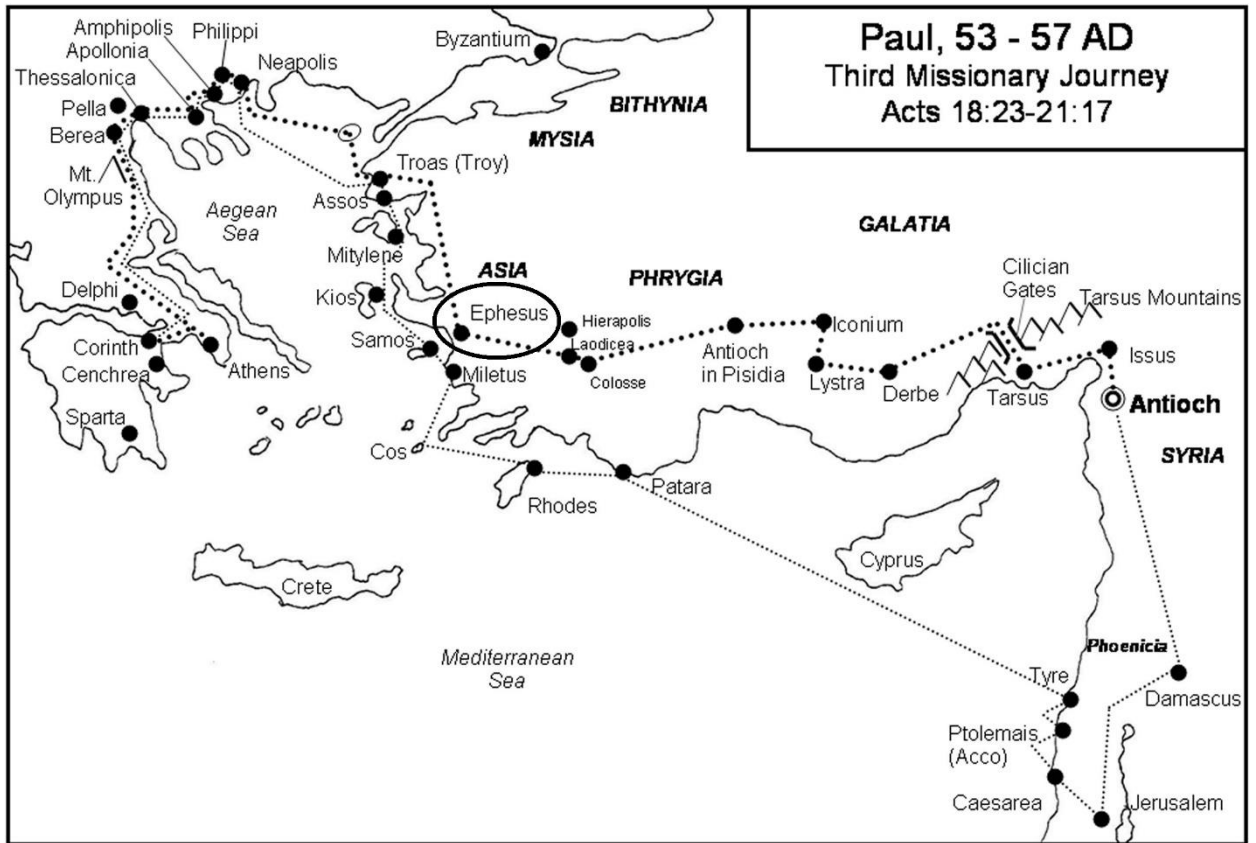


Ephesian Heresy

**Acts
19-20**



- Paul meets some disciples, about twelve men (19:7), at Ephesus (19:1-7)
 - They had already accepted John the Baptist's baptism of repentance
 - These 12 men then were baptized in the name of the Lord Jesus
 - Paul laid hands on them, they received the Holy Spirit and spoke in tongues and prophesied.
- Paul reasoned in the Ephesian synagogue for three months about the kingdom of God and the Way.
- When some Jews in the synagogue "became stubborn and continued in unbelief, speaking evil of the Way before the congregation" Paul took the believers ("disciples") and reasoned daily 11 AM to 4 PM in Tyrannus' Lecture Hall for two years. (19:8-10)
 - God did extraordinary miracles by the hands of Paul
 - Handkerchiefs and aprons that touched Paul healed the sick and drove out evil spirits
 - Three men named Tyrannus from around 50-93 AD have been found on inscriptions in Ephesus:
 - Tyrannus, son of Apollonius, the priest of Ares
 - M. Pacuvius Tyrannus the Curator
 - L. Tarutilius Tyrannus the Curator
 - Tyrannus from 54-59 AD
 - Tyrannus from 92-93 AD on a column in the Prytaneum as one of a list of Curetes.
- Itinerant Jewish exorcists (19:13-17)

- Invoked the name of the Lord Jesus over evil spirits
- Seven sons of Sceva a Jewish high priest did this
- The evil spirit answered them, beat them, overpowered all of them
- All the residents of Ephesus (Jews and Greeks) heard this, They feared and honored Jesus.
- Jewish Magic in New Testament times:
 - Jewish magic famous among ancient Gentiles
 - Jews had reputation for being able to manipulate spirits.
 - Jewish amulets (charms) called on Jewish angels with Jewish symbols
 - These incantations and practices were often associated with Solomon even in later church history during the Byzantine period.
 - Josephus writing 80-90 AD said, "God granted Solomon knowledge of the art used against demons for the benefit and healing of men. He also composed incantations by which illnesses are relieved, and left behind forms of exorcisms with which those possessed by demons drive them out, never to return."
 - Today we have the remains and continuation of this thinking in Kabbalistic and Hekhaloth texts.
 - The Hekhaloth literature develops the concepts of visions (like Isaiah or John) of ascents into heavenly palaces and is similar to the Merkabah or visions of Gods divine "chariot" (like Ezekiel).
 - This becomes Jewish mysticism
 - A passage from an Egyptian magical papyrus from 250-400 AD reads, "After placing the patient opposite to you, conjure. This is the conjuration: 'I conjure you by the god of the Hebrews, Jesus, IABA IAE ABRAOTH.....who appears in fire, ..."
- Since Jesus actually cast out demons it should not be a surprise (in fact, it is a testimony of the reality of the man Jesus casting out real demons) that the Jewish mystics picked up his name and added into their formulas.
- Many believers confessed of their evil magic practices (19:18-20)
 - A number who practiced magic arts
 - They brought their magic books and burned them
- Timothy and Erastus sent to Macedonia. Paul stayed in Asia (Ephesus) (19:22)
- The riot in Ephesus led by silversmith Demetrius for the trade guild of silversmiths and the merchants who prospered from the worship of Artemis. (19:23-32)
 - "Demetrius" – In the 1800's an inscription found in Ephesus from the middle of the first century was found that mention the men who served as the "temple wardens" for the temple of Artemis in Ephesus. One of the men's names was Demetrius, son of Menophilos and grandson of Tryphon."
- The Jews Alexander tried to persuade the crowd (19:33-34)
- The town clerk quieted the crowd convincing them they need to use the court system and not a riot. (19:35)

Photos from Carl Rasmussen of Ephesus found here:

<https://holylandphotos.org/browse.asp?s=1,3,7,23,89>



Theater of Ephesus seated 24,000. Built by the Greeks before the NT times. Claudius made significant alterations in 41-54 AD before Paul and Timothy arrived.





Ephesian Silversmith's Monument (200 AD)

"To good fortune. The silversmiths (*argyrochooi*) of the first and greatest metropolis of the Ephesians in Asia – thrice temple-warden of the Augusti – set this up for Valerius Festus, the proconsul (*anthypatos*) descended from proconsuls, founder of many works in Asia and in Ephesos after the passing of Antoninus, who enlarged the harbor of Croesus. He was their own savior and benefactor in everything."

Discovered in 1984 in the street that connects the theater with the stadium

Curetes Street in Ephesus

Temple of Artemis construction began around 550 BC. It was first destroyed July 21, 356 BC, but reconstructed by New Testament times. Destroyed again by the Goths in 262 AD and in 401 AD a mob led by John Chrysostom finished it off. Some of the stones were taken 450 miles north to Constantinople for the construction of Hagia Sophia. Some of the green columns in Hagia Sophia originally belonged to the Temple of Artemis in Ephesus. One of the seven wonders of the ancient world it held sculptures by famous Greek artist including gilded columns of gold and silver and fine artwork. It was 377 feet long and 151 feet wide with 127 columns six feet thick and 40 foot high (one still stands today; some of the columns reached 62 feet). It stood on a 425 by 239-foot platform.

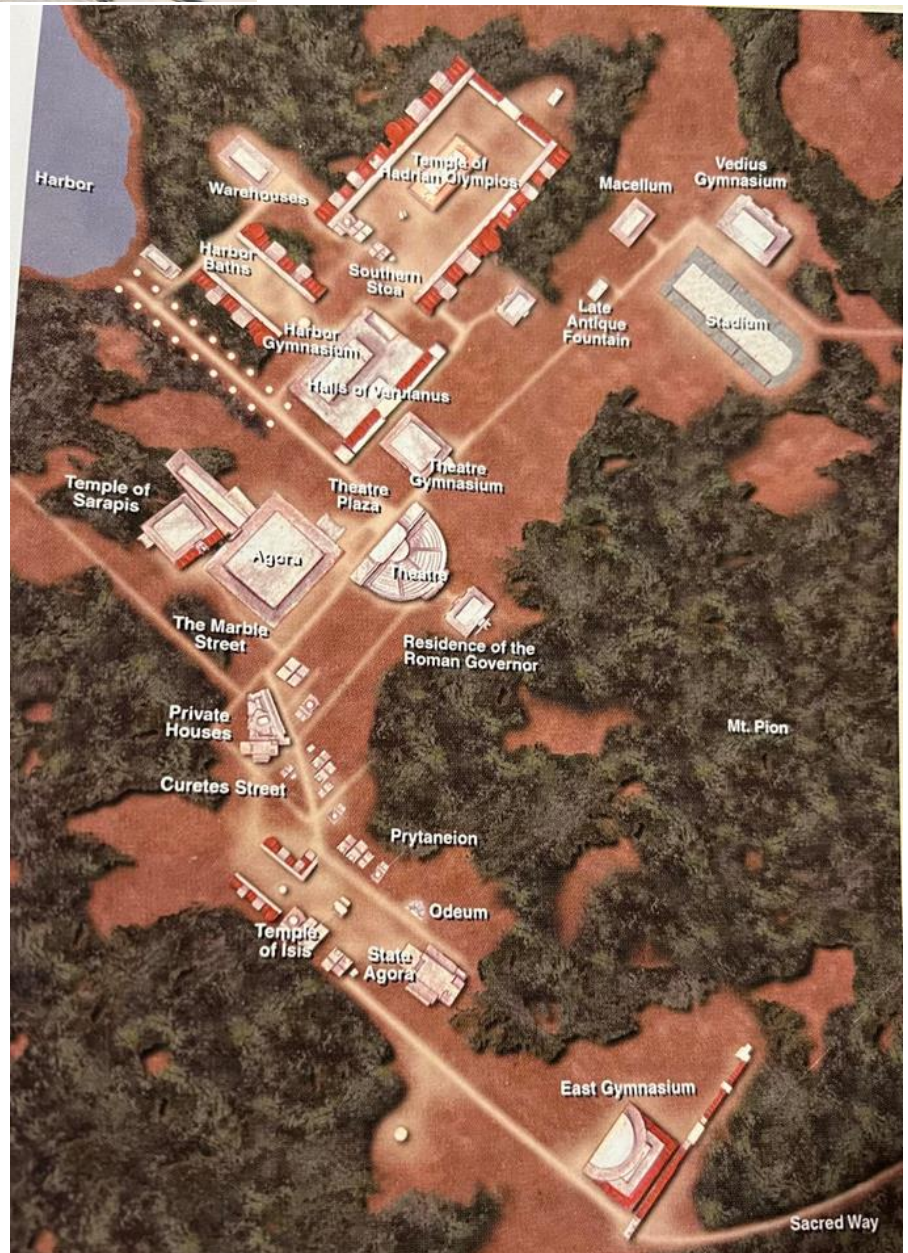
Population: 250,000

Religion: Official covenant with the Ephesian Artemis plus fifty other gods/goddesses

- a port city

- seat of Roman Government for Asia

Three main temples/religions: Artemis, Caesar, plus Jewish synagogue



Other examples:

1. Galatia – Judaism, Legalism
2. Colossae – Mystery religions
3. Corinth – Greek philosophy

Ephesus seems to be a combination of heresies and not a completed system

1. Part Jewish Law
2. Part Jewish Mysticism
3. Part Gnostic or early gnostic
4. Part Greek philosophy

Key verses in First Timothy:

1 Timothy 1:3-7 – “As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine, nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith. The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith. Certain persons, by swerving from these, have wandered away into vain discussion, desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.

Stop teaching of different doctrine

- Myths
- Endless Genealogies
- Speculation
- Vain discussion
- Desire to Teach Law without understanding:
 - What they say
 - The things they assert

Stewardship From God:

- By Faith
- Fruit of Love
- From: Pure Heart, Good Conscience and Sincere Faith

1 Timothy 1:18-20 – “This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith, among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.

Wage Good Warfare

Holding Faith

Holding Good Conscience

Hymenaeus and Alexander

- Rejected Faith and Conscience
- Ship wrecked their faith
- Been handed over to Satan

1 Timothy 4:1-5 – “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, who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, for it is made holy by the word of God and prayer.”

Depart from the Faith

- Devote themselves to:
 - Deceitful spirits
 - Teachings of demons
- By insincere liars with seared consciences
- False Doctrinal Behavior:
 - Forbid marriage
 - Abstinence from foods
- Heresy misunderstands God’s goodness and creation’s goodness.

Faith and Truth can receive God’s goodness with thanksgiving, knowledge of the Word and prayer.

1 Timothy 4:7 – “Have nothing to do with irreverent, silly myths. Rather train yourself for godliness.”

Avoid

- Irreverent myths
 - *Bebelous* = “improper entrance”, permitted to be trodden, unhallowed
- Silly myths
 - *Graodes* = characteristic of feeble, senile old women
- Myths= *muthos* = “a fable”, “fanciful story”, “false account posing to be truth; “a fabrication”

Train yourself for godliness.

1 Timothy 6:2-5 – “Teach and urge these things. If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain (*porismos*). But godliness with contentment is great gain,

“Different Doctrine”

- Does not agree with Jesus’ Words
- Not in agreement with godliness

Teachers of “Different Doctrine”

- “puffed up with conceit” = *tuphoo* = “to blow smoke”, “cloud up the air” meaning a cloudy mind, conceited, poor judgment driven by arrogance.
- Understands nothing
- “Unhealthy” = *noseo* = “sick”, “diseased”
- Seeking: controversy, quarrels
- Produce: envy, dissension, slander, suspicions, friction
- Foundation: depraved mind, no Truth
- Logical Goal: Use their “teaching” for *porismos* = “livelihood”, “source of profit”, “acquisition of money”

1 Timothy 6:20-21 – “O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called “knowledge,” for by professing it some have swerved from the faith.

Teachers of Truth Do:

- Guard is *phulasso* from *phylaks* “a military guard” meaning an uninterrupted watch to protect.
- Deposit – *paratheke* = “a trust or deposit committed to one’s care”

PROTECT THE FAITH (THE TRUTH) ONCE FOR ALL ENTRUSTED TO THE SAINTS

Teachers of Truth Avoid:

- Irreverent Babble (unholy empty-talk)
- Contradictions (*antithesis*=“opposing opinions”)
- What is “falsely called knowledge” =
pseudonymous gnoseos =
“false name knowledge”
- Professing these errors they swerve from Faith

Elements of the Ephesian Heresy

1. Jewish

- Titus 1:10-14 – “For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. **They must be silenced**, since they are **upsetting whole families** (*oikos*, meaning “a house”, “a dwelling” referring to a “house”, “household” or “family”) by teaching for shameful gain what they ought not to teach. One of the Cretans, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” This testimony is true. Therefore **rebuke them sharply**, that they may be sound in the faith, not devoting themselves to Jewish myths and the commands of people who turn away from the truth.”
 - “circumcision party”
 - “Jewish myths”
 - “commands of people who turn away from the truth”
- 1 Timothy 1:7 – “desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.”
 - “desiring to be teachers of the law”
- 1 Timothy 1:8-11 – “Now we know that the law is good, if one uses it lawfully, understanding this, that the law is not laid down for the just but for the lawless and disobedient...”
- It appears the heretics were promoting obedience to the law in place of Christ and faith in Christ. Paul stresses the importance of Christ, Jesus’ work of salvation and faith.
 - The heretics were focused on obedience to the law for salvation
 - The heretics were focused on the Law instead of Christ.
- Paul uses the Decalogue (from *deca* meaning “ten” and *logos* meaning “word”, thus the ten words) or the Ten Commandments in 1 Timothy 1:9-10,

“Understanding this, that the law is not laid down for the just but for the **lawless and disobedient**, for the **ungodly** and **sinner**s, for the **unholy and profane**, for those who **strike their fathers and mothers**, for **murderers**, the **sexually immoral**, men who practice **homosexuality**, **enslavers**, **liars**, **perjurers**, and **whatever else is contrary to sound doctrine**.”

Decalogue – The Ten Words (The Commandments)	Paul – 1 Timothy 1:9-10
1. I am the LORD your God; you shall not have strange gods before me.	1. <u>lawless and disobedient</u>
2. You shall not make idols.	2. <u>ungodly</u>
3. You shall not take the name of the LORD your God in vain.	3. <u>sinner</u> s
4. Remember the Sabbath day, keep it holy	4. <u>unholy and profane</u>
5. Honor your father and mother.	5. <u>strike their fathers and mothers</u>
6. You shall not kill.	6. <u>murderers</u>
7. You shall not commit adultery.	7. <u>sexually immoral, homosexuality</u>
8. You shall not steal.	8. <u>enslavers</u>
9. You shall not bear false witness against your neighbor.	9. <u>liars, perjurers</u>
10. You shall not covet your neighbor's wife. You shall not covet your neighbor's goods.	10. <u>whatever else is contrary to sound doctrine</u>

- f. Paul uses the Great Shema of Deuteronomy 6:4-9 in 1 Timothy 2:5

The Great Shema Deuteronomy 6:4-5	Paul – 1 Timothy 2:5
<p>“Hear, O Israel: <u>The Lord our God, the Lord is one.</u> You shall love the Lord your God with all your heart and with all your soul and with all your might.”</p>	<p><u>“For there is one God,</u> and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all.”</p>

- g. Paul calls the false teaching “myths” referring to :
- 1 Timothy 1:4 – “nor to devote themselves to **myths** and endless genealogies, which promote speculations rather than the stewardship from God that is by faith.”
 - 1 Timothy 4:7 – “Have nothing to do with irreverent, **silly myths**. Rather train yourself for godliness”
 - 2 Timothy 4:3-4 – “For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and **wander off into myths**.”
 - Titus 1:13-14 – “Therefore rebuke them sharply, that they may be sound in the faith, not devoting themselves to **Jewish myths** and the commands of people who turn away from the truth.”
 - These are the Haggadah Midrash (הַגָּדָה) (מִדְרָשׁ)

1. **הַגָּדָה** or “hag-ga-dah” – the word Haggadah comes from the Hebrew word which means “declare” and “make known”. The Rabbis understanding is that the Haggadah contained hidden meaning and an allegorical dimension beyond the literal sense of the scriptural text.
 2. **מִדְרָשׁ** - “midrash” – the word means “textual interpretation”, “study”, “exegesis”. This refers to the midrashic tradition of using many exegetical styles to uncover deeper meaning from the text by using speculation and creative interpretive methods. A small biblical text can be interpreted using allegorical methods while adding fanciful legends and speculation. Eventually four levels of interpretation developed through the centuries after the fall of Jerusalem in 70 AD:
 - a. Peshat - simple meaning
 - b. Remez - hints and clues
 - c. Derash - interpretation
 - d. Sod - mystical or secret
- h. Paul refers the false teaching as “myths and GENEALOGIES”:
- i. 1 Timothy 1:4 – “nor to devote themselves to myths and **endless genealogies**, which promote speculations rather than the stewardship[a] from God that is by faith.”
 - ii. Titus 3:9 – “But avoid foolish controversies, **genealogies**, dissensions, and quarrels about the law, for they are unprofitable and worthless.”
- i. Paul seems to emphasize these things, which means there may have been an Jewish doctrinal position that was opposite:
- i. Exclusive or anti-Gentile which makes Paul emphasis the universal offer of salvation to all people
 1 Timothy 2:1-7 – “First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for **all people**... pleasing in the sight of God our Savior, who desires **all people to be saved** and to come to the knowledge of the truth... Christ Jesus, who gave himself as a ransom for **all**,... For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of **the Gentiles** in faith and truth.”
 - ii. The goodness of the created world is similar to Jesus and Peter interpretation of the Jewish food laws. This asceticism from the Jewish ranks could parallel and fit together with the gnostic views on the created world.
 1. 1 Timothy 4:3-4 – “...who forbid marriage and require abstinence from **foods** that God created to be received with thanksgiving by those who believe and know the truth. For **everything created by God is good**, and **nothing is to be rejected**.”
 - iii. Magic would match the traveling itinerant Jewish exorcists of Acts 19:13
- j. It does not appear to be a problem with mainline Judaism which would be found in the synagogues Paul was welcomed in for teaching and debate.
- i. These Jewish heretics do not know the law as mentioned in 1 Timothy 1:7 which cannot be a reference to the rabbis in the synagogues:
 1 Timothy 1:7 - “desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.”

- ii. There is no clear debate over circumcision (unless we defer to Titus 1:10 – “For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party.”)
- k. The five areas the Paul addresses in First Timothy concerning Ephesus that could be Jewish heretical issues they were facing are these:
 - i. Speculation on the interpretation of Scripture (Law of Moses; Jewish history)
 - ii. Belief that physical matter is impure. This position led asceticism
 - iii. Magic
 - iv. Jewish exclusiveness
 - v. Denial of physical resurrection

2. Gnostic or Early-Gnostic

- a. Since Gnosticism would soon be a heresy that led many astray in the early church including Ephesus there are some similar tendencies in Paul’s writing that could be addressing the early seeds of what is to become one of the greatest challenges to orthodox Christian faith or “sound doctrine.”
- b. Marcion (85-160 AD) a gnostic denounced by Irenaeus, Justin Martyr and Tertullian and excommunicated by the church in Rome in 144 AD. One of Marcion’s books was called “Antithesis” and identified the contradictions between the Old Testament God and the New Testament God. Paul’s letter to Timothy ends with these words:
 1 Timothy 6:20-21 – “O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called knowledge, for by professing it some have swerved from the faith. Grace be with you.”

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.