it ought to be told? The height to which love exalts is unspeakable. Love unites us to God. Love covers a multitude of sins.[220]   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
Also of "love." "Love," He says, "covers a multitude of sins."[189]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5477\_1665349   
But when "charity covers the multitude of sins,"[324]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5845\_1777484   
This blessedness came on those who had been chosen by Cod through Jesus Christ our Lord. For"love hides the multitude of sins."[147]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6919\_2120278   
` Love covers a multitude of sins.[170]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
but is diffused on the brother. About him she is fluttered, about him she is soberly insane. "Love covers a multitude of sins."[69]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11013\_3105838   
For, strictly speaking, there cannot any longer be reckoned ought against the martyrs, by whom in the baptism (of blood) life itself is laid down. Thus, "love covers the multitude of sins; "[41]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7829\_2548002   
"but love covereth a multitude of sins."[127]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5695\_828324   
Who can describe the [blessed] bond of the love of God? What man is able to tell the excellence of its beauty, as it ought to be told? The height to which love exalts is unspeakable. Love unites us to God. Love covers a multitude of sins.[267]   
[[@Bible:1 Peter 4:11]]1 Peter 4:11   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P1041\_261532   
of God."[101]   
[[@Bible:1 Peter 4:12]]1 Peter 4:12   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6718\_2050063   
If ye be reproached in the name of Christ, happy are ye; for the Spirit of glory and of God resteth on you."[71]   
Cyprian Epistle LV   
http://ccel.org/fathers2/ANF-05/anf05-80.htm#P5800\_1806494   
If ye be reproached in the name of Christ, happy are ye; for the name of the majesty and power of the Lord resteth on you, which indeed on their part is blasphemed, but on our part is glorified."[8]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
If ye be reproached in the name of Christ, happy are ye; because the name of the majesty and power of the Lord resteth upon you; which indeed according to them is blasphemed, but according to us is honoured."[69]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
Or if his call should come to him before, his faith shall not be without reward, seeing it was prepared for martyrdom; without loss of time, the reward is rendered by the judgment of God. In persecution, the warfare,-in peace, the purity of conscience, is crowned.[119]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5153\_1891115   
and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. 5. Then shall the creation of men come into the fire of trial,[146]   
[[@Bible:1 Peter 4:14]]1 Peter 4:14   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
inasmuch as she does indeed, in a new fashion, suffer persecution from those who do not receive the word of God, while the self-same spirit rests upon her[494]   
[[@Bible:1 Peter 4:15]]1 Peter 4:15   
Cyprian Epistle VI   
http://ccel.org/fathers2/ANF-05/anf05-31.htm#P4827\_1461276   
another returns to that country whence he was banished, to perish when arrested, not now as being a Christian, but as being a criminal![10]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
but as a Christian.[592]   
[[@Bible:1 Peter 4:16]]1 Peter 4:16   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P842\_155004   
Let us then be imitators of His patience; and if we suffer[51]   
[[@Bible:1 Peter 5:1]]1 Peter 5:1   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1630\_481652   
alone allotted you, and (the duty) of presiding not imperially, but ministerially;[276]   
Cyprian Epistle XXXV   
http://ccel.org/fathers2/ANF-05/anf05-60.htm#P5336\_1627452   
Moreover, you may supply the expenses for strangers, if any should be indigent, from my own portion, which I have left with Rogatianus, our fellow-presbyter;[2]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5144\_1889204   
Chapter XV.[129]   
[[@Bible:1 Peter 5:2]]1 Peter 5:2   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2741\_447128   
Ye presbyters, "feed the flock which is among you,"[33]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
As teachers (Christ alone doth all things teach[197]   
[[@Bible:1 Peter 5:3]]1 Peter 5:3   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P733\_138047   
of the Lord advances, and the choirs[72]   
[[@Bible:1 Peter 5:4]]1 Peter 5:4   
Methodius Oration on the Psalms   
http://ccel.org/fathers2/ANF-06/anf06-126.htm   
But let us, beloved, return in our discourse to that point whence we digressed, exclaiming, Blessed is He that cometh in the name of the Lord: that good and kind Shepherd, voluntarily to lay down His life for His sheep. That just as hunters take by a sheep the wolves that devour sheep, even so the Chief Shepherd,[44]   
[[@Bible:1 Peter 5:5]]1 Peter 5:5   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P182\_23011   
Moreover, ye were all distinguished by humility, and were in no respect puffed up with pride, but yielded obedience rather than extorted it,[5]   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P381\_63275   
all abominable lusts, detestable adultery, and execrable pride. "For God," saith [the Scripture], "resisteth the proud, but giveth grace to the humble."[121]   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P855\_156367   
Be all of you subject one to another[58]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1162\_215854   
by this manifested his pride, and condemned himself. For it is written, "God resisteth the proud."[36]   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1162\_215854   
" For he that yields not obedience to his superiors is self-confident, quarrelsome, and proud. But" God," says [the Scripture] "resisteth the proud, but giveth grace to the humble ; "[42]   
Epistle of Ignatius to Hero, a Deacon of Antioch   
http://ccel.org/fathers2/ANF-01/anf01-30.htm#P2817\_457012   
Flee from haughtiness, "for the Lord resisteth the proud."[20]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Dicunt autem gloriosi isti jactatores se imitari Dominum, qui neque uxorem duxit, neque in mundo aliquid possedit; se magis quam alii Evangelium intellexisse gloriantes. Eis autem dicit Scriptura: "Deus superbis resistit, humilibus autem dat gratiam."[59]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6896\_2113937   
"Moses, `the servant who was faithful in all his house, 'said to Him who uttered the oracles from the bush, `Who am I, that Thou sendest me? I am slow of speech, and of a stammering tongue, 'to minister the voice of God in human speech. And again: `I am smoke from a pot.'""For God resisteth the proud, but giveth grace to the humble."[159]   
Cyprian Epistle XIV   
http://ccel.org/fathers2/ANF-05/anf05-39.htm#P4999\_1517248   
of those who were anxious to disturb everything should be restrained; and when, besides, I had read your letter which you lately wrote hither to my clergy by Crementius the sub-deacon, to the effect that assistance should be given to those who might, after their lapse, be seized with sickness, and might penitently desire communion; I judged it well to stand by your judgment, lest our proceedings, which ought to be united and to agree in all things, should in any respect be different.[4]   
Cyprian Epistle XIX   
http://ccel.org/fathers2/ANF-05/anf05-44.htm#P5063\_1534823   
to the number of five, that I wrote to the clergy and to the people, and to the martyrs also and confessors, which letters have already been sent to many of our colleagues, and have satisfied them; and they replied that they also agree with me in the same opinion according to the Catholic faith; which very thing do you also communicate to as many of our colleagues as you can, that among all these, may be observed one mode of action and one agreement, according to the Lord's precepts.[3]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1354\_363091   
Nor, again, were we ashamed to change our opinions, if reason convinced us, and to acknowledge the fact; but rather with a good conscience, and in all sincerity, and with open hearts[9]   
Constitutions of the Holy Apostles Book VII   
http://ccel.org/fathers2/ANF-07/anf07-47.htm#P6688\_2286623   
Thou shalt not be ill-natured nor proud: for "God resisteth the proud."[53]   
Constitutions of the Holy Apostles Book VIII   
http://ccel.org/fathers2/ANF-07/anf07-49.htm#P7026\_2357400   
We say these things, not in contempt of true prophecies, for we know that they are wrought in holy men by the inspiration of God, but to put a stop to the boldness of vainglorious men; and add this withal, that from such as these God takes away His grace: for "God resisteth the proud, but giveth grace to the humble."[30]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P999\_254427   
love of display, vainglory, love of rule, assumption, pride (which is called death, and which "God fights against").[74]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5292\_757642   
Moreover, ye were all distinguished by humility, and were in no respect puffed up with pride, but yielded obedience rather than extorted it,[5]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5516\_798418   
all abominable lusts, detestable adultery, and execrable pride. "For God," [saith the Scripture], "resisteth the proud, but giveth grace to the humble."[147]   
[[@Bible:1 Peter 5:6]]1 Peter 5:6   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8861\_2262575   
nor (although taught even by Plato) that "the good and virtuous man walketh humbly and orderly; "and ignorant, moreover, that we give the injunction, "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time; "[194]   
The Letter of the Churches of Vienna and Lugdunum   
http://ccel.org/fathers2/ANF-08/anf08-176.htm   
"They humbled themselves[38]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8198\_1764379   
and taking further the testimony of God about Him, as not being able to endure the radiance of the Word, humbled themselves under the mighty hand of God;[266]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8198\_1764379   
but, after the touch of the Word, lifting up their eyes they saw Jesus only and no other.[267]   
[[@Bible:1 Peter 5:7]]1 Peter 5:7   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P378\_70282   
For, like elderly men who have no hope of renewing their strength, and expect nothing but their last sleep, so you, weakened by worldly occupations, have given yourselves up to sloth, and have not cast your cares upon the Lord.[46]   
[[@Bible:1 Peter 5:8]]1 Peter 5:8   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7172\_1587031   
For occasionally the mind, when watchful, and casting away from it what is evil, calls to itself the aid of the good; or if it be, on the contrary, negligent and slothful, it makes room through insufficient caution for these spirits, which, lying in wait secretly like robbers, contrive to rush into the minds of men when they see a lodgment made for them by sloth; as the Apostle Peter says, "that our adversary the devil goes about like a roaring lion, seeking whom he may devour."[346]   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
Therefore, beloved brethren, we must be on our guard, and strive with all our powers to repel, with solicitous and full watch-fulness, the enemy, raging and aiming his darts against every part of our body in which we can be stricken and wounded, in accordance with what the Apostle Peter, in his epistle, forewarns and teaches, saying, "Be sober, and watch; because your adversary the devil, as a roaring lion, goeth about seeking any one to devour."[3]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P962\_249100   
conquer the lion;[39]   
The First Epistle of Pope Fabian   
http://ccel.org/fathers2/ANF-08/anf08-130.htm   
Furthermore, we desire you to know this, that in our times, as our sins embarrassed us, and that ancient enemy who always goeth about like a roaring lion, seeking whom he may devour,[4]   
[[@Bible:1 Peter 5:14]]1 Peter 5:14   
Epistle of Ignatius to the Tarsians   
http://ccel.org/fathers2/ANF-01/anf01-28.htm#P2677\_440208   
Agathopus, the deacon from Syria, who follows me in Christ, salutes you. "Salute ye one another with a holy kiss."[38]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11920\_3330472   
our prayer ascends with more acceptability; that they may themselves participate in our observance, and thereby be mollified for transacting with their brother touching. their own peace? What prayer is complete if divorced from the "holy kiss? "[105]   
The Divine Liturgy of James   
http://ccel.org/fathers2/ANF-07/anf07-63.htm#P8123\_2593880   
The Deacon: Let us salute one another with an holy kiss.[16] 

**[[@Headword:2 Peter]]2 Peter**

[[@Bible:2 Peter 1:4]]2 Peter 1:4   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9717\_2735027   
ner; and to Charidemus, a military commander; and to Simon, an equestrian; and to Perdices, a trader; and to Crobytus, a cook; and to Archelaus, a dancer; and to Homer, a poet; and to Pyrrho, a wrangler; and to Demosthenes, an orator; and to Chrysippus, a dialectician; and to Aristotle, a naturalist; and to Plato, a philosopher: so he who listens to the Lord, and follows the prophecy given by Him, will be formed perfectly in the likeness of the teacher-made a god going about in flesh.[173]   
Hippolytus Refutation of All Heresies Book X   
http://ccel.org/fathers2/ANF-05/anf05-14.htm#P2463\_803294   
But if thou art desirous of also becoming a god, obey Him that has created thee, and resist not now, in order that, being found faithful in that which is small, you may be enabled to have entrusted to you also that which is great.[50]   
Hippolytus Refutation of All Heresies Book X   
http://ccel.org/fathers2/ANF-05/anf05-14.htm#P2490\_815651   
wasted by disease. For thou hast become God:[70]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10307\_3232737   
it should be denied to Christ, who is declared to be ordained[162]   
[[@Bible:2 Peter 1:11]]2 Peter 1:11   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8890\_2497485   
actions, but to be saved tightly and becomingly[209]   
[[@Bible:2 Peter 1:17]]2 Peter 1:17   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
350 From "the effulgent glory"[114]   
[[@Bible:2 Peter 1:18]]2 Peter 1:18   
Hippolytus Refutation of All Heresies Book X   
http://ccel.org/fathers2/ANF-05/anf05-14.htm#P2463\_803294   
Now the Logos of God controls all these; the first begotten Child of the Father, the voice of the Dawn antecedent to the Morning Star.[57]   
[[@Bible:2 Peter 1:20]]2 Peter 1:20   
Tertullian On the Apparel of Women Book II   
http://ccel.org/fathers2/ANF-04/anf04-07.htm#P364\_76443   
occasion to which its application is useful.[19]   
[[@Bible:2 Peter 1:21]]2 Peter 1:21   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
in union with them, and when moved by Him the prophets announced what God willed. For they spake not of their own power[11]   
[[@Bible:2 Peter 2:1]]2 Peter 2:1   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3130\_1134787   
neither ought their existence to surprise us, for it was foretold that they should come to pass;[3]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
And there shall be false teachers among you, who privily shall bring in damnable heresies."[32]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1692\_684133   
Before all things, it is befitting that we should know both that He Himself and His ambassadors foretold that there must be numerous sects and heresies,[405]   
[[@Bible:2 Peter 2:4]]2 Peter 2:4   
Hippolytus Refutation of All Heresies Book X   
http://ccel.org/fathers2/ANF-05/anf05-14.htm#P2490\_815651   
fire of judgment, and the rayless scenery of gloomy Tartarus,[67]   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2809\_902117   
Wherefore, in order to teach us this, he uses the examples of Sheol (Hades), and the love of women, and hell[106]   
Lactantius Divine Institutes Book II   
http://ccel.org/fathers2/ANF-07/anf07-05.htm#P758\_306555   
of truth. But they fear the righteous,[220]   
[[@Bible:2 Peter 2:5]]2 Peter 2:5   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P226\_31410   
Let us turn to every age that has passed, and learn that, from generation to generation, the Lord has granted a place of repentance to all such as would be converted unto Him. Noah preached repentance, and as many as listened to him were saved.[35]   
Clement of Alexandria Stromata Book I   
http://ccel.org/fathers2/ANF-02/anf02-57.htm#P5237\_1583017   
Before the law, Adam spoke prophetically in respect to the woman, and the naming of the creatures; Noah preached repentance;[284]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2042\_697429   
Noah also, uncircumcised-yes, and inobservant of the Sabbath-God freed from the deluge.[30]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5342\_765897   
every age that has passed, and learn that, from generation to generation, the Lord has granted a place of repentance to all such as would be converted unto Him. Noah preached repentance, and as many as listened to him were saved.[44]   
[[@Bible:2 Peter 2:6]]2 Peter 2:6   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P253\_36804   
On account of his hospitality and godliness, Lot was saved out of Sodore 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.[49]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2042\_697429   
of Abraham, proves that it was for the merits of righteousness, without observance of the law, that he was freed from the conflagration of the Sodomites.[36]   
[[@Bible:2 Peter 2:9]]2 Peter 2:9   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5941\_873060   
For if we renounce these indulgences and conquer the soul by not fulfilling its wicked desires, we shall be partakers of the mercy of Jesus. Know ye that the day[76]   
[[@Bible:2 Peter 2:11]]2 Peter 2:11   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in the Epistle of Peter: "As strangers and pilgrims, abstain from fleshly lusts, which war against the soul; but having a good conversation among the Gentiles, that while they detract from you as if from evildoers, yet, beholding your good works, they may magnify God."[450]   
[[@Bible:2 Peter 2:16]]2 Peter 2:16   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
Nor is it difficult for God to open the mouth of a man devoted to Himself, and to inspire constancy and confidence in speech to His confessor; since in the book of Numbers He made even a she-ass to speak against the prophet Balaam.[82]   
[[@Bible:2 Peter 2:19]]2 Peter 2:19   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P7982\_2198246   
4. For as the serpent beguiled Eve, by promising her what he had not himself,[5]   
[[@Bible:2 Peter 2:22]]2 Peter 2:22   
Hippolytus Refutation of All Heresies Book IX   
http://ccel.org/fathers2/ANF-05/anf05-13.htm#P2146\_668396   
for a short period, but after a little, wallow once again in the same mire.[12]   
Lactantius Divine Institutes Book III   
http://ccel.org/fathers2/ANF-07/anf07-06.htm#P872\_356348   
The Cyrenaics say that virtue itself is to be praised on this account, because it is productive of pleasure. True, says the filthy dog, or the swine wallowing in the mire.[23]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1424\_596759   
The forbidding of the flesh of swine also has the same intention; for when God commanded them to abstain from this, He willed that this should be especially understood, that they should abstain from sins and impurities. For this animal is filthy and unclean,[233]   
Lactantius Divine Institutes Book IV   
http://ccel.org/fathers2/ANF-07/anf07-07.htm#P1424\_596759   
Therefore He forbade them to use the flesh of the pig for food, that is, not to imitate the life of swine, which are nourished only for death; lest, by devoting themselves to their appetite and pleasures, they should be useless for working righteousness, and should be visited with death. Also that they should not immerse themselves in foul lusts, as the sow, which wallows in the mire;[237]   
[[@Bible:2 Peter 3:3]]2 Peter 3:3   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P337\_55757   
Far from us be that which is written, "Wretched are they who are of a double mind, and of a doubting heart; who say, These things we have heard even in the times of our fathers; but, behold, we have grown old, and none of them has happened unto us."[98]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
First of all Peter, the rock of the faith, whom Christ our God called blessed, the teacher of the Church, the first disciple, he who has the keys of the kingdom, has instructed us to this effect: "Know this first, children, that there shall come in the last days scoffers, walking after their own lusts.[31]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5462\_790349   
Far from us be that which is written, "Wretched are they who are of a double mind, and of a doubting heart; who say, These things we have heard even in the times of our fathers; but, behold, we have grown old, and none of them has happened unto us; "[113]   
[[@Bible:2 Peter 3:5]]2 Peter 3:5   
Shepherd of Hermas Vision First   
http://ccel.org/fathers2/ANF-02/anf02-05.htm#P233\_30789   
the heavens and the mountains,[32]   
A Strain of Sodom   
http://ccel.org/fathers2/ANF-04/anf04-27.htm   
The future end.[3]   
2 Clement   
http://ccel.org/fathers2/ANF-10/anf10-28.htm#P5941\_873060   
For if we renounce these indulgences and conquer the soul by not fulfilling its wicked desires, we shall be partakers of the mercy of Jesus. Know ye that the day[76]   
[[@Bible:2 Peter 3:7]]2 Peter 3:7   
Justin on the Sole Government of God   
http://ccel.org/fathers2/ANF-01/anf01-50.htm#P5726\_1303179   
Then further concerning Him, that He alone is powerful, both to institute judgment on the deeds performed in life, and on the ignorance of the Deity [displayed by men], I can adduce witnesses from your own ranks; and first Sophocles,[7]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7829\_2548002   
as lead melting on the fire,[125]   
[[@Bible:2 Peter 3:8]]2 Peter 3:8   
Epistle of Barnabas   
http://ccel.org/fathers2/ANF-01/anf01-41.htm#P3386\_576291   
will be as a thousand years."[218]   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4778\_1031098   
For as Adam was told that in the day he ate of the tree he would die, we know that he did not complete a thousand years. We have perceived, moreover, that the expression, `The day of the Lord is as a thousand years, '[324]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9216\_2679777   
And there are some, again, who relegate the death of Adam to the thousandth year; for since "a day of the Lord is as a thousand years,"[204]   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9283\_2709558   
This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years;[248]   
Lactantius Divine Institutes Book VII   
http://ccel.org/fathers2/ANF-07/anf07-10.htm#P2623\_1103109   
For the great day of God is limited by a circle of a thousand years, as the prophet shows, who says[112]   
[[@Bible:2 Peter 3:9]]2 Peter 3:9   
Epistle of Ignatius to the Philadelphians   
http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2107\_355636   
But may those that dishonoured them be forgiven through the grace of Jesus Christ, "who wisheth not the death of the sinner, but his repentance."[90]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
For He did not confine Himself to mere promises;[233]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7679\_2520564   
For it is indeed a great and admirable thing to establish, not the things which are standing, but these that are falling. Thus also did Christ desire[21]   
[[@Bible:2 Peter 3:10]]2 Peter 3:10   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8624\_2417353   
the belief that everything was made from nothing will be impressed upon us by that ultimate dispensation of God which will bring back all things to nothing. For "the very heaven shall be rolled together as a scroll; '"[362]   
A Strain of the Judgment of the Lord   
http://ccel.org/fathers2/ANF-04/anf04-29.htm   
(Or whatsoe'er her bulk is[32]   
[[@Bible:2 Peter 3:12]]2 Peter 3:12   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
For the river of fire shall come forth in fury like an angry sea, and shall burn up mountains and hills, and shall make the sea vanish, and shall dissolve the atmosphere with its heat like wax.[106]   
[[@Bible:2 Peter 3:15]]2 Peter 3:15   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P800\_148514   
These things, brethren, I write to you concerning righteousness, not because I take anything upon myself, but because ye have invited me to do so. For neither I, nor any other such one, can come up to the wisdom[21]   
[[@Bible:2 Peter 3:16]]2 Peter 3:16   
Shepherd of Hermas Similitude Fifth   
http://ccel.org/fathers2/ANF-02/anf02-28.htm#P712\_160067   
[Keep the commandments of the Lord, and you will be approved, and inscribed amongst the number of those who observe His commands.] And if you do any good beyond what is commanded by God,[6]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9717\_2735027   
Now all men, having the same judgment, some, following the Word speaking, frame for themselves proofs; while others, giving themselves up to pleasures, wrest Scripture, in accordance with their lusts.[162]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3654\_1232043   
Now, unquestionably, the Divine Scriptures are more fruitful in resources of all kinds for this sort of facility. Nor do I risk contradiction in saying[415]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1834\_538802   
But all these (instances) I believe to be unknown to those who are in a state of agitation at our proceedings; or else known by the reading alone, not by careful study as well; in accordance with the greater bulk of "the unskilled"[89]   
Lactantius Divine Institutes Book II   
http://ccel.org/fathers2/ANF-07/anf07-05.htm#P461\_183447   
The sum of the matter is this: The unlearned and the foolish esteem false religions as true, because they neither know the true nor understand the false.[28] 

**[[@Headword:1 John]]1 John**

[[@Bible:1 John 1:1]]1 John 1:1   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2735\_914808   
Read the testimony of John: "That which we have seen, which we have heard, which we have looked upon with our eyes, and our hands have handled, of the Word of life."[131]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
But the very same apostles testify that they had both seen and "handled" Christ.[175]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
"That," says John, "which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."[176]   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12212\_3416855   
but what is that which, in a certain way, has been grasped by hand[15]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P749\_182835   
To God their beauty, to God their youth (is dedicated). With Him they live; with Him they converse; Him they "handle"[39]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4150\_726717   
From death recovered body,[182]   
Origen Against Celsus Book I   
http://ccel.org/fathers2/ANF-04/anf04-55.htm#P7860\_1880616   
and a sense of touch, by which John says that he "handled with his hands of the Word of life; "[81]   
Origen Against Celsus Book VII   
http://ccel.org/fathers2/ANF-04/anf04-62.htm#P11018\_2966332   
-no one is so foolish as not to see that the word "hands" is taken figuratively, as when John says, "Our hands have handled the Word of life."[81]   
Fragments of Caius   
http://ccel.org/fathers2/ANF-05/anf05-134.htm#P10000\_3107102   
nativity, His passion, His resurrection, His conversation with His disciples, and His twofold advent,-the first in the humiliation of rejection, which is now past, and the second in the glory of royal power, which is yet in the future. What marvel is it, then, that John brings forward these several things[31]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1354\_363091   
" The evangelist, on the other hand, has not prefixed his name even to the catholic epistle; but without any circumlocution, he has commenced at once with the mystery of the divine revelation itself in these terms: "That which was from the beginning, which we have heard, which we have seen with our eyes."[17]   
[[@Bible:1 John 1:2]]1 John 1:2   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9440\_2594178   
For its salvation is endangered, not by its being ignorant of itself, but of the word of God. "The life," says He, "was manifested,"[179]   
[[@Bible:1 John 1:3]]1 John 1:3   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10855\_3047505   
, ) Son Jesus Christ, that "our fellowship may be with the Father, and with His Son Jesus Christ."[399]   
[[@Bible:1 John 1:5]]1 John 1:5   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11325\_3210964   
Draw whatever (veil of) darkness you please over your deeds, "God is light."[53]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1380\_381415   
Nay, but this whole world is the one house of all; in which world it is more the heathen, who is found in darkness, whom the grace of God enlightens, than the Christian, who is already in God's light.[87]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6246\_1101017   
Now, I should like to ask these persons what they have to say respecting that passage where it is declared that God is light; as John writes in his Epistle, "God is light, and in Him there is no darkness at all."[3]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
Nor, seeing He is called the Son of (His) love, will it appear absurd if in this way He be called the Son of (His) will. Nay, John also indicates that "God is Light,"[19]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8404\_2111661   
hearing it declared in one passage, that "God is light, and in Him there is no darkness at all; "[192]   
Origen Against Celsus Book V   
http://ccel.org/fathers2/ANF-04/anf04-60.htm#P9845\_2569396   
But even this rational light itself ought not to be worshipped by him who beholds and understands the true light, by sharing in which these also are enlightened; nor by him who beholds God, the Father of the true light,-of whom it has been said, "God is light, and in Him there is no darkness at all."[37]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6549\_1121851   
"They knew not, they understood not, they walk in darkness." Consider, however, this passage,[75]   
[[@Bible:1 John 1:6]]1 John 1:6   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6238\_1899829   
Si autem in luce ambulamus, sicut et ipse est in luce, societatem habemus cum ipso, et sanguis Jesu filii ejus emundat nos a peccato."[25]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6549\_1121851   
And again that darkness is brought upon men by their evil deeds, we learn from John himself, when he says in his epistle,[73]   
[[@Bible:1 John 1:7]]1 John 1:7   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
From the Epistle also of John they forthwith cull (a proof). It is said: "The blood of His Son purifieth us utterly from every sin."[240]   
[[@Bible:1 John 1:8]]1 John 1:8   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
If we confess our sins, faithful and just is He to remit them to us, and utterly purify us from every unrighteousness."[243]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
And again, in his epistle, John lays it down, and says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."[10]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Epistle of John: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."[644]   
Gregory Thaumaturgus A Metaphrase of the Book of Ecclesiastes   
http://ccel.org/fathers2/ANF-06/anf06-08.htm#P344\_59880   
Wisdom availeth more in the way of help than a band of the most powerful men in a city, and it often also pardons righteously those who fail in duty. For there is not one that stumbleth not.[50]   
Genuine Acts of Peter of Alexandria   
http://ccel.org/fathers2/ANF-06/anf06-99.htm   
and another, "If we say we have no sin, we deceive ourselves, and the truth is not in us."[40]   
[[@Bible:1 John 1:9]]1 John 1:9   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
For see yet again: "If we say," he says, "that we have not sinned, we make Him a liar, and His word is not in us."[244]   
[[@Bible:1 John 1:22]]1 John 1:22   
Epitome of the Divine Institutes by Lactantius   
http://ccel.org/fathers2/ANF-07/anf07-11.htm#P3118\_1265020   
He will leave nothing to himself, who separates either the Father from the Son, or the Son from the Father.[118]   
[[@Bible:1 John 1:29]]1 John 1:29   
Hippolytus Exegetical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-17.htm#P2932\_931118   
For after the return of the people from Babylon under the leadership of Jesus the son of Josedech, and Ezra the scribe, and Zerubbabel the son of Salathiel, of the tribe of David, there were 434 years unto the coming of Christ, in order that the Priest of priests might be manifested in the world, and that He who taketh away the sins of the world might be evidently set forth, as John speaks concerning Him: "Behold the Lamb of God, that taketh away the sin of the world!"[169]   
[[@Bible:1 John 2:1]]1 John 2:1   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7716\_2104969   
Wherefore we have need of the dew of God, that we be not consumed by fire, nor be rendered unfruitful, and that where we have an accuser there we may have also an Advocate,[318]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
All the more fully: "Little children, these things have I written to you, lest ye sin; and if ye shall have sinned, an Advocate we have with God the Father, Jesus Christ the righteous; and, He is the propitiation for our sins."[245]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6616\_1330354   
And since we have made mention of the Paraclete, and have explained as we were able what sentiments ought to be entertained regarding Him; 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; "[113]   
Peter of Alexandria Canonical Epistle   
http://ccel.org/fathers2/ANF-06/anf06-100.htm#P4414\_1333867   
" "And if any man sin," says he, "we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins."[42]   
Origen Commentary on John Book I   
http://ccel.org/fathers2/ANF-10/anf10-37.htm#P6252\_980937   
" And in his Catholic Epistle John says that He is a Paraclete for our souls with the Father, as thus:[107]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6962\_1317145   
-what and how great things must be said of the Lamb of God, who was sacrificed for this very reason, that He might take away the sin not of a few but of the whole world, for the sake of which also He suffered? If any one sin, we read,[164]   
[[@Bible:1 John 2:2]]1 John 2:2   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4592\_1413540   
Hereby know we that we are in Him. He that saith he abideth in Him, ought himself to walk even as He also walked."[211]   
Origen Against Celsus Book III   
http://ccel.org/fathers2/ANF-04/anf04-57.htm#P8785\_2235316   
" Such indeed does the Gospel invite, in order to make them better; but it invites also others who are very different from these, since Christ is the Saviour of all men, and especially of them that believe, whether they be intelligent or simple; and "He is the propitiation with the Father for our sins; and not for ours only, but also for the sins of the whole world."[160]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9165\_2363503   
and His Christ to be the "propitiation for our sins, and not for ours only, but also for the sins of the whole world."[111]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11282\_3064446   
Accordingly, we worship with all our power the one God, and His only Son, the Word and the Image of God, by prayers and supplications; and we offer our petitions to the God of the universe through His only-begotten Son. To the Son we first present them, and beseech Him, as "the propitiation for our sins,"[29]  
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
And if any man sin, we have an Advocate with the Father, Jesus Christ the Supporter: and He is the propitiation for our sins."[32]   
[[@Bible:1 John 2:3]]1 John 2:3   
Cyprian Epistle XXIV   
http://ccel.org/fathers2/ANF-05/anf05-49.htm#P5138\_1558705   
He that saith he knoweth Him, and keepeth not His commandments, is a liar, and the truth is not in him."[3]   
[[@Bible:1 John 2:4]]1 John 2:4   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6268\_1914429   
Nos enim didicimus libertatem, qua Dominus noster nos liberat a voluptatibus, eta cupiditatibus, et aliis perturbationibus solvens. "Qui dicit: Novi Dominum, et mandata ejus non setvat, mendax est, et in eo veritas non est,"[49]   
[[@Bible:1 John 2:6]]1 John 2:6   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1088\_277378   
When, however, he turns their minds back to continence, ("But I will you all so to be,") "I think, moreover," he says, "I too have the Spirit of God; "in order that, if he had granted any indulgence out of necessity, that, by the Holy Spirit's authority, he might recall. But John, too, when advising us that "we ought so to walk as the Lord withal did,"[15]   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7350\_1682768   
according to the words of Scripture: "He that saith that he believeth in Christ, ought so to walk, as He also walked."[42]   
Cyprian Epistle LV   
http://ccel.org/fathers2/ANF-05/anf05-80.htm#P5800\_1806494   
For this is to wish to be found with Christ, to imitate that which Christ both taught and did, according to the Apostle John, who said, "He that saith he abideth in Christ, ought himself also so to walk even as He walked."[5]   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
It is written, and it is read and heard, and is celebrated for our example by the Church's mouth, "He that saith he abideth in Christ. ought himself also so to walk even as He walked."[23]   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
But if we also, beloved brethren, are in Christ; if we put Him on, if He is the way of our salvation, who follow Christ in the footsteps of salvation, let us walk by the example of Christ, as the Apostle John instructs us, saying, "He who saith he abideth in Christ, ought himself also to walk even as He walked."[20]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in the Epistle of John: "He who saith he abideth in Christ, ought himself also to walk even as He walked."[451]   
[[@Bible:1 John 2:8]]1 John 2:8   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1380\_381415   
Nay, but this whole world is the one house of all; in which world it is more the heathen, who is found in darkness, whom the grace of God enlightens, than the Christian, who is already in God's light.[87]   
[[@Bible:1 John 2:9]]1 John 2:9   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
And again: "He that saith he is in the light, and hateth his brother, is in darkness even until now, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."[25]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "He who saith he is in the light, and hateth his brother, is a liar, and walketh in darkness even until now."[386]   
[[@Bible:1 John 2:11]]1 John 2:11   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
Hast thou not read, that "he who hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes? "[45]   
[[@Bible:1 John 2:12]]1 John 2:12   
Origen Commentary on John Book X   
http://ccel.org/fathers2/ANF-10/anf10-42.htm#P6991\_1329939   
"After this[1]   
[[@Bible:1 John 2:15]]1 John 2:15   
Cyprian Treatise II On the Dress of Virgins   
http://ccel.org/fathers2/ANF-05/anf05-112.htm#P6941\_2239462   
And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever, even as God also abideth for ever."[21]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
And the world shall pass away, and the lust thereof: but he that doeth the will of God abideth for ever, even as God also abideth for ever."[40]   
Cyprian Treatise VII On the Mortality   
http://ccel.org/fathers2/ANF-05/anf05-117.htm#P7395\_2451571   
And the world shall pass away, and the lust thereof; but he who doeth the will of God abideth for ever, even as God abideth for ever."[49]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And the world shall pass away with its lust. But he that doeth the will of God abideth for ever, even as God abideth for ever."[452]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8140\_1745759   
If therefore any one of us wishes to be taken by Jesus, and led up by Him into the high mountain, and be deemed worthy of beholding His transfiguration apart, let him pass beyond the six days, because he no longer beholds the things which are seen, nor longer loves the world, nor the things in the world,[228]   
[[@Bible:1 John 2:16]]1 John 2:16   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
, with its own vicious nature, easily indulging concupiscence after whatever it had seen to be "attractive to the sight,"[70]   
[[@Bible:1 John 2:17]]1 John 2:17   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Epistle of John: "But he that doeth the will of God abideth for ever, even as He Himself also abideth for ever."[509]   
[[@Bible:1 John 2:18]]1 John 2:18   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
Know ye therefore, that every lie is from without, and is not of the truth. Who is a liar, but he that denieth that Jesus is the Christ? This is Antichrist."[288]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P7982\_2198246   
foreseeing by the Spirit those weak-minded persons who should be led astray.[4]   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6280\_1920657   
Ex nobis exierunt, sed non erant ex nobis. Nam si fuissent ex nobis, permansissent utique nobiscum."[51]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1834\_538802   
And how is it that he enjoins duties which belong to our God, and enjoins them to be offered to none other than our God? Either contend that the devil works with our God, or else let the Paraclete be held to be Satan. But you affirm it is "a human Antichrist: "for by this name heretics are called in John.[90]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
and even now are there many antichrists;[35]   
Cyprian Epistle LXIX   
http://ccel.org/fathers2/ANF-05/anf05-94.htm#P6199\_1960976   
They went out from us, but they were not of us; for if they had been of us, no doubt they would have continued with us."[20]   
Cyprian Epistle LXXV   
http://ccel.org/fathers2/ANF-05/anf05-100.htm#P6475\_2083559   
They went out from us, but they were not of us; for if they had been of us, they would have continued with us."[3]   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7532\_1557587   
that is, at the consummation of the age in regard to which we may fitly say what is found in the Epistle of John, "It is the last hour."[2]   
[[@Bible:1 John 2:19]]1 John 2:19   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3143\_1138256   
John, ) "but they were not of us. If they had been of us, they would no doubt have continued with us."[33]   
Cyprian Epistle LIV   
http://ccel.org/fathers2/ANF-05/anf05-79.htm#P5699\_1758302   
has once learned, never departs from Him at all, and that those are the Church who remain in the house of God; but that, on the other hand, they are not the plantation planted by God the Father, whom we see not to be established with the stability of wheat, but blown about like chaff by the breath of the enemy scattering them, of whom John also in his epistle says, "They went out from us, but they were not of us; for if they had been of us, no doubt they would have continued with us."[32]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
The Apostle John execrates and severely assails these, when he says, "They went forth from us, but they were not of us; for if they had been of us, surely they would have continued with us."[33]   
[[@Bible:1 John 2:20]]1 John 2:20   
Shepherd of Hermas Commandment Third   
http://ccel.org/fathers2/ANF-02/anf02-13.htm   
They therefore who lie deny the Lord, and rob Him, not giving back to Him the deposit which they have received. For they received from Him a spirit free from falsehood.[3]   
Theophilus to Autolycus Book I   
http://ccel.org/fathers2/ANF-02/anf02-41.htm#P1450\_423321   
r house is beautiful and serviceable when it has not been anointed? And what man, when he enters into this life or into the gymnasium, is not anointed with oil? And what work has either ornament or beauty unless it be anointed and burnished? Then the air and all that is under heaven is in a certain sort anointed by light and spirit; and are you unwilling to be anointed with the oil of God? Wherefore we are called Christians on this account, because we are anointed with the oil of God.[18]   
[[@Bible:1 John 2:21]]1 John 2:21   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
In the Epistle of John: "If our heart blame us not, we have confidence towards God; and whatever we ask, we shall receive from Him."[732]   
[[@Bible:1 John 2:22]]1 John 2:22   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2721\_444612   
And he that rejects the incarnation, and is ashamed of the cross for which I am in bonds, this man is antichrist.[24]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10855\_3047505   
John, moreover, brands that man as "a liar" who "denieth that Jesus is the Christ; "whilst on the other hand he declares that "every one is born of God who believeth that Jesus is the Christ."[398]   
[[@Bible:1 John 2:23]]1 John 2:23   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
John too: "Whosoever denieth the Son, the same hath not the Father; he that acknowledgeth the Son, hath both the Son and the Father."[39]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the Epistle of John: "Whosoever denieth the Son, the same also hath not the Father. He that confesseth the Son, hath both the Son and the Father."[300]   
Origen Commentary on John Book II   
http://ccel.org/fathers2/ANF-10/anf10-38.htm#P6606\_1144341   
And how is it if, as many of Christ's true disciples were honoured by having thus to witness for Him, so the prophets received from God as their special gift that of understanding about Christ and announcing Him before, and that they taught not only those living after Christ's advent how they should regard the Son of God, but those also who lived in the generations before Him? As he who in these times does not know the Son has not the Father either,[104]   
[[@Bible:1 John 2:27]]1 John 2:27   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
But additions of other people's hair are entirely to be rejected, and it is a most sacrilegious thing for spurious hair to shade the head, covering the skull with dead locks. For on whom does the presbyter lay his hand?[114]   
Cyprian Epistle LXIX   
http://ccel.org/fathers2/ANF-05/anf05-94.htm#P6199\_1960976   
It is also necessary that he should be anointed who is baptized; so that, having received the chrism,[11]   
[[@Bible:1 John 3:1]]1 John 3:1   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
And so it will be becoming for `the sons of God'[20]   
Lactantius Divine Institutes Book VI   
http://ccel.org/fathers2/ANF-07/anf07-09.htm#P2079\_839765   
But if this is done by those who do not know the truth, how much more ought we to do it, who are able to give true precepts,[14]   
[[@Bible:1 John 3:2]]1 John 3:2   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9893\_2733674   
In like manner John says: "And it doth not yet appear what we shall be: we know, however, that when He shall be manifest, we shall be like Him."[154]   
Origen de Principiis Book III   
http://ccel.org/fathers2/ANF-04/anf04-47.htm#P7285\_1643943   
Now, that such is the case, the Apostle John points out more clearly and unmistakeably, when he makes this declaration: "Little children, we do not yet know what we shall be; but if a revelation be made to us from the Saviour, ye will say, without any doubt, we shall be like Him."[405]   
Origen Against Celsus Book IV   
http://ccel.org/fathers2/ANF-04/anf04-58.htm#P9177\_2366147   
And, lastly, because "it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like God, and shall see Him as He is."[121]   
[[@Bible:1 John 3:3]]1 John 3:3   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1088\_277378   
Accordingly he says more manifestly: "And every (man) who hath this hope in Him maketh himself chaste, just as Himself withal is chaste."[16]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
and accordingly, "he who is being born of God doeth not sin, because the seed of God abideth in him; and he cannot sin, because he hath been born of God. Herein are manifest the sons of God and the sons of the devil."[249]   
[[@Bible:1 John 3:7]]1 John 3:7   
Epistle of Ignatius to the Ephesians   
http://ccel.org/fathers2/ANF-01/anf01-16.htm#P1286\_235348   
are of God, while all other things which are requisite for a holy life follow after them. No man [truly] making a profession of faith sinneth;[99]   
[[@Bible:1 John 3:9]]1 John 3:9   
Shepherd of Hermas Commandment Fourth   
http://ccel.org/fathers2/ANF-02/anf02-14.htm#P492\_95712   
And therefore I say to you, that if any one is tempted by the devil, and sins after that great and holy calling. in which the Lord has called His people to everlasting life,[13]   
[[@Bible:1 John 3:10]]1 John 3:10   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
is not of God,"[250]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
and the beloved of Christ, in harmony with him, cries, "The children of the devil are manifest;[34]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
For he who hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."[381]   
[[@Bible:1 John 3:14]]1 John 3:14   
Shepherd of Hermas Similitude Sixth   
http://ccel.org/fathers2/ANF-02/anf02-29.htm#P758\_175092   
These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal,[7]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
And if we owe our lives to the brethren, and have made such a mutual compact with the Saviour, why should we any more hoard and shut up worldly goods, which are beggarly, foreign to us and transitory? Shall we shut up from each other what after a little shall be the property of the fire? Divinely and weightily John says," He that loveth not his brother is a murderer,"[67]   
[[@Bible:1 John 3:15]]1 John 3:15   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P618\_269680   
even in a word of curse or of reproach, and in every impulse of anger, and in the neglect of charity toward a brother just as John teaches,[8]   
Cyprian Treatise IV On the Lord's Prayer   
http://ccel.org/fathers2/ANF-05/anf05-114.htm#P7132\_2334144   
with the Lord in the day of judgment; but the quarrelsome and disunited, and he who has not peace with his brethren, in accordance with what the blessed apostle and the Holy Scripture testifies, even if he have been slain for the name of Christ, shall not be able to escape the crime of fraternal dissension, because, as it is written, "He who hateth his brother is a murderer "[66]   
Cyprian Treatise X On Jealousy and Envy   
http://ccel.org/fathers2/ANF-05/anf05-120.htm#P7662\_2573202   
e darkness of jealousy? why do you enfold yourself in the cloud of malice? why do you quench all the light of peace and charity in the blindness of envy? why do you return to the devil, whom you had renounced? why do you stand like Cain? For that he who is jealous of his brother, and has him in hatred, is bound by the guilt of homicide, the Apostle John declares in his epistle, saying, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath life abiding in him."[24]   
[[@Bible:1 John 3:16]]1 John 3:16   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11072\_3142871   
John, in fact, exhorts us to lay down our lives even for our brethren,[81]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
too, that ye may be able to quench the darts of the devil, when doubtless ye resist him, and sustain his assaults in their utmost force. Accordingly John also teaches that we must lay down our lives for the brethren;[40]   
[[@Bible:1 John 3:17]]1 John 3:17   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
"Whoso," says he, "hath this world's goods, and seeth his brother have need, and shutteth up his bowels from him, how dwelleth the love of God in him? "[50]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same matter in the Epistle of John: "Whoso hath this world's substance, and seeth his brother desiring, and shutteth up his bowels from him, how dwelleth the love of God in him? "[370]   
[[@Bible:1 John 3:18]]1 John 3:18   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6878\_2107733   
"Little children, let us not love in word, or in tongue," says John, teaching them to be perfect, "but in deed and in truth; hereby shall we know that we are of the truth."[143]   
[[@Bible:1 John 3:19]]1 John 3:19   
Shepherd of Hermas Commandment Third   
http://ccel.org/fathers2/ANF-02/anf02-13.htm   
How then can I live, since I have acted thus? "And he said to me, "Your feelings are indeed right and sound, for you ought as a servant of God to have walked in truth, and not to have joined an evil conscience with the spirit of truth, nor to have caused sadness to the holy and true Spirit."[5]   
[[@Bible:1 John 3:20]]1 John 3:20   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2703\_905584   
and John says, "By his own heart is each man condemned; "[103]   
[[@Bible:1 John 4:1]]1 John 4:1   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit which separates Jesus Christ is not of God, but is of antichrist."[297]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7919\_2255849   
by the Apostle John, who says that "already many false prophets are gone out into the world," the fore-runners of Antichrist, who deny that Christ is come in the flesh,[740]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
Believe not every spirit, because many false prophets are gone out into the world."[37]   
[[@Bible:1 John 4:2]]1 John 4:2   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10855\_3047505   
John, moreover, brands that man as "a liar" who "denieth that Jesus is the Christ; "whilst on the other hand he declares that "every one is born of God who believeth that Jesus is the Christ."[398]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
But whosoever denies that He is come in the flesh is not of God, but is of the spirit of Antichrist."[184]   
[[@Bible:1 John 4:3]]1 John 4:3   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P832\_153920   
"For whosoever does not confess that Jesus Christ has come in the flesh, is antichrist; "[41]   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2721\_444612   
And he that rejects the incarnation, and is ashamed of the cross for which I am in bonds, this man is antichrist.[24]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3568\_1214235   
But in his epistle he especially designates those as "Antichrists" who "denied that Christ was come in the flesh,"[361]   
Tertullian Against Marcion Book V   
http://ccel.org/fathers2/ANF-03/anf03-35.htm#P7919\_2255849   
and do not acknowledge[741]   
Tertullian On the Flesh of Christ   
http://ccel.org/fathers2/ANF-03/anf03-39.htm#P9641\_2643799   
the virgin friend of Apelles. Surely he is antichrist who denies that Christ has come in the flesh.[339]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9872\_2728142   
no one has as yet escaped from Antichrist;[144]   
Cyprian Epistle LXXII   
http://ccel.org/fathers2/ANF-05/anf05-97.htm#P6270\_1984260   
how can either darkness illuminate, or unrighteousness justify? And when they say that "they are not of God, but are of the spirit of Antichrist,"[20]   
[[@Bible:1 John 4:4]]1 John 4:4   
Cyprian Epistle VIII   
http://ccel.org/fathers2/ANF-05/anf05-33.htm#P4898\_1482943   
re already crowned, while some are even now within reach of the crown of victory; but all whom the danger has shut up in a glorious company are animated to carry on the struggle with an equal and common warmth of virtue, as it behoves the soldiers of Christ in the divine camp: that no allurements may deceive the incorruptible stedfastness of your faith, no threats terrify you, no sufferings or tortures overcome you, because "greater is He that is in us, than he that is in the world; "[2]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
John, in his epistle, proves this, saying: "Greater is He who is in you than he that is in the world."[70]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this thing also in John: "Greater is He who is in you than he who is in this world."[430]   
[[@Bible:1 John 4:6]]1 John 4:6   
Shepherd of Hermas Commandment Third   
http://ccel.org/fathers2/ANF-02/anf02-13.htm   
How then can I live, since I have acted thus? "And he said to me, "Your feelings are indeed right and sound, for you ought as a servant of God to have walked in truth, and not to have joined an evil conscience with the spirit of truth, nor to have caused sadness to the holy and true Spirit."[5]   
[[@Bible:1 John 4:8]]1 John 4:8   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6919\_2120278   
"God," then, being good, "is love," it is said.[175]   
Lactantius Divine Institutes Book I   
http://ccel.org/fathers2/ANF-07/anf07-04.htm#P207\_43933   
But perchance some one may ask of us the same question which Hortensius asks in Cicero: If God is one only,[22]   
[[@Bible:1 John 4:9]]1 John 4:9   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P842\_155004   
but endured all things for us, that we might live in Him.[50]   
[[@Bible:1 John 4:12]]1 John 4:12   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10591\_2975572   
"And we have seen His glory, the glory as of the only begotten of the Father; "[179]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10274\_3213254   
If God cannot be seen, how was God seen? Or if He was seen, how is it that He cannot be seen? For John also says, "No man hath seen God at any time; "[135]   
[[@Bible:1 John 4:15]]1 John 4:15   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10902\_3061035   
But "whosoever shall confess that (Jesus) Christ is the Son of God" (not the Father), "God dwelleth in him, and he in God. "[436]   
Epitome of the Divine Institutes by Lactantius   
http://ccel.org/fathers2/ANF-07/anf07-11.htm#P3118\_1265020   
Nor let the Jews, or philosophers, flatter themselves respecting the Supreme God. He who has not acknowledged the Son has been unable to acknowledge the Father.[116]   
[[@Bible:1 John 4:16]]1 John 4:16   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6878\_2107733   
And if "God be love," piety also is love: "there is no fear in love; but perfect love casteth out fear."[144]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7192\_2189445   
It is not, then, without reason that we commanded boys to kiss their relations, holding them by the ears; indicating this, that the feeling of love is engendered by hearing. And "God," who is known to those who love, "is love,"[30]   
Fragments of Clement from the Latin Translation of Cassiodorus   
http://ccel.org/fathers2/ANF-02/anf02-74.htm#P10102\_2842433   
But John himself also in this same Epistle says, "God is love: "[76]   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
The word of the blessed Apostle John is: "God," saith he, "is love; and he that dwelleth in love dwelleth in God, and God dwelleth in him."[43]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Epistle of John: "God is love l and he that dwelleth in love dwelleth in God, and God in him."[385]   
[[@Bible:1 John 4:18]]1 John 4:18   
Shepherd of Hermas Commandment Seventh   
http://ccel.org/fathers2/ANF-02/anf02-17.htm   
For, fearing the Lord, you will not do these deeds, but will refrain from them. For fears are of two kinds:[2]   
Clement of Alexandria Who is the Rich Man that Shall Be Saved?   
http://ccel.org/fathers2/ANF-02/anf02-86.htm   
"Perfect love casteth out fear."[70]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11072\_3142871   
affirming that there is no fear in love: "For perfect love casteth out fear, since fear has punishment; and he who fears is not perfect in love."[82]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
"There is no fear," says he, "in love; but perfect love casteth out fear; because fear has torment"-the fire of the lake, no doubt. "He that feareth is not perfect in love"[41]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
But the man who does not fear to suffer, he will be perfect in love-in the love, it is meant, of God; "for perfect love casteth out fear."[59]   
Fragments of the Epistle of Phileas to the People of Thmuis   
http://ccel.org/fathers2/ANF-06/anf06-75.htm   
.[4]   
[[@Bible:1 John 4:20]]1 John 4:20   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "If any one shall say that he loves God, and hates his brother, he is a liar: for he who loveth not his brother whom he seeth, how can he love God whom he seeth not? "[382]   
[[@Bible:1 John 5:1]]1 John 5:1   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
" Wherefore he again exclaims in his Epistle, "Every one that believeth that Jesus is the Christ, has been born of God; "[298]   
[[@Bible:1 John 5:3]]1 John 5:3   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4444\_1373745   
For the love meant is the love of God. "And this is the love of God," says John, "that we keep His commandments; "[157]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P6878\_2107733   
"This is the love of God, that we keep His commandments."[145]   
[[@Bible:1 John 5:6]]1 John 5:6   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8629\_2440260   
, and calls them into his own kingdom? And why is his goodness, which does not save all [thus], defective? Also, why does he, indeed, seem to be good as respects men, but most unjust with regard to him who made men, inasmuch as he deprives him of his possessions? Moreover, how could the Lord, with any justice, if He belonged to another father, have acknowledged the bread to be His body, while He took it from that creation to which we belong, and affirmed the mixed cup to be His blood?[470]   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11676\_3286083   
when He had been baptized already. For He had come "by means of water and blood,"[160]   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
For John says of our Lord in his epistle, teaching us: "This is He who came by water and blood, Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For three bear witness, the Spirit, and the water, and the blood: and these three are one; "[48]   
[[@Bible:1 John 5:7]]1 John 5:7   
Cyprian Treatise I On the Unity of the Church   
http://ccel.org/fathers2/ANF-05/anf05-111.htm#P6835\_2191388   
and again it is written of the Father, and of the Son, and of the Holy Spirit, "And these three are one."[22]   
[[@Bible:1 John 5:8]]1 John 5:8   
A Treatise on Re-Baptism by an Anonymous Writer   
http://ccel.org/fathers2/ANF-05/anf05-148.htm#P10720\_3373547   
Moreover, I think also that we have not unsuitably set in order the teaching of the Apostle John, who says that "three bear witness, the Spirit, and the water, and the blood; and these three are one."[61]   
Origen Commentary on John Book VI   
http://ccel.org/fathers2/ANF-10/anf10-41.htm#P6891\_1288024   
"I have a baptism to be baptized with, and how am I straitened till it be accomplished? "And it agrees with this that the disciple John speaks in his Epistle[127]   
[[@Bible:1 John 5:11]]1 John 5:11   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P944\_243628   
Accordingly, those also who fell asleep received the seal of the Son of God. For," he continued, "before a man bears the name of the Son of God[27]   
[[@Bible:1 John 5:12]]1 John 5:12   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10902\_3061035   
We believe not the testimony of God in which He testifies to us of His Son. "He that hath not the Son, hath not life."[437]   
[[@Bible:1 John 5:16]]1 John 5:16   
Shepherd of Hermas Similitude Sixth   
http://ccel.org/fathers2/ANF-02/anf02-29.htm#P758\_175092   
These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal,[7]   
Clement of Alexandria Stromata Book II   
http://ccel.org/fathers2/ANF-02/anf02-59.htm#P5845\_1777484   
For"there is a sin unto death: I do not say that one is to pray for it. All unrighteousness is sin; and there is a sin not unto death."[152]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1300\_358063   
but John, too, will teach us: "If any knoweth his brother to be sinning a sin not unto death, he shall request, and life shall be given to him; "because he is not "sinning unto death," this will be remissible. "(There) is a sin unto death; not for this do I say that any is to request"[46]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
For (in making these assertions) he was looking forward to the final clause of his letter, and for that (final clause) he was laying his preliminary bases; intending to say, in the end, more manifestly: "If any knoweth his brother to be sinning a sin not unto death, he shall make request, and the Lord shall give life to him who sinneth not unto death. For there is a sin unto death: not concerning that do I say that one should make request."[252]   
Hippolytus Refutation of All Heresies Book IX   
http://ccel.org/fathers2/ANF-05/anf05-13.htm#P2198\_688334   
unto death,[54]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Of this same thing in the first book of Kings: "If a man sin by offending against a man, they shall pray the Lord for him; but if a man sin against God, who shall pray for him? "[557]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8490\_1857588   
at such words are spoken about every sin, whether the sin be murder, or poisoning, or paederasty, or anything of that sort, would give occasion of injury to the exceeding goodness of Christ, so, on the contrary, he who distinguishes between the brother and him who is called the brother, might teach that, in the case of the least of the sins of men, he who has not repented after the telling of the fault is to be reckoned as a Gentile and a publican, for sins which are "not unto death,"[193]   
[[@Bible:1 John 5:19]]1 John 5:19   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6377\_1179981   
, of an earthly habitation: for he exercised power over those who were obedient to his wickedness, since "the whole of this world"-for I term this place of earth, world-"lieth in the wicked one,"[103]   
Origen de Principiis Book II   
http://ccel.org/fathers2/ANF-04/anf04-46.htm#P6490\_1254510   
That earth of ours, with its inhabitants, is also termed the world, as when Scripture says, "The whole world lieth in wickedness."[22]   
Dionysius The Gospel According to Luke   
http://ccel.org/fathers2/ANF-06/anf06-38.htm#P1976\_565873   
to remain altogether without experience of ill. For, as one says, the whole world lieth in wickedness; "[28]   
Dionysius An Exposition of Luke XXII. 46   
http://ccel.org/fathers2/ANF-06/anf06-40.htm   
For in the most general application it holds good, that it does not appear to be possible for any man to remain altogether without experience of ill: for, as one says, "The whole world lieth in wickedness; "[3]   
Archelaus Acts of the Disputation with the Heresiarch Manes   
http://ccel.org/fathers2/ANF-06/anf06-90.htm   
in the portion of the wicked one, as John says, that "the whole world lieth in wickedness,"[121]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
" As then, when the days of our present life shall fail, those good deeds of beneficence to which we have attained in this unrighteous life, and in this "world" which "lieth in wickedness,"[94]   
[[@Bible:1 John 5:21]]1 John 5:21   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1078\_443530   
Even an earthly serpent sucks in men at some distance with its breath. Going still further, John says, "My little children, keep yourselves from idols,"[37] 

**[[@Headword:2 John]]2 John**

[[@Bible:2 John 1:7]]2 John 1:7   
Epistle of Ignatius to the Antiochians   
http://ccel.org/fathers2/ANF-01/anf01-29.htm#P2721\_444612   
And he that rejects the incarnation, and is ashamed of the cross for which I am in bonds, this man is antichrist.[24]   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7661\_2081885   
These are they against whom the Lord has cautioned us beforehand; and His disciple, in his Epistle already mentioned, commands us to avoid them, when he says: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Take heed to them, that ye lose not what ye have wrought."[296]   
Tertullian On Fasting   
http://ccel.org/fathers2/ANF-04/anf04-21.htm#P1834\_538802   
And how is it that he enjoins duties which belong to our God, and enjoins them to be offered to none other than our God? Either contend that the devil works with our God, or else let the Paraclete be held to be Satan. But you affirm it is "a human Antichrist: "for by this name heretics are called in John.[90]   
[[@Bible:2 John 1:10]]2 John 1:10   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6492\_1529410   
And John, the disciple of the Lord, has intensified their condemnation, when he desires us not even to address to them the salutation of "good-speed; "for, says he, "He that bids them be of good-speed is a partaker with their evil deeds; "[218]   
Seventh Council of Carthage Under Cyprian   
http://ccel.org/fathers2/ANF-05/anf05-124.htm#P9407\_2933203   
said: John the apostle laid it down in his epistle, saying: "If any one come unto you, and have not the doctrine of Christ, receive him not into your house, and say not to him, Hail. For he that saith to him, Hail, partakes with his evil deeds."[133] 

**[[@Headword:3 John]]3 John**

[[@Bible:3 John 1:11]]3 John 1:11   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1121\_292506   
And if I glance around at their examples-(examples) of some David heaping up marriages for himself even through sanguinary means, of some Solomon rich in wives as well as in other riches-you are bidden to "follow the better things; "[39]   
[[@Bible:3 John 1:14]]3 John 1:14   
Origen Commentary on Matthew Book XI   
http://ccel.org/fathers2/ANF-10/anf10-47.htm#P7688\_1611417   
And these things indeed are said of the typical and symbolical body. But many things might be said about the Word Himself who became flesh,[141] 

**[[@Headword:Jude]]Jude**

[[@Bible:Jude 1:1]]Jude 1:1   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7424\_1523553   
And Jude, who wrote a letter of few lines, it is true, but filled with the healthful words of heavenly grace, said in the preface, "Jude, the servant of Jesus Christ and the brother of James."[109]   
Origen Commentary on Matthew Book XIII   
http://ccel.org/fathers2/ANF-10/anf10-49.htm#P8457\_1850803   
and in the Epistle of Jude, "To them that are beloved in God the Father and are kept for Jesus Christ, being called,"[175]   
[[@Bible:Jude 1:3]]Jude 1:3   
Epistle of Polycarp to the Philippians   
http://ccel.org/fathers2/ANF-01/anf01-11.htm#P832\_153920   
Wherefore, forsaking the vanity of many, and their false doctrines, let us return to the word which has been handed down to us from[44]   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
of the apostolical teaching and the most holy "faith delivered unto us,"[70]   
Clement of Alexandria Stromata Book VII   
http://ccel.org/fathers2/ANF-02/anf02-69.htm#P9717\_2735027   
leading from the beginning of knowledge to the end. But if one should suppose that another origin[165]   
[[@Bible:Jude 1:5]]Jude 1:5   
Clement of Alexandria The Instructor Book III   
http://ccel.org/fathers2/ANF-02/anf02-54.htm#P4391\_1358531   
"For I would have you know," says Jude, "that God, having once saved His people from the land of Egypt, afterwards destroyed them that believed not; and the angels which kept not their first estate, but left their own habitation, He hath reserved to the judgment of the great day, in everlasting chains under darkness of the savage angels."[78]   
[[@Bible:Jude 1:6]]Jude 1:6   
The Testaments of the Twelve Patriarchs I   
http://ccel.org/fathers2/ANF-08/anf08-05.htm   
before the flood; and as these continually beheld them, they fell into desire each of the other, and they conceived the act in their mind, and changed themselves into the shape of men, and appeared to them in their congress with their husbands; and the women, having in their minds desire toward their apparitions, gave birth to giants, for the Watchers appeared to them as reaching even unto heaven.[7]   
[[@Bible:Jude 1:7]]Jude 1:7   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8762\_2484529   
And it was He who rained fire and brimstone from heaven, in the days of Lot, upon Sodom and Gomorrah, "an example of the righteous judgment of God,"[573]   
Tertullian To His Wife Book II   
http://ccel.org/fathers2/ANF-04/anf04-13.htm#P848\_202858   
marriage, if they commingle themselves with "strange flesh,"[22]   
Origen Against Celsus Book II   
http://ccel.org/fathers2/ANF-04/anf04-56.htm#P8376\_2100345   
And they smote the men who were at the door of the house with blindness, both small and great; so that they wearied themselves to find the door."[173]   
Diatessaron   
http://ccel.org/fathers2/ANF-10/anf10-07.htm#P557\_75963   
Through the mercy of[6]   
[[@Bible:Jude 1:8]]Jude 1:8   
Clement of Alexandria Stromata Book III   
http://ccel.org/fathers2/ANF-02/anf02-61.htm#P6171\_1882846   
" De his et similibus haeresibus existimo Judam prophetice dixisse in epistola: "Similiter quidera hi quoque somniantes" (non enim vigilantes ad veritatem se applicant), usque ad illud: "Et os eorum loquitur superba."[14]   
Fragments of Clement from the Latin Translation of Cassiodorus   
http://ccel.org/fathers2/ANF-02/anf02-74.htm#P10058\_2835043   
"also those dreamers,"-that is, who dream in their imagination lusts and wicked desires, regarding as good not that which is truly good, and superior to all good,-defile the flesh, despise dominion, and speak evil of majesty," that is, the only Lord,[50]   
Diatessaron   
http://ccel.org/fathers2/ANF-10/anf10-07.htm#P697\_86109   
people of his dominion[12]   
Origen Commentary on Matthew Book X   
http://ccel.org/fathers2/ANF-10/anf10-46.htm#P7515\_1553502   
And those who sleep are those who, when they ought to be taking heed and watching with the soul, are not doing this, but by reason of great want of attention are nodding in resolution and are drowsy in their reflections, such as "in their dreamings defile the flesh, and set at naught that which is highest in authority, and rail at dignities."[172]   
[[@Bible:Jude 1:11]]Jude 1:11   
Cyprian Epistle LXIV   
http://ccel.org/fathers2/ANF-05/anf05-89.htm#P6050\_1906799   
And that we may know that this voice of God came forth with His true and highest majesty to honour and avenge His priests; when three of the ministers[4]   
[[@Bible:Jude 1:14]]Jude 1:14   
Tertullian On the Apparel of Women Book I   
http://ccel.org/fathers2/ANF-04/anf04-06.htm#P292\_58954   
Nor, of course, is this fact wonderful, that they did not receive some Scriptures which spake of Him whom even in person, speaking in their presence, they were not to receive. To these considerations is added the fact that Enoch possesses a testimony in the Apostle Jude.[32]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
-as it is written, "Behold, He cometh with many thousands of His messengers, to execute judgment upon all, and to destroy all the wicked, and to condemn all flesh, for all the deeds of the wicked which they have wickedly done. and for all the impious words which sinners have spoken about God."[68]   
[[@Bible:Jude 1:18]]Jude 1:18   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
themselves."[39]   
[[@Bible:Jude 1:19]]Jude 1:19   
Bardesan   
http://ccel.org/fathers2/ANF-08/anf08-156.htm   
But we cannot say that for all the women of the Geli Venus was posited in Capricorn or in Aquarius, in a position of ill luck; nor can we possibly say that for all the Geli Mars and Venus were posited in Aries, where it is written that brave and wanton[83]   
[[@Bible:Jude 1:22]]Jude 1:22   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8725\_2439582   
"The greater he seems to be, the more humble should he be," says Clement in the Epistle to the Corinthians,-"such an one as is capable of complying with the precept, `And some pluck from the fire, and on others have compassion, making a difference, '"[124]   
Cyprian Epistle LI   
http://ccel.org/fathers2/ANF-05/anf05-76.htm#P5567\_1697024   
14. Since, then, there is much difference[16]   
[[@Bible:Jude 1:23]]Jude 1:23   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7345\_2222379   
In the same way "the bed is ordered to be shaken up," so that there may be no recollection of effusion in sleep,[70]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1559\_456576   
What if, even here, you should conceive to reply that communion is indeed denied to sinners, very especially such as had been "polluted by the flesh,"[227] 

**[[@Headword:Revelation]]Revelation**

[[@Bible:Revelation 1:1]]Revelation 1:1   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1354\_363091   
But the writer of the Revelation puts himself forward at once in the very beginning, for he says: "The Revelation of Jesus Christ, which He gave to him to show to His servants quickly; and He sent and signified it by His angel to His servant John, who bare record of the Word of God, and of his testimony, and of all things that he saw."[16]   
Polycrates of Ephesus   
http://ccel.org/fathers2/ANF-08/anf08-170.htm   
Those who in our own times have revived the observance of the Jewish Sabbath, show us how much may be said on their side,[3]   
[[@Bible:Revelation 1:3]]Revelation 1:3   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4689\_1786082   
prophets announced all things to come, and by His voice John gave his testimony in the world; but because he says that he was about to write the things which the thunders had uttered, that is, whatever things had been obscure in the announcements of the Old Testament; he is forbidden to write them, but he was charged to leave them sealed, because he is an apostle, nor was it fitting that the grace of the subsequent stage should be given in the first. "The time," says he, "is at hand."[45]   
[[@Bible:Revelation 1:5]]Revelation 1:5   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7879\_2159850   
For the Lord, having been born "the First-begotten of the dead,"[446]   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
But Moses and Elias arose and appeared with this form of which you speak, before Christ suffered and rose. How then could Christ be celebrated by prophets and apostles as "the first begotten of the dead? "[112]   
The Letter of the Churches of Vienna and Lugdunum   
http://ccel.org/fathers2/ANF-08/anf08-176.htm   
been again taken back to prison after exposure to the wild beasts, and bore about with them the marks of the burnings and bruises and wounds all over their bodies, yet did they neither proclaim themselves Witnesses, nor indeed did they permit us to address them by this name; but if any one of us on any occasion, either by letter or in conversation, called them Witnesses, they rebuked him sharply. For they willingly gave the title of Witness to Christ, `the faithful and true Witness, '[36]   
[[@Bible:Revelation 1:6]]Revelation 1:6   
Tertullian On Exhortation to Chastity   
http://ccel.org/fathers2/ANF-04/anf04-15.htm#P1000\_249272   
Are not even we laics priests? It is written: "A kingdom also, and priests to His God and Father, hath He made us."[37]   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1137\_296723   
have put on Christ"-has made "priests to God His Father,"[60]   
Cyprian Epistle XX   
http://ccel.org/fathers2/ANF-05/anf05-45.htm#P5074\_1536984   
and now made a priest of God over them, and the same their minister has acknowledged it.[6]   
[[@Bible:Revelation 1:7]]Revelation 1:7   
Epistle of Ignatius to the Smyrnaeans   
http://ccel.org/fathers2/ANF-01/anf01-21.htm#P2162\_362251   
But if they say that He will come at the end of the world without a body, how shall those "see Him that pierced Him,"[26]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2473\_805576   
And then shall they "learn to know Him whom they pierced, and shall beat their breasts tribe by tribe; "[332]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10207\_2849155   
so as even to be recognised by those who pierced Him.[381]   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11213\_3180099   
For they affirm that without those letters truth cannot be found; nay more, that in those letters the whole plenitude and perfection of truth is comprised; for this was why Christ said, "I am the Alpha and the Omega."[64]   
[[@Bible:Revelation 1:8]]Revelation 1:8   
Clement of Alexandria The Instructor Book I   
http://ccel.org/fathers2/ANF-02/anf02-52.htm#P3375\_1010350   
Rightly, therefore, the Lord again promises milk to the righteous, that the Word may be clearly shown to be both, "the Alpha and Omega, beginning and end; "[77]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10639\_2988313   
Meanwhile, let this be my immediate answer to the argument which they adduce from the Revelation of John: "I am the Lord which is, and which was, and which is to come, the Almighty; "[218]   
Origen de Principiis Book I   
http://ccel.org/fathers2/ANF-04/anf04-45.htm#P6279\_1122053   
And that you may understand that the omnipotence of Father and Son is one and the same, as God and the Lord are one and the same with the Father, listen to the manner in which John speaks in the Apocalypse: "Thus saith the Lord God, which is, and which was, and which is to come, the Almighty."[50]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1472\_415346   
and is to stand.[27]   
[[@Bible:Revelation 1:9]]Revelation 1:9   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1354\_363091   
" This other author, on the contrary, did not even deem it sufficient to name himself once, and then to proceed with his narrative; but he takes up his name again, and says: "I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos for the Word of God, and for the testimony of Jesus Christ."[19]   
[[@Bible:Revelation 1:10]]Revelation 1:10   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2637\_873234   
There is the selfsame difference in respect of the soul's corporeality, which is (perhaps) invisible to the flesh, but perfectly visible to the spirit. Thus John, being "in the Spirit" of God,[50]   
Venantius On Easter   
http://ccel.org/fathers2/ANF-07/anf07-22.htm   
Behold, He who was crucified reigns as God over all things, and all created objects offer prayer to their Creator. Hail, festive day, to be reverenced throughout the world,[17]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5134\_1887696   
1. But every Lord's day[123]   
[[@Bible:Revelation 1:12]]Revelation 1:12   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
And His voice [was] as the voice of waters; and He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shining in his strength."[304]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
and I have the keys of death and of hell."[290]   
[[@Bible:Revelation 1:13]]Revelation 1:13   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2376\_779951   
And, behold, six men were coming toward the way of the high gate which was looking toward the north, and each one's double-axe of dispersion was in his hand: and one man in the midst of them, clothed with a garment reaching to the feet,[244]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2473\_805576   
there alluded to is Christ, the Priest of God the most high Father; who at His First Advent came in humility, in human form, and passible, even up to the period of His passion; being Himself likewise made, through all (stages of suffering) a victim for us all; who after His resurrection was"clad with a garment down to the foot,"[340]   
Victorinus On the Creation of the World   
http://ccel.org/fathers2/ANF-07/anf07-29.htm   
seven golden candlesticks,[29]   
[[@Bible:Revelation 1:15]]Revelation 1:15   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8227\_2285773   
On this account also does John declare in the Apocalypse, "And His voice as the sound of many waters."[169]   
[[@Bible:Revelation 1:16]]Revelation 1:16   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
Who will ply the sword without practising the contraries to lenity and justice; that is, guile, and asperity, and injustice, proper (of course) to the business of battles? See we, then, whether that which has another action be not another sword,-that is, the Divine word of God, doubly sharpened[154]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P5001\_1577131   
Now the Apostle John, in the Apocalypse, describes a sword which proceeded from the mouth of God as "a doubly sharp, two-edged one."[199]   
[[@Bible:Revelation 1:17]]Revelation 1:17   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
Something also alludes to the end [of all things], as [where He speaks of] the fine brass burning in the fire, which denotes the power of faith, and the continuing instant in prayer, because of the consuming fire which is to come at the end of time. But when John could not endure the sight (for he says, "I fell at his feet as dead; "[305]   
[[@Bible:Revelation 1:20]]Revelation 1:20   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
and with "the angel of the Church,"[156]   
[[@Bible:Revelation 2:1]]Revelation 2:1   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
and with "the angel of the Church,"[156]   
[[@Bible:Revelation 2:4]]Revelation 2:4   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11357\_3223124   
the meaning of "what the Spirit saith to the churches." He imputes to the Ephesians "forsaken love; "[71]   
[[@Bible:Revelation 2:5]]Revelation 2:5   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8040\_2216168   
it would not have been deserted.[37]   
Tertullian On the Apparel of Women Book I   
http://ccel.org/fathers2/ANF-04/anf04-06.htm#P277\_54727   
Women who possessed angels (as husbands) could desire nothing more; they had, forsooth, made a grand match! Assuredly they who, of course, did sometimes think whence they had fallen,[17]   
Cyprian Epistle XIII   
http://ccel.org/fathers2/ANF-05/anf05-38.htm#P4985\_1513569   
I have read your letter, beloved brethren, wherein you wrote that your wholesome counsel was not wanting to our brethren, that, laying aside all rash haste, they should manifest a religious patience to God, so that when by His mercy we come together, we may debate upon all kinds of things, according to the discipline of the Church, especially since it is written, "Remember from whence thou hast fallen, and repent."[2]   
Cyprian Epistle XXVII   
http://ccel.org/fathers2/ANF-05/anf05-52.htm#P5199\_1580957   
nd again, as you wrote to me, when warned by my colleagues not to do this, have persisted obstinately, in their presumption and audacity, deceiving certain brethren also from among our people, whose benefit we desire with all humility to consult, and whose salvation we take care for, not with affected adulation, but with sincere faith, that they may supplicate the Lord with true penitence and groaning and sorrow, since it is written, "Remember from whence thou art fallen, and repent."[3]   
Pseudo-Cyprian Exhortation to Repentance   
http://ccel.org/fathers2/ANF-05/anf05-130.htm   
Also in the Apocalypse: "Remember whence thou hast fallen, and repent; but if not, I will come to thee quickly, and remove thy candlestick out of its place."[57]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
tents; who labours more readily in the destruction of those things which are built and standing, than in the building up of those which are prostrate; who has once more made heathens of many most wretched brethren of ours, terrified by his false oppositions, by saying that the repentance of the lapsed is vain, and cannot avail them for salvation, although the Scripture cries aloud and says, "Remember whence thou hast fallen, and repent, or else I will come to thee except thou repent."[48]   
[[@Bible:Revelation 2:6]]Revelation 2:6   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6642\_1589520   
Wherefore the Word has also spoken of them thus: "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate."[303]   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11128\_3159237   
Enough it is for us that this heresy of the Nicolaitans has been condemned by the Apocalypse of the Lord with the weightiest authority attaching to a sentence, in saying "Because this thou holdest, thou hatest the doctrine of the Nicolaitans, which I too hate."[24]   
Hippolytus Refutation of All Heresies Book VII   
http://ccel.org/fathers2/ANF-05/anf05-11.htm#P1997\_619058   
And when the disciples (of Nicolaus) continued to offer insult to the Holy Spirit, John reproved them in the Apocalypse as fornicators and eaters of things offered unto idols.[103]   
[[@Bible:Revelation 2:7]]Revelation 2:7   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11403\_3234277   
to his own paradise,[116]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "He who shall overcome I will give him to eat of the tree of life, which as in the paradise of my God."[489]   
Methodius Discourse III. Thaleia   
http://ccel.org/fathers2/ANF-06/anf06-112.htm#P4969\_1499381   
who, after the creation of the earth and the firmament, was formed out of clay? And how shall he be admitted to be "the tree of life" who was cast out for his transgression,[8]   
The Testaments of the Twelve Patriarchs III   
http://ccel.org/fathers2/ANF-08/anf08-07.htm   
the threatening sword against Adam; and He shall give to His saints to eat from the tree of life,[32]   
[[@Bible:Revelation 2:9]]Revelation 2:9   
Instructions of Commodianus   
http://ccel.org/fathers2/ANF-04/anf04-38.htm#P6066\_1023964   
I cannot comprehend all things in a little treatise; the curiosity of the learned men shall find my name in this.[22]   
Recognitions of Clement V   
http://ccel.org/fathers2/ANF-08/anf08-35.htm#P2433\_709679   
For in God's estimation he is not a Jew who is called a Jew among men (nor is he a Gentile that is called a Gentile), but he who, believing in God, fulfils His law and does His will, though he be not circumcised.[20]   
[[@Bible:Revelation 2:10]]Revelation 2:10   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1125\_465806   
Nay, then, He does even choose. He calls us to it. To him who conquers He says, "I will give a crown Of life."[62]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11072\_3142871   
t that which he who denies is about to pay, who has to be slain, body and soul, in hell? And if he teaches that we must die for the brethren, how much more for the Lord,-he being sufficiently prepared, by his own Revelation too, forgiving such advice! For indeed the Spirit had sent the injunction to the angel of the church in Smyrna: "Behold, the devil shall cast some of you into prison, that ye may be tried ten days. Be thou faithful unto death, and I will give thee a crown of life."[83]   
Cyprian Epistle XXXVI   
http://ccel.org/fathers2/ANF-05/anf05-61.htm#P5346\_1629192   
They have endured and have carried the uncorrupted and unstained merits of their virtues through, even unto the end. And, again, it is written, "Be thou faithful unto death, and I will give thee a crown of life."[4]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And in the Apocalypse, divine protection is promised to our sufferings. "Fear nothing of these things," it says, "which thou shalt suffer."[76]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "Be thou faithful even unto death, and I will give thee a crown of life."[490]   
[[@Bible:Revelation 2:12]]Revelation 2:12   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
Who will ply the sword without practising the contraries to lenity and justice; that is, guile, and asperity, and injustice, proper (of course) to the business of battles? See we, then, whether that which has another action be not another sword,-that is, the Divine word of God, doubly sharpened[154]   
[[@Bible:Revelation 2:13]]Revelation 2:13   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11072\_3142871   
Also to the angel of the church in Pergamus (mention was made) of Antipas,[84]   
[[@Bible:Revelation 2:14]]Revelation 2:14   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
For, speaking no longer by the Spirit of God, but setting up another law of fornication contrary to the law of God,[95]   
Tertullian The Prescription Against Heretics   
http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3568\_1214235   
John, however, in the Apocalypse is charged to chastise those "who eat things sacrificed to idols," and "who commit fornication."[359]   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11357\_3223124   
censures the Pergamenes for teaching perverse things;[74]   
[[@Bible:Revelation 2:17]]Revelation 2:17   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9012\_2597580   
But as the engrafted wild olive does not certainly lose the substance of its wood, but changes the quality of its fruit, and receives another name, being now not a wild olive, but a fruit-bearing olive, and is called so; so also, when man is grafted in by faith and receives the Spirit of God, he certainly does not lose the substance of flesh, but changes the quality of the fruit [brought forth, i.e., ] of his works, and receives another name,[70]   
[[@Bible:Revelation 2:18]]Revelation 2:18   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
Behold, I will give her into a bed, and her adulterers with herself into greatest pressure, unless they shall have repented of her works."[233]   
[[@Bible:Revelation 2:20]]Revelation 2:20   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11357\_3223124   
reproaches the Thyatirenes with "fornication," and "eating of things sacrificed to idols; "[72]   
[[@Bible:Revelation 2:23]]Revelation 2:23   
Cyprian Epistle VIII   
http://ccel.org/fathers2/ANF-05/anf05-33.htm#P4898\_1482943   
Nor let any one of you be saddened as if he were inferior to those who before you have suffered tortures, have overcome the world and trodden it under foot, and so have come to the Lord by a glorious road. For the Lord is the "searcher out of the reins and the hearts."[11]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Apocalypse: "And all the churches shall know that I am the searcher of the reins and heart; and I will give to every one of you according to his works."[650]   
Acts of the Holy Apostles Peter and Paul   
http://ccel.org/fathers2/ANF-08/anf08-87.htm   
Nero said: Art thou not afraid, Peter, of Simon, who confirms his godhead by deeds? Peter said: Godhead is in Him who searcheth the hidden things of the heart.[22]   
[[@Bible:Revelation 2:24]]Revelation 2:24   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P618\_269680   
Else, both the devil's ingenuity in malice, and God the Lord's in the Discipline by which He fortifies us against the devil's depths,[9]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1555\_458257   
The Father, on the other hand, alone, without copulation, has produced (an offspring). She wished to emulate the Father,[67]   
[[@Bible:Revelation 2:26]]Revelation 2:26   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P792\_325288   
For avoiding it, remedies cannot be lacking; since, even if they be lacking, there remains that one by which you will be made a happier magistrate, not in the earth, but in the heavens.[151]   
[[@Bible:Revelation 2:27]]Revelation 2:27   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11294\_3203205   
and "a potter's vessel,"[27]   
[[@Bible:Revelation 3:1]]Revelation 3:1   
Shepherd of Hermas Similitude Sixth   
http://ccel.org/fathers2/ANF-02/anf02-29.htm#P758\_175092   
And he said to me, "Do you see this shepherd? ""I see him, sir," I said. "This," he answered, "is the angel[3]   
Shepherd of Hermas Similitude Sixth   
http://ccel.org/fathers2/ANF-02/anf02-29.htm#P758\_175092   
These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal,[7]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1467\_424215   
and with "the angel of the Church,"[156]   
[[@Bible:Revelation 3:2]]Revelation 3:2   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11357\_3223124   
accuses the Sardians of "works not full; "[73]   
2 Clement   
http://ccel.org/fathers2/ANF-07/anf07-55.htm#P7679\_2520564   
and has saved many by coming and calling us when hastening to destruction.[23]   
[[@Bible:Revelation 3:4]]Revelation 3:4   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P1000\_260350   
" "Why, then, sir," I said, "do all these trees bear fruit, and some of them fairer than the rest? ""Listen," he said: "all who once suffered for the name of the Lord are honourable before God; and of all these the sins were remitted, because they suffered for the name of the Son of God.[46]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9948\_2750402   
Thus in the Revelation of John it is said: "These are they which have not defiled their clothes with women,"[190]   
[[@Bible:Revelation 3:5]]Revelation 3:5   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9948\_2750402   
Therefore they shall be "clothed in white raiment,"[192]   
[[@Bible:Revelation 3:7]]Revelation 3:7   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
[it is implied that] nothing has been kept back [from Him], and for this reason the same person is the Judge of the living and the dead; "having the key of David: He shall Open, and no man shall shut: He shall shut, and no man shall open."[272]   
Gregory Thaumaturgus Oration and Panegyric Addressed to Origen   
http://ccel.org/fathers2/ANF-06/anf06-11.htm#P636\_182598   
And this principle is expressed indeed in the Holy Scriptures themselves, when it is said that only He who shutteth openeth, and no other one whatever;[99]   
[[@Bible:Revelation 3:8]]Revelation 3:8   
Dionysius Extant Fragments Part II   
http://ccel.org/fathers2/ANF-06/anf06-34.htm#P1746\_504346   
And in Cephro indeed a considerable church sojourned with us, composed partly of the brethren who followed us from the city, and partly of those who joined us from Egypt. There, too, did God open to us a door[91]   
[[@Bible:Revelation 3:10]]Revelation 3:10   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11072\_3142871   
the very faithful martyr, who was slain where Satan dwelleth. Also to the angel of the church in Philadelphia[85]   
[[@Bible:Revelation 3:11]]Revelation 3:11   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
and again, "Hold that which thou hast, that another take not thy crown."[33]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And in the Apocalypse the same exhortation of divine preaching speaks, saying, "Hold fast that which thou hast, lest another take thy crown; "[63]   
[[@Bible:Revelation 3:14]]Revelation 3:14   
Instructions of Commodianus   
http://ccel.org/fathers2/ANF-04/anf04-38.htm#P5946\_988808   
The winds assemble into lightnings, the heavenly wrath rages; and wherever the wicked man fleeth, he is seized upon by this fire. There will be no succour nor ship of he sea. Amen[13]   
Hippolytus Refutation of All Heresies Book V   
http://ccel.org/fathers2/ANF-05/anf05-09.htm#P1336\_371026   
And from such an intercourse the Father generates out of Edem unto himself twelve angels. And the names of the angels begotten by the Father are these: Michael, Amen,[256]   
Hippolytus Refutation of All Heresies Book VI   
http://ccel.org/fathers2/ANF-05/anf05-10.htm#P1654\_500099   
.[122]   
[[@Bible:Revelation 3:17]]Revelation 3:17   
Tertullian On Repentance   
http://ccel.org/fathers2/ANF-03/anf03-47.htm#P11357\_3223124   
upbraids the Laodiceans for trusting to their riches;[75]   
Cyprian Treatise VIII On Works and Alms   
http://ccel.org/fathers2/ANF-05/anf05-118.htm#P7478\_2488876   
I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness may not appear in thee; and anoint thine eyes with eye-salve, that thou mayest see."[42]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
Why, from the very fact that thou art become poorer, believest thou thyself rich? Hear in the Apocalypse the Lord's voice rebuking thee with righteous reproaches: "Thou sayest," says He, "I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and blind, and poor, and naked."[2]   
[[@Bible:Revelation 3:18]]Revelation 3:18   
Tertullian On Monogamy   
http://ccel.org/fathers2/ANF-04/anf04-17.htm#P1137\_296723   
clothing us from His own store[58]   
[[@Bible:Revelation 3:19]]Revelation 3:19   
Tertullian Of Patience   
http://ccel.org/fathers2/ANF-03/anf03-56.htm#P12334\_3448603   
us to give thanks and rejoice, over and above, at being thought worthy of divine chastisement. "Whom I love," saith He, "I chasten."[112]   
[[@Bible:Revelation 3:21]]Revelation 3:21   
Tertullian On Idolatry   
http://ccel.org/fathers2/ANF-03/anf03-07.htm#P792\_325288   
For avoiding it, remedies cannot be lacking; since, even if they be lacking, there remains that one by which you will be made a happier magistrate, not in the earth, but in the heavens.[151]   
Tertullian Against Praxeas   
http://ccel.org/fathers2/ANF-03/anf03-43.htm#P10885\_3057808   
"He sitteth at the Father's right hand "[428]   
Hippolytus Refutation of All Heresies Book X   
http://ccel.org/fathers2/ANF-05/anf05-14.htm#P2490\_815651   
wasted by disease. For thou hast become God:[70]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3909\_1236510   
The Father of immortality sent the immortal Son and Word into the world, who came to man in order to wash him with water and the Spirit; and He, begetting us again to incorruption of soul and body, breathed into us the breath (spirit) of life, and endued us with an incorruptible panoply. If, therefore, man has become immortal, he will also be God.[408]   
Cyprian Epistle XXV   
http://ccel.org/fathers2/ANF-05/anf05-50.htm#P5151\_1563142   
and "To him that overcometh will I give to sit on my throne, even as I also overcame and am set down on the throne of my Father."[7]   
[[@Bible:Revelation 4:3]]Revelation 4:3   
Tertullian On the Apparel of Women Book I   
http://ccel.org/fathers2/ANF-04/anf04-06.htm#P327\_66934   
gems) are not generally worn with a view to ostentation. Emeralds[42]   
[[@Bible:Revelation 4:4]]Revelation 4:4   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8875\_2494124   
he will sit down on the four-and-twenty thrones,[191]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1118\_463128   
much more with a crown on it will she offend those (elders) who perhaps are then wearing crowns above.[59]   
Victorinus On the Creation of the World   
http://ccel.org/fathers2/ANF-07/anf07-29.htm   
Therefore, doubtless, there are appointed also twelve angels of the day and twelve angels of the night, in accordance, to wit, with the number of hours. For these are the twenty-four witnesses of the days and nights[46]   
Revelation of Paul   
http://ccel.org/fathers2/ANF-08/anf08-107.htm   
And the heaven was shaken like a leaf, and I saw the four and twenty elders lying on their face; and I saw the altar, and the throne, and the veil; and all of them entreated the glory of God;[26]   
[[@Bible:Revelation 4:5]]Revelation 4:5   
Victorinus On the Creation of the World   
http://ccel.org/fathers2/ANF-07/anf07-29.htm   
-the seven eyes are the seven spirits of the Lamb;[27]   
Victorinus On the Creation of the World   
http://ccel.org/fathers2/ANF-07/anf07-29.htm   
seven torches burning before the throne of God[28]   
[[@Bible:Revelation 4:6]]Revelation 4:6   
Victorinus On the Creation of the World   
http://ccel.org/fathers2/ANF-07/anf07-29.htm   
And to proceed further still from that principle, lo, there are four living creatures before God's throne,[3]   
[[@Bible:Revelation 4:7]]Revelation 4:7   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7477\_2003920   
For the cherubim, too, were four-faced, and their faces were images of the dispensation of the Son of God. For, [as the Scripture] says, "The first living creature was like a lion,"[145]   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10150\_3156559   
Hence it is that He also sitteth above the Cherubim; that is, He presides over the variety of His works, the living creatures which hold the control over the rest being subjected to His throne:[41]   
[[@Bible:Revelation 4:8]]Revelation 4:8   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11782\_3306997   
Otherwise, when is the name of God not "holy," and "hallowed" through Himself, seeing that of Himself He sanctifies all others-He to whom that surrounding circle of angels cease not to say, "Holy, holy, holy? "[20]   
[[@Bible:Revelation 5:1]]Revelation 5:1   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
And one of the elders said unto me, Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose its seven seals."[200]   
[[@Bible:Revelation 5:5]]Revelation 5:5   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P3722\_703666   
Did bear a lion:[88]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
6. Now, as our Lord Jesus Christ, who is also God, was prophesied of under the figure of a lion,[24]   
[[@Bible:Revelation 5:6]]Revelation 5:6   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
" And after these things, seeing the same Lord in a second vision, he says: "For I saw in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb standing as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God, sent forth into all the earth."[307]   
Clement of Alexandria Stromata Book V   
http://ccel.org/fathers2/ANF-02/anf02-65.htm#P7381\_2229893   
And they say that the seven eyes of the Lord "are the seven spirits resting on the rod that springs from the root of Jesse."[83]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
full of odours of supplications, which are the prayers of the saints; and they sang a new song, saying, Worthy art Thou, O Lord, to take the book, and to open its seals: for Thou wast slain, and hast redeemed us with Thy blood from every tribe, anti and people, and nation; and Thou hast made us a kingdom unto our God, and hast made us priests, and they shall reign upon the earth."[226]   
Victorinus On the Creation of the World   
http://ccel.org/fathers2/ANF-07/anf07-29.htm   
Behold the seven horns of the Lamb,[25]   
The Liturgy of the Blessed Apostles   
http://ccel.org/fathers2/ANF-07/anf07-65.htm   
Before the resplendent throne of Thy majesty, O Lord, and the exalted and sublime throne of Thy glory, and on the awful seat of the strength of Thy love and the propiatory altar which Thy will hath established, in the region of Thy pasture,[4]   
Revelation of Saint John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-108.htm   
And again I said: Lord, what will become of the heavens, and the sun, and the moon, along with the stars? And I heard a voice saying to me: Behold, righteous John. And I looked, and saw a Lamb having seven eyes and seven horns.[33]   
[[@Bible:Revelation 5:8]]Revelation 5:8   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8290\_2306841   
Since, therefore, the name of the Son belongs to the Father, and since in the omnipotent God the Church makes offerings through Jesus Christ, He says well on both these grounds, "And in every place incense is offered to My name, and a pure sacrifice." Now John, in the Apocalypse, declares that the "incense" is "the prayers of the saints."[236]   
Fragments from the Lost Writings of Irenaeus   
http://ccel.org/fathers2/ANF-01/anf01-64.htm   
as John also declares in the Apocalypse: "The incense is the prayers of the saints."[74]   
Origen Against Celsus Book VIII   
http://ccel.org/fathers2/ANF-04/anf04-63.htm#P11299\_3073313   
" He does not perceive that we regard the spirit of every good man as an altar from which arises an incense which is truly and spiritually sweet-smelling, namely, the prayers ascending from a pure conscience. Therefore it is said by John in the Revelation, "The odours are the prayers of saints; "[34]   
[[@Bible:Revelation 5:9]]Revelation 5:9   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P733\_138047   
but is trusted as a virgin; and salvation is manifested, and the Apostles are filled with understanding, and the Passover[71]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10278\_2875171   
If I remember not that it is I who have served Him, how shall I ascribe glory to God? How sing to Him "the new song,"[436]   
[[@Bible:Revelation 5:10]]Revelation 5:10   
Hippolytus Refutation of All Heresies Book X   
http://ccel.org/fathers2/ANF-05/anf05-14.htm#P2490\_815651   
, these God has promised to bestow upon thee, because thou hast been deified, and begotten unto immortality.[71]   
[[@Bible:Revelation 5:13]]Revelation 5:13   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10150\_3156559   
for the purpose of life equal measures for all.[45]   
[[@Bible:Revelation 6:2]]Revelation 6:2   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8431\_2363833   
For to this end was the Lord born, the type of whose birth he set forth beforehand, of whom also John says in the Apocalypse: "He went forth conquering, that He should conquer."[322]   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1125\_465806   
feels so justly confident has been laid up for him. The angel[64]   
[[@Bible:Revelation 6:4]]Revelation 6:4   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1615\_475267   
For, in coming to the High Priest of the Father-Christ-all impediments must first be taken away, in the space of a week, that the house which remains, the flesh and the soul, may be clean; and when the Word of God has entered it, and has found "stains of red and green," forthwith must the deadly and sanguinary passions "be extracted" and "cast away" out of doors-for the Apocalypse withal has set "death" upon a "green horse," but a "warrior" upon a "red"[261]   
[[@Bible:Revelation 6:9]]Revelation 6:9   
Clement of Alexandria The Instructor Book II   
http://ccel.org/fathers2/ANF-02/anf02-53.htm#P4079\_1265528   
It says also, "I saw the souls of those that had witnessed, beneath the altar, and there was given to each a white robe."[229]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2637\_873234   
beheld plainly the souls of the martyrs.[51]   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3041\_1098102   
How is it, then, that the region of Paradise, which as revealed to John in the Spirit lay under the altar,[319]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9924\_2742793   
In the Revelation of John, again, the order of these times is spread out to view, which "the souls of the martyrs" are taught to wait for beneath the altar, whilst they earnestly pray to be avenged and judged:[172]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10042\_2790991   
For unquestionably he, who has exhibited to our sight the martyrs' hitherto disembodied souls resting under the altar,[251]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11072\_3142871   
Who, pray, are these so blessed conquerors, but martyrs in the strict sense of the word? For indeed theirs are the victories whose also are the fights; theirs, however, are the fights whose also is the blood. But the souls of the martyrs both peacefully rest in the meantime under the altar,[87]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
Upon their slaughter.[253]   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
er the altar of God the souls of them that were slain for the word of God, and for their testimony; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And there were given to them each white robes; and it was said unto them that they should rest yet for a little season, until the number of their fellow-servants and brethren is fulfilled, who afterwards shall be slain after their example."[49]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And unto every one of them were given white robes; and it was said to them, that they should rest still for a short time, until the number of their fellow-servants, and of their brethren, should be fulfilled, and they who shall afterwards be slain, after their example."[487]   
Pseudo-Cyprian On the Glory of Martyrdom   
http://ccel.org/fathers2/ANF-05/anf05-128.htm#P9694\_2999060   
Therefore, beloved brethren, although this is altogether of the Lord's promise and gift, and although it is given from on high, and is not received except by His will, and moreover, can neither be expressed in words nor described by speech, nor can be satisfied by any kind of powers of eloquence, still such will be your benevolence, such will be your charity and love, as to be mindful of me when the Lord shall begin to glorify martyrdom in your experience. That holy altar[33]   
[[@Bible:Revelation 6:10]]Revelation 6:10   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11805\_3311379   
cry in jealousy unto the Lord "How long, Lord, dost Thou not avenge our blood on the inhabitants of the earth? "[35]   
Origen Commentary on Matthew Book XII   
http://ccel.org/fathers2/ANF-10/anf10-48.htm#P8130\_1742368   
and in the Apocalypse, "Death and Hades follow some."[224]   
[[@Bible:Revelation 6:12]]Revelation 6:12   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
And the kings of the earth, and all the great men, and the tribunes, and the rich men, and the strong men, and every slave, and every free man, hid themselves in the caves and in the caverns of the mountains; saying to the mountains and to the rocks, Fall upon us, and hide us from the sight of the Father that sitteth upon the throne, and from the wrath of the Lamb: because the day of destruction cometh; and who shall be able to stand? "[70]   
[[@Bible:Revelation 6:13]]Revelation 6:13   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8624\_2417353   
when she is shaken of a mighty wind."[368]   
[[@Bible:Revelation 6:14]]Revelation 6:14   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8624\_2417353   
the belief that everything was made from nothing will be impressed upon us by that ultimate dispensation of God which will bring back all things to nothing. For "the very heaven shall be rolled together as a scroll; '"[362]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
The heaven shall be rolled together like a scroll:[109]   
[[@Bible:Revelation 7:3]]Revelation 7:3   
Cyprian Treatise V An Address to Demetrianus   
http://ccel.org/fathers2/ANF-05/anf05-115.htm#P7276\_2388719   
As, then, when Egypt was smitten, the Jewish people could not escape except by the blood and the sign of the lamb; so also, when the world shall begin to be desolated and smitten, whoever is found in the blood and the sign of Christ alone shall escape.[40]   
[[@Bible:Revelation 7:4]]Revelation 7:4   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P949\_245692   
"Now, sir," I continued, "explain to me, with respect to the mountains, why their forms are various and diverse." "Listen," he said: "these mountains are the twelve tribes, which inhabit the whole world.[29]   
Methodius Discourse VI. Agathe   
http://ccel.org/fathers2/ANF-06/anf06-114.htm#P5207\_1570050   
and I join with their company in the new song of the archangels, showing forth the new grace of the Church; for the Word says that the company of virgins always follow the Lord, and have fellowship with Him wherever He is. And this is what John signifies in the commemoration of the hundred and forty-four thousand.[20]   
[[@Bible:Revelation 7:5]]Revelation 7:5   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9303\_2719209   
This, too, is the reason that this tribe is not reckoned in the Apocalypse along with those which are saved.[257]   
[[@Bible:Revelation 7:8]]Revelation 7:8   
The Testaments of the Twelve Patriarchs XII   
http://ccel.org/fathers2/ANF-08/anf08-16.htm   
For our father loved Rachel dearly, and prayed that he might see two sons born from her: therefore was I called the son of days, which is Benjamin.[1]   
[[@Bible:Revelation 7:9]]Revelation 7:9   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
And he said unto me, These are they who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple."[106]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
They shall neither hunger nor thirst ever; and neither shall the sun fall upon them, nor shall they suffer any heat: for the Lamb who is in the midst of the throne shall protect them, and shall lead them to the fountains of the waters of life; and God shall wipe away every tear from their eyes."[488]   
Methodius Discourse I. Marcella   
http://ccel.org/fathers2/ANF-06/anf06-110.htm#P4893\_1473709   
"I beheld a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues."[23]   
[[@Bible:Revelation 7:14]]Revelation 7:14   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11072\_3142871   
For yet again a countless throng are revealed, clothed in white and distinguished by palms of victory, celebrating their triumph doubtless over Antichrist, since one of the elders says, "These are they who come out of that great tribulation, and have washed their robes, and made them white in the blood of the Lamb."[88]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7738\_2602340   
For if I were to give a man a garment finished and ready, it would be my garment that another was making use of, and probably the thing made for another would be found little fitting for his figure of stature and body. But now I have sent you the very wool and the purple[7]   
[[@Bible:Revelation 7:17]]Revelation 7:17   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10297\_2882375   
The angel echoes the same to John: "And God shall wipe away all tears from their eyes; "[447]   
Revelation of Saint John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-108.htm   
After that there is no pain, there is no grief, there is no groaning; there is no recollection of evils, there are no tears, there is no envy, there is no hatred of brethren, there is no unrighteousness, there is no arrogance, there is no slander, there is no bitterness, there are none of the cares of life, there is no pain from parents or children, there is no pain from gold, there are no wicked thoughts, there is no devil, there is no death, there is no night, but all is day.[52]   
[[@Bible:Revelation 8:3]]Revelation 8:3   
Shepherd of Hermas Similitude Eighth   
http://ccel.org/fathers2/ANF-02/anf02-31.htm#P806\_192358   
See that no one escape you,". he added; "and if any escape you, I will try them at the altar."[8]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11905\_3327406   
[100]   
Five Books in Reply to Marcion   
http://ccel.org/fathers2/ANF-04/anf04-30.htm#P4647\_752686   
, but prayers.[271]   
[[@Bible:Revelation 9:1]]Revelation 9:1   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And the rest of the men who were not slain by these plagues, nor repented of the works of the deeds of their hands, that they should not worship demons and idols, that is, images of gold, and of silver, and of brass, and of stone, and of wood, which can neither see nor walk, repented not also of their, murders."[682]   
[[@Bible:Revelation 9:3]]Revelation 9:3   
Shepherd of Hermas Vision Fourth   
http://ccel.org/fathers2/ANF-02/anf02-08.htm#P397\_73513   
But the sun now shone out a little, and, lo! I see a mighty beast like a whale, and out of its mouth fiery locusts[6]   
[[@Bible:Revelation 10:1]]Revelation 10:1   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1125\_465806   
also, as he goes forth on a white horse, conquering and to conquer, receives a crown of victory; and another[65]   
[[@Bible:Revelation 10:4]]Revelation 10:4   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10231\_2711351   
And once more, John, in teaching us the difference between what ought to be committed to writing and what not, declares that he heard seven thunders instructing him on certain matters, and forbidding him to commit their words to writing.[37]   
[[@Bible:Revelation 10:9]]Revelation 10:9   
Origen Against Celsus Book VI   
http://ccel.org/fathers2/ANF-04/anf04-61.htm#P10231\_2711351   
but at the command of the Logos he swallowed the book, in order that its contents might not be written, and so made known to unworthy persons. John also is recorded to have seen and done a similar thing.[35]   
[[@Bible:Revelation 11:1]]Revelation 11:1   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P310\_47895   
And then she again took hold of me by the hand, and raised me, and made me sit on the seat to the left; and lifting up a splendid rod,[7]   
[[@Bible:Revelation 11:3]]Revelation 11:3   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P3009\_1078518   
nor did they experience death: it was postponed, (and only postponed, ) most certainly: they are reserved for the suffering of death, that by their blood they may extinguish Antichrist.[298]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
For John says, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."[105]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
And to the woman were given two wings of the great eagle, that she might fly into the wilderness, where she is nourished for a time, and times, and half a time, from the face of the serpent."[146]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
And the half of the week the two prophets, along with John, will take for the purpose of proclaiming to all the world the advent of Antichrist, that is to say, for a "thousand two hundred and sixty days clothed in sackcloth; "[68]   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
But with reference to Enoch and Elias, and how they remain alive to this day, keeping the same bodies with which they were born; and as to what concerns my father Joseph, who has not been allowed as well as they to remain in the body: indeed, though a man live in the world many myriads of years, nevertheless at some time or other he is compelled to exchange life for death. And I say to you, O my brethren, that they also, Enoch and Elias,[31]   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P6959\_2091838   
e you, who have not seen death, and have not come down into Hades, but who dwell in paradise in your bodies and your souls? One of them answered, and said: I am Enoch, who was well-pleasing to God, and who was translated hither by Him; and this is Helias the Thesbite; and we are also to live until the end of the world; and then we are to be sent by God to withstand Antichrist, and to be slain by him, and after three days to rise again, and to be snatched up in clouds to meet the Lord.[22]   
Gospel of Nicodemus II The Descent of Christ into Hell   
http://ccel.org/fathers2/ANF-08/anf08-78.htm#P7151\_2160793   
Here also even until now we have not tasted death, but have been reserved to the coming of Antichrist, by divine signs and wonders to do battle with him, and, being killed by him in Jerusalem, after three days and half a day to be taken up alive again in the clouds.[66]   
Revelation of Paul   
http://ccel.org/fathers2/ANF-08/anf08-107.htm   
And I asked the angel: My lord, who is this? And he said to me: This is Enoch, the witness of the last day.[19]   
[[@Bible:Revelation 11:4]]Revelation 11:4   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
they shall have finished their course and their testimony," what saith the prophet? "the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them,"[106]   
[[@Bible:Revelation 11:5]]Revelation 11:5   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
But at mid-day there appeared to him in a dream the prince of the angels, the holy Gabriel, furnished with a command from my Father; and he said to him: Joseph, son of David, fear not to take Mary as thy wife: for she has conceived of the Holy Spirit; and she will bring forth a son, whose name shall be called Jesus. He it is who shall rule all nations with a rod of iron.[11]   
[[@Bible:Revelation 11:6]]Revelation 11:6   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
These have power to shut heaven, that it rain not in the days of the advent of Antichrist, and to turn waters into blood, and to smite the earth with all plagues as often as they will."[69]   
[[@Bible:Revelation 11:7]]Revelation 11:7   
Shepherd of Hermas Vision Fourth   
http://ccel.org/fathers2/ANF-02/anf02-08.htm#P397\_73513   
proceeded. But the size of that beast was about a hundred feet, and it had a head like an urn.[7]   
[[@Bible:Revelation 11:15]]Revelation 11:15   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10307\_3232737   
In the former for the time, in the latter without reference to time;[164]   
[[@Bible:Revelation 11:16]]Revelation 11:16   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8875\_2494124   
he will sit down on the four-and-twenty thrones,[191]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And the nations were angry, and Thy wrath is come, and the time in which it should be judged concerning the dead, and the reward should be given to Thy servants the prophets, and the saints that fear Thy name, small and great; and to disperse those who have corrupted the earth."[518]   
[[@Bible:Revelation 11:19]]Revelation 11:19   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8324\_2319830   
(for towards that place are our prayers and oblations directed); the temple likewise [is there], as John says in the Apocalypse, "And the temple of God was opened: "[261]   
[[@Bible:Revelation 12:1]]Revelation 12:1   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
And the dragon was wroth with the woman, and went to make war with the saints of her seed, which keep the commandments of God, and have the testimony of Jesus."[142]   
Methodius Discourse VIII. Thekla   
http://ccel.org/fathers2/ANF-06/anf06-116.htm#P5297\_1596362   
-Exhortation to the Cultivation of Virginity; A Passage from the Apocalypse is Proposed to Be Examined.[10]   
Methodius Discourse VIII. Thekla   
http://ccel.org/fathers2/ANF-06/anf06-116.htm#P5297\_1596362   
John, in the course of the Apocalypse, says:[12]   
[[@Bible:Revelation 12:3]]Revelation 12:3   
Shepherd of Hermas Vision Fourth   
http://ccel.org/fathers2/ANF-02/anf02-08.htm#P397\_73513   
proceeded. But the size of that beast was about a hundred feet, and it had a head like an urn.[7]   
[[@Bible:Revelation 12:7]]Revelation 12:7   
Shepherd of Hermas Similitude Eighth   
http://ccel.org/fathers2/ANF-02/anf02-31.htm#P815\_194712   
And the great and glorious angel Michael is he who has authority over this people, and governs them;[13]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P962\_249100   
If so be, then, that thou longest for all these things, conquer the body; conquer the appetites of the flesh; conquer the world in the Spirit of God; conquer these vain things of time, which pass away and grow old, and decay, and come to an end; conquer the dragon;[38]   
[[@Bible:Revelation 12:9]]Revelation 12:9   
Irenaeus Against Heresies Book I   
http://ccel.org/fathers2/ANF-01/anf01-58.htm#P6650\_1591742   
They set forth, indeed, the name of Christ Jesus as a sort of lure, but in various ways they introduce the impieties of Simon; and thus they destroy multitudes, wickedly disseminating their own doctrines by the use of a good name, and, through means of its sweetness and beauty, extending to their hearers the bitter and malignant poison of the serpent, the great author of apostasy.[307]   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P7982\_2198246   
And at that time, indeed, the apostate angel, having effected the disobedience of mankind by means of the serpent, imagined that he escaped the notice of the Lord; wherefore God assigned him the form[6]   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
and, for every one hurt by such snakes-that is, his angels[217]   
Tertullian To His Wife Book I   
http://ccel.org/fathers2/ANF-04/anf04-12.htm#P790\_190650   
keeping watch over the omens of their own (future) penalty, in company with the (old) dragon[69]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5153\_1891115   
and then shall appear the world-deceiver[143]   
[[@Bible:Revelation 12:10]]Revelation 12:10   
Tertullian A Treatise on the Soul   
http://ccel.org/fathers2/ANF-03/anf03-22.htm#P2910\_1021299   
Now the friendly understanding you will have to carry out must arise from your observance of the compact: you must never think of getting back any of the things which you have abjured, and have restored to him, lest he should summon you as a fraudulent man, and a transgressor of your agreement, before God the Judge (for in this light do we read of him, in another passage, as "the accuser of the brethren,"[246]   
[[@Bible:Revelation 12:14]]Revelation 12:14   
Irenaeus Against Heresies Book II   
http://ccel.org/fathers2/ANF-01/anf01-59.htm#P7217\_1899113   
But they are altogether full of deceit of every kind, apostate inspiration, demoniacal working, and the phantasms of idolatry, and are in reality the predecessors of that dragon[279]   
[[@Bible:Revelation 12:15]]Revelation 12:15   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
, by the "violence of the flood which the serpent sent forth from his mouth after the woman."[50]   
[[@Bible:Revelation 13:1]]Revelation 13:1   
Shepherd of Hermas Vision Fourth   
http://ccel.org/fathers2/ANF-02/anf02-08.htm#P397\_73513   
proceeded. But the size of that beast was about a hundred feet, and it had a head like an urn.[7]   
[[@Bible:Revelation 13:2]]Revelation 13:2   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9283\_2709558   
If any shall slay with the sword, he must be slain with the sword. Here is the endurance and the faith of the saints."[244]   
[[@Bible:Revelation 13:5]]Revelation 13:5   
Dionysius Extant Fragments Part II   
http://ccel.org/fathers2/ANF-06/anf06-34.htm#P1781\_521781   
"And there was given unto him," he says, "a mouth speaking great things, and blasphemy; and power was given unto him, and forty and two months."[102]   
[[@Bible:Revelation 13:9]]Revelation 13:9   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2314\_764963   
on which the "serpent" the devil was "made a show of,"[216]   
[[@Bible:Revelation 13:11]]Revelation 13:11   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9283\_2709558   
And he shall perform great wonders, so that he can even cause fire to descend from heaven upon the earth in the sight of men, and he shall lead the inhabitants of the earth astray."[245]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
Let him that hath understanding count the number of the beast; for if is the number of a man, and his number is six hundred threescore and six."[108]   
[[@Bible:Revelation 13:14]]Revelation 13:14   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9283\_2709558   
" He says also: "And he will cause a mark [to be put] in the forehead and in the fight hand, that no one may be able to buy or sell, unless he who has the mark of the name of the beast or the number of his name; and the number is six hundred and sixty-six,"[246]   
[[@Bible:Revelation 13:18]]Revelation 13:18   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
And his seal upon the forehead and upon the right hand is the number, "Six hundred threescore and six."[83]   
[[@Bible:Revelation 14:1]]Revelation 14:1   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
a Lamb standing on Mount Sion, and with Him a hundred and forty and four thousand; and they had His name and the name of His Father written on their foreheads."[273]   
Methodius Discourse I. Marcella   
http://ccel.org/fathers2/ANF-06/anf06-110.htm#P4893\_1473709   
These are they which were not defiled with women; for they are virgins. These are they who follow the Lamb whithersoever He goeth; "[21]   
[[@Bible:Revelation 14:3]]Revelation 14:3   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10278\_2875171   
If I remember not that it is I who have served Him, how shall I ascribe glory to God? How sing to Him "the new song,"[436]   
[[@Bible:Revelation 14:4]]Revelation 14:4   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P949\_245692   
Having, therefore, received the seal, they had one understanding and one mind; and their faith became one, and their love one, and with the name they bore also the spirits of the virgins.[31]   
Tertullian On Prayer   
http://ccel.org/fathers2/ANF-03/anf03-51.htm#P11943\_3334671   
Equally in each sex let the younger age follow the discipline of the elder; or else let the male "virgins,"[126]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the Apocalypse: "These are they who have not defiled themselves with women, for they have continued virgins; these are they who follow the Lamb whithersoever He shall go."[578]   
Methodius Discourse I. Marcella   
http://ccel.org/fathers2/ANF-06/anf06-110.htm#P4893\_1473709   
And remark, in addition to this, how very great in the sight of God is the dignity of virginity: "These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault,"[22]   
Methodius Discourse VI. Agathe   
http://ccel.org/fathers2/ANF-06/anf06-114.htm#P5207\_1570050   
and I join with their company in the new song of the archangels, showing forth the new grace of the Church; for the Word says that the company of virgins always follow the Lord, and have fellowship with Him wherever He is. And this is what John signifies in the commemoration of the hundred and forty-four thousand.[20]   
The First Epistle of Clement Concerning Virginity   
http://ccel.org/fathers2/ANF-08/anf08-25.htm#P918\_241971   
virgins,[1]   
The Letter of the Churches of Vienna and Lugdunum   
http://ccel.org/fathers2/ANF-08/anf08-176.htm   
of his love, in that he had of his own good-will offered to lay down his own life in defence of the brethren. For he was and is a genuine disciple of Christ, `following the Lamb whithersoever He goeth.'[10]   
[[@Bible:Revelation 14:6]]Revelation 14:6   
Origen de Principiis Book IV   
http://ccel.org/fathers2/ANF-04/anf04-48.htm#P7327\_1669499   
, when He will more worthily transfer all the saints from a temporal to an everlasting Gospel, according to the designation, employed by John in the Apocalypse, of "an everlasting Gospel."[10]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
In the Apocalypse, moreover: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach over the earth, and over all nations, and tribes, and tongues, and peoples, saying with a loud voice, Fear God rather, and give glory to Him: for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and all that therein is."[19]   
[[@Bible:Revelation 14:9]]Revelation 14:9   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
In the Apocalypse too: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, he shall also drink of the wine of the wrath of God, which is mixed in the cup of His wrath, and shall be punished with fire and brimstone before the eyes of the holy angels, and before the eyes of the Lamb: and the smoke of their torments shall ascend for ever and ever: and they shall have no rest day or night, whosoever worship the beast and his image."[28]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and hath received his mark in his forehead or upon his hand, the same shall drink of the wine of His wrath, and shall be punished with fire and sulphur, under the eyes of the holy angels, and under the eyes of the Lamb; and the smoke of their torments shall ascend up for ever and ever."[683]   
[[@Bible:Revelation 14:13]]Revelation 14:13   
Revelation of Paul   
http://ccel.org/fathers2/ANF-08/anf08-107.htm   
And the angel says to me: This is a righteous man, and, behold, all his works stand beside him in the hour of his necessity.[11]   
[[@Bible:Revelation 14:16]]Revelation 14:16   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "And I saw another angel flying through the midst of the heaven, having the everlasting Gospel to preach to those who dwell upon the earth, and to all the nations, and tribes, and tongues, and peoples, saying with a loud voice, Fear God, and give Him honour, because the hour of His judgment is come; and adore Him who made the heaven, and the earth, and the sea, and the fountains of waters."[519]   
[[@Bible:Revelation 15:2]]Revelation 15:2   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Who would not fear Thee, and give honour to Thy name? for Thou only art holy: and because all nations shall come and worship in Thy sight, because Thy righteousnesses have been made manifest."[521]   
[[@Bible:Revelation 16:15]]Revelation 16:15   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
Also in the same place: "Blessed shall they be who shall watch, and shall keep their garments, lest they walk naked, and they see their shame."[491]   
[[@Bible:Revelation 17:1]]Revelation 17:1   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And that woman was clothed with a purple and scarlet robe; and she was adorned with gold, and precious stones, and pearls, holding a golden cup in her hand full of curses, and impurity, and fornication of the whole earth."[587]   
[[@Bible:Revelation 17:3]]Revelation 17:3   
Shepherd of Hermas Vision First   
http://ccel.org/fathers2/ANF-02/anf02-05.htm#P210\_24051   
I fell asleep. And the Spirit carried me away, and took me through a pathless place,[4]   
[[@Bible:Revelation 17:6]]Revelation 17:6   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11072\_3142871   
When great Babylon likewise is represented as drunk with the blood of the saints,[90]   
[[@Bible:Revelation 17:8]]Revelation 17:8   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9303\_2719209   
For if it had been declared by Him, he (Antichrist) might perhaps continue for a long period. But now as "he was, and is not, and shall ascend out of the abyss, and goes into perdition,"[260]   
Shepherd of Hermas Vision Fourth   
http://ccel.org/fathers2/ANF-02/anf02-08.htm#P397\_73513   
proceeded. But the size of that beast was about a hundred feet, and it had a head like an urn.[7]   
[[@Bible:Revelation 17:9]]Revelation 17:9   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
For if the blessed prophets who preceded us did not choose to proclaim these things, though they knew them, openly and boldly, lest they should disquiet the souls of men, but recounted them mystically in parables and dark sayings, speaking thus, "Here is the mind which hath wisdom,"[70]   
[[@Bible:Revelation 17:12]]Revelation 17:12   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9261\_2698677   
These shall make war with the Lamb, and the Lamb shall overcome them, because He is the Lord of lords and the King of kings."[228]   
[[@Bible:Revelation 17:14]]Revelation 17:14   
Tertullian On Baptism   
http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11676\_3286083   
[161]   
[[@Bible:Revelation 17:15]]Revelation 17:15   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
Moreover, by the waters, the cataracts broken forth meeting together on all sides, and growing, were signified the peoples which grew up for the desolation of the Church; as the Apocalypse teaches, saying, "The waters which thou sawest are peoples, and nations, and kingdoms."[16]   
[[@Bible:Revelation 18:2]]Revelation 18:2   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9872\_2728142   
no one has as yet had to bewail the downfall of Babylon.[145]   
[[@Bible:Revelation 18:4]]Revelation 18:4   
Tertullian De Corona   
http://ccel.org/fathers2/ANF-03/anf03-10.htm#P1106\_457990   
From so much as a dwelling in that Babylon of John's Revelation[53]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And the kings of the earth shall weep and lament themselves for her, who have committed fornication with her, and have been conversant in her sins."[583]   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P10977\_3086362   
But in Leviticus He says: "Go not ye after idols, nor make to yourselves molten gods: I am the Lord your God."[28]   
[[@Bible:Revelation 19:6]]Revelation 19:6   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the Apocalypse: "The Lord God omnipotent reigneth: let us be glad and rejoice, and let us give to Him the honour of glory; for the marriage of the Lamb is come, and His wife hath made herself ready."[251]   
[[@Bible:Revelation 19:7]]Revelation 19:7   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P733\_138047   
but is trusted as a virgin; and salvation is manifested, and the Apostles are filled with understanding, and the Passover[71]   
[[@Bible:Revelation 19:8]]Revelation 19:8   
Shepherd of Hermas Similitude Eighth   
http://ccel.org/fathers2/ANF-02/anf02-31.htm#P806\_192358   
And all who went into the tower had the same clothing-white as snow.[7]   
[[@Bible:Revelation 19:10]]Revelation 19:10   
Theophilus to Autolycus Book I   
http://ccel.org/fathers2/ANF-02/anf02-41.htm#P1459\_427458   
Yet these also have spoken beforehand of the punishments that are to light upon the profane and unbelieving, in order that none be left without a witness, or be able to say, "We have not heard, neither have we known." But do you also, if you please, give reverential attention to the prophetic Scriptures,[21]   
The Gospel of Pseudo-Matthew   
http://ccel.org/fathers2/ANF-08/anf08-68.htm#P5996\_1760618   
And the angel said to him: Do not say servant, but fellow-servant; for we are the servants of one Master.[10]   
[[@Bible:Revelation 19:11]]Revelation 19:11   
Irenaeus Against Heresies Book IV   
http://ccel.org/fathers2/ANF-01/anf01-62.htm#P8366\_2336690   
) them with a rod of iron: and He treadeth the wine-press of the fierceness of the wrath of God Almighty. And He hath upon His vesture and upon His thigh a name written, King of Kings and Lord of Lords."[308]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the Apocalypse: "And I saw the heaven opened, and lo, a white horse; and he who sate upon him was called Faithful and True, judging rightly and justly; and He made war. And He was covered with a garment sprinkled with blood; and His name is called the Word of God."[134]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
with a rod of iron; and He shall tread the winepress of the wrath of God Almighty. Also He has on His garment and on His thigh the name written, King of kings, and Lord of lords."[325]   
[[@Bible:Revelation 19:12]]Revelation 19:12   
Epitome of the Divine Institutes by Lactantius   
http://ccel.org/fathers2/ANF-07/anf07-11.htm#P3043\_1245423   
-testify that He was born of God. His name is known to none, except to Himself and the Father, as John teaches in the Revelation.[72]   
[[@Bible:Revelation 19:13]]Revelation 19:13   
A Treatise of Novatian Concerning the Trinity   
http://ccel.org/fathers2/ANF-05/anf05-138.htm#P10207\_3183526   
For, moreover, "His name is called the Word of God,"[81]   
[[@Bible:Revelation 19:15]]Revelation 19:15   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2242\_744246   
Who will ply the sword without practising the contraries to lenity and justice; that is, guile, and asperity, and injustice, proper (of course) to the business of battles? See we, then, whether that which has another action be not another sword,-that is, the Divine word of God, doubly sharpened[154]   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
But at mid-day there appeared to him in a dream the prince of the angels, the holy Gabriel, furnished with a command from my Father; and he said to him: Joseph, son of David, fear not to take Mary as thy wife: for she has conceived of the Holy Spirit; and she will bring forth a son, whose name shall be called Jesus. He it is who shall rule all nations with a rod of iron.[11]   
[[@Bible:Revelation 19:16]]Revelation 19:16   
The Gospel of the Nativity of Mary   
http://ccel.org/fathers2/ANF-08/anf08-69.htm#P6240\_1843912   
forasmuch as He is King of kings and Lord of lords,[13]   
[[@Bible:Revelation 19:20]]Revelation 19:20   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9283\_2709558   
For when he (Antichrist) is come, and of his own accord concentrates in his own person the apostasy, and accomplishes whatever he shall do according to his own will and choice, sitting also in the temple of God, so that his dupes may adore him as the Christ; wherefore also shall he deservedly "be cast into the lake of fire: "[243]   
[[@Bible:Revelation 20:2]]Revelation 20:2   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7902\_2166910   
-indicating that sin, which was set up and spread out against man, and which rendered him subject to death, should be deprived of its power, along with death, which rules [over men]; and that the lion, that is, antichrist, rampant against mankind in the latter days, should be trampled down by Him; and that He should bind "the dragon, that old serpent"[461]   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P9924\_2742793   
and that the beast Antichrist with his false prophet may wage war on the Church of God; and that, after the casting of the devil into the bottomless pit for a while,[175]   
[[@Bible:Revelation 20:3]]Revelation 20:3   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8295\_2348434   
-having been first "cast into the bottomless pit; "[110]   
[[@Bible:Revelation 20:4]]Revelation 20:4   
Dialogue of Justin   
http://ccel.org/fathers2/ANF-01/anf01-48.htm#P4778\_1031098   
And further, there was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied, by a revelation that was made to him, that those who believed in our Christ would dwell[325]   
Cyprian Treatise XI Exhortation to Martyrdom Addressed to Fortunatus   
http://ccel.org/fathers2/ANF-05/anf05-121.htm#P7766\_2610984   
" And when he had placed those who were slain in the first place, he added, saying: "And whosoever had not worshipped the image of the beast, neither had received his mark upon their forehead or in their hand; "all these he joins together, as seen by him at one time in the same place, and says, "And they lived and reigned with Christ."[116]   
Martyrdom of Habib the Deacon   
http://ccel.org/fathers2/ANF-08/anf08-150.htm   
Habib said: Those who die for the sake of the name of Christ, and worship not those objects that are made and created, will find their life in the presence of Cod;[22]   
[[@Bible:Revelation 20:5]]Revelation 20:5   
Epistle of Mathetes to Diognetus   
http://ccel.org/fathers2/ANF-01/anf01-08.htm#P733\_138047   
but is trusted as a virgin; and salvation is manifested, and the Apostles are filled with understanding, and the Passover[71]   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5153\_1891115   
in heaven; then the sign of the sound of the trumpet; and the third, the resurrection of the dead; 7. yet not of all, but as it is said: The Lord shall come and all His saints with Him.[151]   
The Testaments of the Twelve Patriarchs XII   
http://ccel.org/fathers2/ANF-08/anf08-16.htm   
Then shall we also arise, each one over our tribe, worshipping the King of heaven, who appeared upon the earth in the form of a man of humility. And as many as believed on Him on the earth shall rejoice with Him;[7]   
[[@Bible:Revelation 20:6]]Revelation 20:6   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9370\_2746838   
Again John also says the very same in the Apocalypse: "Blessed and holy is he who has part in the first resurrection."[307]   
Hippolytus Dogmatical and Historical Fragments   
http://ccel.org/fathers2/ANF-05/anf05-18.htm#P3417\_1067439   
And John says, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."[166]   
Methodius Discourse IX. Tusiane   
http://ccel.org/fathers2/ANF-06/anf06-117.htm#P5430\_1648493   
Such fruit it is necessary that we bring when we come to the judgment-seat of Christ, on the first day of the feast; for if we are without it we shall not be able to feast with God, nor to have part, according to John,[13]   
[[@Bible:Revelation 20:10]]Revelation 20:10   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10297\_2882375   
If sorrow, and mourning, and sighing, and death itself, assail us from the afflictions both of soul and body, how shall they be removed, except by the cessation of their causes, that is to say, the afflictions of flesh and soul? where will you find adversities in the presence of God? where, incursions of an enemy in the bosom of Christ? where, attacks of the devil in the face of the Holy Spirit?-now that the devil himself and his angels are "cast into the lake of fire."[449]   
[[@Bible:Revelation 20:11]]Revelation 20:11   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9394\_2754595   
For after the times of the kingdom, he says, "I saw a great white throne, and Him who sat upon it, from whose face the earth fled away, and the heavens; and there was no more place for them."[326]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8624\_2417353   
"and there was found no place for them,"[365]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
From Thy presence the whole earth fleeth away,[132]   
A Treatise Against the Heretic Novatian by an Anonymous Bishop   
http://ccel.org/fathers2/ANF-05/anf05-146.htm#P10605\_3336918   
And I saw the dead, great and small, standing before the sight of the Lord's throne: and the books were opened; and another book was opened, which is (the book) of life: and every one was judged according to those things that were written in the book, according to their own works."[71]   
[[@Bible:Revelation 20:12]]Revelation 20:12   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9394\_2754595   
Moreover," he says, "the book of life was opened, and the dead were judged out of those things that were written in the books, according to their works; and death and hell were sent into the lake of fire, the second death."[327]   
[[@Bible:Revelation 20:13]]Revelation 20:13   
Methodius From the Discourse on the Resurrection   
http://ccel.org/fathers2/ANF-06/anf06-122.htm#P5853\_1772906   
Consider, he says, whether too the blessed John, when he says, "And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them,"[105]   
[[@Bible:Revelation 20:15]]Revelation 20:15   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9394\_2754595   
"And if any one," it is said, "was not found written in the book of life, he was sent into the lake of fire."[329]   
Shepherd of Hermas Vision First   
http://ccel.org/fathers2/ANF-02/anf02-05.htm#P233\_30789   
Cease not therefore to admonish your sons; for I know that, if they will repent with all their heart, they will be enrolled in the Books of Life with the saints."[25]   
[[@Bible:Revelation 21:1]]Revelation 21:1   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9394\_2754595   
And He will wipe away every tear from their eyes; and death shall be no more, neither sorrow, nor crying, neither shall there be any more pain, because the former things have passed away."[330]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8624\_2417353   
says He. "The first heaven and the first earth passed away,"[364]   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8624\_2417353   
Even" the sea shall be no more."[373]   
Dubious Hippolytus Fragments   
http://ccel.org/fathers2/ANF-05/anf05-20.htm   
in fornications, in adulteries, and in lies and uncleanness, and in idolatries, and in murders, and in battles. For there shall be the new heaven and the new earth.[111]   
[[@Bible:Revelation 21:2]]Revelation 21:2   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9394\_2754595   
He does not say this with any thought of an erratic Aeon, or of any other power which departed from the Pleroma, or of Prunicus, but of the Jerusalem which has been delineated on [God's] hands. And in the Apocalypse John saw this new [Jerusalem] descending upon the new earth.[325]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P5180\_1626340   
"let down from heaven,"[355]   
Revelation of Saint John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-108.htm   
And then the heavens shall be rent from the rising of the sun even to the setting, and an innumerable multitude of angels shall come down to the earth; and then the treasures of the heavens shall be opened, and they shall bring down every precious thing, and the perfume of incense, and they shall bring down to the earth Jerusalem robed like a bride.[29]   
Origen Commentary on Matthew Book XIV   
http://ccel.org/fathers2/ANF-10/anf10-50.htm#P8651\_1909867   
of Paul and of those like unto him, so there maybe a mother of others after the analogy of Jerusalem, the mother, for example, of Syene in Egypt, orSidon, or as many cities as are named in the Scriptures. Then, as Jerusalem is "a bride adorned forher husband,"[99]   
[[@Bible:Revelation 21:3]]Revelation 21:3   
The Testaments of the Twelve Patriarchs VII   
http://ccel.org/fathers2/ANF-08/anf08-11.htm   
And no longer shall Jerusalem endure desolation, nor Israel be led captive; for the Lord shall be in the midst of her, dwelling among men,[8]   
[[@Bible:Revelation 21:4]]Revelation 21:4   
Tertullian On the Resurrection of the Flesh   
http://ccel.org/fathers2/ANF-03/anf03-41.htm#P10297\_2882375   
from the same eyes indeed which had formerly wept, and which might weep again, if the loving-kindness of God did not dry up every fountain of tears. And again: "God shall wipe away all tears from their eyes; and there shall be no more death,"[448]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1346\_373576   
for "the old things are passed away,"[51]   
Revelation of Saint John the Theologian   
http://ccel.org/fathers2/ANF-08/anf08-108.htm   
After that there is no pain, there is no grief, there is no groaning; there is no recollection of evils, there are no tears, there is no envy, there is no hatred of brethren, there is no unrighteousness, there is no arrogance, there is no slander, there is no bitterness, there are none of the cares of life, there is no pain from parents or children, there is no pain from gold, there are no wicked thoughts, there is no devil, there is no death, there is no night, but all is day.[52]   
[[@Bible:Revelation 21:5]]Revelation 21:5   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9394\_2754595   
And the Lord says, Write all this; for these words are faithful and true. And He said to me, They are done."[335]   
[[@Bible:Revelation 21:6]]Revelation 21:6   
Clement of Alexandria Stromata Book VI   
http://ccel.org/fathers2/ANF-02/anf02-67.htm#P8997\_2532100   
The sensible types of these, then, are the sounds we pronounce. Thus the Lord Himself is called "Alpha and Omega, the beginning and the end,"[270]   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11213\_3180099   
For they affirm that without those letters truth cannot be found; nay more, that in those letters the whole plenitude and perfection of truth is comprised; for this was why Christ said, "I am the Alpha and the Omega."[64]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
In the Apocalypse too: "I am Alpha and Omega, the beginning and the end. I will give unto Him that is thirsting from the fountain of the water of life freely."[125]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
He that overcometh shall possess these things, and their inheritance; and I will be his God, and he shall be my son."[168]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
He who shall overcome shall possess these things, and their inheritance; and I will be his God, and he shall be my son."[783]   
[[@Bible:Revelation 21:7]]Revelation 21:7   
Lactantius Divine Institutes Book VII   
http://ccel.org/fathers2/ANF-07/anf07-10.htm#P2813\_1163219   
Let those who are hungry come, that being fed with heavenly food, they may lay aside their lasting hunger; let those who are athirst come, that they may with full mouth draw forth the water of salvation from an ever-flowing fountain.[166]   
[[@Bible:Revelation 21:8]]Revelation 21:8   
Tertullian Scorpiace   
http://ccel.org/fathers2/ANF-03/anf03-45.htm#P11072\_3142871   
"But the fearful," says John-and then come the others-" will have their part in the lake of fire and brimstone."[91]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
In short, this Apocalypse, in its later passages, has assigned "the infamous and fornicators," as well as "the cowardly, and unbelieving, and murderers, and sorcerers, and idolaters," who have been guilty of any such crime while professing the faith, to "the lake of fire,"[237]   
Tertullian De Fuga in Persecutione   
http://ccel.org/fathers2/ANF-04/anf04-23.htm   
Last of all, in the Revelation, He does not propose flight to the "fearful,"[30]   
[[@Bible:Revelation 21:9]]Revelation 21:9   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
And he took me in the Spirit to a great mountain, and he showed me the holy city Jerusalem descending out of heaven from God, having the glory of God."[244]   
[[@Bible:Revelation 21:10]]Revelation 21:10   
Shepherd of Hermas Vision First   
http://ccel.org/fathers2/ANF-02/anf02-05.htm#P210\_24051   
I fell asleep. And the Spirit carried me away, and took me through a pathless place,[4]   
Tertullian Against Marcion Book III   
http://ccel.org/fathers2/ANF-03/anf03-30.htm#P5180\_1626340   
and the Apostle John beheld.[360]   
[[@Bible:Revelation 21:11]]Revelation 21:11   
Shepherd of Hermas Similitude Ninth   
http://ccel.org/fathers2/ANF-02/anf02-32.htm#P879\_213294   
And the gate glittered to such a degree under the sunbeams, that I marvelled at the splendour of the gate;[4]   
[[@Bible:Revelation 21:14]]Revelation 21:14   
Cyprian Epistle LXVIII   
http://ccel.org/fathers2/ANF-05/anf05-93.htm#P6158\_1945134   
Peter speaks there, on whom the Church was to be built,[21]   
[[@Bible:Revelation 21:16]]Revelation 21:16   
Shepherd of Hermas Vision Third   
http://ccel.org/fathers2/ANF-02/anf02-07.htm#P310\_47895   
" She said to me, "Lo! do you not see opposite to you a great tower, built upon the waters, of splendid square stones? "For the tower was built square[8]   
[[@Bible:Revelation 22:1]]Revelation 22:1   
Tertullian An Answer to the Jews   
http://ccel.org/fathers2/ANF-03/anf03-19.htm#P2403\_788339   
"because these two evils hath My People done; Me," He says, "they have quite forsaken, the fount of water of life,[285]   
[[@Bible:Revelation 22:2]]Revelation 22:2   
Shepherd of Hermas Vision Fourth   
http://ccel.org/fathers2/ANF-02/anf02-08.htm#P397\_73513   
proceeded. But the size of that beast was about a hundred feet, and it had a head like an urn.[7]   
Acts and Martyrdom of St. Matthew the Apostle   
http://ccel.org/fathers2/ANF-08/anf08-98.htm   
and Andrew founded; and as soon as thou hast planted it, it shall be a tree, great and lofty and with many branches, and its branches shall extend to thirty cubits, and of each single branch the fruit shall be different both to the sight and the eating,[4]   
[[@Bible:Revelation 22:7]]Revelation 22:7   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1354\_363091   
saw and heard these things."[14]   
Dionysius Extant Fragments Part I   
http://ccel.org/fathers2/ANF-06/anf06-33.htm#P1354\_363091   
saw these things and heard them."[20]   
[[@Bible:Revelation 22:9]]Revelation 22:9   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
and says: "See thou do it not; for I am thy fellow-servant, and of thy brethren. Worship Jesus the Lord."[57]   
[[@Bible:Revelation 22:10]]Revelation 22:10   
Cyprian Treatise IX On the Advantage of Patience   
http://ccel.org/fathers2/ANF-05/anf05-119.htm#P7575\_2534071   
rave patience the day of future vengeance; and He also speaks in the Apocalypse, saying, "Seal not the sayings of the prophecy of this book: for now the time is at hand for them that persevere in injuring to injure, and for him that is filthy to be filthy still; but for him that is righteous to do things still more righteous, and likewise for him that is holy to do things still more holy. Behold, I come quickly; and my reward is with me, to render to every man according to his deeds."[48]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8544\_2777276   
And let those who persist in hurting, hurt: and let him who is filthy, be filthy still: but let the righteous do still more righteousness: and in like manner, let him that is holy do still more holiness. Behold, I come quickly; and my reward is with me, to render to every man according to his deeds."[542]   
Victorinus Commentary on the Apocalypse of the Blessed John   
http://ccel.org/fathers2/ANF-07/anf07-30.htm#P4689\_1786082   
prophets announced all things to come, and by His voice John gave his testimony in the world; but because he says that he was about to write the things which the thunders had uttered, that is, whatever things had been obscure in the announcements of the Old Testament; he is forbidden to write them, but he was charged to leave them sealed, because he is an apostle, nor was it fitting that the grace of the subsequent stage should be given in the first. "The time," says he, "is at hand."[45]   
[[@Bible:Revelation 22:11]]Revelation 22:11   
The Letter of the Churches of Vienna and Lugdunum   
http://ccel.org/fathers2/ANF-08/anf08-176.htm   
For they felt no shame that they had been overcome, for they were not possessed of human reason; but their defeat only the more inflamed their rage, and governor and people, like a wild beast, showed a like unjust hatred of us, that the Scripture might be fulfilled, `He that is unjust, let him be unjust still; and he that is righteous, let him be righteous still.'[33]   
[[@Bible:Revelation 22:12]]Revelation 22:12   
1 Clement   
http://ccel.org/fathers2/ANF-01/anf01-05.htm#P411\_68771   
And thus He forewarns us: "Behold, the Lord [cometh], and His reward is before His face, to render to every man according to his work."[139]   
Clement of Alexandria Stromata Book IV   
http://ccel.org/fathers2/ANF-02/anf02-63.htm#P7015\_2144453   
For it is said, "Behold the Lord, and His reward is before His face, to give to every one according to his works; what eye hath not seen, and ear hath not heard, and hath not entered into the heart of man what God hath prepared for them that love Him."[206]   
1 Clement   
http://ccel.org/fathers2/ANF-10/anf10-26.htm#P5554\_804119   
And thus He forewarns us: "Behold, the Lord [cometh], and His reward is before His face, to render to every man according to his work."[172]   
[[@Bible:Revelation 22:13]]Revelation 22:13   
Pseudo-Tertullian Against All Heresies   
http://ccel.org/fathers2/ANF-03/anf03-46.htm#P11213\_3180099   
For they affirm that without those letters truth cannot be found; nay more, that in those letters the whole plenitude and perfection of truth is comprised; for this was why Christ said, "I am the Alpha and the Omega."[64]   
Cyprian Treatise XII Three Books of Testimonies Against the Jews   
http://ccel.org/fathers2/ANF-05/anf05-122.htm#P8139\_2700937   
Also in the same place: "I am Alpha and Omega, the first and the last, the beginning and the end. Blessed are they that do His commandments, that they may have power over the tree of life."[274]   
[[@Bible:Revelation 22:14]]Revelation 22:14   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4670\_1492861   
" Inserting thus the particle of present time, "And now," He shows that He had made for a time, and at present, a prolongation of man's life. Therefore He did not actually[341]   
Tertullian On Modesty   
http://ccel.org/fathers2/ANF-04/anf04-19.htm#P1585\_463823   
" Thus, too, again "Blessed they who act according to the precepts, that they may have power over the tree of life and over the gates, for entering into the holy city. Dogs, sorcerers, fornicators, murderers, out!"[238]   
[[@Bible:Revelation 22:15]]Revelation 22:15   
Tertullian Against Marcion Book II   
http://ccel.org/fathers2/ANF-03/anf03-29.htm#P4355\_1410393   
Now then, ye dogs, whom the apostle puts outside,[70]   
[[@Bible:Revelation 22:17]]Revelation 22:17   
Irenaeus Against Heresies Book III   
http://ccel.org/fathers2/ANF-01/anf01-60.htm#P7328\_1952979   
Since therefore we have such proofs, it is not necessary to seek the truth among others which it is easy to obtain from the Church; since the apostles, like a rich man [depositing his money] in a bank, lodged in her hands most copiously all things pertaining to the truth: so that every man, whosoever will, can draw from her the water of life.[11]   
[[@Bible:Revelation 22:18]]Revelation 22:18   
Tertullian Against Hermogenes   
http://ccel.org/fathers2/ANF-03/anf03-37.htm#P8439\_2382281   
.[220]   
The History of Joseph the Carpenter   
http://ccel.org/fathers2/ANF-08/anf08-70.htm   
And Thou hast ordered us to go into all the world and preach the holy Gospel; and Thou hast said: Relate to them the death of my father Joseph, and celebrate to him with annual solemnity a festival and sacred day. And whosoever shall take anything away from this narrative, or add anything to it, commits sin.[30]   
[[@Bible:Revelation 22:19]]Revelation 22:19   
Irenaeus Against Heresies Book V   
http://ccel.org/fathers2/ANF-01/anf01-63.htm#P9303\_2719209   
Now, in the first place, it is loss to wander from the truth, and to imagine that as being the case which is not; then again, as there shall be no light punishment [inflicted] upon him who either adds or subtracts anything from the Scripture,[254]   
[[@Bible:Revelation 22:20]]Revelation 22:20   
Didache   
http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5093\_1877884   
Maran atha.[100]