

SOME CHURCH LEADERS AND PEOPLE QUOTED IN THE GREEK TEXTUAL APPARATUS.

Ambrose, Bishop of Milan. A.D. 340 to 397.

He wrote Commentaries, Homilies and Hymns. His expositions followed the style of Origen; making allegory out of history and obscuring simple facts by mystical interpretations and applications. Monica and her son Augustine were enthusiastic disciples of Ambrose.

Ambrosiaster. 4th. Century.

Andrew of Ceasarea. Died A.D. 614.

Ansbert. 8th. Century.

Anthony, of the Thebaid in Egypt. Died A.D. 356. (A.D. 251 to 356.)

Anthony has been called the father of monasticism; he went from Alexandria into the Thebaid in Egypt, and organised a community from scattered companies of recluses. They called the community Coenobia, from "koinos bios," "a life in common;" and as a result were called Canobites. They bound themselves by a vow of poverty, chastity, and manual labour for the common good. This was in sharp contrast to the wealth that Anthony gave up for this life of prayer. Anthony became well known for his healing ministry, and also experienced bilocation. After nearly killing himself with too much fasting and prayer in his early life, Anthony lived to the great age of 105.

Anthony inspired the rise of other monastic settlements; the largest being formed by Pachomius at Tabennae, an island on the Nile; when Athanasius visited it, 3,000 monks singing hymns and litanies greeted him. The monasteries were centres of learning and scholarship, and some valuable work was done in them, Jerome spent many years in a cell at Bethlehem preparing for the translation of the Latin Vulgate; and Athanasius wrote his works against the Arians while hiding with Anthony and his monks in their monastery in the Thebaid desert. Many Christian leaders received their training in the monasteries. Unfortunately the monks often suffered mental breakdowns, partly through the heat, but mostly through loneliness; for though they lived in community, their ascetic lives and the solitude of their cells brought about morbid fears, hallucinations, and in some cases mental derangement and lunacy. The concentration upon their own spiritual improvement also often produced the evils of spiritual pride and self-righteousness. Concern and care for other people's spiritual welfare is the way to true humility and spiritual growth.

Anthony. 8th. or 12th. Century.

Aphraates. Died A.D. 367

Apostolic Canons. 4th. Century.

Apostolic Constitutions. About A.D. 380.

The 85 Apostolic Canons and the eight books of the Apostolic Constitutions were a collection of rules and exhortations on Christian faith and morality, and ecclesiastical order. Some think that they were compiled in the second and third centuries, others think that they were added to, or even composed at a later date.

Apringius. Died A.D. 551.

Arethas. Died A.D. 914.

Arius. Died A.D. 336.

The Arian controversy caused a great deal of controversy and distress in the Church. In A.D. 321 a synod of Egyptian bishops deposed Arius from office, and expelled him and nine of his followers from the Church, but the controversy raged for over 50 years. See below under Athanasius. The Arians would not accept the orthodox and Scripture view that Christ was "of the same essence," "homo-ousian," as the Father. The Arians were divided into two groups; the Arians who said that Christ was "of a similar essence," "homoi-ousian;" and the stricter Arians, who said that Christ's essence was "anomoion," "unlike the Father in substance." The Arians also denied the eternal deity of Christ, saying that Christ was a created being. They had the same doctrine about Christ as the present day Jehovah Witnesses.

Athanasius, Bishop of Alexandria. A.D. 296 to 373.

Athanasius was one of the great defenders of the deity of Christ against the Arian heresy. In A.D. 325 Constantine, disturbed by the controversy in the Church over Arianism, called together about 300 bishops to Nicaea and presided over the first Council of Nicaea. The Council made the famous Nicene Creed; the most important Scriptures on the Deity of Christ were brought together, and the Council declared that these proved that Christ was of the same substance, "homo-ousios," with the Father. All bishops present agreed to sign this except five; three of the five were allowed to substitute "homoi-ousion," "of similar essence," for the "homo-

ousion" of the creed; these were, Eusebius of Nicomedia, Theognis of Nicaea, and Maris of Chalcedon. The two who refused to sign were, Theonas of Marmarica and Secundus of Ptolemais. Arius and the two bishops Theonas and Secundus were banished to Illyria and the Arian books were ordered to be burned. Athanasius was present as an attendant of his bishop, as a deacon (from A.D. 316) of the Church in Alexandria, he had the right to speak, but not the right to vote. Athanasius became the Bishop of Alexandria in the following year, A.D. 326.

There were also twenty canons made at Nicaea, regulating ecclesiastical discipline and practice. The decision was also announced at Nicaea, in a letter by Constantine, that Easter day was always to be the Sunday after the fourteenth of Nisan. This made it impossible for Easter and the Passover to coincide; and took the remembrance of the death and resurrection of our Lord out of its Scriptural prophetic setting. The Council of Nicaea was closed by a splendid imperial banquet at which Constantine celebrated the twentieth anniversary of his accession. At the close of this banquet rich presents were bestowed upon the clergy, and the delegates went on their ways feeling everything was solved.

However, within two years of this banquet the rosy picture of imperial spirituality drastically changed. Constantine sided with the Arians and denied the eternal being and full deity of Christ, and Church unity disappeared. **In A.D. 326 Constantine executed his son Crispus, and a little later killed his wife Fausta.** In A.D. 327 the Arians came into favour again. Constantia, the favourite sister of the Emperor, influenced by an Arian presbyter, implored on her death bed for Constantine to reinstate Arius. Eusebius of Caesarea made a similar appeal. The Emperor agreed and returned to his former opinion that the opposition to Arius was partly due to jealousy, he repealed his previous decrees and commanded that Arius be restored to his position as a presbyter in the church at Alexandria. Athanasius refused, and so a synod was called at Tyre, at which a host of false charges were brought against Athanasius. These charges included the absurd accusation that he had broken a vase used in the sacred mysteries, a woman claimed that Athanasius had seduced her and identified her seducer as a presbyter standing by Athanasius. Athanasius was also charged with committing sorcery with the dead hand of a person called Asenius, Asenius was produced alive with both hands whole. Athanasius saw that they were determined to find him guilty, and fled to Constantinople, the synod deposed him from his bishopric in his absence, and sent an encyclical letter commanding that he was not to be received into communion. Athanasius appealed in vain to the Emperor, for his former opponents held sway with Constantine; and he was banished to Treves, and a synod at Jerusalem examined a new confession of faith made by Arius, and pronounced it as orthodox.

Arius returned to Alexandria, but the presbyters and members of the churches of Alexander refused to admit him to Communion. Emperor Constantine was determined that Arius should be restored to the Church in a magnificent celebration at Constantinople, and summoned Arius to come there for that purpose. The aged prelate Bishop Alexander was so disturbed by the news that he spent the night in prayer before the altar, asking that he should die if Arius was right, or that Arius might be cut off rather than triumph over the faithful. The next day the streets were filled with jubilant Arians escorting Arius to the great church of Constantinople suddenly Arius grew weak, turned to one side to rest, sank down and died, it was A.D. 336. The supporters of Arius said he had been poisoned, his opponents rejoiced at the obvious miracle of Divine judgement.

In the following year, A.D. 337, Constantine died and two of his sons Constantine 2nd., who ruled in Gaul and Spain, and Constans, the ruler of Italy and Africa, restored Athanasius to his people with joyful acclamation, after an absence of two years and four months. However, the young Constantius, the ruler of the East, supported the Arian cause and was a determined enemy of Athanasius, he installed Eusebius of Nicomedia as the Bishop of Constantinople, who gladly fulfilled the desires of Constantius. Eusebius called a synod of 90 Arian Bishops at Antioch, they replaced Athanasius with an Arian presbyter of Cappodicia called Gregory, and commanded Philagius, the prefect of Egypt to support this nomination with military power. In A.D. 341 Athanasius fled to Rome and was welcomed by Bishop Julius, who spoke on his behalf to Constans, and Constans received Athanasius and had frequent talks with him, and was preserved from the Arian heresies of his brother Constantius. Athanasius spent about four or five years in Rome before returning to Alexandria in A.D. 346, and even more joyful celebrations attended this second return from exile than took place at his first.

Arianism was not yet finished, after the murder of Constans, and the victory of Constantius over the usurper Magnentius, Athanasius was again deposed in A.D. 355, and was replaced by George of Cappodocia, a greedy worthless parasite of the court, and a determined persecutor. George was killed about six years later in Julian's reign by an angry heathen mob, when he infuriated them by calling their heathen temple "a tomb," exclaiming, "How much longer shall it stand here?" On February 8th. 355, an attempt was made to arrest Athanasius while he was conducting an evening service in the church of Saint Thomas, Athanasius just managed to escape and again fled, this time to the monastery of Anthony in the desert in the Thebaid, where he remained hidden for six years until A.D. 361. During these years Arianism was at its height, and the Western Church was forced by Constantius to yield to its influence; however, things changed when Constantius died in A.D. 361. When Julian's reign started in A.D. 361 Athanasius returned again to Alexandria, however, Julian ordered Athanasius to leave the city for his fourth exile; but it seems he hid in the city. Julian only reigned from November A.D. 361 to June 26th. 363, a reign of one year and eight months. He is called "Julian the Apostate," because after his Christian training he tried to reinstate paganism, but remarkably with high moral tones. Julian did not

oppose or proscribe Christianity, both heretics and orthodox were treated alike with impartial favour, except it seems Athanasius.

Jovian succeeded Julian, he was a friend to Athanasius, and a good and tolerant ruler; he was put into power by the army, but he reigned for under a year, A.D. 363 to 364, when he died suddenly. Jovian was succeeded by Valentinian in the West and Valens in the East, these two soldier brothers were raised by the army to the throne, both of them professed to be Christians. In A.D. 367 Athanasius was exiled for a fifth time in the reign of Emperor Valens, who reigned A.D. 364 to 375, Athanasius found refuge in his father's sepulchre, the exile was short and he returned to Alexandria in the same year. Athanasius died in A.D. 373.; the Emperor Valens installed an Arian Bishop at Alexandria in his place. However Valens was the last of the Arian emperors. The Western Emperor Valentinian had firmly opposed Arianism, and it was soon to lose its hold on the Church.

Augustine, Bishop of Hippo. A.D. 354 to 430.

In his early life Augustine was drawn to Christianity by his pious mother Monica and a serious sickness, however, when he recovered he became indifferent, and at 17 wallowed in gross sin. Augustine also embraced the teachings of Mani, the Magian of Persia, who tried to reconcile Christianity with Zoroastrianism, Augustine later wrote tracts against the Manichaeian doctrines. When he was 30 Augustine taught rhetoric at Milan, and listened to the preaching of Ambrose; but was attracted by the writing of the Platonic philosophers, when these failed to satisfy him, he turned to Christian truth. Simplicius the presbyter, an old man who had helped Ambrose in his office of Bishop, helped Augustine, and he and his friend Alypius, were baptised by Ambrose in the Cathedral at Milan on April 25th. A.D. 387. In A.D. 391 Augustine was ordained a presbyter, and four years later he became the associate of Valerius, Bishop of Hippo, and later the successor of Valerius.

When Augustine became the Bishop of Hippo, he wrote many works, amongst them, "Confessions," and "De Civitate Dei;" however, as Green states, "his unsparingly severity towards his theological opponents is undoubtedly a drawback on his merit as a writer." Augustine recommended physical beatings to bring people into line. Augustine redefined and altered Paul's doctrine and the doctrine of the early Church, this has polluted the doctrine of almost the whole Church, and has taken them from Paul's doctrine into the murky waters of Augustinian theology. Augustine brought in his new doctrines of original sin, the irresistible grace of God, predestination, eternal judgement, etc. It is a pity that in his review of his previous writings in his "Retractions," written in A.D. 426, Augustine did not retract his doctrines that negated Paul's teachings.

Basil the Great of Cappadocia, Bishop of Caesarea. A.D. 329 to 379.

Basil was called to Ceasarea by its Bishop, Eusebius, in A.D. 365, and in A.D. 370, when Eusebius died, Basil became Bishop. Gregory-Nyssa was Basil's younger brother.

Beatus. Died A.D. 786.

Bede. Died A.D. 735.

Bede was so highly respected that he was called "The Venerable Bede," and it seems not without reason. Bede was a native of Durham, but he spent much of his life in study at the monastery in Jarrow. Bede made comments on all of the Scriptures; and he wrote other works included Homilies, Lives of the Saints, and a "Ecclesiastical History of Britain." However, his most outstanding work was a translation of Gospel of John, which was finished just seconds before he died. Cuthbert, one of his disciples, relates that as the illness of Bede got worse, Bede laboured the more diligently at his translation. On the Wednesday that he died Bede translated the last chapter of John's Gospel, after he finished the last verse, Bede chanted the Gloria, and died with the words "Holy Spirit" on his lips.

Cassiodorus. Died A.D. 580.

Clement of Alexandria. A.D. 215-220.

Clement was a colleague of the Gnostic Pantaenus, and in A.D. 180 he succeeded Pantaenus as the president of "the catechetical school" in Alexandria. Some think that the Philosophical School had changed from a study of Greek Philosophers, and had become Christian; however, Clement taught his students, including Origen, a mixture of Platonic, Philonic, and Stoic philosophy, and Pantaenus, Clement and Origen believed that the teaching of these philosophers was inspired of God.

John Chrysostom, Bishop of Constantinople. A.D. 346 to 407.

Chrysostom is by general consent the greatest of the bishops of Constantinople. His father was Secundus, a general in the imperial army, who possessed considerable wealth, however, he died while Chrysostom was an infant. His young widowed mother, Anthusa, trained him in Christian things. He was placed under the tuition of the pagan orator Libanus, in his training for the legal profession; however, the corruption of the legal profession and the profligacy of the city disgusted him, so he returned home and turned to Christian things. John still carried on with his secular career, however, after three year probation he was received into the Church. A fellow student called Basil tried to get John to enter a monastery, but his mother persuaded him not to do so; however, when she died he entered a monastery and stayed there for six years. In A.D. 381 John was ordained a deacon, and in A.D. 386 he became a presbyter at Antioch. When Nectarius the patriarch of

Constantinople died, Chrysostom was ordained in his place. John led a simple abstemious life, and Church revenues were spent on charity, not luxury.

The Empress Eudoxia and worldly-minded clergy violently opposed Chrysostom. The charge was made that he was a follower of Origen, and he was banished from office; but was quickly recalled as an earthquake made Eudoxia fear. John soon offended the Empress again and he was banished to Cucusus, a village in the Tauros, on the borders of Cilicia and Armenia. John's great work continued, though isolated his fame spread far and wide, by letters and the planning of missions. Gibbon says, "Every tongue repeated the praises of his genius and virtue, and the respectful attention of the Christian world was fixed on a desert spot in the mountains of Tauros." John's opponents were again moved with jealousy and anger, they got John banished to the wild and desolate region of Pityrus in Pontus. The journey killed John, he died at Comana, some distance short of his goal, on Sept. 14th. A.D. 407. Thirty years later Chrysostom's bones were brought to Constantinople in honour. Emperor Theodosius the younger publicly asked God to forgive the sin of his parents, Theodosius and Eudoxia.

Cyprian, Bishop of Carthage. Died A.D. 258.

Cyprian was executed by the sword after a brief trial at which only his name was asked. When the death sentence was pronounced, and Cyprian was accused of being, "an enemy to the Roman gods and sacred laws," Cyprian answered, "God be thanked."

Didache. 2nd. Century.

Dionysius the Great of Alexandria. Died A.D. 265.

Epiphanius. A.D. 310 to 403.

Epiphanius wrote against heresies, and Origen, and went about to oppose the followers of Origen. Epiphanius died on board ship, after a journey to Constantinople, to check on the doctrine of Chrysostom, which it seems brought the ruin of Chrysostom.

Ephraim the Syrian. A.D. 308 to 373.

Ephraim, or Ephrem, the Syrian, was for many years a deacon in the Church at Edessa. Ephraim was the most voluminous writer of his age, having refused promotion in the Church so that he could give undistracted attention to his literary works, he was still a deacon at the time of his death. His major work was his "Commentary on the Old Testament," besides this he wrote innumerable "Homilies" and "Sermons," and over 12,000, metrical compositions, many of them were used as hymns in Christian worship.

Erasmus. A.D. 1467 to 1536.

Eusebius of Ceasarea. A.D. 260 to 339.

Eusebius was elected Bishop of Ceasarea in A.D. 315, he had considerable influence upon Emperor Constantine. Eusebius wrote numerous works and was a Church historian.

Gregory-Elvira. Died A.D. 392.

Gregory-Nazianzus. A.D. 325 to 390.

Gregory, Bishop of Nyssa. A.D. 331 to 395.

Gregory was by two years the younger brother of Basil. Gregory became Bishop of Nyssa in A.D. 372. Gregory was an adherent of Origen.

Gregory Thaumaturgus, Bishop of Neo-Caesarea in Pontus. A.D. 212 to 270.

He was surnamed "Thaumaturgus," the "Wonder Worker," because of his miracles.

Haymo. Died A.D. 841.

Hegesippus. Died A.D. 180.

Hilary. Died A.D. 367.

Hilary was a Latin Father, and supported Origen, as did Jerome, who for a while, regarded Origen as "the greatest teacher after the apostles."

Hippolytus. Died A.D. 235.

Some make Hippolytus an Arabian or Eastern Bishop, he wrote a great work titled, "Against all Heresies," and other works. A statue of him seated on a chair was dug up on an island in the Tiber in 1551; on the back of the chair on which he was seated was written a list of his works.

Ignatius. Died A.D. 110?

Ignatius was sent by Trajan from Antioch to be martyred in Rome in the amphitheatre on Dec. 20th A.D. 107 or

116, either the 9th or 19th. year of Emperor Trajan. . Ignatius had contact with Polycarp

Irenaeus. Died A.D. 202.

Irenaeus spent his early life in the neighbourhood of Smyrna, in the first quarter of the second century. He then went to Lyons in France, first becoming a presbyter, and then leading elder and Bishop when he succeeded Pothinus, who was martyred in the later persecutions under Marcus Aurelius in about A.D. 177. More peaceful times followed and Irenaeus wrote his great work "Against Heresies," which suffered from some difficult subject matter and a very bad translation into Latin. Jerome said that Irenaeus was martyred, but it is possible he died a peaceful death. Irenaeus was a disciple of Polycarp, who was a disciple of the apostle John.

Jerome. A.D. 343 to 420.

Jerome was an indefatigable and learned scholar, who wrote on many topics, however, he was bitter and coarse to his opponents. His commentaries on the Scriptures are often crude and even childish; but the language of them is vigorous and lucid. Jerome's ability to convey truth, and his mastery of languages made him a truly great translator of the Scriptures, and this is where his most valuable work was done.

John of Damascus. Died A.D. 749.

Justin. Died A.D. 165 to 167.

Justin made so many quotations from the Gospels, that it has been said that it would be possible to reproduce almost the whole of the first three Gospels from his writings. He also gives a very definite testimony to the Gospel of John. Justin was commanded to sacrifice to the Roman gods, when he refused he was beheaded. Marcus Aurelius was Emperor, he was a philosophical moralist, who supported the Stoics, he was a moral kind of person, but he had a deep hatred of Christianity. Justin's first apology to Emperor Antoninus Pius was favourably received, his second to Marcus Aurelius brought almost immediate death.

Lactantius, of Nicomedia.

He wrote "Divine Institutions," which attacked paganism and defended Christianity, it seems in the reign of Diocletian. He was called in his old age to educate Crispus, the son of Constantine, he dedicated several books to the Emperor. Lactantius wrote an unusual and remarkable work on the "Deaths of Persecutors," which gave proofs for Christianity by showing the Divine judgements which fell on the enemies of Christianity from Tiberius onwards.

Leo. Died A.D. 461.

Marcion. The Gnostic heretic. 2nd. Century.

Maternus. Died A.D. 348.

Methodius, Bishop of Tyre. 3rd. Century.

Oecumenius. 6th. Century.

Origen. A.D. 185 to 254.

When Clement left Alexandria the 18 year old Origen took his place; he was already well known as a teacher of grammar and rhetoric, and for his almost fanatical faith. Taking the words of Mt.19v11,12. literally, he foolishly castrated himself so that he could not have children.

Origen was trained by Clement of Alexandria, and so it is not surprising that his concept of God and the Logos was Platonic; Origen believed in reincarnation, and the transmigration of the soul after death; he denied physical resurrection. Origen also had the impudence to change the Scriptures and import into them Platonic thought. The manuscripts that he and his followers "corrected," read in Lk.2v14., "men of good will," instead of "good will to men;" and in Mt.19v17., our Lord's words, "Why callest thou me good?" are replaced with the Platonic concept, "Why ask you me concerning the good?" "The good" and, "Good will" was the "Summum Bonum" (Highest Good) in the eyes of Greek philosophers, so Origen changed our Lord's words, to incorporate Greek philosophy into the Gospels. That Origen had great scholastic abilities is beyond doubt, and the Catechetical School suited his scholastic abilities. He also displayed astonishing industry; his Hexapla, a six version comparison of the versions of the Old Testament. They contained:

1. An Hebrew text.
2. A Greek transliteration of the Hebrew text; that is, Greek characters were used to phonetically produce the Hebrew Text.
3. The Greek version of Aquila, who some say was an Ebionite. The Ebionites were Judaizers who were more extreme than the Judaizers of Paul's time, they tried to combine the Mosaic institutions with a perverted and restricted view of Christian truth. They only accepted Matthew's Gospel, but denied and removed the

miraculous conception of Christ from that Gospel. They accepted the ethical teachings of "The Sermon on the Mount," but rejected Paul's doctrines of Salvation. They denied the Deity and pre-existence of Christ, they also said He was the Son of David, but not the Son of God. Aquila went back to Judaism after being excommunicated from the Church. He rebuilt idols in Jerusalem under Titus.

4. The Greek version of Symmachus, A.D. 160 to 211; some say he also was an Ebionite, and he omitted passages that conflicted with his Greek Gnosticism.

5. The Septuagint translation, is a translation of the Old Testament into classical Greek, and not the Koine Greek. Some think that this is Origen's work, and not an authorised Greek translation of the Old Testament made at the request of Ptolemy 2nd. by 72 Jews in Alexandria in about 250 B.C.. There is no real record that there was a Pre-Christian Septuagint; the evidence comes from one writing, "The Letter of Aristeas," but a reading of this letter shows that the writer was a worshipper of Greek philosophy, not a worshipper of Jehovah; some think that it could have been written by Philo.

6. The version of Theodotion, A.D. 140 to 190, some say he also was an Ebionite. Other versions of some Old Testament books were added in further columns.

Origen taught that the Son, Jesus, was but an emanation from the Father, and the Holy Spirit an emanation from both Father and Son. Because of this some have called him the father of Arianism. Some think that the Nicene doctrines of "Eternal Generation," and, "The Procession of the Holy Spirit," have some of Origen's thoughts in them. Origen believed in the pre-existence of Christ's human soul, and of all human souls, and a succession of probations. Origen also taught that the future life there would be probation and purification of souls, even for wicked angels; and so he came close to believing and preaching universal salvation. Origen's doctrines were condemned by Synods in Alexandria and Jerusalem in A.D. 399 and 400; and by an edict of Emperor Justinian, and a Council in Constantinople in A.D. 541. When he was excommunicated from the Church in Alexandria, Origen retired to Caesarea, where he spent the rest of his life, until his death in A.D. 254, in his seventieth year.

Papias. Bishop of Hierapolis. 2nd. Century.

Irenaeus said he was "a hearer of John, and an associate of Polycarp." Eusebius said that Papias had learned things from the aged daughters of Philip the apostle. Papias wrote a work called, "The Exposition of the Oracles of the Lord," but only a few fragments remain; apart from these fragments the five books of Papias have been lost. Papias confirms the authorship and canonicity of the First Epistles of Peter and John, and of the Apocalypse.

Polycarp. Died A.D. 156 or 166.

Eusebius puts the date of the death of Polycarp at A.D. 166, others at A.D. 156. We know that Polycarp said at his death, "Eighty and six years have I served Christ." This would, taking the date of Eusebius, A.D. 166, put Polycarp's conversion at A.D. 80; the earlier date would put it at A.D. 70. Polycarp was obviously converted as a child, and had about 20 to 30 years contact with the apostle John.

Irenaeus writes in his work "Against Heresies," Book 3. c3. 4.; "Polycarp was not only instructed by apostles and conversed with many who had seen Christ, but was also by apostles in Asia appointed bishop of the Church in Smyrna; whom I also saw in my early youth, for he tarried on earth a long time, and when a very old man, gloriously and most nobly suffered martyrdom."

Primasius. 5th. Century.

Priscillian. Died A.D. 385.

Promissionibus. Died A.D. 453.

Ps-Ambrose. 6th. Century.

Ps-Athanasius. 6th. Century.

Severus. Died A.D. 538.

Socrates of Constantinople. Died about A.D. 439 to 445.

He devoted himself to the continuation of the history of Eusebius to A.D. 439, on his retirement from his work as a rhetorician, advocate and pleader in Constantinople.

Tatian, 2nd. Century.

Tatian was an Assyrian, who was converted from heathenism, but he became a teacher in Rome, and while there he wrote many works. These included, an "Apology to the Greeks," which was an in depth criticism of heathen mythology, which showed the superiority of Jewish and Christian revelation. He also wrote the Gospel harmony, called "The Diatessaron." He was a disciple of Justin, and when Justin died, he accepted some

Gnostic speculations, he denied the resurrection of the body; however, he still taught the Christian faith. It seems he may have renounced his extravagant heretical beliefs in the end.

Tertullian, of Carthage. Died A.D. 220.

He wrote a great many works, and gave many quotations from the New Testament. He was a Montanist. Montanus, A.D. 171, "began to teach the necessity of new inspiration to quicken the decaying life of the Church." Montanus taught fasting, self-control, purity of life after baptism, and he claimed to be the special revealer of the will of God.

Theophilus of Antioch. Died A.D. 180.

Theodore of Mopsuestia. Died A.D. 428.

Theodore-Studita. Died A.D. 826.

Theodoret, Bishop of Cyrus in Syria. A.D. 387 to 458.

Theodoret was called from his monastery in A.D. 423 to be Bishop of Cyrus, to look after 800 villages, full of all kinds of heretics; he successfully cured the heresy. He was in his closing years accused of heresy in the Nestorian controversy, and was deposed, excommunicated, anathematised, then cleared. Theodoret was an able commentator on the Word of God, as well as a notable Church historian down to A.D. 428. J.H. Newman writes, "Theodoret has a place of his own in the literature of the first centuries, and a place in which he has no rival."

Theodotus of Byzantium. 2nd. Century.

Tyconius. Died A.D. 380.

Valentinus. A Gnostic teacher. Died A.D. 160.

Victor of Antioch. 5th. Century.

Victorinus of Pettau. Died A.D. 304.

Victorinus of Rome, Marius. Died A.D. 362.

Vigilius. Died A.D. 484.

Zeno. Died A.D. 372.

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