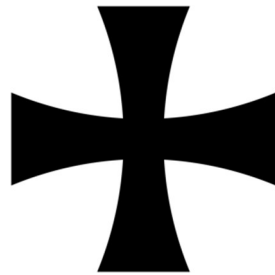


# **The Early Church**

## **After the New Testament Church**

### **(Part 1)**



# Historical Theology

## *The Age of Persecution*

### I. The Study of Early Church History

- A. History helps to answer challenges to the Catholic faith.
  - 1. The early Protestants claim Catholicism added to the “simple gospel of Christ.”
  - 2. Jehovah Witnesses fundamentalists say that there was a “great apostasy” of the Christian faith after Emperor Constantine and the First Council of Nicaea (AD 325).
  - 3. Liberal Protestantism claims the Catholic Church and the early fathers inserted Greek ideas into the biblical gospel of the early church.
- B. We cannot understand the Christian faith without knowing its origin
- C. Able to distinguish the substance of truth from its expression (substance vs. packaging)
  - 1. Idolizing the past: e.g. Society of St. Pius X (SSPX), Amish, etc.
  - 2. Idolizing the present: focus on dress, language, culture
- D. Communion with the sources of Christian life and doctrine (*ressourcement*)
  - 1. Know where the “pearls of great price” are and how to extract them
  - 2. Deepen one’s Catholicity

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### II. Historical Critical Methodology

- A. Historical consciousness (began in 18<sup>th</sup>-19<sup>th</sup> century)
  - 1. Aware of difference between historical frameworks; no anachronism
  - 2. Seek to understand past documents in historical context
  - 3. e.g. Iconography reflected the time and culture that created it. (misplacing people and events)
- B. Critical (opposite of naïve, gullible)
  - 1. *Analytical*: Question the sources. This does not mean skepticism. How reliable is the source? Are they primary or secondary sources?
  - 2. *Judging*: Relative probability of a hypothesis. Is it fact or conjecture? How strong is the evidence? Know the limits.
- C. Use of sciences: archaeology, philology (interpretation and authentication of ancient writings), textual criticism (using copies of copies)
  - 1. Different from Church History, which focuses on doctrine.
  - 2. Not intellectual history or religious studies as understood by “Augustine’s God,” for example.
  - 3. Objective, not neutrality. Aware and critical of one’s own presuppositions
- D. Historical Theology:

1. The goal is not just to understand past ideas of God, but to find continuity amidst change. This is called the development of doctrine.<sup>1</sup>
- III. Overview of the Patristic Era (approx. AD 100-800)
- A. “Fathers of the Church”
    1. They are not apostles, evangelists or NT authors
    2. It is a popular title, not officially conferred and an indeterminate number
    3. Those great Christian writers that passed on and clarified Catholic doctrine from approximately the 2<sup>nd</sup> to 8<sup>th</sup> centuries.
    4. Three (3) main groups
      - a. Syriac-Aramaic: the language of the Middle East (e.g. St. Ephrem)
      - b. Greek: The largest collection of writings. The language of the eastern Mediterranean. (e.g. St. Basil)
      - c. Latin: western Roman Empire. (e.g. St. Augustine, St. Ambrose)
  - B. Important as a witness to ancient tradition and are creative contributors
  - C. Authority
    1. Not individually infallible: most erred somewhere in their writings
    2. Considered infallible when unanimous: “It is permitted to no one to interpret the Sacred Scriptures . . . contrary to the unanimous consent of the Fathers.”<sup>2</sup>

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D. Rough periodization

1. Ante-Nicene Fathers (before AD 325)
  - a. Apostolic Fathers – direct contact with the Apostles
    - 1) From AD 95-155; those closest to the Apostles
    - 2) Didache, Clement of Rome, Ignatius, Hermas, Barnabas, Letter to Diognetus, Papias, Polycarp . . . many more.
    - 3) Writings were practical and pastoral, not speculative
    - 4) Witness to apostolic tradition, not creative contributors
  - b. Apologists and controversialists (AD 150-325)
    - 1) Examples are Justin, Irenaeus, Tertullian, Origen
    - 2) Witnesses to apostolic tradition. Began creative theology
    - 3) Developed classic vocabulary and important genres: commentaries, treatise and systematic theology
2. Nicene and Post-Nicene Fathers (after AD 325)
  - a. Fathers of the “Golden Age”
    - 1) 4<sup>th</sup> and 5<sup>th</sup> centuries when creed was worked out
    - 2) Latin becomes the common language
    - 3) West: Ambrose, Augustine, Jerome

<sup>1</sup> See “*An Essay on the Development of Christian Doctrine*” by John Henry Cardinal Newman for a fuller understanding.

<sup>2</sup> *Dei Filius*, Vatican Council I

- 4) East: Athanasius, Gregory of Nazianzen, Basil, John Chrysostom
  - b. Later Fathers (6<sup>th</sup> – 8<sup>th</sup> century)
    - 1) Gregory the Great, Isidore of Seville in the West, John Damascene in the East
- IV. Two of the Earliest Apostolic Fathers
- A. Didache: anonymous moral catechism and church order (AD 97)
1. Two parts
    - a. The Two Ways – life or death. Taught to those being baptized. Also confession of sins at church meetings.
    - b. Church Order – “how to” regarding the Eucharist and leaders
  2. Unknown for centuries until discovered in 1873, published 1883.
  3. Earliest explicit prohibition of abortion and infanticide. Clear condemnation of premarital sex and homosexual behavior. (Ch 2)
  4. Teaching on sins of omission, almsgiving and tithing. (Ch 4)
  5. Baptism – Trinitarian pouring water over the head is OK if immersion is impractical. (Ch 7)
  6. Fasting on Wednesdays and Fridays. The Our Father with the doxology. (Ch 8)
  7. Only the baptized can receive the Eucharist. (Ch 9)
  8. Contains Eucharistic prayers. (Ch 10)
  9. Sunday worship is the Lord’s Day and the Eucharist as a sacrifice. (Ch 14)
  10. Confession of sins (Ch 4, 14)
  11. Mentions prophets/apostles, deacons and bishops. (Ch 15) Also charismatic gifts

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- B. 1<sup>st</sup> Letter of Clement
1. Regarded as part of the NT by many in the early Church. Discovered in 5<sup>th</sup> century. It was a contemporary of John’s Gospel. Author is the 3<sup>rd</sup> bishop of Rome (Pope) says Irenaeus in AD 185.
  2. Purpose was to end schism (Ch 1)
  3. Shows how early Christian teaching was in large measure, based on a Christian reading of the OT.
  4. He was not “bible only”
    - a. Used nature: the resurrection, seasons, phoenix (Ch 25)
    - b. The importance of biblical and post-biblical saints
      - 1) Examples of martyrs in chapters 5 and 6
      - 2) “Follow the saints, for those who follow them will become saints.”
    - c. Emphasis on turning to “the glorious and holy rule (canon) of our tradition.” (Ch 7)

5. Apostolic succession
  - a. Clement is the first writing we have to tell us about apostolic succession
    - 1) Our apostles also knew, through our Lord Jesus Christ, that there would be strife on account of the office<sup>1</sup> of the episcopate. For this reason, therefore, inasmuch as they had obtained a perfect fore-knowledge of this, they appointed those [ministers] already mentioned, and afterwards gave instructions,<sup>2</sup> that when these should fall asleep, other approved men should succeed them in their ministry. We are of opinion, therefore, that those appointed by them,<sup>3</sup> or afterwards by other eminent men, with the consent of the whole Church, and who have blamelessly served the flock of Christ . . . cannot be justly dismissed from the ministry. <sup>3</sup> (*1 Clem 44*)
6. Prerogative of the Roman Church
  - a. Letter written by Clement, from the Church of Rome to the Church at Corinth. (Ch 1, intro.)
  - b. Martyrdom of Peter and Paul in Rome (Ch 5)
  - c. Order of Apostle, bishop and deacon (*1 Clement 42*)

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7. Importance of Church unity
  - a. 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?<sup>19</sup> Why do we divide and tear to 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?”<sup>20, 4</sup>
  - b. Horror of sedition (schism) *1 Clem 1*
  - c. Brotherly love leads to attainment of eternal life (*1 Clem 48*)
8. Inerrancy and Inspiration of Scripture
  - a. Mentions many times, “For the Scripture says . . .” then quotes the Old Testament.
  - b. The Epistle of Paul is inspired by the Holy Spirit (*1 Clem 47*)
9. Eucharist as a sacrifice (Ch 40, 41, 44)

<sup>1</sup> Literally, “on account of the title of the oversight.” Some understand this to mean, “in regard to the dignity of the episcopate;” and others simply, “on account of the oversight.”

<sup>2</sup> The meaning of this passage is much controverted. Some render, “left a list of other approved persons;” while others translate the unusual word ἐπινομή, which causes the difficulty, by “testamentary direction,” and many others deem the text corrupt. We have given what seems the simplest version of the text as it stands. [Comp. the versions of Wake, Chevallier, and others.]

<sup>3</sup> i.e., the apostles.

<sup>3</sup> Clement of Rome, [“The First Epistle of Clement to the Corinthians,”](#) in *The Apostolic Fathers with Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, vol. 1, The Ante-Nicene Fathers (Buffalo, NY: Christian Literature Company, 1885), Ch 44.

<sup>19</sup> Comp. Eph. 4:4–6.

<sup>20</sup> Rom. 12:5.

<sup>4</sup> Clement of Rome, [“The First Epistle of Clement to the Corinthians,”](#) Ch. 46.

- a. “For our sin will not be small, if we eject from the episcopate<sup>4</sup> those who have blamelessly and holily presented the offerings.”<sup>5</sup>
  - b. “He has enjoined offerings [to be presented] and service to be performed [to Him], and that not thoughtlessly or irregularly, but at the appointed times and hours.”<sup>6</sup>
10. Lost in Western Middle Ages: not recovered until 1628 when Patriarch of Constantinople gave a copy of the Codex Alexandrinus to King Charles I of England. 16<sup>th</sup> century Protestant reformers and Catholic opponents did not have this document.

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<sup>4</sup> Or, “oversight.”

<sup>5</sup> Ibid. 17. Ch 44.

<sup>6</sup> Ibid, 16. Ch 40.

# The Early Church

## After the New Testament Church

### (Part 2)

- V. Ignatius of Antioch: (circa AD 107 – see **Appendix A** for a list of all his writings)
- A. Introduction: 7 letters not established as authentic until the 19<sup>th</sup> century.
1. He is from Antioch that is mentioned in the NT scriptures. (*Acts 11:26*)
  2. He gives us insight into the life of the early church and into the soul of an early Christian martyr.
  3. Eusebius of Caesarea, whose *Ecclesiastical History* is the chief primary source for the history of the church up to AD 324, reported that Ignatius’s arrest and his condemnation to the wild beasts in the Roman arena occurred during the reign of the Roman emperor Trajan (98–117). Eusebius dates the event to AD 107 or 108. Ignatius’s letters contain the only reliable information about him, but only one of them—that to the church in Rome—is dated (August 24), and even then no year is given.<sup>7</sup>
- B. Emphasis on the Hierarchy and Traditions of the Church
1. The Lord’s Day takes priority over other days (*Mag 9*)
    - a. “let every friend of Christ keep the Lord’s Day as a festival, the resurrection-day, the queen and chief of all the days [of the week].”<sup>8</sup>
  2. Authority of the Bishop and presbyters (priests)
    - a. “Let that be deemed a proper *Eucharist*, which is [administered] either by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude [of the people] also be; even as where Christ is, there does all the heavenly host stand by, waiting upon Him as the Chief Captain of the Lord’s might, and the Governor of every intelligent nature. It is not lawful without the bishop either to baptize, or to offer, or to *present sacrifice*, or to celebrate a love-feast.”<sup>3,9</sup>
    - b. “It is manifest, therefore, that we should look upon the bishop even as we would look upon the Lord Himself, standing, as he does, before the Lord.”<sup>10</sup>
  3. The Eucharist in St. Ignatius’ Time

<sup>7</sup> <https://www.britannica.com/biography/Saint-Ignatius-of-Antioch>

<sup>8</sup> Ignatius of Antioch, “[The Epistle of Ignatius to the Magnesians.](#)” in *The Apostolic Fathers with Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, vol. 1, The Ante-Nicene Fathers (Buffalo, NY: Christian Literature Company, 1885), 63.

<sup>3</sup> Some refer the words to the Lord’s Supper.

<sup>9</sup> Ignatius of Antioch, “[The Epistle of Ignatius to the Smyrnaeans.](#)” in *The Apostolic Fathers with Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, vol. 1, The Ante-Nicene Fathers (Buffalo, NY: Christian Literature Company, 1885), 90.

<sup>10</sup> Ignatius of Antioch, “[The Epistle of Ignatius to the Ephesians.](#)”, 52, Ch 6.

- a. “They abstain from the Eucharist and from prayer,<sup>8</sup> because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, of His goodness, raised up again.”<sup>11</sup>
  - b. “I . . . exhort you to have but one faith, and one [kind of] preaching, and one Eucharist.”<sup>12</sup>
  - c. “Let that be deemed a proper Eucharist, which is [administered] either by the bishop, or by one to whom he has entrusted it.”<sup>13</sup>
4. The Church is called Catholic (Gk. *katholicos*)
- a. Wherever the bishop shall appear, there let the multitude [of the people] also be; even as, wherever Jesus Christ is, there is the ***Catholic Church***.<sup>14</sup>
- VI. Justin Martyr – Writings AD 155-165
- A. Born c. 100, Flavia Neapolis, Palestine [now Nāblus]—died c. 165 in Rome [Italy]. His feast day is June 1<sup>st</sup>
  - B. The Weekly Celebration (the Mass)
    1. “And on the day called Sunday,<sup>1</sup> all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability,<sup>2</sup> and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who supports the orphans and widows, and those who . . . are in want, in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead.”<sup>15</sup>
    2. “After we have thus washed him who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the baptized”<sup>16</sup> He then describes the prayers and then the kiss of peace and the Eucharist.
  - C. The Eucharist
    1. And this food is called among us  $\epsilon\upsilon\chi\alpha\rho\iota\sigma\tau\acute{\iota}\alpha$ <sup>5</sup> [the Eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true,

<sup>8</sup> Theodoret, in quoting this passage, reads προσφοράς, “offering.”

<sup>11</sup> Ignatius of Antioch, [“The Epistle of Ignatius to the Smyrnaeans,”](#) in *The Apostolic Fathers with Justin Martyr and Irenaeus*, 89, Ch 7.

<sup>12</sup> Ignatius of Antioch, [“The Epistle of Ignatius to the Philadelphians,”](#) in *The Apostolic Fathers with Justin Martyr and Irenaeus*, 81–89, Ch 4.

<sup>13</sup> Ignatius of Antioch, [“The Epistle of Ignatius to the Smyrnaeans,”](#) 90–185, Ch 8.

<sup>14</sup> Ignatius of Antioch, [“The Epistle of Ignatius to the Smyrnaeans,”](#) 90–212, Ch 8.

<sup>1</sup> τῆ τοῦ Ἡλίου λεγομένη ἡμέρα.

<sup>2</sup> ὅση δύναμις αὐτῷ.— dumamis also means power

<sup>15</sup> Justin Martyr, [“The First Apology of Justin,”](#) in *The Apostolic Fathers with Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, vol. 1, The Ante-Nicene Fathers (Buffalo, NY: Christian Literature Company, 1885), 186, Ch 67.

<sup>16</sup> Justin Martyr, [“The First Apology of Justin,”](#) in *The Apostolic Fathers with Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, vol. 1, The Ante-Nicene Fathers (Buffalo, NY: Christian Literature Company, 1885), 185.

<sup>5</sup> Literally, thanksgiving. See Matt. 26:27.



and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined<sup>17</sup>

2. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh.<sup>18</sup>

#### D. Baptism

1. “By reason, therefore, of this laver of repentance and knowledge of God, which has been ordained on account of the transgression of God’s people, as Isaiah cries, we have believed, and testify that that very baptism which he announced is alone able to purify those who have repented; and this is the water of life.<sup>19</sup>
2. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our 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.”<sup>6, 20</sup>

### VII. St. Irenaeus Bishop of Lyon – Writings AD 180

#### A. The Eucharist

1. When, therefore, the mingled cup and the manufactured bread receives the Word of God, and the Eucharist of the blood and the body of Christ is made,<sup>5</sup> 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? . . . that [flesh] which is nourished by the cup which is His blood, and receives increase from the bread which is His body.<sup>21</sup>
2. For as the bread, which is produced from the earth, when it receives the invocation of God, is no longer common bread, but the Eucharist, consisting of two realities, earthly and heavenly; so also our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity.<sup>22</sup>

#### B. Baptism

1. And when we come to refute them, we shall show in its fitting-place, that this class of men have been instigated by Satan to a denial of that baptism which is regeneration to God, and thus to a renunciation of the whole [Christian] faith.<sup>23</sup>

<sup>17</sup> Justin Martyr, [“The First Apology of Justin.”](#) 185, Ch 66.

<sup>18</sup> Justin Martyr, [“The First Apology of Justin.”](#) in *The Apostolic Fathers with Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, vol. 1, The Ante-Nicene Fathers (Buffalo, NY: Christian Literature Company, 1885), 185, Ch 66.

<sup>19</sup> Justin Martyr, [“Dialogue of Justin with Trypho, a Jew.”](#) in *The Apostolic Fathers with Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, vol. 1, The Ante-Nicene Fathers (Buffalo, NY: Christian Literature Company, 1885), 201, Ch 14.

<sup>6</sup> John 3:5.

<sup>20</sup> Justin Martyr, [“The First Apology of Justin.”](#) in *The Apostolic Fathers with Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, vol. 1, The Ante-Nicene Fathers (Buffalo, NY: Christian Literature Company, 1885), 183.

<sup>5</sup> The Greek text, of which a considerable portion remains here, would give, “and the Eucharist becomes the body of Christ.”

<sup>21</sup> Irenaeus of Lyons, [“Irenaeus against Heresies.”](#) in *The Apostolic Fathers with Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe, vol. 1, The Ante-Nicene Fathers (Buffalo, NY: Christian Literature Company, 1885), 528, 5.2.3.

<sup>22</sup> Irenaeus of Lyons, [“Irenaeus against Heresies.”](#) 486, 4.18.5.

<sup>23</sup> Irenaeus of Lyons, [“Irenaeus against Heresies.”](#) 345, 1.21.1.

## C. The Mass

1. “we do put to confusion all those who, in whatever manner, whether by an evil self-pleasing, by vainglory, or by blindness and perverse opinion, assemble in unauthorized meetings; [we do this, I say,] by indicating that tradition derived from the apostles, of the very great, the very ancient, and universally known Church founded and organized at Rome by the two most glorious apostles, Peter and Paul;”<sup>24</sup>
2. “but at last, [Valentinus] having been denounced for corrupt teaching, he was excommunicated from the assembly of the brethren”<sup>25</sup>

## D. The Succession of Apostles and the Pope

1. “Since, however, it would be very tedious, in such a volume as this, to reckon up the successions of all the Churches, we do put to confusion all those who, in whatever manner, whether by an evil self-pleasing, by vainglory, or by blindness and perverse opinion, assemble in unauthorized meetings; [we do this, I say,] by indicating that tradition derived from the apostles, of the very great, the very ancient, and universally known Church founded and organized at Rome by the two most glorious apostles, Peter and Paul; as also [by pointing out] the faith preached to men, which comes down to our time by means of the successions of the bishops. For it is a matter of necessity that every Church should agree with this Church, on account of its pre-eminent authority, that is, the faithful everywhere, inasmuch as the apostolical tradition has been preserved continuously by those [faithful men] who exist everywhere. The blessed apostles, then, having founded and built up the Church, committed into the hands of Linus the office of the episcopate. Of this Linus, Paul makes mention in the Epistles to Timothy. To him succeeded Anacletus; and after him, in the third place from the apostles, Clement was allotted the bishopric. . . . “And this is most abundant proof that there is one and the same vivifying faith, which has been preserved in the Church from the apostles until now, and handed down in truth.”<sup>26</sup> Irenaeus then lists the remaining successors of Peter (the bishops of Rome) to his time, ending with Eleutherius.

<sup>24</sup> Irenaeus of Lyons, [“Irenaeus against Heresies.”](#) 415, 3.2.2.

<sup>25</sup> Irenaeus of Lyons, [“Irenaeus against Heresies.”](#) 417, 3.4.3.

<sup>26</sup> Irenaeus of Lyons, [“Irenaeus against Heresies.”](#) 415–416.

## Appendix A

### The Writings of Ignatius of Antioch (AD 107)

*The Epistle of Ignatius to the Ephesians*  
*The Epistle of Ignatius to the Magnesians*  
*The Epistle of Ignatius to the Trallians*  
*The Epistle of Ignatius to the Romans*  
*The Epistle of Ignatius to the Philadelphians*  
*The Epistle of Ignatius to the Smyrnaeans*  
*The Epistle of Ignatius to Polycarp*  
*The Second Epistle of Ignatius to the Ephesians*  
*The Third Epistle of the Same St. Ignatius*  
*The Epistle of Ignatius to the Tarsians*  
*The Epistle of Ignatius to the Antiochians*  
*The Epistle of Ignatius to Hero, a Deacon of Antioch*  
*The Epistle of Ignatius to the Philippians*  
*The Epistle of Maria the Proselyte to Ignatius*  
*The Epistle of Ignatius to Mary at Neapolis, Near Zarbus*  
*The Epistle of Ignatius to St. John the Apostle*  
*A Second Epistle of Ignatius to St. John*  
*The Epistle of Ignatius to the Virgin Mary*  
*The Martyrdom of Ignatius<sup>27</sup>*

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<sup>27</sup> Alexander Roberts, James Donaldson, and A. Cleveland Coxe, eds., *The Apostolic Fathers with Justin Martyr and Irenaeus*, vol. 1, The Ante-Nicene Fathers (Buffalo, NY: Christian Literature Company, 1885), iii.