

DECEPTION AND HERESY

History, Identification and Defeat

60-110 AD

(part one)

EMPEROR	Nero (54-68)	Vespasian (69-79)	Titus 79-81	Domitian 81-96	Nerva 96-98	Trajan 98-117	Hadrian 117-138
PERSECUTION	64-68			90-96	98-117	117-138	
JERUSALEM	James (30-63)	Simeon (63-107)			Justus I (107-113)	Zaccheus (113-?)	Benjamin Tobias (?-117)
in ANTIOCH	Evodius (53-66)			Ignatius (50-117)		Heron (117-127)	
in EPHESUS	Timothy (62-97)	John (66-98)					
HIERAPOLIS				Papias (60-163)			
in SMYRNA				Polycarp (70-155)			
	60		80		100		120
in ROME	Peter (63-64)	Linus (67-76)	Anacletus (76-88)	Clement I (88-97)	Evaristus (97-105)	Alexander I (105-115)	Sixtus I (115-125)
OTHER LEADERS	Paul (38-68)		Hermas (in Rome; 90)	Quadratus (Athens; died 129)	Aristides (Athens; died 134)		
????							
HERETICS	Judaizers (40-70)	Simon Magus (34-60)	Nicolas (30-70)	Cerinthus (30-100)		Basilides (125, Alexandria)	
HERESYS	Justification by Mosaic Law (40-70)	Nicolaitans (60-98)			Ebionism (50-135)	Docetism	Adoptionism Gnosticism (50-300)

Events:

1. 48 AD Jerusalem Council
2. 64 AD Rome Burns
3. 70 AD Jerusalem Falls

Emperors:

Persecution

- | | |
|-------------------------------|-----------|
| 1. Nero (54-68 AD) | 64-68 AD |
| 2. Vespasian (69-79) | |
| 3. Titus (79-81) | |
| 4. Domitian (81-96) | 90-96 AD |
| 5. Nerva (96-98) | |
| 6. Trajan (98-117) | 98-117 AD |

Leaders:

1. In Jerusalem
 - a. James (30-63)
 - b. Simeon (62-107)
 - c. Justus I (107-113)
 - d. Zaccheus (113- ?)
2. In Antioch
 - a. Evodius (53-66)
 - b. Ignatius (50-117)
 - c. Heron (117-127)
3. In Ephesus
 - a. Timiothy
 - b. John
4. In Hierapolis
 - a. Papias (60-163)
5. In Smyrna
 - a. Polycarp (70-155)
6. In Athens
 - a. Quadratus (died 129)
 - b. Aristides (died 134)
7. In Rome
 - a. Peter (63-64)
 - b. Linus (67-76)
 - c. Anacletus (76-88)
 - d. Clement I (88-97)
 - e. Evaristus (97-105)
 - f. Alexander I (105-115)

Heretics:

1. Judaizers (40-70)
2. Simon Magus (30-60)
3. Nicolas (30-70)
4. Cerinthus (30-100)

Heresies:

1. Justification by Law (40-70)
2. Nicolaitans (60-98)
3. Ebionism (50-135)
4. Docetism
5. Adoptionism
6. "Gnosticism" (50-300)

Heresy, Choices

Heresy – ἁιρεσις /hairesis/ means “choice”, “a thing chosen”

- The Greek word comes from αἰρεῶ /haireo/ meaning “to choose”
- Used in regard to specific philosophical thought.
- It was originally a neutral word in philosophy and used by Philo
- In Classic Greek it could be a good or bad choice
- It could refer to such things as a Hellenistic Heresy which merely meant the way the Greek thought, then acted, then grouped together as a community in thought, life style, behavior, and a community with similar thoughts and behavior
- Used to refer to Jewish sects:
 - Pharisees, Sadducees, Essenes and, eventually, the sect of Christians
 - Used and translated as “sects” or “heresy” to refer to the above in: Acts 5:17 (Sadducees); 15:5; 24:5 (Nazarenes), 14 (Christians); 26:5 (Pharisees); 28:22 (Christians)
- Hebrew the word was “min” מִן and was used to refer to the Jewish sects:
- Also used in the New Testament (ἁιρεσις /hairesis/) to refer to factions that divided the Christian unity of the true faith (The Truth of “The Faith”)
 - 1 Corinthians 11:18-29 –
“For, in the first place, when you come together as a church, I hear that there are **divisions** (*schismata*=/skhis-mah/ = “a split”, “division”) among you. And I believe it in part, for there must be **factions** (*haireseis*) among you in order that those who are genuine among you may be recognized.”
 - Galatians 5:19-21 –
“Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, **divisions** (*haireseis*=“factions, choices, opinions”), envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do[e] such things will not inherit the kingdom of God.”
 - 2 Peter 2:1 – “False prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in **destructive heresies** (*haireseis*), even denying the Master who bought them, bringing upon themselves swift destruction.”
 - Titus 3:10 – “As for a person who **stirs up division** (ἁιρετικοῦ, *hairetikos*) after warning him once and then twice, have nothing more to do with him, knowing that such a person is warped and sinful; he is self-condemned.”
 - (ἁιρετικοῦ, /hahee-ret-eekos/, *hairetikos* = “causing division” and used to say “forms sects, heretical, factious)
- These choices (ἁιρεσις /hairesis/) cause “divisions”
- False teachers or heretics are described in Jude 1:19 as:
“It is these who cause **divisions**, worldly people, devoid of the Spirit.”
 - *apodiorizo*=“to mark off” from “diorizo” meaning “to divide by limits”, “separate” and used to say “drawing boundaries”

There is ONE Truth and ONE Faith referred to as “THE TRUTH” or “THE FAITH” which means there is unity. The Faith has been once for all entrusted to the saints and is handed down and received by others. This One Truth provides unity in the church.

Because there is ONE TRUTH or THE FAITH that is handed down and received any “CHOICE” or “HERESY” concerning points of doctrine of THE FAITH will cause “division”. Any choice is then:

- Not THE truth
- Different
- False, because it is not the same and not the truth
- Is a “gospel” that is NOT a gospel
- This is corruption and not tolerance
- Will cause division

Thus, HERESY or “choices” of doctrine become bad, evil and are to be avoided.

- “Heresy” began to refer to communities hostile to orthodox Christianity around 112 AD
 - Ignatius used “heresy” in his letter to the Trallians 6:1 to identify Docetic teaching
 - Docetic teaching was an early church heresy that taught that Jesus Christ did not have a real or a natural physical body on earth during his lifetime. Their claim is Jesus had an apparent body or was a phantom.
 - **Docetic** comes from the Greek word:
 - δόκησις - ‘*dokesis* which means “apparition” or “phantom”
 - δοκεῖν - *dokein* which means “to seem”
 - Docetism was officially renounced and rejected as heresy or heterodox doctrine at the Council of Nicaea in 325 AD.
 - See part of Ignatius’ Letter to the Trallians from 112 AD below.
- By 200 AD “Heresy” referred to Christian teaching that was not in agreement with orthodox doctrine.
- “Heresy” is also used by Ignatius (of Antioch, Syria) in a letter to refer to false doctrine:
 - **Ignatius** Epistle to Ephesians 6:2 (112 AD) -
“indeed Onesimus himself greatly commends your good order in God, that you all live according to the truth, and that no **sect** has any dwelling-place among you. Nor, indeed, do you hearken to any one rather than to Jesus Christ speaking in truth.
- Heresy grew as people and believers tried to:
 - Understand the Faith
 - Explain the Faith
- Some heresy was intentional, but some was in ignorance
 - Intentional corruption or intentional heresy
 - Corruption from ignorance or heresy due to ignorance or unfinished thought
- Heresy force Christianity to develop, or to Finish their Thought, to create systematic theology:
 - Heresy caused Christians to correct doctrine that become orthodox theology
 - “orthodox” means – “conforming to what is generally or traditionally accepted as right or true; established and approved.”
 - Formulation of Doctrine was often the result of correcting an error
 - The Doctrine of the Trinity was developed because of the heresy of:
 - Montanism
 - Monarchianism

- Arianism
- Correct language to communicate orthodox faith
- Identify foundational documents (or, the New Testament Canon)
- Refute heresy
- Establish boundaries on certain doctrines and in areas of theology
 - unknown information and disputed points needed boundaries
 - distinguish between doctrine and speculation

Deceive and Deceit

• Deceive

- **נָשָׂא** - *Nasha* – “to lead astray”, “to mentally delude”, “to morally seduce”, “deceive”, “beguile”
- **פָּתַח** – *Pathah* – from a verb meaning “be spacious, wide, open” and was used to say “to be simple, entice, deceive, persuade, open-minded, seduce”
- **πλανάω** - *Planao* – “to cause to roam”, “to go astray”, “to deceive”, “to seduce”, “to lead away from truth”, “to lead into error”, “to lead aside from the path of virtue”
- **ἐξαπατάω** – *Exapatao* – “to deceive”, “to seduce wholly”, “beguile”
- **φρεναπατάω** – *Phrevapatao* – “to deceive the mind”, “confused inside-out” used to identify the victim of one’s own confused mind-set.
- **δολιόω** – *Dolioo* – “to deceive” used to say “act deceitfully,” “use fraud”

Satan is a master of deception:

- 1 Timothy 2:14 – “Adam was not **deceived**, but the woman was **deceived** (ἐξαπατάω, exapataó /ex-ap-at-ah-o/ and became a transgressor.”
- Revelation 20:7,8,10 – “And when the thousand years are ended, Satan will be released from his prison and will come out to **deceive** (πλανάω, planao, /plan-ah-o/) the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle...the devil who had **deceived** (πλανάω, planao, /plan-ah-o/) them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.

• Deceit

- **מִרְמָה** - *Mirmah* – “deceit”, “treachery”
- **שֶׁקֶר** - *Sheqer* – “deception”, “disappointment”, “falsehood”
- **עוֹל** - *Awel* – /eh'-vel/ – “injustice”, “unrighteousness”

- **δόλος** - *Dolos* – “a bait”, “craft”, “deceit” meaning “guile”, “treachery”, “trickery” using bait to lure or hook people, using decoys and exploiting the naïve.
- **πλάνη** - *Plane* – /plan'-ay/ - “a wandering”; figuratively meaning “deceit”, “delusion”, “error”, “sin”

Warning False Teachers:

- Colossians 2:8-9 – “See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ. For in him the whole fullness of deity dwells bodily.”

False Prophets:

- Jeremiah 14:14 – “And the Lord said to me: “The prophets are prophesying lies in my name. I did not send them, nor did I command them or speak to them. They are prophesying to you a lying vision, worthless divination, and the deceit of their own minds.”

- Luke 6:26 – ““Woe to you, when all people speak well of you, for so their fathers did to the false prophets.”

- 2 Peter 2:1 – “false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.”

False Believers:

- Galatians 2:4-5 – “Yet because of false brothers secretly brought in—who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery—to them we did not yield in submission even for a moment, so that the truth of the gospel might be preserved for you.”

False Apostles:

- 2 Corinthians 11:13-15 – “For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. So it is no surprise if his servants, also, disguise themselves as servants of righteousness.

- Revelation 2:2 – “I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false.”

False Spirits:

1 Timothy 4:1 – “Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, through the insincerity of liars whose consciences are seared.”

False Messiahs:

Matthew 24:24-25 – “For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. See, I have told you beforehand.”

Heresy Compared to Interpretation or Understanding

- Not all error is heresy, but all heresy is error.
- Prevent unnecessary separation and enable the church to maintain both unity and Truth.
- Heresy demands separation.
- There can be no unity with a heresy because by definition heresy is a different Truth, so a lie.

Absolute doctrinal examples necessary for unity that cannot be compromised or misunderstood:

1. the deity of Christ
2. the Trinity
3. the virgin birth of Christ (humanity of Christ)
4. the bodily resurrection of Christ
5. justification by faith alone in Christ alone for salvation
6. the inspiration of Scripture

Orthodox

1. The above truths or doctrines would be considered orthodox.
2. The word “orthodox” means “conforming to what is generally or traditionally accepted as right or true; established and approved.”
3. The vocabulary word “orthodox” should not be confused with the sect of Christianity entitled the Orthodox Church or the Eastern Orthodox Church.
 - a. This second Orthodox is spelled with a capital “O”, the adjective “orthodox” is a lower case “o”.
 - b. The branch of Christianity known as Eastern Orthodox Church is a group that separated from the Roman Catholic Church (the Latin Church, or the Western Latin Church) in 1054 after several centuries of unreconcilable differences. This separation is known as the East-West Schism or the Great Schism.
 - i. This is similar to another split that occurred when the Protestant Reformation split from the Roman Church beginning with Martin Luter in 1517 and became official at the Diet or Worms in 1521 (an assembly of the Holy Roman Empire at Worms, Germany.
 - ii. This created three general sects of Christianity:
 1. Roman Catholic (Latin Church)
 2. Eastern Orthodox (Greek Church)
 3. Protestant

Heresy or Error

- There is a dividing line between heresy and error.
- A person involved in heresy has by definition left the Christian faith.
- A person in “error” is in the Christian faith with a doctrinal view different than the person who is identifying “error”.
- The use of the word “heresy” as a technical term to describe a deviation in doctrine should be reserved for doctrinal error that denies Christian truth necessary for salvation.

A person can hold to heretical doctrine, but because of ignorance or lack of teaching not be a heretic in the technical sense. This person may focus and adjust their belief system and lifestyle with further teaching and a more accurate presentation of the Word of God.

It is necessary that the believer be able to sort out heretical issues that need to be stopped from the non-essential issues of faith that can be tolerated in unity while continuing to teach and grow. Even though the doctrines themselves are important, there may be different ways of understanding Scripture and applying the doctrines that does not require separation or the label of "heresy". We may consider someone's interpretation of Scripture as being in error. Other believers may perceive your application of doctrine as an error. Some things are **non-essential** and Christian fellowship can be maintained even though we may consider a doctrine, an interpretation or a lifestyle application as an error. Some examples might be:

- Differences of the practice or views of baptism. Infant baptism? Full immersion?
- Requirement of head coverings
- Consumption of wine

Doctrinal differences are not automatically heresies. Many of these are **interpretation differences**:

- Rapture...yes/no...when?
- Bible translation? KJ only? NIV, ESV, etc.
- Charismatic gifts? Passed away...some...all...none?
- Women pastors?

Once a doctrine or teaching finds its source or authority outside the Bible the error or doctrinal differences can become more serious. This is the first step away from the orthodox teaching. This can lead to **false teaching**, but may not yet be heresy:

- Annihilation instead of eternal hell...a false teaching...but, is it yet heresy?

Heresy will be teaching that contradict the foundation of Christianity. These would qualify as **heresy**:

- All religions are the same
- Jesus was not God
- Everyone goes to heaven
- Rejecting the authority of Scripture
- Justification by works

Anyone who embraces a heresy is not a Christian.

All of us as Christians have at some point (or, even now) held to a false teaching. And, surely, we have interpretation differences and disagree on non-essential points of doctrine.

But, a heresy is a belief, a doctrine, a practice that is outside of the orthodox Christian faith and those who follow the heresy are outside of Christ.

Christians who differ concerning the non-essentials, or have interpretation differences or are caught up in a false teaching are still unified in Christ, but for practical purposes may have to operate with boundaries to maintain the peace of unity.

Heretics should be identified and abandoned concerning Christian unity and peace.

Relativism

Openly opposing heresy is challenging in our modern Western culture because we live in a world that has been taught relativism. The philosophical definition of "truth" according to relativism is that truth is

what you perceive it to be. According to relativism this means that what may be true for one person may not be true for someone else. Yet relativism allows each person to find their truth, but absolutely forbids anyone to identify any person's truth to be false. As a result, Western Christianity is made of people that have come out of a culture that rejects the concept of a heresy. Today's Christianity naturally think it is "unchristian" to reject someone's doctrine or to label something someone believes as heresy.

Of course, this whole premise becomes more confused when the process of labeling something an error is itself a heresy according to the philosophy of relativism. So, those who live according to relativism cannot say I have made an error when I judge something to be an error since their act of judging my judgement of an error is unfounded in their relativism.

Liberalism and Fundamentalism

Also in our culture are two extremes: liberalism and fundamentalism

Today's Christian liberals refuse the authority, or even the existence, of Scripture. This faulty view of the Word of God makes it impossible for the liberal Christian to even consider any view in Christianity to be heretical. For them every difference in opinion is non-essential. Based on their view of Scripture, opinions cannot be an interpretation difference and nothing can be classified as false doctrine. They are adrift.

On the other side of the debate is the Christian fundamentalist. The very foundation of Fundamentalism is the authority of Scripture and the sufficiency of Scripture. As a fundamentalist any deviation concerning a viewpoint of the Word of God can quickly reach the level of heresy. Extreme Fundamentalism can easily justify breaking the bond of peace and abandon all thought of Christian unity because of differing opinions concerning non-essential points of doctrine. The best way to handle differences in non-essential points of doctrine is to keep the peace and advance in unity to seek a greater understanding of the Truth in Christ and in the Scripture.

Part of the deception can actually be the radical elevation of non-essential doctrinal viewpoints to the level of heresy. This will destroy the peace and break the unity just as efficiently as a heresy of a demonic doctrine.

Events:

1. 48 AD **Jerusalem Council**
 - a. 1st Church Council.
 - b. Issue was circumcision and Jewish Law.
 - c. Set a pattern for the ecumenical councils: tradition and authoritative.
 - d. Leaders recognized that the Spirit came to Jews and Gentiles in the same way:
 - i. Faith in Jesus
 - ii. Not through observance of the law
 - e. The Christian movement became a transcultural movement.
2. 64 AD **Rome Burns**
 - a. It began the night of July 18 in the wooden shops in the Southeast end of the Great Circus.
 - b. The fire raged for 7 nights and 6 days.
 - c. Then it burst out again and burned 2 additional parts of the city for 3 more days. (London's fire of 1666 lasted 4 days; Chicago's fire of 1871 lasted 36 hours.)
 - d. 10 of the 14 regions of the city were destroyed. Only 2/7 of the city was left.
 - e. The public blamed Nero.
 - f. Historians blame Nero and his ambitions to rebuild Rome as Neropolis.
 - g. To escape responsibility Nero blamed an already suspicious group, Christians.
 - h. Tacitus, the Roman historian and politician, wrote: "a vast multitude" were put to death in the most shameful manner":
 - i. Christians were crucified.
 - ii. Christians were sewed up in skins of wild beasts and exposed to dogs in the arena.
 - iii. Christians were covered with pitch or oil, nailed to posts to be lit for street lights.
 - i. Within a year Peter was arrested and crucified upside down along with his wife.
 - j. In the spring of 68 Paul was led out on the Ostian Way and beheaded.
 - k. On June 9, 68 Nero committed suicide by stabbing himself in the throat
3. 70 AD **Jerusalem Falls**
 - a. The fall of Jerusalem ended the strong Jewish opposition to the church and the Jewish presence in the church in Jerusalem
 - b. The mantle of Judaism's legalism will be carried by Gentile heretics in the churches from this point

Emperors:

1. Nero (54-68 AD) - persecuted Christians 64-68 AD
 - a. Mother, Agrippina, poisoned two husbands including the Emperor Claudius in 54.
 - b. Agrippina had the Praetorian Guard proclaim the 16-year-old Nero emperor.
 - c. In 56 (age 19) Nero began late night rioting in the streets.
 - d. In 59 he killed his mother.
 - e. He began to give public performances at the age of 22 (in 59).
 - f. In 62 he killed his wife to marry someone else.
 - g. He began to write poetry, race chariots, play the lyre.

- h. He desired to rebuild Rome into a new, modern city he would call Neropolis
 - i. Rome was in need of money so Nero sent General Vespasian to Judea to gather heavier taxes.
 - j. The First Jewish Revolt began when Jewish forces quickly expelled the Roman government from Jerusalem. The Romans had captured Jerusalem in 63 BC with General Pompey and had a Roman government ruling the land of Judea ever since.
 - k. By 69 AD General Vespasian had forced the Jewish rebels into Jerusalem.
 - l. On June 9, 68 Nero committed suicide by stabbing himself in the throat while hiding in Rome from his own Praetorian Guard who had been sent to capture Nero who had now been declared by the Roman Senate as a public enemy to Rome.
 - m. Quickly three emperors quickly succeeded Nero and failed during a year of civil war in Rome. The Roman legions in Egypt and Judaea declared their General Vespasian emperor on July 1, 69.
2. Vespasian (69-79)
- a. The Roman legions in Egypt and Judaea declared their General Vespasian emperor on July 1, 69.
3. Titus (79-81)
- a. Titus unexpectedly died of brain fever on September 13, 81
4. Domitian (81-96) - persecuted Christians 90-96 AD
- a. When his father Vespasian left for the East with his Judean command in 66 AD, Domitian was only fifteen. But his brother Titus was 25 years old. Titus went with his father to Judea, while Domitian was left home untrained and unglorified.
 - b. Ruled as an autocrat who wielded his power impulsively
 - c. Wanting to make a name for himself and restore the glory of Rome he began many restoration projects and numerous building projects against the advice of his advisors. He almost led the Empire into financial ruin.
 - d. To generate more wealth Domitian had to increase taxes and started with the Jews. The Christians were still associated with the Jews so they also had to pay extra taxes to practice their Christianity.
 - e. He exiled opponents and banished them to Islands off the shore of the coast lands
 - f. Christians were exiled as political enemies
 - g. Domitian intensified emperor worship beyond what it had ever been. In the past a dead emperor would be deified, but Domitian decided he didn't want to wait and began to refer to himself as "Lord and God."
 - h. He wanted to marry Domitia Longina the daughter of a respected consul and Roman General Gnaeus Corbulo, a descendant of Emperor Augustus and a married woman. Once he was married to her he exiled his wife at least one time.
 - i. By the mid 90's AD Domitian's behavior and attitude had began to destroy Rome and the citizens both feared and hated the man who had placed his statue everywhere it seemed.
 - j. In 96 AD a conspiracy was organized and carried out (Domitia his wife may have been involved). At the age of 45 Domitian was stabbed in his home office signing documents.
 - k. His wife Domitia lived in to 126-130 AD
 - l. Upon his death the senate began a process to erase his name from the records. His coins were collected and melted down and his statues were smashed. Monuments bearing his name are hard to find.

- m. Christians were exiled for not offering emperor worship
- n. Exiled John; Drowned Clement.
- o. An excerpt from “The American Journal of Theology” page 58 says:
 “Unfortunately no contemporary narrative of Domitian's persecution of the Christians exists, although we almost certainly possess documents which were called forth by it.’ From these and from scattered references in later Christian writers we can only gather: that the Domitianic persecution was an attack upon Christianity as such,² occasioned by the unwillingness of the Christians to conform to the practices of the imperial cult; that it came suddenly upon the church, no emperor having attacked the Christians since Nero; that it broke out in the end of Domitian's reign, our most trustworthy witness says in his fifteenth year (95-96 A.D.); that it spread from Rome to the provinces, at least to Bithynia, Asia, and Syria; that there were many martyrdoms and some recantations; but that it was of brief duration. The two most prominent sufferers were Domitilla and the writer of the Apocalypse. There is also the pretty story of Domitian's examination and dismissal of the two descendants of Jude, the Lord's brother”
- p. This was the end of the Flavian dynasty

“The Flavius Clemens referred to by all three of the authors we have quoted was one of the two sons of Vespasian's elder brother, who perished in 69 A.D. in the last struggle between the troops of Vespasian and those of Vitellius on the Capitol. These two cousins were a constant source of embarrassment to Domitian. On the one hand, they were too near the throne to be overlooked in the distribution of honors; on the other, there was always the danger lest one or other of them should be placed by the discontented nobility at its head and become an aspirant to the empire. Sabinus, the elder of the two, Domitian personally hated.⁵ Nevertheless he felt compelled to take him as his colleague in the first consulship that he assumed after his accession (82 A.D.). Then a few years later he had him executed for real or supposed treason. Clemens thereupon sought safety in retirement. The fate of Sabinus was naturally no encouragement for him to seek public office. But there may well have been another reason for Clemens' avoidance of a public career. According to later tradition, he' and Domitilla his wife were Christians; and with this tradition the accounts of them in Suetonius and Dio are at least consistent, although in neither account does the word Christian appear. Christianity throughout the first century remained in form simply a variety of Jewish messianism. Its central tenet was the expectation of an immediate return of Jesus to set up his messianic kingdom. Christians therefore had little interest in the affairs of a world which they believed to be evanescent. Their citizenship was in the kingdom soon to descend from Heaven. If Clemens had Christian leanings, what Suetonius calls his *contemptissima* inertia is thus easily explained. The charge of atheism and Jewish manners, which Dio tells us was brought against him and his wife, is also easily explicable. The Gentiles, not altogether incorrectly, regarded Christianity as a Jewish sect; and from their point of view both Jews and Christians might easily be mistaken for atheists. Both religions denied the existence of the gods whom all the rest of the world recognized, and the absence from both cults of sacrifice" and other customary forms of ritual would suggest to the casual observer that they worshiped no gods at all. If Clemens and Domitilla were Christians, the outbreak of the Domitianic persecution can plausibly be accounted for. .. Domitilla was claimed by the Christians as a martyr before the time of Eusebius (vide the passage quoted in the text). The fact that one of the earliest Christian cemeteries was located on her land and called by her name supports the assumption that Domitilla was a Christian.

– page 60, “The American Journal of Theology”
 - <https://www.journals.uchicago.edu/doi/pdf/10.1086/480090>

5. Nerva (96-98)
 - a. The same day Domitian was cremated by his nurse who mixed his ashes with those of his niece Julia, he was succeeded by his friend and advisor Marcus Cocceius NERVA
6. Trajan (98-117) - persecuted Christians 98-117 AD

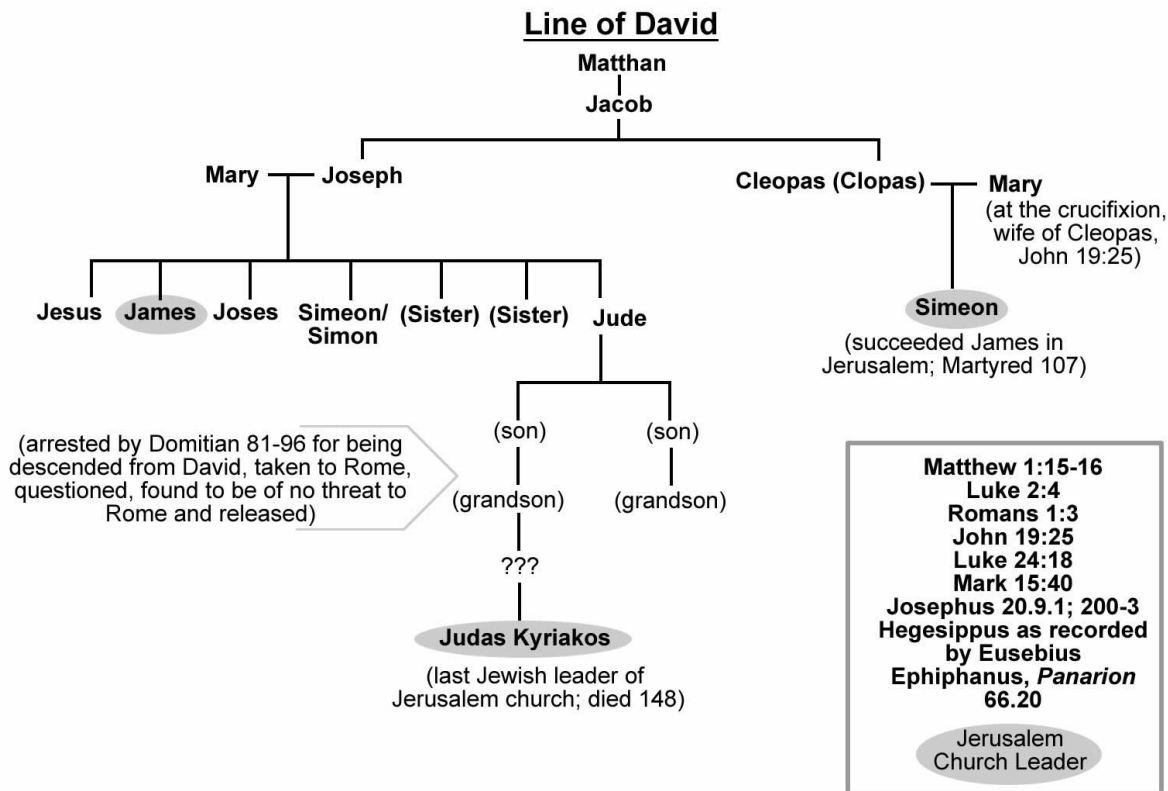
Leaders:

1. In Jerusalem

- a. **James** (30-63)
 - i. James was the oldest of Jesus' younger brothers and was not a believer until Jesus appeared to him after the Resurrection.
 - ii. James became the leader of the Jerusalem church. (Maybe after Herod Agrippa I had James the son of Zebedee martyred in 44 AD)
 - iii. The Three Pillars of the Jerusalem Church according to Paul were: Peter, James and John.
 - iv. In 48 AD James presided over the Jerusalem Council that refused to make the Gentile believers submit to circumcision. In Acts 15 Luke records the letter James wrote to be sent to the Gentile churches to help bridge the gap between Jewish and Gentile believers in Jesus Christ.
 - v. James is remembered in the ancient church writings as being very devoted to holiness and living a faithful life of obedience.
 - vi. James was admired even by the non-believing Jews and Pharisees.
 - vii. James was married.
 - viii. James recognized Paul as an apostle
 - ix. James was not a Judaizer (later groups became Ebionites)
 - x. In 63 AD the High Priest Ananus (son of Annas of Luke 3:2 and John 18:13) saw an opportunity to get rid of James after the Roman Governor Festus had left, but the new Governor Albinus had not yet arrived to Jerusalem. The High Priest and Sadducee Ananus accused James of being a Law breaker (meaning "Christian") and had him pushed from the southwest corner of the Temple Mount after he failed to renounce Christ in front of the Jewish crowd. James fell to the ground, got up on his knees to pray for the people's forgiveness but was beaten to death with a club.
 1. Josephus records James the man along with this event of his martyrdom when he wrote 80-909 AD
 2. The Jewish Christian historian Hegesippus in 170 AD of the death of James, but the details vary.
 - xi. There are several apocryphal traditions concerning James, his life, his beliefs, etc. that are fanciful, written at a later date and likely not true.
 - xii. James did write the New Testament book of James and may be one of the very first letters written in the New Testament.
 - xiii. James is also known as James the Just and by 300 AD the church was referring to James as a "bishop" or the Bishop of Jerusalem.
- b. **Simeon** (62-107)
 - i. Eusebius records that after the martyrdom of James the apostles and disciples of the Lord still living gathered from all their places and met with those who were

naturally relatives of the Lord (descendants of David). They discussed who would succeed James and unanimously decided that Symeon (Simeon) the son of Clopas would.

1. John 19:25, "Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary Magdalene."
 - a. Clopas was the brother of Jesus' father Joseph
 - b. Clopas and his wife, also called Mary, were the parents of Jesus' and James' cousin Symeon.
 - c. Hegesippus (110-180, Jerusalem) records this information
 - i. Went to Rome during the time of Anicetus (157-168)
 - ii. Wrote during the time of Eleuterus in Rome (174-189)
 - iii. Hegesippus wrote "Memoirs" in five books that are now lost.
- ii. Simeon was from the royal line of David.
- iii. As the Roman army was approaching Judea and Jerusalem Simeon led the Jerusalem church across the Jordan Rive north to Pella, a city in Decapolis
- iv. Having left Jerusalem Simeon would have missed Vespasian's inquisition of the descendants of the royal line of David. After the fall of Jerusalem Vespasian gave orders that the lineage of the royal line of David should be found and eliminated. (Domitian made a similar inquiry in 81-96, but released them.)
- v. Simeon returned to Jerusalem after the Roman wars
- vi. Simeon was martyred by crucifixion after being tortured during the reign of Trajan sometime around 107-108.

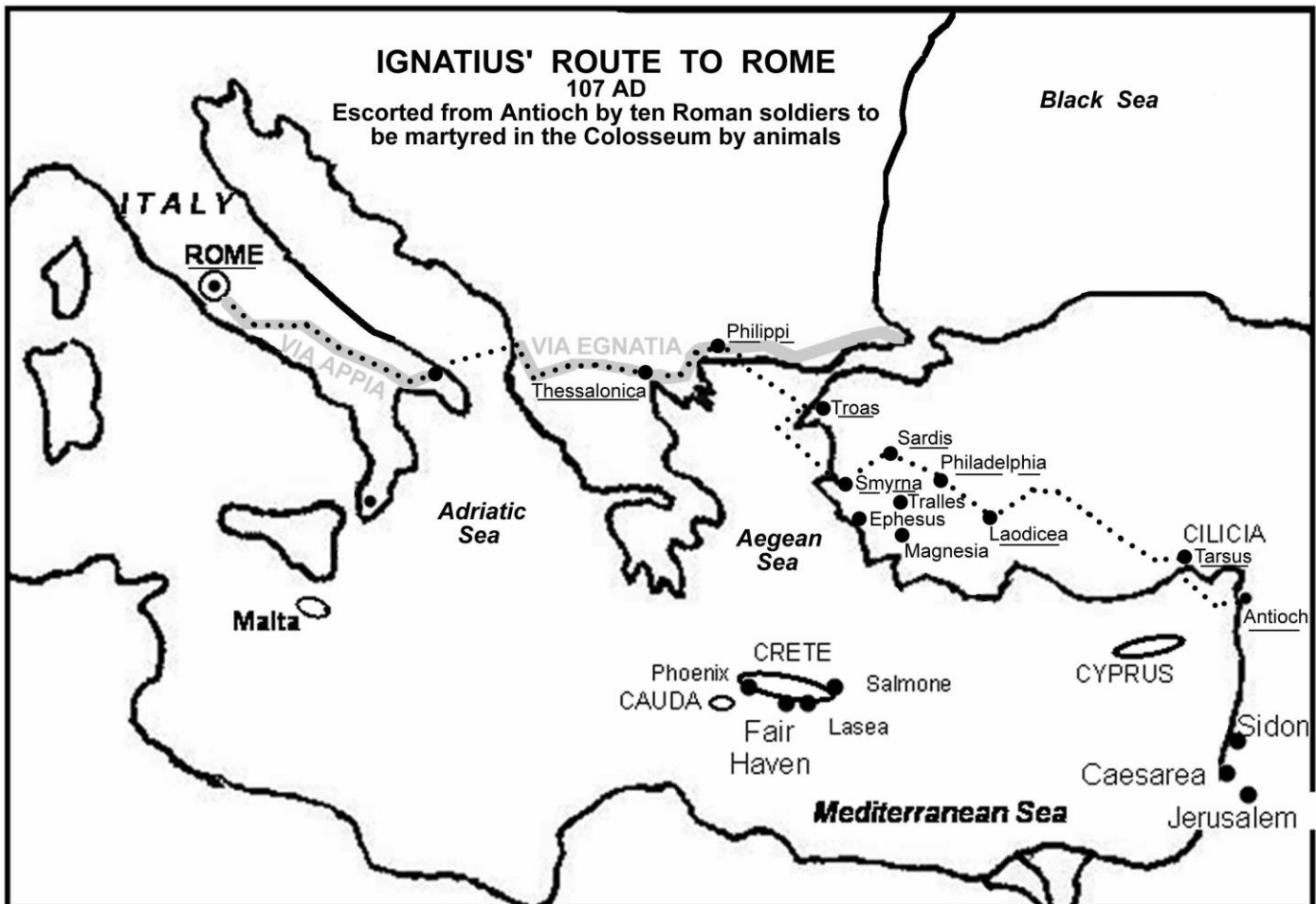


- c. Justus I (107-113)
- d. Zaccheus (113- ?)

2. In Antioch

- a. **Evodius** (in office 53-66)
 - i. Traditionally said to have been the second bishop of Antioch succeeding Peter. (Or, he is the first bishop of Antioch appointed by Peter.)
 - ii. Evodius is accepted to be one of the 72 disciples who followed Jesus
 - iii. Two traditions concerning his death:
 - 1. Died of natural causes
 - 2. Martyred under Nero in 66
 - iv. Evodius' writings are lost, but in one of his writings he is supposed to have said that Mary was 15 when she gave birth to Jesus.
 - v. In the 500's John Malalas, a writer of history, says Evodius was the first to use the term "Christian".
- b. **Ignatius** (50-117)
 - i. Ignatius knew John the apostle and it is possible that he knew Peter and Paul as a very young man.
 - ii. Jerome refers to Irenaeus' words on page 275-276 of his work called "Jerome Chronicle" (https://www.tertullian.org/fathers/jerome_chronicle_03_part2.htm) where he writes this:

"Irenaeus writes that JOHN THE APOSTLE survived all the way to the time of Trajan: after whom his notable disciples were **Papias**, Bishop of Hieropolis, **Polycarp** of Smyrna, and **Ignatius** of Antioch."
 - iii. Arrested in Syria during the reign of Trajan (98-117). He was taken by ten soldiers to Rome to be martyred in 107 AD.
 - iv. Leaving Antioch his journey to Rome followed this route:
 - 1. Antioch by sea to Tarsus in Cilicia
 - 2. Traveling west by land to Philadelphia to Smyrna (in August)
 - 3. Smyrna to Troas then sailed to Neapolis
 - 4. Using the Egnatian Way (Via Egnatia) he was taken to Philippi to Thessalonica then across Macedonia and Greece to the Adriatic Sea coast.
 - 5. Then, crossing the Adriatic Sea to the city of Brindisi on the Italian coast. From Brindisi the Appian Way (Via Appia) was taken into Rome.



- v. While being taken to Rome, Italy from Antioch, Syria Ignatius wrote seven letters to individuals and churches, and also, met with some of them along the way. His letters and encounters on the journey to Rome under the watch of Roman soldiers include:
1. At Smyrna in August Ignatius was visited by believers from the churches:
 - a. Ephesus (on the Aegean coast 35 miles south of Smyrna)
 - b. Magnesia
 - c. Tralles
 2. Also, while in Smyrna Ignatius wrote letters to:
 - a. The Church in Ephesians
 - b. The Church in Magnesia
 - c. The Church in Tralles
 - d. The Church in Rome
 3. In Troas wrote letters to:
 - a. The Church in Philadelphia
 - b. The Church in Smyrna
 - c. Polycarp, the leader of the church in Smyrna
- vi. In the letters Ignatius was concerned about two forms of heresy or false teachers he called “mad dogs”, “specious wolves” and “wild beasts” who were endangering the churches. The heresy seems to have been:
1. Judaistic – obedience to the Law was necessary for salvation in Christ

- a. Ignatius writes to the Magnesians “For if we are living until now according to Judaism, we confess that we have not received grace.” (8:1)
 - b. To the church in Philadelphia he writes:
“But if any one preach the Jewish law unto you, listen not to him. For it is better to hearken to Christian doctrine from a man who has been circumcised, than to Judaism from one uncircumcised. But if either of such persons do not speak concerning Jesus Christ, they are in my judgment but as monuments and sepulchres of the dead, upon which are written only the names of men. Flee therefore the wicked devices and snares of the prince of this world.” (6:1)
2. Docetic – Jesus Christ was not true human, he only appeared to be flesh
- a. Against the concept that would be Docetism Ignatius wrote to the Trallians:
“Stop your ears, therefore, when any one speaks to you at variance with Jesus Christ, who was descended from David, and was also of Mary; who was truly born, and ate and drank. He was truly persecuted under Pontius Pilate; He was truly crucified, and [truly] died, in the sight of beings in heaven, and on earth, and under the earth. He was also truly raised from the dead, His Father quickening Him, even as after the same manner His Father will so raise up us who believe in Him by Christ Jesus, apart from whom we do not possess the true life.” (9:1)
 - b. To Smyrna he wrote:
 “He suffered truly, even as also He truly raised up Himself, not, as certain unbelievers maintain, that He only seemed to suffer, as they themselves only seem to be [Christians]. And as they believe, so shall it happen unto them, when they shall be divested of their bodies, and be mere evil spirits. For I know that after His resurrection also He was still possessed of flesh, and I believe that He is so now. When, for instance, He came to those who were with Peter, He said to them, Lay hold, handle Me, and see that I am not an incorporeal spirit. And immediately they touched Him, and believed, being convinced both by His flesh and spirit. For this cause also they despised death, and were found its conquerors. And after his resurrection He ate and drank with them, as being possessed of flesh, although spiritually He was united to the Father.” (2-3)
3. Or, a combination of the two Judeo-Docetic
- vii. In Rome Ignatius was devoured by wild beasts in the Colosseum according to Polycarp, Irenaeus, Eusebius and Jerome.
 - viii. Believers collected his hard remains and took his bones back where they buried them outside the city gates of Antioch.
 - ix. As the tradition states in 637 his bones were transferred to the Basilica of Saint Clement in Rome where they supposedly remain to this day.
- c. **Heron** (117-127)

3. In Ephesus

a. Timothy

- i. 62 AD - Left in Ephesus by Paul to correct heresy and stop false teaching
- ii. Timothy remained in Ephesus for the rest of his life where he was martyred for his faith.
- iii. 97 AD – tradition he was martyred when he met a procession of pagan idol worshippers. Timothy is said to have been beaten with clubs and died two days later.

b. John

- i. Lived and worked in Ephesus 65-98 AD
- ii. Buried in Ephesus

4. In Hierapolis

a. Papias (60-155, or 163)

- i. Born about 70 AD
- ii. Worked in Hierapolis in Phrygia
- iii. Knew the Apostle John
- iv. Papias was a companion of Ignatius and Polycarp.
- v. Eusebius says Papias was instructed by **John** the Apostle, **Aristion** (leader at Smyrna and an eyewitness of Jesus). **Philip's daughters** and other people who knew or heard Jesus.
- vi. Papias was devout and well versed in Scripture. His five books were a collection of the quotes and sayings of Jesus that he collected from those who heard Jesus speak.
 1. Called "Exposition of the Oracles of the Lord"
 2. He quoted Jesus as speaking figuratively to describe the tropical fertility of the millennium (here - https://biblehub.com/library/papias/fragments_of_papias/fragment_iv.htm)
 3. He wrote of the millennial reign by referring to apostolic tradition.
- vii. Martyred in Pergamon about the same time as Polycarp around 155 AD
- viii. In the days of Irenaeus, the writings of Papias were in common circulation and numbered five written works that are together called "Exposition of the Oracles of the Lord". Irenaeus wrote concerning these writings:
"Now testimony is borne to these things in writing by Papias, an ancient man, who was a hearer of John, and a friend of Polycarp, in the fourth of his books; for five books were composed by him."
- ix. Fragments of the writings of Papias can be found here - <https://www.newadvent.org/fathers/0125.htm>
- x. From the Exposition of the Oracles of the Lord" – I – *"I shall not be unwilling to put down, along with my interpretations, whatsoever instructions I received with care at any time from the elders, and stored up with care in my memory, assuring you at the same time of their truth. For I did not, like the multitude, take pleasure in those who spoke much, but in those who taught the truth; nor in those who related strange commandments, but in those who rehearsed the commandments given by the Lord to faith, and proceeding from truth itself. If, then, any one who had attended on the elders came, I asked minutely after their sayings — what Andrew or Peter said, or what was said by Philip, or by Thomas, or by James, or*

by John, or by Matthew, or by any other of the Lord's disciples: which things Aristion and the presbyter John, the disciples of the Lord, say. For I imagined that what was to be got from books was not so profitable to me as what came from the living and abiding voice." (This is preserved by Eusebius and can be found in Eusebius, Hist. [Ecclesiastes 3:39](#))

- xi. The other writings of Papias that have endured can be found here: https://biblehub.com/library/papias/fragments_of_papias/index.html
- xii. The book written by Papias "Explanation of the Lord's Discourses" still existed in the 1200's is now lost except for fragments preserved by Irenaeus and Eusebius in their writings.

5. In Smyrna

- a. **Polycarp** (70-155)

6. In Athens

- a. **Quadratus** (died 129)
- b. **Aristides** (died 134)

7. In Rome

- a. **Peter** (63-64)
- b. **Linus** (67-76)
 - i. Linus is with Paul during his final imprisonment in Rome 67-68 AD. Irenaeus confirms this:
"Do your best to come before winter. Eubulus sends greetings to you, as do Pudens and Linus and Claudia and all the brothers." (2 Tim. 4:21)
 - ii. Irenaeus writes in "Against Heresies III.3.3:
"After the Holy Apostles (Peter and Paul) had founded and set the Church in order (in Rome) they gave over the exercise of the episcopal office to Linus. The same Linus is mentioned by St. Paul in his Epistle to Timothy. His successor was Anacletus."
 - 1. Irenaeus writes the above in "Against Heresies" between 174-189 AD
 - 2. Eusebius (325) says Linus was ""the first to receive the episcopate of the church at Rome, after the martyrdom of Paul and Peter"
 - 3. Jerome (400 AD) – says Linus was ""the first after Peter to be in charge of the Roman Church"
 - 4. Tertullian (200 AD) lists Clement I as the first leader of the church after Peter and Paul. He may have considered Linus and Anacletus as local leaders and Clement more of a universal leader.
- c. **Anacletus** (76-88) also called Cletus
 - i. Tradition says Anacletus divided the city of Rome into 25 parishes or districts for the church to operate in.
 - ii. May have worked alongside Linus in Rome leading the Christian community.
 - iii. Anacletus was martyred likely during the reign of Domitian
- d. **Clement I** (88-97)
 - i. Clement was a disciple of Paul and Peter.
 - ii. Clement may be the one mentioned as one of Paul's faithful fellow-workers in Philippi when he wrote the letter to the Philippians in 61 AD from Rome during his house arrest:

“I entreat Euodia and I entreat Syntyche to agree in the Lord. 3 Yes, I ask you also, true companion, help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.” (Philippians 4:2-3)

- iii. Clement wrote a letter to the Corinthian church around 95 AD (some say as early as 70 AD, but cannot be later than 140) which we still have.
 - 1. It is twice as long as the NT letter to the Hebrews
 - 2. Clement is trying to resolve a conflict in the Corinthian church involving the forced removal of church leadership for unwarranted reasons
 - 3. Clement tells the church to repent and restore the leaders who had been removed.
 - 4. Clement refers back to Paul’s earlier letters to the Corinthians for advice to the same people of his day.
 - 5. Clement’s letter to the Corinthian church can be read here:
<https://www.earlychristianwritings.com/text/1clement-lightfoot.html>
- iv. Clement does not seem to address heresy or false teaching in Corinth, but instead seems to compliment them on holding “faithfully” to the Word of God and having “diligently searched” the Scriptures:
“And we have put you in mind of these things the more gladly, since we knew well that we were writing to men who are faithful and highly accounted and have diligently searched into the oracles of the teaching of God.” (1 Clement 62:3)
- v. Clement wrote the following in 95 AD:
“Paul...having come to the limit of the West and borne witness before the magistrates (or, “having suffered martyrdom under the rulers”), departed from the world and went to the holy place, having furnished the most inspiring model of endurance” (Ad Corinth 5.5-6)
 - 1. Clement wrote in Rome so “the extreme west” would be Spain or Britain
 - 2. Since Paul’s intention was to go to Spain according to Romans 15:24 we first assume Clement is speaking of Spain.
 - 3. It is also possible that Clement is speaking of Rome as “the extreme west” if using Corinth as the perspective.
 - 4. Jerome does write in reference to Paul’s first imprisonment in Rome 60-62 AD, “Paul was dismissed by Nero that he might preach Christ’s Gospel also in the regions of the West.”
- e. **Evaristus** (97-105)
- f. **Alexander I** (105-115)

Heretics:

1. Judaizers (40-70)
2. Simon Magus (30-60)
3. Nicolas (30-70)
4. Cerinthus (30-100)

Cerinthus

1. Active between 50-100 AD. Date of birth and death unknown.
2. None of Cerinthus' writings survive to our time
3. People who wrote about Cerinthus:
 - a. Irenaeus
 - b. Hippolytus of Rome (170-235 AD) in *Capita Adversus Caium*
 - c. Epiphanius, bishop of Salamis, 300's
4. Cerinthus is from Egypt where he was educated in Egyptian knowledge
5. Cerinthus was of the Jewish religion either by birth most likely (or, conversion)
6. Cerinthus studied at the school of Philo in Alexandria.
7. Cerinthus made an appearance in Jerusalem and Judea
8. Cerinthus caused conflict with Peter and Paul in Syria and Asia.
9. According to traditions collected by Epiphanius (310-403, born in Bet-Guvrin, Judea and Bishop of Salamis on Cyprus) Cerinthus was one of the false apostles who opposed Paul (2 Corinthians 11:13) and demanded circumcision (Galatians 2:4)
 - a. He was visited by angels and given revelations
 - b. Travelled through Israel and Galatia
 - c. Once came to Ephesus
10. Cerinthus founded a school in Asia and collected disciples there around 50-60 AD.
 - a. Cerinthus became an opponent of the Apostle John around 88 AD
11. Irenaeus writes in "*Against Heresies*", Book 1, Chapter 26:

"Cerinthus, again, a man who was educated in the wisdom of the Egyptians, taught that the world was not made by the primary God, but by a certain Power far separated from him, and at a distance from that Principality who is supreme over the universe, and ignorant of him who is above all. He represented Jesus as having not been born of a virgin, but as being the son of Joseph and Mary according to the ordinary course of human generation, while he nevertheless was more righteous, prudent, and wise than other men. Moreover, after his baptism, Christ descended upon him in the form of a dove from the Supreme Ruler, and that then he proclaimed the unknown Father, and performed miracles. But at last Christ departed from Jesus, and that then Jesus suffered and rose again, while Christ remained impassible, inasmuch as he was a spiritual being.

Those who are called **Ebionites** agree that the world was made by God; but their opinions with respect to the Lord are similar to those of Cerinthus and Carpocrates. They use the Gospel according to Matthew only, and repudiate the Apostle Paul, maintaining that he was an apostate from the law. As to the prophetic writings, they endeavour to expound them in a

somewhat singular manner: they practice circumcision, persevere in the observance of those customs which are enjoined by the law, and are so Judaic in their style of life, that they even adore Jerusalem as if it were the house of God.

12. Irenaeus writes in “*Against Heresies*” Book III, Chapter 11:

“**John**, the disciple of the Lord, preaches this faith, and seeks, by the proclamation of the Gospel, to remove that error which by Cerinthus had been disseminated among men, and a long time previously by those termed Nicolaitans, who are an offset of that knowledge falsely so called, that he might confound them, and persuade them that there is but one God, who made all things by His Word; and not, as they allege, that the Creator was one, but the Father of the Lord another; and that the Son of the Creator was, forsooth, one, but the Christ from above another, who also continued impassible, descending upon Jesus, the Son of the Creator, and flew back again into His Pleroma; and that Monogenes was the beginning, but Logos was the true son of Monogenes; and that this creation to which we belong was not made by the primary God, but by some power lying far below Him, and shut off from communion with the things invisible and ineffable. The disciple of the Lord therefore desiring to put an end to all such doctrines, and to establish the rule of truth in the Church, that there is one Almighty God, who made all things by His Word, both visible and invisible; showing at the same time, that by the Word, through whom God made the creation, He also bestowed salvation on the men included in the creation; thus commenced His teaching in the Gospel: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was nothing made. What was made was life in Him, and the life was the light of men. And the light shines in darkness, and the darkness comprehended it not. John 1:1, etc. All things, he says, were made by Him; therefore in all things this creation of ours is [included], for we cannot concede to these men that [the words] all things are spoken in reference to those within their Pleroma. For if their Pleroma do indeed contain these, this creation, as being such, is not outside, as I have demonstrated in the preceding book; but if they are outside the Pleroma, which indeed appeared impossible, it follows, in that case, that their Pleroma cannot be all things: therefore this vast creation is not outside [the Pleroma].

13. Schaff writes in Volume II “*Ante-Nicene Christianity*” (AD 100-325) in his eight-volume set called “*History of the Christian Church*” these details:

- a. Cerinthus appeared towards the close of the first century in Asia Minor
- b. Cerinthus came into conflict with the Apostle John who wrote the Gospel of John and his three epistles (1, 2, and 3, John) to oppose Cerinthus’ Gnostic theology.

14. Cerinthus's doctrines combined:

- a. Gnosticism
- b. Judaism
- c. Chiliasm
- d. Ebionitism.

15. Cerinthus’ Doctrine:

- a. Commination of Judaism and Gnosticism
- b. Rejected all the Gospels
- c. except for a heavily edited Matthew
- d. One Supreme Being
- e. World created by a different and inferior being (an angel) than the Supreme Being
- f. According to Cerinthus this inferior creator is not YHWH (but an angel)

- g. The angels created the world
- h. The angels gave the Law. This Jewish Law was sacred.
 - i. Circumcision was necessary
 - ii. Observance of the Jewish sabbath was necessary.
- i. Salvation was obtained by obedience to this Jewish Law given by the ignorant angels.
- j. These angels were ignorant of the One Supreme Being
- k. The man Jesus and the Christ were two different persons:
 - i. Jesus was a man, and only a man, but a very holy man.
 - 1. Jesus suffered
 - 2. Jesus died
 - 3. Jesus was raised from the dead (or, sometimes it was taught Jesus will be raised in the end and all men with him.)
 - ii. Christ (or, Holy Spirit) was sent to dwell in the man Jesus by the One Supreme God at Jesus' baptism
 - 1. The Christ (Spirit of Christ, Holy Spirit) taught the man Jesus things that even the angels did not know
 - 2. The Christ revealed the One Supreme God to the man Jesus. The angels were ignorant of the existence of this One Supreme God.
 - 3. The Christ left Jesus when he suffered on the cross and died
- l. Cerinthus believed in the millennium here on the earth
 - i. This peaceful, happy millennium would occur before the resurrection.
 - ii. The righteous would enjoy a paradise of sensual delights in the land of Israel.
 - iii. Jesus would reign as a Messiah for one thousand years.
 - iv. The millennium on earth would occur before the manifestation of the spiritual kingdom of God began in heaven.

16. John's response and interaction with Cerinthus in Ephesus -

Irenaeus records in "Against Heresies", Book III, Chapter 3 verse 4:

"But **Polycarp** also was not only instructed by apostles, and conversed with many who had seen **Christ**, but was also, by apostles in Asia, appointed bishop of the Church in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time, and, when a very old man, gloriously and most nobly suffering martyrdom, departed this life, having always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true. To these things all the Asiatic Churches testify, as do also those men who have succeeded Polycarp down to the present time — a man who was of much greater weight, and a more steadfast witness of truth, than **Valentinus**, and **Marcion**, and the rest of the heretics. He it was who, coming to Rome in the time of **Anicetus** caused many to turn away from the aforesaid heretics to the Church of God, proclaiming that he had received this one and sole truth from the apostles — that, namely, which is handed down by the Church.

There are also those who heard from him that John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, "Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth, is within."

And Polycarp himself replied to Marcion, who met him on one occasion, and said, "Do you know me?" "I do know you, the first-born of Satan."

Such was the horror which the apostles and their disciples had against holding even verbal

communication with any corrupters of the truth; as Paul also says,

“A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sins, being condemned of himself.” (Titus 3:10)

There is also a very powerful Epistle of Polycarp written to the Philippians, from which those who choose to do so, and are anxious about their salvation, can learn the character of his faith, and the preaching of the truth.

Then, again, the Church in Ephesus, founded by Paul, and having **John** remaining among them permanently until the times of **Trajan** (98-117 AD), is a true witness of the tradition of the apostles.

Heresies:

1. Justification by Law (40-70)
2. Nicolaitans (60-98)
3. Ebionism (50-135)
4. Docetism
5. Adoptionism
6. “Gnosticism” (50-300)

Nicolaitans

1. Irenaeus writes in “Against Heresies” Book 1, Chapter 26:
“The **Nicolaitanes** are the followers of that **Nicolas** who was one of the seven first ordained to the diaconate by the apostles. They lead lives of unrestrained indulgence. The character of these men is very plainly pointed out in the Apocalypse of John, [when they are represented] as teaching that it is a matter of indifference to practice adultery, and to eat things sacrificed to idols. Wherefore the Word has also spoken of them thus: “But this you have, that you hate the deeds of the Nicolaitanes, which I also hate.” (from Revelation 2:6)
2. Irenaeus writes in “Against Heresies” Book III, Chapter 11:
“John, the disciple of the Lord, preaches this faith, and seeks, by the proclamation of the Gospel, to remove that error which by Cerinthus had been disseminated among men, and a long time previously by those termed Nicolaitans, who are an offset of that knowledge falsely so called, that he might confound them, and persuade them that there is but one God, who made all things by His Word; and not, as they allege, that the Creator was one, but the Father of the Lord another; and that the Son of the Creator was, forsooth, one, but the Christ from above another, who also continued impassible, descending upon Jesus, the Son of the Creator, and flew back again into His Pleroma; and that Monogenes was the beginning, but Logos was the true son of Monogenes; and that this creation to which we belong was not made by the primary God, but by some power lying far below Him, and shut off from communion with the things invisible and ineffable. The disciple of the Lord therefore desiring to put an end to all such doctrines, and to establish the rule of truth in the Church, that there is one Almighty God, who made all things by His Word, both visible and invisible; showing at the same time, that by the Word, through whom God made the creation, He also bestowed

salvation on the men included in the creation; thus commenced His teaching in the Gospel: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was nothing made. What was made was life in Him, and the life was the light of men. And the light shines in darkness, and the darkness comprehended it not. John 1:1, etc. All things, he says, were made by Him; therefore in all things this creation of ours is [included], for we cannot concede to these men that [the words] all things are spoken in reference to those within their Pleroma. For if their Pleroma do indeed contain these, this creation, as being such, is not outside, as I have demonstrated in the preceding book; but if they are outside the Pleroma, which indeed appeared impossible, it follows, in that case, that their Pleroma cannot be all things: therefore this vast creation is not outside [the Pleroma].

3. The Nicolaitans may be the same groups identified as “those holding to the teaching of Balaam” mentioned in:
 - a. Jude 11 – “Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion.”
 - b. 2 Peter 2:15 – “Forsaking the right way, they have gone astray. They have followed the way of Balaam, the son of Beor, who loved gain from wrongdoing.”
 - c. Revelation 2:14-15 in the church of Pergamum – “I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality. So also you have some who hold the teaching of the Nicolaitans.”

Ignatius to the Trallians:

CHAPTER 6: “I therefore, yet not I, but the love of Jesus Christ, entreat you that you use Christian nourishment only, and abstain from herbage of a different kind; I mean **heresy**. For those [that are given to this] mix up Jesus Christ with their own poison, speaking things which are unworthy of credit, like those who administer a deadly drug in sweet wine, which he who is ignorant of does greedily take, with a fatal pleasure leading to his own death.”

CHAPTER 7: “Be on your guard, therefore, against such persons. And this will be the case with you if you are not puffed up, and continue in intimate union with Jesus Christ our God, and the bishop, and the enactments of the apostles.”

CHAPTER 8:

CHAPTER 9: “Stop your ears, therefore, when any one speaks to you at variance with Jesus Christ, who was descended from David, and was also of Mary; who was truly born, and ate and drank. He was truly persecuted under Pontius Pilate; He was truly crucified, and [truly] died, in the sight of beings in heaven, and on earth, and under the earth. He was also truly raised from the dead, His Father quickening Him, even as after the same manner His Father will so raise up us who believe in Him by Christ Jesus, apart from whom we do not possess the true life.”

CHAPTER 10: “But if, as some that are without God, that is, the unbelieving, say, that He only seemed to suffer (they themselves only seeming to exist), then why am I in bonds? Why do I long to be exposed to the wild beasts? Do I therefore die in vain? Am I not then guilty of falsehood against [the cross of] the Lord?”

CHAPTER 11: “Flee, therefore, those evil offshoots [of Satan], which produce death-bearing fruit, whereof if any one tastes, he instantly dies. For these men are not the planting of the Father. For if they were, they would appear as branches of the cross, and their fruit would be incorruptible...”

CHAPTER 12: I salute you from Smyrna, together with the Churches of God which are with me, who have refreshed me in all things, both in the flesh and in the spirit. My bonds, which I carry about with me for the sake of Jesus Christ (praying that I may attain to God), exhort you...”

CHAPTER 13: “The love of the Smyrnæans and Ephesians salutes you. Remember in your prayers the Church which is in Syria, from which also I am not worthy to receive my appellation, being the last of them. Fare well in Jesus Christ,...”

Apostles' Creed

1. I believe in God the Father, Almighty, Maker of heaven and earth:
2. And in Jesus Christ, his only begotten Son, our Lord:
3. Who was conceived by the Holy Ghost, born of the Virgin Mary:
4. Suffered under Pontius Pilate; was crucified, dead and buried: He descended into hell:
5. The third day he rose again from the dead:
6. He ascended into heaven, and sits at the right hand of God the Father Almighty:
7. From thence he shall come to judge the quick and the dead:
8. I believe in the Holy Ghost:
9. I believe in the holy catholic church: the communion of saints:
10. The forgiveness of sins:
11. The resurrection of the body:
12. And the life everlasting. Amen.

Nicene Creed

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.

Who, for us men for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father [and the Son]; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.