

1: Fathers of the Church Series (vols.) - Logos Bible Software

In my Church the creed written by the holy Fathers in synod at Nicea is in use." (To the Church of Antioch, Epistle). Ambrose (?), "Wherefore all other generations are strangers to truth; all the generations of heretics hold not the truth: the church alone, with pious affection, is in possession of the truth," (Commentary of.

Is It Really From the Apostles? In an earlier comment some months back, a person asked the following question: We must realize and understand, that it was the apostles who first spread the Christian faith throughout the world. Jesus also instructed the Twelve to spread the good news of His Kingdom as we see in the first chapter of The Acts of the Apostles: Lord, wilt thou at this time restore again the kingdom to Israel? It is not for you to know the times or moments, which the Father hath put in his own power: From Asia Minor to Northern Africa to Europe the faith was spread, by the Twelve and then by their disciples and followers whom they ordained as deacons, bishops, and presbyters. We know that the Apostles went to various regions of the then known world from both Holy Scriptures and from the traditions of those areas , such as follows: It seems that the eastern Church celebrated Easter according to the Jewish date for celebrating the Passover, which was the fourteenth day of the Jewish month Nisan, regardless of what day of the week it fell on. Several Early Church Fathers Saint Polycarp for one defended their choice of that date, saying that it was the tradition handed down to them by the Apostles. Following are some of the things written by the Early Church Fathers, other ecclesiastical writers of the early Church, and firstly from some of the Epistles of Saint Paul: Saint Paul the Apostle: I commend you because you remember me in everything and maintain the traditions even as I have delivered them to you 1 Cor. Christ, in other words, comes with a message from God, and the Apostles with a message from Christ. Both these orderly arrangements, therefore, originate from the will of God. And so, after receiving their instructions and being fully assured through the Resurrection of our Lord Jesus Christ, as well as confirmed in faith by the word of God, they went forth, equipped with the fullness of the Holy Spirit, to preach the good news that the Kingdom of God was close at hand. From land to land, accordingly, and from city to city they preached, and from among their earliest converts appointed men whom they had tested by the Spirit to act as bishops and deacons for the future believers. And this was no innovation, for, a long time before the Scripture had spoken about bishops and deacons; for somewhere it says: I will establish their overseers in observance of the law and their ministers in fidelity. Our Apostles, too, were given to understand by our Lord Jesus Christ that the office of the bishop would give rise to intrigues. For this reason, equipped as they were with perfect foreknowledge, they appointed the men mentioned before, and afterwards laid down a rule once for all to this effect: Consequently, we deem it an injustice to eject from the sacred ministry the persons who were appointed either by them, or later, with the consent of the whole Church, by other men in high repute and have ministered to the flock of Christ faultlessly, humbly, quietly and unselfishly, and have moreover, over a long period of time, earned the esteem of all. Indeed, it will be no small sin for us if we oust men who have irreproachably and piously offered the sacrifices proper to the episcopate. They, surely, do not have to fear that anyone will dislodge them from the place built for them. Yes, we see that you removed some, their good conduct notwithstanding, from the sacred ministry on which their faultless discharge had shed luster. It is our duty, then, my brethren, to follow examples such as these. For the Scripture says: Follow the saints for such as follow them shall be sanctified. And again, in another passage, it says: With an innocent man Thou wilt be innocent and with an elect Thou wilt be elect, and with one perverted Thou wilt deal perversely. Saint Quadratus the bishop of Athens: Quadratus, disciple of the apostles, after Publius bishop of Athens had been crowned with martyrdom on account of his faith in Christ, was substituted in his place, and by his faith and industry gathered the church scattered by reason of its great fear. And when Hadrian passed the winter at Athens to witness the Eleusinian mysteries and was initiated into almost all the sacred mysteries of Greece, those who hated the Christians took opportunity without instructions from the Emperor to harass the believers. At this time he presented to Hadrian a work composed in behalf of our religion, indispensable, full of sound argument and faith and worthy of the apostolic teaching. In which, illustrating the antiquity of his period, he says that he has seen many who, oppressed by various ills, were healed by the Lord

in Judea as well as some who had been raised from the dead. Pantaenus, a philosopher of the stoic school, according to some old Alexandrian custom, where, from the time of Mark the evangelist the ecclesiastics were always doctors, was of so great prudence and erudition both in scripture and secular literature that, on the request of the legates of that nation, he was sent to India by Demetrius bishop of Alexandria, where he found that Bartholomew, one of the twelve apostles, had preached the advent of the Lord Jesus according to the gospel of Matthew, and on his return to Alexandria he brought this with him written in Hebrew characters. Accordingly, he mentions them frequently by name, and in his writings gives their traditions [concerning Jesus]. The remainder here come from the writings of just a few more of the Early Church Fathers and Ecclesiastical writers: Eusebius of Caesarea At that time [A. From them has come down to us in writing, the sound and orthodox faith received from tradition" Church History 4: Saint Irenaeus "As I said before, the Church, having received this preaching and this faith, although she is disseminated throughout the whole world, yet guarded it, as if she occupied but one house. She likewise believes these things just as if she had but one soul and one and the same heart; and harmoniously she proclaims them and teaches them and hands them down, as if she possessed but one mouth. For, while the languages of the world are diverse, nevertheless, the authority of the tradition is one and the same. What if the apostles had not in fact left writings to us? Would it not be necessary to follow the order of tradition, which was handed down to those to whom they entrusted the churches? And we are in a position to enumerate those who were instituted bishops by the apostles and their successors to our own timesâ€”men who neither knew nor taught anything like these heretics rave about. And well I know that they will exult; I do not mean delighted with this tribute, but solely on account of the preservation of the truth, according as they delivered it. For such a sketch as this, will, I think, be agreeable to a soul desirous of preserving from loss the blessed tradition" Miscellanies 1: Origen "Although there are many who believe that they themselves hold to the teachings of Christ, there are yet some among them who think differently from their predecessors. The teaching of the Church has indeed been handed down through an order of succession from the apostles and remains in the churches even to the present time. That alone is to be believed as the truth which is in no way at variance with ecclesiastical and apostolic tradition" The Fundamental Doctrines 1: Cyprian of Carthage "The Church is one, and as she is one, cannot be both within and without. For if she is with Novatian, she was not with [Pope] Cornelius. But if she was with Cornelius, who succeeded the bishop Fabian by lawful ordination, and whom, beside the honor of the priesthood the Lord glorified also with martyrdom, Novatian is not in the Church; nor can he be reckoned as a bishop, who, succeeding to no one, and despising the evangelical and apostolic tradition, sprang from himself. For he who has not been ordained in the Church can neither have nor hold to the Church in any way" Letters Athanasius "Again we write, again keeping to the apostolic traditions, we remind each other when we come together for prayer; and keeping the feast in common, with one mouth we truly give thanks to the Lord. So, when we rightly keep the feast, we shall be counted worthy of that joy which is in heaven" Festal Letters 2: For it has come down to you from apostolic tradition, and frequently accursed envy has wished to unsettle it, but has not been able". Basil the Great "Of the dogmas and messages preserved in the Church, some we possess from written teaching and others we receive from the tradition of the apostles, handed on to us in mystery. In respect to piety, both are of the same force. No one will contradict any of these, no one, at any rate, who is even moderately versed in matters ecclesiastical. Indeed, were we to try to reject unwritten customs as having no great authority, we would unwittingly injure the gospel in its vitals; or rather, we would reduce [Christian] message to a mere term" The Holy Spirit Epiphanius of Salamis "It is needful also to make use of tradition, for not everything can be gotten from sacred Scripture. The holy apostles handed down some things in the scriptures, other things in tradition" Medicine Chest Against All Heresies Augustine "The custom [of not rebaptizing converts]. From this it is clear that they did not hand down everything by letter, but there is much also that was not written. Like that which was written, the unwritten too is worthy of belief. So let us regard the tradition of the Church also as worthy of belief. Is it a tradition? Seek no further" Homilies on Second Thessalonians [A. Vincent of Lerins "With great zeal and closest attention, therefore, I frequently inquired of many men, eminent for their holiness and doctrine, how I might, in a concise and, so to speak, general and ordinary way, distinguish the truth of the Catholic faith from the falsehood of heretical depravity. Pope Agatho

"The holy Church of God.

2: The Canonization of Holy Scripture | Become Orthodox

The Fathers of the Church are those holy and learned teachers from the early centuries of the Catholic Church, whose writings the Church values as authoritative witnesses to Her Deposit of Faith.

As she describes the last day she spent with her dad before he died, she writes: I think he knew it would be the last time we saw each other. Here was a man that changed my diapers, made me peanut butter sandwiches with the crust cut off, read me poetry, stayed up with me all night when I was sick, came to all my recitals, braided my hair, watched movies with me, checked my homework I think I [grieve for him] every day, because every day I am overwhelmed with the fact that I will never see him again, talk to him, ask him questions or listen to the answers again. He was my mentor and the dominant force in my life. So I am left with memories of greatness. Not the greatness of the writer, but the greatness of the father. For each, a father was involved. For one his best day was when his father took him to Yankee Stadium. For another it was the day he got married and his father winked at him during the ceremony. Our memories of our fathers will influence many of the decisions we make throughout the course of our lives - from whom we marry to our career choices, our parenting styles, and even how we view and respond to God. Fathers have a tremendous potential for influence. As Christian fathers, we will have the greatest impact when we live a godly life. If you want to be a father that pleases God and greatly influences your children, you must live a life that is set apart: The Christian life is compared to walking. Walking becomes a visual aid to teach us how to live. Throughout the Bible, we are exhorted to walk in a manner worthy of our calling: It is neither natural nor innate. Without the Word, there is simply no way any of us are going to be able to walk as we should so we are able to please the Lord. These verses in 1 Thessalonians 4 teach us that we can walk in a way that is pleasing to God, and the walk it calls for is holiness. The word "sanctification" used in 1 Thessalonians 4: God is pleased by our holiness, because He is holy and he wants us to be like Him in our every day life: It may cause us to think of those who have a "holier than thou" attitude to which we would never see ourselves being like that. Or we might see holiness as something so unattainable that it gives us the shivers to even think about it. I mean really, who can be holy? Only God, we might suppose. God wants us to live holy lives, because He is Holy. Do you know your heritage? By that I mean the status acquired by a person through birth. Looking into your family lineage, can you say you have a great heritage? Looking into our spiritual lineage, I can assure you we have a "holy heritage. Our God is holy. We hear it in the voice of the seraphim in Isaiah 6 that God is holy: And they do not rest day or night, saying: This might be a good time to ask what it means to be holy. Holy, in the simplest definition, means: As Sproul puts it: Tyndale House Publishers, Inc. When the Bible calls God "holy", it means primarily that God is transcendently separate. He is so far above and beyond us that He seems almost totally foreign to us. To be holy is to be "other," to be different in a special way. The same basic meaning is used when the word "holy" is applied to earthly things. To be holy is the opposite of being "common" or "profane. His people must also be distinct, separate from the heathen attitudes and actions which characterized them as unbelievers. The translation of 1 Peter 2: We are to be holy in every aspect of our conduct. Holiness is not to be compartmentalized into certain "religious" areas of our life. Holiness is a way of life that affects everything we do. Holiness is a lifestyle, rather than mere conformity to a list of rules. Holiness is a lifestyle which differs dramatically from our manner of life before we were saved. When God brought the Israelites out of Egypt, He called them to live in a way which would set them apart from the Egyptians among whom they had lived, and the Canaanites among whom they would live see Leviticus. Holiness is the choice to march to the beat of a different drummer. Rather than to live as our culture encourages us to, we must live as God requires. Tucked away in the calling of Moses is a great understanding of God calling us to be holy: Take your sandals off your feet, for the place where you stand is holy ground. The ground became holy because God separated it for His purpose and revealed His divine plan there. God has declared us to be holy 1 Peter 2: He has set you and I apart for His purpose and plan. There was no place to run or hide. The best he could do was be confronted and convicted of his unholiness. One glimpse of God and His holiness, His purity, Isaiah quickly discovered that all his goodness was worthless. Isaiah would later

write: Holiness hounded his heart and soul. It pursued him relentlessly. And so holiness pursues us everyday in a relentless fashion. Like Isaiah, we must begin with being confronted with God in all His holiness. It is then we will become uniquely aware and convicted of our own unholiness. This is not intended to drive us away, but to drive us into a deeper realization of our need for God. The Bible speaks of holiness as the possession of every believer, and as something which we are to grow in. One is the objective holiness that we have in Christ, the other is the subjective holiness produced by God in our lives. But Christ is also our holiness. All believers are sanctified in Christ, even as we are justified in Christ. Believers "have been"-- it is a completed work, made holy. Because of our union with Christ, God sees His holiness as our holiness. Pink said, "In the person of Christ, God beholds a holiness which abides His closest scrutiny, yea, which rejoices and satisfies His heart; and whatever Christ is before God, He is for His people. You have been made perfect forever. This is Positional sanctification. But, it also teaches that you are being made holy day by day through the work of God in your life. This is Practical sanctification. Peter says that because God is holy, we are also to be holy in our conduct. I could stand up here this morning, and say, for example, "God is like a favorite uncle". Perhaps I could use that "uncle-nephew" analogy to highlight some important truths about God. It might even turn into a pretty good sermon. But likening God to an uncle would still be just a human comparison, because the Bible never refers to him in that way. There was something significant that God wanted to communicate by his choice of this title. God purposely designed human fatherhood to be an illustration of his relationship to us. The whole reason that God even created something called "fathers" was so that we could better understand who He is. No, it goes back farther than that. In the very beginning, God fashioned the family, and the role of the father in the family, to serve as a living picture of who he is. Therefore, when he refers to himself as our "father," it is not arbitrary or unimportant; it is highly intentional. It has great significance. They make it harder for people to understand what God is like. Dads, we are to live set apart lives that give our family a model of God. We are to be able to look at them and say, "Follow me as I follow Christ". We are to be an example of godliness for our families to follow. Thomas Brooks said, "Example is the most powerful rhetoric. Principle and precepts tell us our duty, but example assures us that duty is possible. We need godly models - precepts fleshed out by example. Jesus is our example, we are to follow in His steps.

3: Holy Scripture In the Eastern Orthodox Church

Church "fathers" on Scripture. Preface: The following compilations of quotes below from the ancient writers, and commentary which immediately follows it, are from the work of Jason Engwer, who is not me, but supplied by permission, and is offered here for non-commercial "fair use."

Fathers of the Church Publisher: AD 150 wrote the Stromateis, possibly the third work in his trilogy—the Protrepticus, the Paedagogus, and the Stromateis—to direct Christian Gnostics toward the third stage of philosophy—gnosis. For Clement, the only true gnosis was that which presupposed the faith of the Church, that is, apostolic and divinely revealed. But for Clement, the ideas of Greek philosophy were also a divine gift to mankind. All of his writings reflect this reconciliation of faith and knowledge. The full title of the Stromateis is Miscellanies of Notes of Revealed Knowledge in Accordance with the True Philosophy, and the word stromateis itself means a kind of patchwork quilt. Clement describes the work as a somewhat unorganized collection of flowers or trees that have grown together naturally. Of the eight books some are fragmented or incomplete, but all show Clement as philosopher, theologian, and biblical commentator. Of these, only nine books are extant in almost complete form, although we have selections of others persevered in other collections of the works of Origen. The commentary proceeds verse by verse, and is particularly notable for its emphasis on the spiritual meaning of the Gospel. This volume contains books 1, 2, 6, and 10, and fragments of books 4 and 5. A secondary interest is the refutation of Valentinian gnosticism. According to Eusebius, Ambrose had been a Valentinian before his conversion by Origen, and Origen refers to the Gnostic writer Heracleon regularly throughout the commentary in order to refute his views. Ronald Heine introduces his translation with a discussion of the times and circumstances within which the commentary was composed. He also provides a survey of the major theological questions with which the commentary is concerned.

Commentary on the Epistle to the Romans, Books 1–5 Author: This volume presents the first English translation of the commentary, covering his exegesis of Rom 1: One of his longest and most mature works, it is the only commentary of Origen available in a coherent form from beginning to end. The work was originally composed in Greek in Caesarea, but only fragments of the archetype have survived. Opposition to Gnostic interpretations of Paul is an important characteristic of the commentary. Origen successfully refutes this teaching, showing that freedom of will always abides in rational beings.

Commentary on the Epistle to the Romans, Books 6–10 Author: In Books 6–10, Origen carries through to completion his program, begun in Books 1–5, of defending human freedom and of opposing the natural predestinarian doctrine of the sects founded by the Gnostic heretics Marcion, Valentinus, and Basilides. These schools relied heavily on texts from Paul, interpreted in isolation from the rest of Scripture, not only to deny free will but to support the doctrine that salvation is determined by the nature one receives at birth, whether good or evil. Readers will find interesting and thought-provoking discussions of all the important theological themes and terms of Romans: Homilies on Genesis and Exodus Author: As an author Origen surpasses all the writers of the Early Church in literary output. A list compiled by Eusebius, now unfortunately lost, credited Origen with some books. Even a far shorter list known to St. Jerome and mentioned by him in his Letter To Paula giving the number of works is still impressive. Jerome then goes on to add some reflections. Who could ever read all that he wrote? What reward did he receive for this exertion? He is condemned by bishop Demetrius; except for the bishops of Palestine, Arabia, Phoenicia and Achaia the world concurs in his condemnation. Rome itself convokes an assembly against this man not because of novelty of teachings, not because of heresy as now mad dogs pretend against him, but because they could not bear the fame of his eloquence and learning and were considered speechless when he spoke.

4: Berean Bible Church: Holy Fathers - Selected Scripture

Doctrines of Holy Scripture Regarding Evil and Suffering. The Holy Scripture very clearly answers the series of principal questions relating to evil in the world and man's suffering: evil and suffering are not from God.

God, being infinitely good, created everything for the benefit and happiness of man. However, man did not stay at the height of his calling. As the book of Genesis narrates, the first man, through the suggestion of the serpent-tempter, tasted the forbidden fruit and thus broke the direct commandment of God. The sinfulness of this act consisted in the fact that man wanted to become like God, not through the development of good qualities within himself, which demands time and inner effort, but automatically, so to speak, through one bold leap. By this impudent act, Adam, through the instigation of the devil, resorted really to magic, the quintessence of which is to acquire supernatural capabilities, extraordinary knowledge or known services by various mechanical actions and incantations. As can be seen from biblical narratives, the serpent was not a simple reptile but a being of intellect, crafty and cunning. He brazenly slandered the Creator and cleverly seduced the trusting man. Having fallen away from God, Daystar attracted to himself a part of the angels, forming with them a dark kingdom of evil, a place of torment and terror called hell. The fallen Daystar is also known as Satan, which means slanderer, and his angel followers, the devils and the demons. The tragedy of the fall from God by the formerly good angels occurred before the appearance of the visible world. Thus, in accordance with the Bible, evil did not take root in inert matter but in the intellect and godlike spirit and from there it spread to the material world. The fallaciousness of sin by the first man consisted not only in breaking of a specific commandment, but in the fact that man on principle turned away from the Heavenly Father, and went on the path which before was taken by his tempter. Man turned away from his Heavenly Father so as to serve himself personally, to do nothing that helps the good but what was pleasant to himself personally. Diseases, sorrows and physical death are results of moral evil. The Holy Scripture devotes a great deal of attention to the revelation of this truth. After the fall from God, there begins a long and thorny road for man to return to Him. Sacred history shows us how God, by means of inner, as well as external means, leads man to Himself and helps him to take the path of goodness and mercifully forgives him his fall. Thus, during the long period of the Old Testament, God disclosed His will to the people through His chosen ones – the patriarchs and the prophets. Gradually a collection of spiritual books, known as the Holy Scripture, was formed. This was a period of preparation leading to the acceptance of Gospel teachings and toward the renewal of the hearts with the beneficence of the Holy Spirit. People with sensitive souls through their own experience sooner or later become convinced in the fact that all happiness and solace comes from God and that all afflictions come from their own trespasses and from the depravity of others. The comprehension of this important truth was truly a great accomplishment of the Old Testament period. Thus, King David in his inspired psalms shares the experience which he acquired over many years: Besides, the Scripture taught that the sinner himself, and not others, must bear the punishment. However, in practice, to the great consternation of those sincerely wanting to live justly, was the fact that far from always was the principle of fairness justified. In reading religious history, we see that even the righteous people could not always reconcile themselves with the most atrocious injustices of life. They could not understand why God in all His perfection, sometimes does not intercede for the innocent and permits the lawlessness to triumph. For instance, the righteous Job, upon whom were sent all kinds of unexpected hardships, specifically that within a time of a few days he lost all of his possessions, his family and even health, he humbly submitted to the will of God, but could not understand why God allowed for such a misfortune to befall him. The Prophet Jeremiah, often being subjected to the persecutions for preaching the word God, in perplexity questioned the Lord, Righteous are You O Lord, when I plead with You; yet, let me talk with You about Your judgments. Why does the way of the wicked prosper? Why are those happy who deal so treacherously? You have planted them, yes they have taken root. And later, as if complaining about his lot, Woe is me, my mother, that you have borne me, a man of strife and a man of contention to the whole earth! I have neither lent for interest nor have men lent to me for interest. Everyone of them curses me. I am in derision daily. For when I spoke I cried out; I shouted violence and plunder!

Because the word of the Lord was made to me a reproach and a derision daily. Then I said I will not make mention of Him, nor speak anymore in His name. In this way, the Old Testament scripture did not give a comprehensive answer to the incomprehension as to why justice is so often breached. Nevertheless, even then, some were able to enter somewhat deeper into the mystery of sorrow affliction and see that aside from merit or non-merit, the afflictions have their own bright, positive aspect. In the New Testament the sufferings are not simply a retaliation for a trespass, they have an active redemptive power. His wounds are a panacea for our diseases. His death is the beginning of a new blessed life. Gregory the Theologian contrasts the sacrifice of the Savior on the cross to the tasting of the forbidden fruit in Eden. For a redeemed man there opens up a path to the Heavenly Kingdom and to eternal joy. To man, who is weak and used to sinning, the path to Heaven at times seems narrow and difficult; however, The Lord Jesus Christ inspires all who wish to set on the redeeming path, saying: Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. The sufferings and hardships of mankind in this temporary life are not done away by the coming of Christ; however they have lost their acuteness and darkness. The heart of the matter is that evil has enmeshed itself so much with our nature, it has so ingrown into our hearts, that the process of liberation from it is always combined with pain. The righteous, who are granted such joy, testify that in comparison with it, all earthly blessings and pleasures become insignificant. Sufferings of the innocent are not in vain: At the time that he was starving and helplessly suffering from ulcers while lying by the gates of the rich man, the latter feasted and amused himself daily. Neither the rich man, nor his friends, had ever expressed the least compassion toward Lazarus. When Lazarus died no one attended his funeral. From a worldly point of view, his lot in life was totally unfair. However in lifting the curtain behind which begins the other world, the Gospel allows us to see that with the physical death, it was the suffering and not life that ended for Lazarus. Now, for his patience and benevolence he was worthy of a great reward. The autobiographical notations of Apostle Paul in which he tells of the trials which befell him during his apostolic activity and his gradual comprehension of their advantage, are of great value for a more complete understanding of the subject presented here. I was in immeasurable difficulties, with sores, in jail and often close to death. Through all this, one cannot see in Apostle Paul a shadow of anger or murmur, that he, who had dedicated his life to God, had been given, in a way, to the insults and derision of the enemies. On the contrary, this is how the Apostle of the tongues learned to receive all that happened to him: Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God. But the Lord instead of healing appeared to him Himself and said: Here is the new and truly valuable revelation regarding the value of afflictions! Thus, the New Testament opens before us the redeeming aspect of suffering. The voluntary sufferings of the Son of God brought salvation to the world. Sin, the prime reason of all evil, is abolished, whereas both small and temporary afflictions remain as medicine, as a means for spiritual perfection. As was disclosed to Apostle John the Theologian, writer of the Revelations, the Kingdom of Heaven is filled with people of all generations, tongues, nationalities and tribes, with people from different cultures, degrees of education and social standing. At the head of this innumerable assembly the Apostle sees, in the middle of the heavenly altar, the Lamb of God – Jesus Christ. A Christian must always be joyful and thank God, because afflictions are a temporary state. One should direct his spiritual sight towards the Lord, from Whom emanates all solace and happiness, as well as the next life which will bode no deceit, no lies, no illness, no death, nor any of that which darkens our earthly existence, but which will be eternal bliss. Reminding the Christians of this, the Apostles taught: Again I will say, rejoice! Christianity is, first of all, faith in the victory of good. It brought light to mankind, love and true joy in communion with the Heavenly Father. The experiences of the saints is a never-ending treasury of wisdom for everyone who tries to properly deal with the inevitable afflictions in order not to be crushed by them. Below we will cite selected thoughts of ancient, as well as comparatively contemporary Christian ascetics. The more moderately a man lives his life, the calmer he becomes, because he is not concerned about much, about servants and acquisition of goods. However, if we become attached to the present [earthly goods], then we subject ourselves to afflictions because of it and we arrive at grumbling against God. Thus, the desire for much fills us with perturbation and

we wander about in the darkness of sinful life. Can you not endure insults? Keep quiet and you will be calmed. Do not think that you are suffering more than others. Just as one living on earth cannot escape the air, so it is impossible for a person living in this world not to be tempted by afflictions and disease. Those occupied with the earthly from the earthly " experience afflictions, whereas those aspiring towards spirituality about the spiritual suffer with the soul. However, the latter will be blessed because their fruit has been plentiful concerning God. If sadness has come, then we shall also await the approach of joy also. For example, take sailors at sea. When a storm comes along, they fight the waves waiting for calm weather; and when they are becalmed, they get ready for the storm. They are constantly vigilant so that an unexpectedly rising wind would not catch them unawares and overturn the vessel. We should act in the same way: Everything comes from God " both blessings and afflictions. However, one is through benevolence, the other " through good-husbandry and oversight. Through benevolence " when we live virtuously, because it is pleasing for God that those who are living virtuously should adorn themselves with wreaths of patience; through good-husbandry " while sinning we are taught; by oversight " even when taught, we do not change. Whoever ostensibly sins and does not repent, nor is subjected to any sorrows until his end, then know you, that his judgment shall be merciless! He, who wishes to be delivered from future sorrows must willingly bear the present ones. For in this way, mentally modifying one for the other, he, through the small afflictions will avoid great torments. When, following insults your innards and heart are irritated, do not grieve that mentally the evil which was hiding within you has awakened. But gladly suppress these thoughts knowing that as they are destroyed upon their manifestations, so is the evil, which lays submerged beneath them and which brought them forth into action. Should the thoughts be allowed to harden and to come forth often, so the evil usually becomes stronger.

5: Church Fathers - Wikipedia

The Early church Fathers all taught that the Holy Spirit is God. The Holy Spirit's Divinity is a subject that was always understood. To make a distinction between the nature of God the Father and the Holy Spirit from the Bible is an act of futility.

Tertullian Quintus Septimius Florens Tertullianus c. Tertullian denounced Christian doctrines he considered heretical, but later in life adopted Montanism , regarded as heretical by the mainstream Church, which prevented his canonization. He wrote three books in Greek and was the first great writer of Latin Christianity, thus sometimes known as the "Father of the Latin Church". In his Apologeticus , he was the first Latin author who qualified Christianity as the vera religio, and systematically relegated the classical Roman Empire religion and other accepted cults to the position of mere "superstitions". Later in life, Tertullian joined the Montanists, a heretical sect that appealed to his rigorism. He wrote that human beings are like little fish.

Cyprian of Carthage[edit] Main article: Cyprian of Carthage Cyprian c. He was born in North Africa , probably at the beginning of the 3rd century, perhaps at Carthage, where he received an excellent classical pagan education. After converting to Christianity, he became a bishop and eventually died a martyr at Carthage.

Hilary of Poitiers[edit] Main article: Hilary of Poitiers Hilary of Poitiers c. He was sometimes referred to as the "Hammer of the Arians" Latin: His optional memorial in the Roman Catholic calendar of saints is 13 January. In the past, when this date was occupied by the Octave Day of the Epiphany, his feast day was moved to 14 January.

Ambrose of Milan[edit] Main article: Ambrose of Milan Ambrose [26] was an archbishop of Milan who became one of the most influential ecclesiastical figures of the 4th century. He is counted as one of the four original doctors of the Church. He offered a new perspective on the theory of atonement. In two Roman synods and he condemned the heresies of Apollinarianism and Macedonianism, and sent legates papal representatives to the First Council of Constantinople that was convoked in to address these heresies.

Jerome of Stridonium[edit] Main article: He also was a Christian apologist.

Augustine of Hippo[edit] Main article: Augustine of Hippo Augustine â€™ , Bishop of Hippo, was a philosopher and theologian. Augustine, a Latin Father and Doctor of the Church, is one of the most important figures in the development of Western Christianity. In his early life, Augustine read widely in Greco-Roman rhetoric and philosophy, including the works of Platonists such as Plotinus. When Rome fell and the faith of many Christians was shaken, Augustine wrote The City of God , in which he defended Christianity from pagan critics and developed the concept of the Church as a spiritual City of God , distinct from the material City of Man. He took a concubine and became a Manichean. He later converted to Christianity, became a bishop, and opposed heresies, such as Pelagianism. His many worksâ€™including The Confessions , which is often called the first Western autobiography â€™have been read continuously since his lifetime. Augustine is also the patron saint of many institutions and a number have been named after him.

Pope Gregory the Great[edit] Main article: Gregory the Great Gregory I the Great c. He was the first of the popes from a monastic background. Of all popes, Gregory I had the most influence on the early medieval church.

Isidore of Seville Isidore of Seville c. Indeed, all the later medieval history-writing of Hispania the Iberian Peninsula, comprising modern Spain and Portugal was based on his histories. He was influential in the inner circle of Sisebut, Visigothic king of Hispania. Like Leander, he played a prominent role in the Councils of Toledo and Seville. The Visigothic legislation which resulted from these councils is regarded by modern historians as exercising an important influence on the beginnings of representative government. He was born in Persia around , but all his known works, the Demonstrations, come from later on in his life. He was an ascetic and celibate , and was almost definitely a son of the covenant an early Syriac form of communal monasticism. He may have been a bishop , and later Syriac tradition places him at the head of Mar Matti monastery near Mosul , in what is now northern Iraq. He was a near contemporary to the slightly younger Ephrem the Syrian , but the latter lived within the sphere of the Roman Empire.

Called the Persian Sage Syriac: Ephrem the Syrian[edit] Main article: Ephrem the Syrian Ephrem the Syrian ca. He has been declared a Doctor of the Church in Roman Catholicism. He is especially beloved in the Syriac Orthodox Church. Ephrem wrote a wide variety of hymns, poems , and

sermons in verse, as well as prose biblical exegesis. These were works of practical theology for the edification of the church in troubled times. So popular were his works, that, for centuries after his death, Christian authors wrote hundreds of pseudepigraphal works in his name. He has been called the most significant of all of the fathers of the Syriac-speaking church tradition. Isaac of Antioch Isaac of Antioch “ , one of the stars of Syriac literature , is the reputed author of a large number of metrical homilies The fullest list, by Gustav Bickell , contains which are extant in MSS , many of which are distinguished by an originality and acumen rare among Syriac writers.

6: Holy Tradition - OrthodoxWiki

Reading Scripture with the Church Fathers is an exceptional guide. Hall provides a warm, winsome, informative and indispensable introduction to who these leaders and scholars were, how they read and interpreted Scripture, and how we might read Scripture with them for all its worth.

Sitemap Quotes from the Early Church Fathers: The Trinity was expounded upon over time through the study and defense of the Apostolic and Old Testament teachings. Because deviant teachings crept into the early church, the early church fathers were forced to explain God deeper to prevent the spread of false doctrines. The following are excerpts of trinitarian doctrines found in the early church fathers writings. The time frame spans from after the apostles to Saint Augustine. Against Heresies Book I Chapter X The rule of truth which we hold, is, that there is one God Almighty, who made all things by His Word, and fashioned and formed, out of that which had no existence, all things which exist. For God needs none of all these things, but is He who, by His Word and Spirit, makes, and disposes, and governs all things, and commands all things into existence,â€”He who formed the world for the world is of all ,â€”He who fashioned man,â€”He [who] is the God of Abraham, and the God of Isaac, and the God of Jacob, above whom there is no other God, nor initial principle, nor power, nor pleroma,â€”He is the Father of our Lord Jesus Christ, as we shall prove. Book I Chapter XXII Therefore neither would the Lord, nor the Holy Spirit, nor the apostles, have ever named as God, definitely and absolutely, him who was not God, unless he were truly God; nor would they have named any one in his own person Lord, except God the Father ruling over all, and His Son who has received dominion from His Father over all creation, as this passage has it: The universal Father is one, and one the universal Word; and the Holy Spirit is one and the same everywhere,. Him we believe to have been sent by the Father into the Virgin, and to have been born of herâ€”being both Man and God, the Son of Man and the Son of God, and to have been called by the name of Jesus Christ; we believe Him to have suffered, died, and been buried, according to the Scriptures, and, after He had been raised again by the Father and taken back to heaven, to be sitting at the right hand of the Father, and that He will come to judge the quick and the dead; who sent also from heaven from the Father, according to His own promise, the Holy Ghost, the Paraclete, the sanctifier of the faith of those who believe in the Father, and in the Son, and in the Holy Ghost. But keeping this prescriptive rule inviolate, still some opportunity must be given for reviewing the statements of heretics , with a view to the instruction and protection of divers persons; were it only that it may not seem that each perversion of the truth is condemned without examination, and simply prejudged; especially in the case of this heresy, which supposes itself to possess the pure truth, in thinking that one cannot believe in One Only God in any other way than by saying that the Father, the Son, and the Holy Ghost are the very selfsame Person. As if in this way also one were not All, in that All are of One, by unity that is of substance; while the mystery of the dispensation is still guarded, which distributes the Unity into a Trinity, placing in their order the three Personsâ€”the Father, the Son, and the Holy Ghost: How they are susceptible of number without division, will be shown as our treatise proceeds. The numerical order and distribution of the Trinity they assume to be a division of the Unity; whereas the Unity which derives the Trinity out of its own self is so far from being destroyed, that it is actually supported by it. They are constantly throwing out against us that we are preachers of two gods and three gods, while they take to themselves pre-eminently the credit of being worshippers of the One God; just as if the Unity itself with irrational deductions did not produce heresy, and the Trinity rationally considered constitute the truth. The same remark I wish also to be formally made by me with respect to the third degree in the Godhead, because I believe the Spirit to proceed from no other source than from the Father through the Son. Against Praxeas Chapter IV Bear always in mind that this is the rule of faith which I profess; by it I testify that the Father, and the Son, and the Spirit are inseparable from each other, and so will you know in what sense this is said. Now, observe, my assertion is that the Father is one, and the Son one, and the Spirit one, and that They are distinct from Each Other. This statement is taken in a wrong sense by every uneducated as well as every perversely disposed person, as if it predicated a diversity, in such a sense as to imply a separation among the Father, and the Son, and the Spirit. I am, moreover, obliged to say this, when extolling

the Monarchy at the expense of the Economy they contend for the identity of the Father and Son and Spirit, that it is not by way of diversity that the Son differs from the Father, but by distribution: For the Father is the entire substance, but the Son is a derivation and portion of the whole, as He Himself acknowledges: Besides, does not the very fact that they have the distinct names of Father and Son amount to a declaration that they are distinct in personality? 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. Nevertheless it seems proper to inquire what is the reason why he who is regenerated by God unto salvation has to do both with Father and Son and Holy Spirit, and does not obtain salvation unless with the co-operation of the entire Trinity; and why it is impossible to become partaker of the Father or the Son without the Holy Spirit. Book I Chapter III But in our desire to show the divine benefits bestowed upon us by Father, Son, and Holy Spirit, which Trinity is the fountain of all holiness, we have fallen, in what we have said, into a digression, having considered that the subject of the soul, which accidentally came before us, should be touched on, although cursorily, seeing we were discussing a cognate topic relating to our rational nature. We shall, however, with the permission of God through Jesus Christ and the Holy Spirit, more conveniently consider in the proper place the subject of all rational beings, which are distinguished into three genera and species. For in the Trinity alone, which is the author of all things, does goodness exist in virtue of essential being; while others possess it as an accidental and perishable quality, and only then enjoy blessedness, when they participate in holiness and wisdom, and in divinity itself. Book I Chapter VI After these points, now, we proved to the best of our power in the preceding pages that all things which exist were made by God, and that there was nothing which was not made, save the nature of the Father, and the Son, and the Holy Spirit; and that God, who is by nature good, desiring to have those upon whom He might confer benefits, and who might rejoice in receiving His benefits, created creatures worthy of this, i. He made all things, moreover, by number and measure. For there is nothing before God without either limit or measure. For by His power He comprehends all things, and He Himself is comprehended by the strength of no created thing, because that nature is known to itself alone. For the Father alone knoweth the Son, and the Son alone knoweth the Father, and the Holy Spirit alone searcheth even the deep things of God. Book IV Chapter I. And not only so, but because the nature of Father, and Son, and Holy Spirit, whose intellectual light alone all created things have a share, is incorruptible and eternal, it is altogether consistent and necessary that every substance which partakes of that eternal nature should last for ever, and be incorruptible and eternal, so that the eternity of divine goodness may be understood also in this respect, that they who obtain its benefits are also eternal. But as, in the instances referred to, a diversity in the participation of the light was observed, when the glance of the beholder was described as being duller or more acute, so also a diversity is to be noted in the participation of Father, Son, and Holy Spirit, varying with the degree of zeal or capacity of mind. I added the Son; and the Father, even although I had not previously named Him, had already been absolutely comprehended in the Son. I added the Holy Spirit; but, at the same time, I conveyed under the name whence and by whom He proceeded. But they are ignorant that neither the Father, in that He is Father, can be separated from the Son, for that name is the evident ground of coherence and conjunction; nor can the Son be separated from the Father, for this word Father indicates association between them. And there is, moreover, evident a Spirit who can neither be disjoined from Him who sends, nor from Him who brings Him. How, then, should I who use such names think that these are absolutely divided and separated the one from the other? After a few words he adds: From the Same Second Book. In the beginning was the Word. But that was not the Word which produced the Word. In accordance with all these things, the form, moreover, and rule being received from the elders who have lived before us, we also, with a voice in accordance with them, will both acquit ourselves of thanks to you, and of the letter which we are now writing. The Works of Dionysius. For they could be presented more diffusely and continued in a more expanded disputation, since the whole of the Old and New Testaments might be adduced in testimony that thus the true faith stands. But because heretics, ever struggling against the truth, are accustomed to prolong the controversy of pure tradition and Catholic faith, being offended against Christ; because He is, moreover, asserted to be God by the Scriptures also, and this is believed to be so by us; we must rightlyâ€”that every heretical calumny may be removed from

our faithâ€”contend, concerning the fact that Christ is God also, in such a way as that it may not militate against the truth of Scripture; nor yet against our faith, how there is declared to be one God by the Scriptures, and how it is held and believed by us. A Treatise of Novatian Concerning the Trinity. Alexander, Bishop of Alexandria a. Augustine The City of God Book 11 Chapter 29 The true objects of enjoyment, then, are the Father and the Son and the Holy Spirit, who are at the same time the Trinity, one Being, supreme above all, and common to all who enjoy Him, if He is an object, and not rather the cause of all objects, or indeed even if He is the cause of all. For it is not easy to find a name that will suitably express so great excellence, unless it is better to speak in this way: The Trinity, one God, of whom are all things, through whom are all things, in whom are all things. Thus the Father and the Son and the Holy Spirit, and each of these by Himself, is God, and at the same time they are all one God; and each of them by Himself is a complete substance, and yet they are all one substance. To all three belong the same eternity, the same unchangeableness, the same majesty, the same power. In the Father is unity, in the Son equality, in the Holy Spirit the harmony of unity and equality; and these three attributes are all one because of the Father, all equal because of the Son, and all harmonious because of the Holy Spirit. On Christian Doctrine Book I. On the Trinity Book I. Yet not that this Trinity was born of the Virgin Mary, and crucified under Pontius Pilate, and buried, and rose again the third day, and ascended into heaven, but only the Son. This is also my faith, since it is the Catholic faith. They wish to understand how the Trinity uttered that voice which was only of the Father; and how the same Trinity created that flesh in which the Son only was born of the Virgin; and how the very same Trinity itself wrought that form of a dove, in which the Holy Spirit only appeared. Yet, otherwise, the Trinity does not work indivisibly, but the Father does some things, the Son other things, and the Holy Spirit yet others: It is a difficulty, too, to them, in what manner the Holy Spirit is in the Trinity, whom neither the Father nor the Son, nor both, have begotten, although He is the Spirit both of the Father and of the Son.

7: Is Enoch Scripture? (Jude a): Berean Bible Church

The Fathers of the Church Bible, NABRE is ideal for anyone wanting to combine Scripture with insights on the Church fathers, their lives, and their thoughts on topics crucial to the Church and our Faith.

Enter keywords below to search this website. Peace Be Unto All! And To Thy Spirit! The Bible is the book of the Church. We therefore read Holy Scripture, not as isolated individuals, but as members of the Church. In order to keep Holy Scripture in the mind of the Church, we observe how Scripture is used in worship, and how it is interpreted by the Holy Fathers. Our approach then to the Bible is both Liturgical and Patristic. Tradition, is a life, a personal encounter with Christ our Lord in the Holy Spirit. Tradition then not only is kept by the Church - it lives in the Church, it is the life of the Holy Spirit in the Church. The meaning of Tradition in the early Christian Fathers refers to the Revelation made by God and delivered to His faithful people through the mouths of His prophets and apostles. Thus, it does not mean something "handed down" something delivered. The Greek word for Tradition, or its corresponding verb, is in a similar way used in the New Testament and applied in the same manner to the betrayal of Christ our Lord by Judas to the Jews delivered, and to the delivery paradigm of Christian teaching by St. Paul to his converts. The Tradition was called "Apostolic" because it was delivered by the Apostles to the Churches which they founded. It was later also called "ecclesiastic" because it was delivered again in each generation by the Church's teachers to their people. Its substance was considered to consist of the central facts and beliefs crystallized in the Creeds of the great orthodox bishoprics. In the early Christian literature, there are references to an "unwritten tradition" left by the Apostles. This, however, does not appear to refer to any body of information independent of Scripture but rather to the evidence of primitive Christian institutions and customs which confirm Biblical teachings. Then, by Holy Tradition with capital T the aggregate of truths of the faith is signified; these were originally orally transmitted by Christ and the Apostles to the members of the Church and, after that, taught in their entirety by the Church. These truths have been partially formulated and stated by the Ecumenical Councils, and by minor synods validated by the former; they have also been circulating in the common faith and conscience of the Church and have been included in later dogmatic and symbolic texts, in the writings of the Fathers and in the liturgical books of the Church. Holy Tradition also contains all ecclesiastical traditions with small t referring to worship, polity, and, generally, the customs connected with the life of the Church. These traditions deserve respect on the part of the congregation but should be distinguished from the dogmatic Tradition referring to the truths of the Orthodox Faith. Holy Tradition is considered to be a source of Christian faith of the same authority and standing as that of the Bible. It is related in the first three Gospels Matthew The vision of Christ transfigured was witnessed by Ss. Peter, James, and John, and is described by the evangelists with striking agreements as to its main outline. By tradition, the transfiguration took place on Mount Tabor, but many scholars prefer Mount Hermon, and some even the Mount of Olives. The event was interpreted as the attestation of the Jewish Law and Prophets to the Messiahship of Christ, since both Moses and Elijah appeared at the time of the Transfiguration right and left of Christ. The feast of the Transfiguration originated in the Eastern Church. It was first a local and unofficial feast, but it became widely adopted before the year From there it was introduced to the West, but it did not become a general observance until the middle of the 15th century. Feast day, August 6. A Dictionary of Greek Orthodoxy, by Rev. Patriarcos, Hellenic Heritage Publications. Since the Eastern Orthodox Church therefore looks to Holy Scripture the Bible as the supreme expression of God's revelation to man, and it must not be regarded as something set up over the Church, but as something that lives and is understood within the Church that is why one should not separate Holy Scripture and Holy Tradition. It is from the Church that Holy Scripture ultimately derives its authority, for it was the Church, which originally decided which books form a part of Holy Scripture; and it is the Church alone which can interpret Holy Scripture with authority. This is the case being that from the many sayings in the Bible which by themselves are far from clear, and the individual reader, however sincere, is in danger of error if he trusts his own personal interpretations. Now we can say that the Orthodox Christian when reading Holy Scripture, accept the guidance of the Church. Therefore who helps us in understanding Holy Scripture and

who guides us? First the Holy Spirit and secondly above all we in the Orthodox Church turn to the Holy Fathers over the many centuries which have helped with the interpretations of the Bible or as the Eastern Orthodox Church like to express: The following questions can help in understanding more about Holy Scriptures in the Eastern Orthodox Church. Can you tell me which translation the Eastern Orthodox Church uses and why? Can you tell me how many books are there in the Orthodox Bible? Can you list the books of the Old Testament and the New Testament? Can you tell me how to read the Bible and why? Does the Orthodox Church have any prayers before reading Holy Scripture? Where can I obtain a full set of the Early Church Fathers? The name "father" was originally appended to bishops as the living witnesses to Christian tradition. However, from the end of the 4th century the name acquired a more specific sense referring to a rather clearly defined group of ecclesiastical authors of the past whose authority on matters of belief was widely and indisputably accepted. Basil the Great and St. Gregory of Nazianzus are among the first who attempted to prove the orthodoxy of their teaching by appealing to the concerted opinions of texts widely accepted at the time as Patristic. Later on during the Christological controversies of the 5th century, all parties claimed the authority of the Fathers behind their teachings. A noble example is the Council of Ephesus clearly referring to the Fathers and their canons. By the end of the 5th century the name was also applied to teachers and authors who were not bishops. As commonly accepted, the Fathers of the Church were distinguished by orthodoxy of belief, holiness of life, the approval of the Church, and antiquity. But as dogmatics was further developed together with the growth of the Church, the attribute of antiquity began to be extended in time. In the East, the period of the Fathers of the Church ends with St. Their authority was, and still is, immense within the entire Christian Church. But though their concerted opinions on belief and practice are taken to be of inviolable authority, individual positions of Fathers not in agreement with the universally taught Patristic opinion bear no restrictive authority on the thought and the practice of the Church. And though a Patristic consensus is greatly restrictive, if not obligatory, for the Church, there is no Orthodox teaching or rule by which the Fathers are considered to be infallible; nor has the name Father been applied to particular individuals by decree of Synod or other authority, rather, it has been accorded to certain ecclesiastical personalities of prominence by the conscience of the Church and only after their life and work proved to be worthy of such distinction. The title "Fathers" is given to important Christian writers and teachers who wrote between the end of the 1st century to about the close of the 8th century. This period is commonly termed the Patristic age. Patristic literature is closely connected with the history of the Church and the history of early doctrine. This literature is the chief evidence for the events as well as for the ideas of those times. The leading Fathers authored works vital to Christian thought and practice. They defended the Gospel against heresies and misunderstandings. They wrote extensive commentaries on the Bible, explanatory works on doctrine and ecclesiastical life, and innumerable sermons on the faith and life of the Church, and projected the Christian faith vis-a-vis the best thought of their times. And considering the fact that the genuine formulation of faith and order within Christianity took place during the times of the Seven Ecumenical Councils of the Church, the importance of the Greek Fathers is inestimable in evaluating the geniuses of the present day Christian belief and life. Some of the Holy Fathers of the Church are both from the East and in the West who were in total agreement with the Church, however we discover later onwards that a schism occurred in , and those in the West and in the East were no longer in communion with one another. After the year the Eastern Orthodox Church no longer agreed with the writings of the West, even although earlier the well know writers of the Church in the West began to stray from the teachings of the holy Fathers in the East. Here is an example of some of the Holy Fathers in the early Church, as well as well know saints who spoke or have written about the Holy Scriptures: Andrew of Crete, St. Anthony the Great, St. Alexander, Patriarch of Constantinople, St. Ambrose of Milan, St. Aphrahat of Persia, St. Athanasios the Great, Sts. Barsanuphis and John, St. Basil the Great, St. Clement of Rome, St. Cyril of Alexandria, St. Cyril of Jerusalem, St. John of Damascus, St. John of Kronstadt, St. Justin the Martyr, St. Gregory the Theologian, St. Gregory of Nyssa, St. Mark the Ascetic, St. Maximos the Confessor, St. Nicodemus the Hagiorite, St. Photios the Great, St. Polycarp of Smyrna, St. Seraphim of Sarov, St. Symeon the New Theologian, St. Theodore the Studite, St. Theophan the Recluse, St. Some recent 20th century writers on Holy Scripture are: To note more Holy Fathers of the Church and to learn

what each one wrote read: Christianity in America is often characterized as a faith of the "Bible-thumpers."

8: church fathers and primacy of holy scriptures | Anglican Forums

First the Holy Spirit and secondly above all we in the Orthodox Church turn to the Holy Fathers over the many centuries which have helped with the interpretations of the Bible or as the Eastern Orthodox Church like to express: Holy Scriptures.

Sitemap Quotes from the Early Church Fathers: To make a distinction between the nature of God the Father and the Holy Spirit from the Bible is an act of futility. The divinity of the Holy Spirit was not a heavily debated topic in the early church. The early church Fathers debated the Incarnation and the divinity of Christ far more frequently. It would be like teaching the Spirit of man is not the man himself but some other entity. When referring to mans spirit, we are referring to the man himself. Besides the common sense behind understanding the Holy Spirit is God, the Bible and church Fathers taught the Holy Spirit is divine and the very essence of God. Church at Smyrna We wish you, brethren, all happiness, while you walk according to the doctrine of the Gospel of Jesus Christ; with whom be glory to God the Father and the Holy Spirit, for the salvation of His holy elect, after whose example the blessed Polycarp suffered, following in whose steps may we too be found in the kingdom of Jesus Christ! Some of them say that the Son is a mere man, and that the Father, Son, and Holy Spirit are but the same person, and that the creation is the work of God, not by Christ, but by some other strange power. The Epistle of Ignatius to the Trallians Chapter VI 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; 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; The Epistle of Ignatius to the Philadelphians Chapter IV. I do also love the prophets as those who announced Christ, and as being partakers of the same Spirit with the apostles. For as the false prophets and the false apostles drew [to themselves] one and the same wicked, deceitful, and seducing spirit; so also did the prophets and the apostles receive from God, through Jesus Christ, one and the same Holy Spirit, who is good, and sovereign, and true, and the Author of [saving] knowledge. There is also one Comforter, who displayed His power in Moses, and the prophets, and apostles. Clement of Alexandria a. That there are, however, two Gods or two Lords, is a statement which at no time proceeds out of our mouth: Thus the connection of the Father in the Son, and of the Son in the Paraclete, produces three coherent Persons, who are yet distinct One from Another. From all which we learn that the person of the Holy Spirit was of such authority and dignity, that saving baptism was not complete except by the authority of the most excellent Trinity of them all, i. 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! For even although something else existed before the Holy Spirit, it was not by progressive advancement that He came to be the Holy Spirit; as if any one should venture to say, that at the time when He was not yet the Holy Spirit He was ignorant of the Father, but that after He had received knowledge He was made the Holy Spirit. For if this were the case, the Holy Spirit would never be reckoned in the Unity of the Trinity, i. Nevertheless it seems proper to inquire what is the reason why he who is regenerated by God unto salvation has to do both with Father and Son and Holy Spirit, and does not obtain salvation unless with the co-operation of the entire Trinity; and why it is impossible to become partaker of the Father or the Son without the Holy Spirit. And in discussing these subjects, it will undoubtedly be necessary to describe the special working of the Holy Spirit, and of the Father and the Son. I am of opinion, then, that the working of the Father and of the Son takes place as well in saints as in sinners, in rational beings and in dumb animals; nay, even in those things which are without life, and in all things universally which exist; but that the operation of the Holy Spirit does not take place at all in those things which are without life, or in those which, although living, are yet dumb; nay, is not found even in those who are endued indeed with reason, but are engaged in evil courses, and not at all converted to a better life. In those persons alone do I think that the operation of the Holy Spirit takes place, who are already turning to a better life, and walking along the way which leads to Jesus Christ, i. Book I

Chapter III “ On the Holy Spirit Section 4 and 5 As now by participation in the Son of God one is adopted as a son, and by participating in that wisdom which is in God is rendered wise, so also by participation in the Holy Spirit is a man rendered holy and spiritual. For it is one and the same thing to have a share in the Holy Spirit, which is the Spirit of the Father and the Son, since the nature of the Trinity is one and incorporeal. And what we have said regarding the participation of the soul is to be understood of angels and heavenly powers in a similar way as of souls, because every rational creature needs a participation in the Trinity. Book IV Chapter I. For He was promised by Joel the prophet, but given by Christ. For the former deserved to be accused, because they had contemned the law; and they of the Gentiles who believe deserve to be aided by the defence of the Spirit, because they earnestly desire to attain to the Gospel law. Assuredly in the Spirit there are different kinds of offices, because in the times there is a different order of occasions; and yet, on this account, He who discharges these offices is not different, nor is He another in so acting, but He is one and the same, distributing His offices according to the times, and the occasions and impulses of things. This is He who, after the manner of a dove, when our Lord was baptized, came and abode upon Him, dwelling in Christ full and entire, and not maimed in any measure or portion; but with His whole overflow copiously distributed and sent forth, so that from Him others might receive some enjoyment of His graces: For truly Isaiah, prophesying this, said: Who, working in us for eternity, can also produce our bodies at the resurrection of immortality, accustoming them to be associated in Himself with heavenly power, and to be allied with the divine eternity of the Holy Spirit. 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. Of this says the same apostle: A Treatise of Novatian Concerning the Trinity. Against the Sabellians 1. Alexander, Bishop of Alexandria. For the same Spirit is, indeed, the Spirit of the Father and of the Son, making with them the trinity of Father, Son, and Spirit, not a creature, but the Creator. For neither was that material breath which proceeded from the mouth of His flesh the very substance and nature of the Holy Spirit, but rather the intimation, as I said, that the Holy Spirit was common to the Father and to the Son; for they have not each a separate Spirit, but both one and the same. Augustine The City of God Book 13 Chapter 24 Similar evidence has been collected also concerning the Holy Spirit, of which those who have discussed the subject before ourselves have most fully availed themselves, that He too is God, and not a creature. But if not a creature, then not only God for men likewise are called gods , but also very God; and therefore absolutely equal with the Father and the Son, and in the unity of the Trinity consubstantial and co-eternal. On the Trinity Book I.

9: Quotes from the Early Church Fathers: The Holy Spirit - Apostles Creed

The Church Fathers, Early Church Fathers, Christian Fathers, or Fathers of the Church are ancient and influential Christian theologians and writers. There is no definitive list. [1] The era of these scholars who set the theological and scholarly foundations of Christianity largely ended by AD

Who were the early church fathers? The early church fathers fall into three basic categories: The apostolic church fathers were the ones like Clement of Rome who were contemporaries of the apostles and were probably taught by them, carrying on the tradition and teaching of the apostles themselves. Linus, mentioned in 2 Timothy 4: Both Linus and Clement of Rome, therefore, are considered apostolic fathers. However, there appear to be no writings of Linus that have survived, while many of the writings of Clement of Rome survived. The apostolic fathers would have largely passed from the scene by the beginning of the second century, except for those few who might have been disciples of John, such as Polycarp. The tradition is that the apostle John died in Ephesus around A. The ante-Nicene fathers were those who came after the apostolic fathers and before the Council of Nicea in A. The post-Nicene church fathers are those who came after the Council of Nicea in A. He is included in the post-Nicene era since he did not write his history until after the Council of Nicea was held. So, what did the early church fathers believe? The apostolic fathers were very concerned about the proclamation of the gospel being just as the apostles themselves proclaimed it. They were not interested in formulating theological doctrine, for the gospel they had learned from the apostles was quite sufficient for them. The apostolic fathers were as zealous as the apostles themselves in rooting out and exposing any false doctrine that cropped up in the early church. The ante-Nicene fathers also tried to stay true to the gospel, but they had an additional worry. Now there were several spurious writings claiming to have the same weight as the established writings of Paul, Peter, and Luke. The reason for these spurious documents was evident. If the body of Christ could be persuaded to receive a false document, then error would creep into the church. So the ante-Nicene fathers spent a lot of their time defending the Christian faith from false doctrine, and this led to the beginnings of the formation of accepted church doctrine. The post-Nicene fathers carried out the mission of defending the gospel against all kinds of heresies, so more and more the post-Nicene fathers grew interested in methods of defending the gospel and less interested in transmitting the gospel in a true and pure form. Thus, they began to slowly fall away from the orthodoxy that was the hallmark of the apostolic fathers. This was the age of the theologian and endless discussions on secondary topics. The early church fathers are an example to us of what it means to follow Christ and defend the truth. None of the early church fathers were perfect, just as none of us are perfect. Some of the early church fathers held beliefs that most Christians today consider to be incorrect. What eventually developed into Roman Catholic theology had its roots in the writings of the post-Nicene fathers. While we can gain knowledge and insight by studying the early church fathers, ultimately our faith must be in the Word of God, not in the writings of early Christian leaders.

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