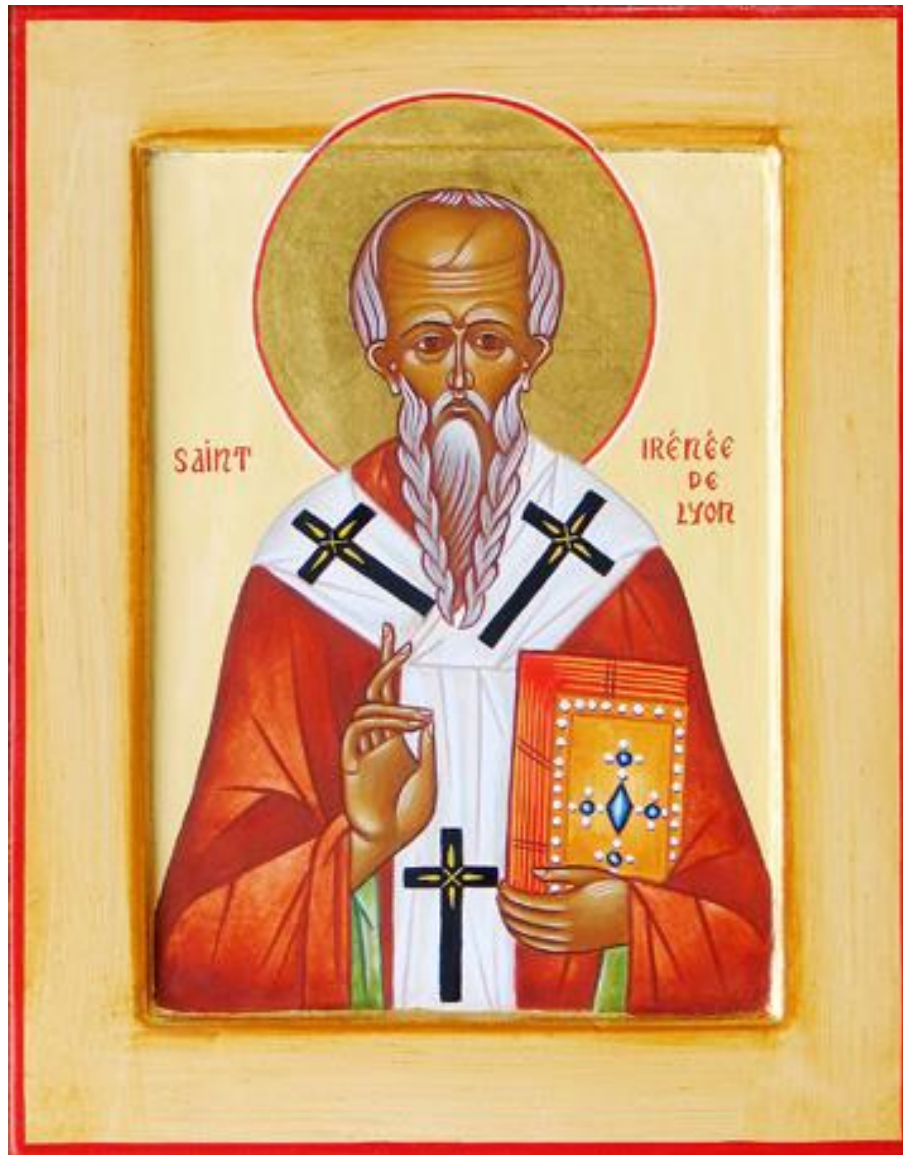


Against Heresies

By

Saint Irenaeus



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Book 1:

Against Heresies (Book I, Preface)

1. Inasmuch as certain men have set the [truth](#) aside, and bring in [lying](#) words and vain genealogies, which, as the apostle says, minister questions rather than godly edifying which is in [faith](#), and by means of their craftily-constructed plausibilities draw away the minds of the inexperienced and take them captive, [I have felt constrained, my dear friend, to compose the following treatise in order to expose and counteract their machinations.] These men falsify the oracles of [God](#), and prove themselves [evil](#) interpreters of the good word of revelation. They also overthrow the [faith](#) of many, by drawing them away, under a pretence of [superior] [knowledge](#), from Him who rounded and adorned the [universe](#); as if, forsooth, they had something more excellent and sublime to reveal, than that God who created the heaven and the earth, and all things that are therein. By means of specious and plausible words, they cunningly allure the simple-minded to inquire into their system; but they nevertheless clumsily destroy them, while they initiate them into their [blasphemous](#) and impious opinions respecting the [Demiurge](#); and these simple ones are unable, even in such a matter, to distinguish [falsehood](#) from [truth](#).

2. Error, indeed, is never set forth in its naked deformity, lest, being thus exposed, it should at once be detected. But it is craftily decked out in an attractive dress, so as, by its outward form, to make it appear to the inexperienced (ridiculous as the expression may seem) more [true](#) than the [truth](#) itself. One far superior to me has well said, in reference to this point, A clever imitation in glass casts contempt, as it were, on that precious jewel the emerald (which is most highly esteemed by some), unless it come under the eye of one able to test and expose the counterfeit. Or, again, what inexperienced person can with ease detect the presence of brass when it has been mixed up with silver? Lest, therefore, through my neglect, some should be carried off, even as sheep are by wolves, while they perceive not the [true](#) character of these men,— because they outwardly are covered with sheep's clothing (against whom the Lord has enjoined [Matthew 7:15](#) us to be on our guard), and because their language resembles ours, while their sentiments are very different—I have deemed it my duty (after reading some of the *Commentaries*, as they call them, of the [disciples](#) of [Valentinus](#), and after making myself acquainted with their tenets through personal intercourse with some of them) to unfold to you, my friend, these portentous and profound [mysteries](#), which do not fall within the range of every [intellect](#), because all have not sufficiently purged their brains. I do this, in order that you, obtaining an acquaintance with these things, may in turn explain them to all those with whom you are connected, and exhort them to avoid such an abyss of [madness](#) and of [blasphemy](#) against [Christ](#). I intend, then, to the best of my ability, with brevity and clearness to set forth the opinions of those who are now promulgating [heresy](#). I refer especially to the [disciples](#) of Ptolemæus, whose school may be described as a bud from that of [Valentinus](#). I shall also endeavour, according to my moderate ability, to furnish the means of overthrowing them, by showing how absurd and inconsistent with the [truth](#) are their statements. Not that I am practised either in composition or eloquence; but my feeling of affection prompts me to make [known](#) to you and all your companions those doctrines which have been kept in concealment until now, but which are at last, through the goodness of

[God](#), brought to light. For there is nothing hidden which shall not be revealed, nor secret that shall not be made [known](#). [Matthew 10:26](#)

3. You will not expect from me, who am resident among the Keltæ, and am accustomed for the most part to use a barbarous dialect, any display of rhetoric, which I have never learned, or any excellence of composition, which I have never practised, or any beauty and persuasiveness of style, to which I make no pretensions. But you will accept in a kindly spirit what I in a like spirit write to you simply, [truthfully](#), and in my own homely way; while you yourself (as being more capable than I am) will expand those ideas of which I send you, as it were, only the seminal principles; and in the comprehensiveness of your understanding, will develop to their full extent the points on which I briefly touch, so as to set with power before your companions those things which I have uttered in weakness. In fine, as I (to gratify your long-cherished desire for information regarding the tenets of these [persons](#)) have spared no pains, not only to make these doctrines [known](#) to you, but also to furnish the means of showing their falsity; so shall you, according to the [grace](#) given to you by the Lord, prove an earnest and efficient minister to others, that men may no longer be drawn away by the plausible system of these [heretics](#), which I now proceed to describe.

Against Heresies (Book I, Chapter 1)

Absurd ideas of the disciples of Valentinus as to the origin, name, order, and conjugal productions of their fancied Æons, with the passages of Scripture which they adapt to their opinions.

1. They maintain, then, that in the invisible and ineffable heights above there exists a certain perfect, pre-existent [Æon](#), whom they call Proarche, Propator, and Bythus, and describe as being invisible and incomprehensible. Eternal and unbegotten, he remained throughout innumerable cycles of ages in profound serenity and quiescence. There [existed](#) along with him Ennœa, whom they also call Charis and Sige. At last this Bythus determined to send forth from himself the beginning of all things, and deposited this production (which he had resolved to bring forth) in his contemporary Sige, even as seed is deposited in the womb. She then, having received this seed, and becoming pregnant, gave birth to Nous, who was both similar and equal to him who had produced him, and was alone capable of comprehending his father's greatness. This Nous they call also Monogenes, and Father, and the Beginning of all Things. Along with him was also produced Aletheia; and these four constituted the first and first-begotten [Pythagorean](#) Tetrad, which they also denominate the root of all things. For there are first Bythus and Sige, and then Nous and Aletheia. And Monogenes, perceiving for what purpose he had been produced, also himself sent forth [Logos](#) and Zoe, being the father of all those who were to come after him, and the beginning and fashioning of the entire Pleroma. By the conjunction of [Logos](#) and Zoe were brought forth Anthropos and Ecclesia; and thus was formed the first-begotten Ogdoad, the root and substance of all things, called among them by four names, viz., Bythus, and Nous, and [Logos](#), and Anthropos. For each of these is masculo-feminine, as follows: Propator was united by a conjunction with his Ennœa; then Monogenes, that is Nous, with Aletheia; [Logos](#) with Zoe, and Anthropos with Ecclesia.

2. These [Æons](#) having been produced for the [glory](#) of the [Father](#), and wishing, by their own efforts, to effect this object, sent forth emanations by means of conjunction. [Logos](#) and Zoe, after producing Anthropos and Ecclesia, sent forth other ten [Æons](#), whose names are the following: Bythius and Mixis, Ageratos and Henosis, Autophyes and Hedone, Acinetos and Synchysis, Monogenes and Macaria. These are the ten [Æons](#) whom they declare to have been produced by [Logos](#) and Zoe. They then add that Anthropos himself, along with Ecclesia, produced twelve [Æons](#), to whom they give the following names: Paracletus and Pistis, Patricos and Elpis, Metricos and Agape, Ainos and Synesis, Ecclesiasticus and Macariotes, Theletos and Sophia.

3. Such are the thirty [Æons](#) in the erroneous system of these men; and they are described as being wrapped up, so to speak, in silence, and [known](#) to none [except these professing teachers]. Moreover, they declare that this invisible and spiritual Pleroma of theirs is tripartite, being divided into an Ogdoad, a Decad, and a Duodecad. And for this reason they affirm it was that the Saviour—for they do not please to call Him Lord—did no work in public during the space of thirty years, [Luke 3:23](#) thus setting forth the [mystery](#) of these [Æons](#). They maintain also, that these thirty [Æons](#) are most plainly indicated in the [parable Matthew 20:1-16](#) of the labourers sent into the vineyard. For some are sent about the first hour, others about the [third hour](#), others about the sixth hour, others about the ninth hour, and others about the eleventh hour. Now, if we add up the numbers of the hours here mentioned, the sum total will be thirty: for one, three, six, nine, and eleven, when added together, form thirty. And by the hours, they hold that the [Æons](#) were pointed out; while they maintain that these are great, and wonderful, and hitherto unspeakable [mysteries](#) which it is their special function to develop; and so they proceed when they find anything in the multitude of things contained in the [Scriptures](#) which they can adopt and accommodate to their baseless speculations.

Against Heresies (Book I, Chapter 2)

The Propator was known to Monogenes alone. Ambition, disturbance, and danger into which Sophia fell; her shapeless offspring: she is restored by Horos. The production of Christ and of the Holy Spirit, in order to the completion of the [Æons](#). Manner of the production of Jesus.

1. They proceed to tell us that the Propator of their scheme was [known](#) only to Monogenes, who sprang from him; in other words, only to Nous, while to all the others he was invisible and incomprehensible. And, according to them, Nous alone took pleasure in contemplating the [Father](#), and exulting in considering his immeasurable greatness; while he also meditated how he might communicate to the rest of the [Æons](#) the greatness of the [Father](#), revealing to them how vast and mighty he was, and how he was without beginning—beyond comprehension, and altogether incapable of being seen. But, in accordance with the [will](#) of the [Father](#), Sige restrained him, because it was his design to lead them all to an acquaintance with the aforesaid Propator, and to create within them a desire of investigating his nature. In like manner, the rest of the [Æons](#) also, in a kind of quiet way, had a wish to behold the Author of their being, and to contemplate that First Cause which had no beginning.

2. But there rushed forth in advance of the rest that [Æon](#) who was much the latest of them, and was the youngest of the Duodecad which sprang from Anthropos and Ecclesia, namely Sophia,

and suffered passion apart from the embrace of her consort Theletos. This passion, indeed, first arose among those who were connected with Nous and Aletheia, but passed as by contagion to this degenerate [Æon](#), who acted under a pretence of [love](#), but was in reality influenced by temerity, because she had not, like Nous, enjoyed communion with the perfect Father. This passion, they say, consisted in a desire to search into the [nature](#) of the Father; for she wished, according to them, to comprehend his greatness. When she could not attain her end, inasmuch as she aimed at an impossibility, and thus became involved in an extreme agony of [mind](#), while both on account of the vast profundity as well as the unsearchable nature of the [Father](#), and on account of the [love](#) she bore him, she was ever stretching herself forward, there was danger lest she should at last have been absorbed by his sweetness, and resolved into his absolute [essence](#), unless she had met with that Power which supports all things, and preserves them outside of the unspeakable greatness. This power they term Horos; by whom, they say, she was restrained and supported; and that then, having with difficulty been brought back to herself, she was convinced that the Father is incomprehensible, and so laid aside her original design, along with that passion which had arisen within her from the overwhelming influence of her admiration.

3. But others of them fabulously describe the passion and restoration of Sophia as follows: They say that she, having engaged in an impossible and impracticable attempt, brought forth an amorphous substance, such as her female nature enabled her to produce. When she looked upon it, her first feeling was one of grief, on account of the imperfection of its generation, and then of [fear](#) lest this should end her own [existence](#). Next she lost, as it were, all command of herself, and was in the greatest perplexity while endeavouring to discover the [cause](#) of all this, and in what way she might conceal what had happened. Being greatly harassed by these [passions](#), she at last changed her [mind](#), and endeavoured to return anew to the Father. When, however, she in some measure made the attempt, strength failed her, and she became a suppliant of the Father. The other [Æons](#), Nous in particular, presented their supplications along with her. And hence they declare material substance had its beginning from [ignorance](#) and grief, and [fear](#) and bewilderment.

4. The Father afterwards produces, in his own image, by means of Monogenes, the above-mentioned Horos, without conjunction, masculo-feminine. For they maintain that sometimes the Father acts in conjunction with Sige, but that at other times he shows himself independent both of male and female. They term this Horos both Stauros and Lytrotos, and Carpistes, and Horothetes, and Metagoges. And by this Horos they declare that Sophia was purified and established, while she was also restored to her proper conjunction. For her enthymesis (or inborn idea) having been taken away from her, along with its supervening passion, she herself certainly remained within the Pleroma; but her enthymesis, with its passion, was separated from her by Horos, fenced off, and expelled from that circle. This enthymesis was, no [doubt](#), a spiritual substance, possessing some of the natural tendencies of an [Æon](#), but at the same time shapeless and without [form](#), because it had received nothing. And on this account they say that it was an imbecile and feminine production.

5. After this substance had been placed outside of the Pleroma of the [Æons](#), and its mother restored to her proper conjunction, they tell us that Monogenes, acting in accordance with the [prudent](#) forethought of the [Father](#), gave origin to another conjugal pair, namely [Christ](#) and the [Holy Spirit](#) (lest any of the [Æons](#) should fall into a calamity similar to that of Sophia), for the

purpose of fortifying and strengthening the Pleroma, and who at the same time completed the number of the [Æons](#). [Christ](#) then instructed them as to the [nature](#) of their conjunction, and taught those who those who possessed a comprehension of the Unbegotten were sufficient for themselves. He also announced among them what related to the [knowledge](#) of the [Father](#)—namely, that he cannot be understood or comprehended, nor so much as seen or heard, except in so far as he is [known](#) by Monogenes only. And the reason why the rest of the [Æons](#) possess perpetual [existence](#) is found in that part of the Father's nature which is incomprehensible; but the reason of their origin and formation was situated in that which may be comprehended regarding him, that is, in the Son. [Christ](#), then, who had just been produced, effected these things among them.

6. But the [Holy Spirit](#) taught them to give thanks on being all rendered equal among themselves, and led them to a state of [true](#) repose. Thus, then, they tell us that the [Æons](#) were constituted equal to each other in form and sentiment, so that all became as Nous, and [Logos](#), and Anthropos, and Christus. The female [Æons](#), too, became all as Aletheia, and Zoe, and Spiritus, and Ecclesia. Everything, then, being thus established, and brought into a state of perfect rest, they next tell us that these beings sang praises with great [joy](#) to the Propator, who himself shared in the abounding exaltation. Then, out of gratitude for the great benefit which had been conferred on them, the whole Pleroma of the [Æons](#), with one design and desire, and with the concurrence of [Christ](#) and the [Holy Spirit](#), their Father also setting the seal of His approval on their conduct, brought together whatever each one had in himself of the greatest beauty and preciousness; and uniting all these contributions so as skilfully to blend the whole, they produced, to the [honour](#) and [glory](#) of Bythus, a being of most perfect beauty, the very star of the Pleroma, and the perfect fruit [of it], namely Jesus. Him they also speak of under the name of Saviour, and [Christ](#), and patronymically, [Logos](#), and Everything, because He was formed from the contributions of all. And then we are told that, by way of [honour](#), [angels](#) of the same nature as Himself were simultaneously produced, to act as His bodyguard.

Against Heresies (Book I, Chapter 3)

Texts of Holy Scripture used by these heretics to support their opinions.

1. Such, then, is the account they give of what took place within the Pleroma; such the calamities that flowed from the passion which seized upon the [Æon](#) who has been named, and who was within a little of perishing by being absorbed in the universal substance, through her inquisitive searching after the Father; such the consolidation [of that [Æon](#)] from her condition of agony by Horos, and Stauros, and Lytrotes, and Carpistes, and Horothetes, and Metagoges. Such also is the account of the generation of the later [Æons](#), namely of the first [Christ](#) and of the [Holy Spirit](#), both of whom were produced by the Father after the repentance [of Sophia], and of the second [Christ](#) (whom they also style Saviour), who owed his being to the joint contributions [of the [Æons](#)]. They tell us, however, that this [knowledge](#) has not been openly divulged, because all are not capable of receiving it, but has been [mystically](#) revealed by the Saviour through means of [parables](#) to those qualified for understanding it. This has been done as follows. The thirty [Æons](#) are indicated (as we have already remarked) by the thirty years during which they say the Saviour performed no public act, and by the [parable](#) of the labourers in the vineyard. [Paul](#) also,

they affirm, very clearly and frequently names these [Æons](#), and even goes so far as to preserve their order, when he says, To all the generations of the [Æons](#) of the [Æon](#). Nay, we ourselves, when at the giving of thanks we pronounce the words, To [Æons](#) of [Æons](#) (for ever and ever), do set forth these [Æons](#). And, in fine, wherever the words [Æon](#) or [Æons](#) occur, they at once refer them to these beings.

2. The production, again, of the Duodecad of the [Æons](#), is indicated by the fact that the Lord was *twelve* [Luke 2:42](#) years of age when He disputed with the teachers of the law, and by the election of the [apostles](#), for of these there were twelve. [Luke 6:13](#) The other eighteen [Æons](#) are made manifest in this way: that the Lord, [according to them,] conversed with His [disciples](#) for eighteen months after His [resurrection](#) from the dead. They also affirm that these eighteen [Æons](#) are strikingly indicated by the first two letters of His name [Ἰησοῦς], namely *Iota* and *Eta*. And, in like manner, they assert that the ten [Æons](#) are pointed out by the letter *Iota*, which begins His name; while, for the same reason, they tell us the Saviour said, One *Iota*, or one tittle, shall by no means pass away until all be fulfilled. [Matthew 5:18](#)

3. They further maintain that the passion which took place in the case of the twelfth [Æon](#) is pointed at by the [apostasy](#) of Judas, who was the twelfth apostle, and also by the fact that [Christ](#) suffered in the twelfth month. For their opinion is, that He continued to preach for one year only after His [baptism](#). The same thing is also most clearly indicated by the case of the [woman](#) who suffered from an issue of blood. For after she had been thus afflicted during twelve years, she was healed by the advent of the [Saviour](#), when she had touched the border of His garment; and on this account the Saviour said, Who touched me? [Mark 5:31](#) — teaching his [disciples](#) the [mystery](#) which had occurred among the [Æons](#), and the healing of that [Æon](#) who had been involved in suffering. For she who had been afflicted twelve years represented that power whose [essence](#), as they narrate, was stretching itself forth, and flowing into immensity; and unless she had touched the garment of the [Son](#), that is, Aletheia of the first Tetrad, who is denoted by the hem spoken of, she would have been dissolved into the general [essence](#) [of which she participated]. She stopped short, however, and ceased any longer to suffer. For the power that went forth from the Son (and this power they term Horos) healed her, and separated the passion from her.

4. They moreover affirm that the Saviour is shown to be derived from all the [Æons](#), and to be in Himself *everything* by the following passage: Every male that opens the womb. [Exodus 13:2](#); [Luke 2:23](#) For He, being everything, opened the womb of the entymesis of the suffering [Æon](#), when it had been expelled from the Pleroma. This they also style the second Ogdoad, of which we shall speak presently. And they state that it was clearly on this account that [Paul](#) said, And He Himself is all things; [Colossians 3:11](#) and again, All things are to Him, and of Him are all things; [Romans 11:36](#) and further, In Him dwells all the fullness of the Godhead; [Colossians 2:9](#) and yet again, All things are gathered together by [God](#) in [Christ](#). [Ephesians 1:10](#) Thus do they interpret these and any like passages to be found in Scripture.

5. They show, further, that that Horos of theirs, whom they call by a variety of names, has two faculties,— the one of supporting, and the other of separating; and in so far as he supports and sustains, he is Stauros, while in so far as he divides and separates, he is Horos. They then represent the Saviour as having indicated this twofold faculty: first, the sustaining power, when

He said, Whosoever does not bear his cross (Stauros), and follow after me, cannot be my [disciple](#); and again, Taking up the [cross](#), follow me; [Matthew 10:21](#) but the separating power when He said, I came not to send peace, but a sword. [Matthew 10:34](#) They also maintain that John indicated the same thing when he said, The fan is in His hand, and He will thoroughly purge the floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable. [Luke 3:17](#) By this declaration He set forth the faculty of Horos. For that fan they explain to be the cross (Stauros), which consumes, no [doubt](#), all material objects, as fire does chaff, but it purifies all those who are saved, as a fan does wheat. Moreover, they affirm that the [Apostle Paul](#) himself made mention of this cross in the following words: The doctrine of the cross is foolishness to those who perish, but to us who are saved it is the power of [God](#). [1 Corinthians 1:18](#) And again: [God](#) forbid that I should [glory](#) in anything save in the cross of [Christ](#), by whom the world is crucified to me, and I unto the world.

6. Such, then, is the account which they all give of their Pleroma, and of the formation of the [universe](#), striving, as they do, to adapt the good words of revelation to their own [wicked](#) inventions. And it is not only from the writings of the [evangelists](#) and the [apostles](#) that they endeavour to derive [proofs](#) for their opinions by means of perverse interpretations and deceitful expositions: they deal in the same way with the law and the [prophets](#), which contain many [parables](#) and allegories that can frequently be drawn into various senses, according to the kind of exegesis to which they are subjected. And others of them, with great craftiness, adapted such parts of Scripture to their own figments, lead away captive from the [truth](#) those who do not retain a steadfast [faith](#) in one [God](#), the Father Almighty, and in one [Lord Jesus Christ](#), the [Son of God](#).

Against Heresies (Book I, Chapter 4)

Account given by the heretics of the formation of Achamoth; origin of the visible world from her disturbances.

1. The following are the transactions which they narrate as having occurred outside of the Pleroma: The enthymesis of that Sophia who dwells above, which they also term Achamoth, being removed from the Pleroma, together with her passion, they relate to have, as a matter of course, become violently excited in those places of darkness and vacuity [to which she had been banished]. For she was excluded from light and the Pleroma, and was without [form](#) or figure, like an untimely birth, because she had received nothing [from a male parent]. But the [Christ](#) dwelling on high took pity upon her; and having extended himself through and beyond Stauros, he imparted a figure to her, but merely as respected substance, and not so as to convey intelligence. Having effected this, he withdrew his influence, and returned, leaving Achamoth to herself, in order that she, becoming sensible of her suffering as being severed from the Pleroma, might be influenced by the desire of better things, while she possessed in the meantime a kind of odour of [immortality](#) left in her by [Christ](#) and the [Holy Spirit](#). Wherefore also she is called by two names— Sophia after her father (for Sophia is spoken of as being her father), and [Holy Spirit](#) from that Spirit who is along with [Christ](#). Having then obtained a form, along with intelligence, and being immediately deserted by that [Logos](#) who had been invisibly present with her— that is, by [Christ](#) — she strained herself to discover that light which had forsaken her, but could not effect her purpose, inasmuch as she was prevented by Horos. And as Horos thus

obstructed her further progress, he exclaimed, Iao, whence, they say, this name *Iao* derived its origin. And when she could not pass by Horos on account of that passion in which she had been involved, and because she alone had been left without, she then resigned herself to every sort of that manifold and varied state of passion to which she was subject; and thus she suffered grief on the one hand because she had not obtained the object of her desire, and [fear](#) on the other hand, lest life itself should fail her, as light had already done, while, in addition, she was in the greatest perplexity. All these feelings were associated with [ignorance](#). And this [ignorance](#) of hers was not like that of her mother, the first Sophia, an [Æon](#), due to degeneracy by means of passion, but to an [innate] opposition [of nature to [knowledge](#)]. Moreover, another kind of passion fell upon her (Achamoth), namely, that of desiring to return to him who gave her life.

2. This collection [of [passions](#)] they declare was the substance of the matter from which this world was formed. For from [her desire of] returning [to him who gave her life], every [soul](#) belonging to this world, and that of the [Demiurge](#) himself, derived its origin. All other things owed their beginning to her terror and sorrow. For from her tears all that is of a liquid nature was formed; from her smile all that is lucent; and from her grief and perplexity all the corporeal elements of the world. For at one time, as they affirm, she would weep and lament on account of being left alone in the midst of darkness and vacuity; while, at another time, reflecting on the light which had forsaken her, she would be filled with [joy](#), and laugh; then, again, she would be struck with terror; or, at other times, would sink into consternation and bewilderment.

3. Now what follows from all this? No light tragedy comes out of it, as the fancy of every man among them pompously explains, one in one way, and another in another, from what kind of passion and from what element being derived its origin. They have good reason, as seems to me, why they should not feel inclined to teach these things to all in public, but only to such as are able to pay a high price for an acquaintance with such profound [mysteries](#). For these doctrines are not at all similar to those of which our Lord said, Freely you have received, freely give. [Matthew 10:8](#) They are, on the contrary, abstruse, and portentous, and profound [mysteries](#), to be got at only with great labour by such as are in [love](#) with [falsehood](#). For who would not expend all that he possessed, if only he might learn in return, that from the tears of the enthymesis of the [Æon](#) involved in passion, seas, and fountains, and rivers, and every liquid substance derived its origin; that light burst forth from her smile; and that from her perplexity and consternation the corporeal elements of the world had their formation?

4. I feel somewhat inclined myself to contribute a few hints towards the development of their system. For when I perceive that waters are in part fresh, such as fountains, rivers, showers, and so on, and in part [salt](#); such as those in the sea, I reflect with myself that all such waters cannot be derived from her tears, inasmuch as these are of a saline quality only. It is clear, therefore, that the waters which are [salt](#) are alone those which are derived from her tears. But it is probable that she, in her intense agony and perplexity, was covered with perspiration. And hence, following out their notion, we may conceive that fountains and rivers, and all the fresh water in the world, are due to this source. For it is difficult, since we [know](#) that all tears are of the same quality, to [believe](#) that waters both [salt](#) and fresh proceeded from them. The more plausible supposition is, that some are from her tears, and some from her perspiration. And since there are also in the world certain waters which are hot and acrid in their nature, you must be left to guess their origin, how and whence. Such are some of the results of their hypothesis.

5. They go on to state that, when the mother Achamoth had passed through all sorts of passion, and had with difficulty escaped from them, she turned herself to supplicate the light which had forsaken her, that is, [Christ](#). He, however, having returned to the Pleroma, and being probably unwilling again to descend from it, sent forth to her the Paraclete, that is, the Saviour. This being was endowed with all power by the [Father](#), who placed everything under his authority, the [Æons](#) doing so likewise, so that by him were all things, visible and invisible, created, thrones, divinities, dominions. [Colossians 1:16](#) He then was sent to her along with his contemporary [angels](#). And they related that Achamoth, filled with reverence, at first veiled herself through modesty, but that by and by, when she had looked upon him with all his endowments, and had acquired strength from his appearance, she ran forward to meet him. He then imparted to her form as respected intelligence, and brought healing to her [passions](#), separating them from her, but not so as to drive them out of thought altogether. For it was not possible that they should be annihilated as in the former case, because they had already taken root and acquired strength [so as to possess an indestructible [existence](#)]. All that he could do was to separate them and set them apart, and then commingle and condense them, so as to transmute them from incorporeal passion into unorganized matter. He then by this process conferred upon them a fitness and a nature to become concretions and corporeal structures, in order that two substances should be formed—the one [evil](#), resulting from the [passions](#), and the other subject indeed to suffering, but originating from her conversion. And on this account (i.e., on account of this hypostatizing of ideal matter) they say that the Saviour virtually created the world. But when Achamoth was freed from her passion, she gazed with rapture on the dazzling vision of the [angels](#) that were with him; and in her [ecstasy](#), conceiving by them, they tell us that she brought forth new beings, partly after her own image, and partly a spiritual progeny after the image of the Saviour's attendants.

Against Heresies (Book I, Chapter 5)

Formation of the Demiurge; description of him. He is the creator of everything outside of the Pleroma.

1. These three kinds of [existence](#), then, having, according to them, been now formed—one from the passion, which was matter; a second from the conversion, which was animal; and the third, that which she (Achamoth) herself brought forth, which was spiritual,— she next addressed herself to the task of giving these form. But she could not succeed in doing this as respected the spiritual [existence](#), because it was of the same nature with herself. She therefore applied herself to give form to the animal substance which had proceeded from her own conversion, and to bring forth to light the instructions of the Saviour. And they say she first formed out of animal substance him who is Father and King of all things, both of these which are of the same nature with himself, that is, animal substances, which they also call right-handed, and those which sprang from the passion, and from matter, which they call left-handed. For they affirm that he formed all the things which came into [existence](#) after him, being secretly impelled thereto by his mother. From this circumstance they style him Metropator, Apator, [Demiurge](#), and Father, saying that he is Father of the substances on the right hand, that is, of the animal, but [Demiurge](#) of those on the left, that is, of the material, while he is at the same time the king of all. For they say that this Enthymesis, desirous of making all things to the [honour](#) of the [Æons](#), formed images of them, or rather that the Saviour did so through her instrumentality. And she, in the image of

the invisible Father, kept herself concealed from the [Demiurge](#). But he was in the image of the only-begotten Son, and the [angels](#) and archangels created by him were in the image of the rest of the [Æons](#).

2. They affirm, therefore, that he was constituted the Father and God of everything outside of the Pleroma, being the creator of all animal and material substances. For he it was that discriminated these two kinds of [existence](#) hitherto confused, and made corporeal from incorporeal substances, fashioned things heavenly and earthly, and became the Framer ([Demiurge](#)) of things material and animal, of those on the right and those on the left, of the light and of the heavy, and of those tending upwards as well as of those tending downwards. He created also seven heavens, above which they say that he, the [Demiurge](#), exists. And on this account they term him Hebdomas, and his mother Achamoth Ogdoads, preserving the number of the first-begotten and primary Ogdoad as the Pleroma. They affirm, moreover, that these seven heavens are intelligent, and speak of them as being [angels](#), while they refer to the [Demiurge](#) himself as being an [angel](#) bearing a likeness to [God](#); and in the same strain, they declare that Paradise, situated above the third heaven, is a fourth [angel](#) possessed of power, from whom [Adam](#) derived certain qualities while he conversed with him.

3. They go on to say that the [Demiurge](#) imagined that he created all these things of himself, while he in reality made them in conjunction with the productive power of Achamoth. He formed the heavens, yet was [ignorant](#) of the heavens; he fashioned man, yet [knew](#) not man; he brought to light the earth, yet had no acquaintance with the earth; and, in like manner, they declare that he was [ignorant](#) of the forms of all that he made, and [knew](#) not even of the [existence](#) of his own mother, but imagined that he himself was all things. They further affirm that his mother originated this opinion in his [mind](#), because she desired to bring him forth possessed of such a character that he should be the head and source of his own [essence](#), and the absolute ruler over every kind of operation [that was afterwards attempted]. This mother they also call Ogdoad, Sophia, Terra, Jerusalem, [Holy Spirit](#), and, with a masculine reference, Lord. Her place of habitation is an intermediate one, above the [Demiurge](#) indeed, but below and outside of the Pleroma, even to the end.

4. As, then, they represent all material substance to be formed from three [passions](#), viz., [fear](#), grief, and perplexity, the account they give is as follows: Animal substances originated from [fear](#) and from conversion; the [Demiurge](#) they also describe as owing his origin to conversion; but the [existence](#) of all the other animal substances they ascribe to [fear](#), such as the [souls](#) of irrational animals, and of wild beasts, and men. And on this account, he (the [Demiurge](#)), being incapable of recognising any spiritual essences, imagined himself to be God alone, and declared through the [prophets](#), I am [God](#), and besides me there is none else. [Isaiah 45:5-6](#), [Isaiah 46:9](#) They further teach that the spirits of [wickedness](#) derived their origin from grief. Hence the [devil](#), whom they also call Cosmocrator (the ruler of the world), and the [demons](#), and the [angels](#), and every [wicked](#) spiritual being that exists, found the source of their [existence](#). They represent the [Demiurge](#) as being the son of that mother of theirs (Achamoth), and Cosmocrator as the creature of the [Demiurge](#). Cosmocrator has [knowledge](#) of what is above himself, because he is a *spirit of wickedness*; but the [Demiurge](#) is [ignorant](#) of such things, inasmuch as he is merely *animal*. Their mother dwells in that place which is above the heavens, that is, in the intermediate abode; the [Demiurge](#) in the heavenly place, that is, in the hebdomad; but the Cosmocrator in this our world.

The corporeal elements of the world, again, sprang, as we before remarked, from bewilderment and perplexity, as from a more ignoble source. Thus the earth arose from her state of stupor; water from the agitation caused by her [fear](#); air from the consolidation of her grief; while fire, producing death and corruption, was inherent in all these elements, even as they teach that [ignorance](#) also lay concealed in these three [passions](#).

5. Having thus formed the world, he (the [Demiurge](#)) also created the earthy [part of] man, not taking him from this dry earth, but from an invisible substance consisting of fusible and fluid matter, and then afterwards, as they define the process, breathed into him the animal part of his nature. It was this latter which was created after his image and likeness. The material part, indeed, was very near to [God](#), so far as the image went, but not of the same substance with him. The animal, on the other hand, was so in respect to likeness; and hence his substance was called the spirit of life, because it took its rise from a spiritual outflowing. After all this, he was, they say, enveloped all round with a covering of skin; and by this they mean the outward sensitive flesh.

6. But they further affirm that the [Demiurge](#) himself was [ignorant](#) of that offspring of his mother Achamoth, which she brought forth as a consequence of her [contemplation](#) of those [angels](#) who waited on the [Saviour](#), and which was, like herself, of a spiritual nature. She took advantage of this [ignorance](#) to deposit it (her production) in him without his [knowledge](#), in order that, being by his instrumentality infused into that animal [soul](#) proceeding from himself, and being thus carried as in a womb in this material body, while it gradually increased in strength, might in course of time become fitted for the reception of perfect rationality. Thus it came to pass, then, according to them, that, without any [knowledge](#) on the part of the [Demiurge](#), the man formed by his inspiration was at the same time, through an unspeakable [providence](#), rendered a spiritual man by the simultaneous inspiration received from Sophia. For, as he was [ignorant](#) of his mother, so neither did he recognise her offspring. This [offspring] they also declare to be the Ecclesia, an emblem of the Ecclesia which is above. This, then, is the kind of man whom they conceive of: he has his animal [soul](#) from the [Demiurge](#), his body from the earth, his fleshy part from matter, and his spiritual man from the mother Achamoth.

Against Heresies (Book I, Chapter 6)

The threefold kind of man feigned by these heretics: good works needless for them, though necessary to others: their abandoned morals.

1. There being thus three kinds of substances, they declare of all that is material (which they also describe as being on the left hand) that it must of necessity perish, inasmuch as it is incapable of receiving any *afflatus* of incorruption. As to every animal [existence](#) (which they also denominate on the right hand), they hold that, inasmuch as it is a mean between the spiritual and the material, it passes to the side to which inclination draws it. Spiritual substance, again, they describe as having been sent forth for this end, that, being here united with that which is animal, it might assume shape, the two elements being simultaneously subjected to the same discipline. And this they declare to be the [salt Matthew 5:13-14](#) and the light of the world. For the animal substance had need of training by means of the outward senses; and on this account they affirm that the

world was created, as well as that the Saviour came to the animal substance (which was possessed of [free-will](#)), that He might secure for it [salvation](#). For they affirm that He received the [first-fruits](#) of those whom He was to save [as follows], from Achamoth that which was spiritual, while He was invested by the [Demiurge](#) with the animal Christ, but was begirt by a [special] dispensation with a body endowed with an animal nature, yet constructed with unspeakable skill, so that it might be visible and tangible, and capable of enduring suffering. At the same time, they deny that He assumed anything material [into His nature], since indeed matter is incapable of [salvation](#). They further hold that the consummation of all things will take place when all that is spiritual has been formed and perfected by Gnosis ([knowledge](#)); and by this they mean spiritual men who have attained to the perfect [knowledge](#) of [God](#), and been initiated into these [mysteries](#) by Achamoth. And they represent themselves to be these [persons](#).

2. Animal men, again, are instructed in animal things; such men, namely, as are established by their works, and by a mere [faith](#), while they have not perfect [knowledge](#). We of the [Church](#), they say, are these [persons](#). Wherefore also they maintain that good works are necessary to us, for that otherwise it is impossible we should be saved. But as to themselves, they hold that they shall be entirely and undoubtedly saved, not by means of conduct, but because they are spiritual by nature. For, just as it is impossible that material substance should partake of [salvation](#) (since, indeed, they maintain that it is incapable of receiving it), so again it is impossible that spiritual substance (by which they mean themselves) should ever come under the power of corruption, whatever the sort of actions in which they indulged. For even as gold, when submersed in filth, loses not on that account its beauty, but retains its own native qualities, the filth having no power to injure the gold, so they affirm that they cannot in any measure suffer hurt, or lose their spiritual substance, whatever the material actions in which they may be involved.

3. Wherefore also it comes to pass, that the most perfect among them addict themselves without [fear](#) to all those kinds of forbidden [deeds](#) of which the [Scriptures](#) assure us that they who do such things shall not inherit the [kingdom of God](#). [Galatians 5:21](#) For instance, they make no scruple about eating meats offered in [sacrifice](#) to [idols](#), imagining that they can in this way contract no defilement. Then, again, at every [heathen](#) festival celebrated in [honour](#) of the [idols](#), these men are the first to assemble; and to such a pitch do they go, that some of them do not even keep away from that bloody spectacle hateful both to [God](#) and men, in which gladiators either fight with wild beasts, or singly encounter one another. Others of them yield themselves up to the [lusts](#) of the flesh with the utmost greediness, maintaining that carnal things should be allowed to the carnal nature, while spiritual things are provided for the spiritual. Some of them, moreover, are in the [habit](#) of defiling those [women](#) to whom they have taught the above doctrine, as has frequently been confessed by those [women](#) who have been led astray by certain of them, on their returning to the [Church of God](#), and acknowledging this along with the rest of their [errors](#). Others of them, too, openly and without a blush, having become passionately attached to certain [women](#), seduce them away from their husbands, and contract marriages of their own with them. Others of them, again, who pretend at first to live in all modesty with them as with sisters, have in course of time been revealed in their [true](#) colours, when the sister has been found with child by her [pretended] brother.

4. And committing many other abominations and impieties, they run us down (who from the [fear](#) of God guard against sinning even in thought or word) as utterly contemptible and [ignorant](#)

[persons](#), while they highly exalt themselves, and claim to be perfect, and the elect seed. For they declare that we simply receive [grace](#) for use, wherefore also it will again be taken away from us; but that they themselves have [grace](#) as their own special possession, which has descended from above by means of an unspeakable and indescribable conjunction; and on this account more will be given them. [Luke 19:26](#) They maintain, therefore, that in every way it is always necessary for them to practise the [mystery](#) of conjunction. And that they may persuade the thoughtless to [believe](#) this, they are in the [habit](#) of using these very words, Whosoever being *in* this world does not so [love](#) a [woman](#) as to obtain possession of her, is not of the [truth](#), nor shall attain to the [truth](#). But whosoever being *of* this world has intercourse with [woman](#), shall not attain to the [truth](#), because he has so acted under the power of concupiscence. On this account, they tell us that it is necessary for us whom they call *animal* men, and describe as being *of* the world, to practise continence and good works, that by this means we may attain at length to the intermediate habitation, but that to them who are called the spiritual and perfect such a course of conduct is not at all necessary. For it is not conduct of any kind which leads into the Pleroma, but the seed sent forth thence in a feeble, immature state, and here brought to perfection.

Against Heresies (Book I, Chapter 7)

The mother Achamoth, when all her seed are perfected, shall pass into the Pleroma, accompanied by those men who are spiritual; the Demiurge, with animal men, shall pass into the intermediate habitation; but all material men shall go into corruption. Their blasphemous opinions against the true incarnation of Christ by the Virgin Mary. Their views as to the prophecies. Stupid ignorance of the Demiurge.

1. When all the seed shall have come to perfection, they state that then their mother Achamoth shall pass from the intermediate place, and enter in within the Pleroma, and shall receive as her spouse the [Saviour](#), who sprang from all the [Æons](#), that thus a conjunction may be formed between the Saviour and Sophia, that is, Achamoth. These, then, are the bridegroom and bride, while the nuptial chamber is the full extent of the Pleroma. The spiritual seed, again, being divested of their animal [souls](#), and becoming intelligent spirits, shall in an irresistible and invisible manner enter in within the Pleroma, and be bestowed as brides on those [angels](#) who wait upon the Saviour. The [Demiurge](#) himself will pass into the place of his mother Sophia; that is, the intermediate habitation. In this intermediate place, also, shall the [souls](#) of the righteous repose; but nothing of an animal nature shall find admittance to the Pleroma. When these things have taken place as described, then shall that fire which lies hidden in the world blaze forth and burn; and while destroying all matter, shall also be extinguished along with it, and have no further [existence](#). They affirm that the [Demiurge](#) was acquainted with none of these things before the advent of the Saviour.

2. There are also some who maintain that he also produced Christ as his own proper son, but of an animal nature, and that mention was made of him by the [prophets](#). This Christ passed through Mary just as water flows through a tube; and there descended upon him in the form of a dove at the time of his [baptism](#), that Saviour who belonged to the Pleroma, and was formed by the combined efforts of all its inhabitants. In him there [existed](#) also that spiritual seed which proceeded from Achamoth. They hold, accordingly, that our Lord, while preserving the type of

the first-begotten and primary tetrad, was compounded of these four substances,— of that which is spiritual, in so far as He was from Achamoth; of that which is animal, as being from the [Demiurge](#) by a special dispensation, inasmuch as He was formed [corporeally] with unspeakable skill; and of the [Saviour](#), as respects that dove which descended upon Him. He also continued free from all suffering, since indeed it was not possible that He should suffer who was at once incomprehensible and invisible. And for this reason the Spirit of [Christ](#), who had been placed within Him, was taken away when He was brought before [Pilate](#). They maintain, further, that not even the seed which He had received from the mother [Achamoth] was subject to suffering; for it, too, was impassible, as being spiritual, and invisible even to the [Demiurge](#) himself. It follows, then, according to them, that the animal Christ, and that which had been formed mysteriously by a special dispensation, underwent suffering, that the mother might exhibit through him a type of the Christ above, namely, of him who extended himself through Stauros, and imparted to Achamoth shape, so far as substance was concerned. For they declare that all these transactions were counterparts of what took place above.

3. They maintain, moreover, that those [souls](#) which possess the seed of Achamoth are superior to the rest, and are more dearly loved by the [Demiurge](#) than others, while he [knows](#) not the [true cause](#) thereof, but imagines that they are what they are through his favour towards them. Wherefore, also, they say he distributed them to [prophets](#), [priests](#), and kings; and they declare that many things were spoken by this seed through the [prophets](#), inasmuch as it was endowed with a transcendently lofty nature. The mother also, they say, spoke much about things above, and that both through him and through the [souls](#) which were formed by him. Then, again, they divide the prophecies [into different classes], maintaining that one portion was uttered by the mother, a second by her seed, and a third by the [Demiurge](#). In like manner, they hold that [Jesus](#) uttered some things under the influence of the [Saviour](#), others under that of the mother, and others still under that of the [Demiurge](#), as we shall show further on in our work.

4. The [Demiurge](#), while [ignorant](#) of those things which were higher than himself, was indeed excited by the announcements made [through the [prophets](#)], but treated them with contempt, attributing them sometimes to one [cause](#) and sometimes to another; either to the prophetic spirit (which itself possesses the power of self-excitement), or to [mere unassisted] man, or that it was simply a crafty device of the lower [and baser order of men]. He remained thus [ignorant](#) until the appearing of the Lord. But they relate that when the Saviour came, the [Demiurge](#) learned all things from Him, and gladly with all, his power joined himself to Him. They maintain that he is the centurion mentioned in the [Gospel](#), who addressed the Saviour in these words: For I also am one having soldiers and servants under my authority; and whatsoever I command they do. [Matthew 8:9](#); [Luke 7:8](#) They further hold that he will continue administering the affairs of the world as long as that is fitting and needful, and specially that he may exercise a care over the [Church](#); while at the same time he is influenced by the [knowledge](#) of the reward prepared for him, namely, that he may attain to the habitation of his mother.

5. They conceive, then, of three kinds of [men](#), spiritual, material, and animal, represented by Cain, Abel, and Seth. These three natures are no longer found in one person, but constitute various kinds [of men]. The material goes, as a matter of course, into corruption. The animal, if it make choice of the better part, finds repose in the intermediate place; but if the worse, it too shall pass into destruction. But they assert that the spiritual principles which have been sown by

Achamoth, being disciplined and nourished here from that time until now in righteous [souls](#) (because when given forth by her they were yet but weak), at last attaining to perfection, shall be given as brides to the [angels](#) of the [Saviour](#), while their animal [souls](#) of necessity rest for ever with the [Demiurge](#) in the intermediate place. And again subdividing the animal [souls](#) themselves, they say that some are by nature good, and others by nature [evil](#). The good are those who become capable of receiving the [spiritual] seed; the [evil](#) by nature are those who are never able to receive that seed.

Against Heresies (Book I, Chapter 8)

How the Valentinians pervert the Scriptures to support their own pious opinions.

1. Such, then, is their system, which neither the [prophets](#) announced, nor the Lord taught, nor the [apostles](#) delivered, but of which they boast that beyond all others they have a perfect [knowledge](#). They gather their views from other sources than the [Scriptures](#); and, to use a common proverb, they strive to weave ropes of sand, while they endeavour to adapt with an air of probability to their own peculiar assertions the [parables](#) of the Lord, the sayings of the [prophets](#), and the words of the [apostles](#), in order that their scheme may not seem altogether without support. In doing so, however, they disregard the order and the connection of the [Scriptures](#), and so far as in them lies, dismember and destroy the [truth](#). By transferring passages, and dressing them up anew, and making one thing out of another, they succeed in deluding many through their [wicked](#) are in adapting the oracles of the Lord to their opinions. Their manner of acting is just as if one, when a beautiful image of a king has been constructed by some skilful artist out of precious jewels, should then take this likeness of the man all to pieces, should rearrange the gems, and so fit them together as to make them into the form of a dog or of a fox, and even that but poorly executed; and should then maintain and declare that *this* was the beautiful image of the king which the skilful artist constructed, pointing to the jewels which had been admirably fitted together by the first artist to form the image of the king, but have been with bad effect transferred by the latter one to the shape of a dog, and by thus exhibiting the jewels, should deceive the [ignorant](#) who had no conception what a king's form was like, and persuade them that that miserable likeness of the fox was, in fact, the beautiful image of the king. In like manner do these [persons](#) patch together old wives' fables, and then endeavour, by violently drawing away from their proper connection, words, expressions, and [parables](#) whenever found, to adapt the oracles of God to their baseless fictions. We have already stated how far they proceed in this way with respect to the interior of the Pleroma.

2. Then, again, as to those things outside of their Pleroma, the following are some specimens of what they attempt to accommodate out of the [Scriptures](#) to their opinions. They affirm that the Lord came in the last times of the world to endure suffering, for this end, that He might indicate the passion which occurred to the last of the [Æons](#), and might by His own end announce the cessation of that disturbance which had risen among the [Æons](#). They maintain, further, that that girl of twelve years old, the daughter of the ruler of the [synagogue](#), [Luke 8:41](#) to whom the Lord approached and raised her from the dead, was a type of Achamoth, to whom their Christ, by extending himself, imparted shape, and whom he led anew to the perception of that light which had forsaken her. And that the Saviour appeared to her when she lay outside of the Pleroma as a

kind of [abortion](#), they affirm [Paul](#) to have declared in his Epistle to the Corinthians [in these words], And last of all, He appeared to me also, as to one born out of due time.

[1 Corinthians 15:8](#) Again, the coming of the Saviour with His attendants to Achamoth is declared in like manner by him in the same Epistle, when he says, A [woman](#) ought to have a veil upon her head, because of the [angels](#). Now, that Achamoth, when the Saviour came to her, drew a veil over herself through modesty, [Moses](#) rendered manifest when he put a veil upon his face. Then, also, they say that the [passions](#) which she endured were indicated by the Lord upon the cross. Thus, when He said, My [God](#), my [God](#), why have You forsaken Me? [Matthew 27:46](#) He simply showed that Sophia was deserted by the light, and was restrained by Horos from making any advance forward. Her anguish, again, was indicated when He said, My [soul](#) is exceeding sorrowful, even unto death; [Matthew 26:38](#) her [fear](#) by the words, Father, if it be possible, let this cup pass from Me; [Matthew 26:39](#) and her perplexity, too, when He said, And what I shall say, I [know](#) not.

3. And they teach that He pointed out the three kinds of men as follows: the *material*, when He said to him that asked Him, Shall I follow You? [Luke 9:57-58](#) The [Son of man](#) has not where to lay His head;— the *animal*, when He said to him that declared, I will follow You, but suffer me first to bid them farewell that are in my house, No man, putting his hand to the plough, and looking back, is fit for the [kingdom of heaven](#) [Luke 9:61-62](#) (for this man they declare to be of the intermediate class, even as they do that other who, though he professed to have wrought a large amount of righteousness, yet refused to follow Him, and was so overcome by [the [love](#) of] riches, as never to reach perfection)— this one it pleases them to place in the animal class—the *spiritual*, again, when He said, Let the dead bury their dead, but go and preach the [kingdom of God](#), [Luke 9:60](#) and when He said to Zaccheus the [publican](#), Make haste, and come down, for today I must abide in your house [Luke 19:5](#) — for these they declared to have belonged to the spiritual class. Also the [parable](#) of the leaven which the [woman](#) is described as having hid in three measures of meal, they declare to make manifest the three classes. For, according to their teaching, the [woman](#) represented Sophia; the three measures of meal, the three kinds of men— spiritual, animal, and material; while the leaven denoted the Saviour Himself. [Paul](#), too, very plainly set forth the material, animal, and spiritual, saying in one place, As is the earthy, such are they also that are earthy; [1 Corinthians 15:48](#) and in another place, But the animal man receives not the things of the [Spirit](#); [1 Corinthians 2:14](#) and again: He that is spiritual judges all things. [1 Corinthians 2:15](#) And this, The animal man receives not the things of the [Spirit](#), they affirm to have been spoken concerning the [Demiurge](#), who, as being animal, [knew](#) neither his mother who was spiritual, nor her seed, nor the [Æons](#) in the Pleroma. And that the Saviour received [first-fruits](#) of those whom He was to save, [Paul](#) declared when he said, And if the [first-fruits](#) be [holy](#), the lump is also [holy](#), [Romans 11:16](#) teaching that the expression [first-fruits](#) denoted that which is spiritual, but that the lump meant us, that is, the animal [Church](#), the lump of which they say He assumed, and blended it with Himself, inasmuch as He is the leaven.

4. Moreover, that Achamoth wandered beyond the Pleroma, and received form from [Christ](#), and was sought after by the [Saviour](#), they declare that He indicated when He said, that He had come after that sheep which had gone astray. [Luke 15:4, 8](#) For they explain the wandering sheep to mean their mother, by whom they represent the [Church](#) as having been sown. The wandering itself denotes her stay outside of the Pleroma in a state of varied passion, from which they maintain that matter derived its origin. The [woman](#), again, who sweeps the house and finds the

piece of money, they declare to denote the Sophia above, who, having lost her enthymesis, afterwards recovered it, on all things being purified by the advent of the Saviour. Wherefore this substance also, according to them, was reinstated in Pleroma. They say, too, that Simeon, who took [Christ](#) into his arms, and gave thanks to [God](#), and said, Lord, now let Your servant depart in peace, according to Your word, [Luke 2:28](#) was a type of the [Demiurge](#), who, on the arrival of the [Saviour](#), learned his own change of place, and gave thanks to Bythus. They also assert that by Anna, who is spoken of in the gospel [Luke 2:36](#) as a prophetess, and who, after living seven years with her husband, passed all the rest of her life in widowhood until she saw the [Saviour](#), and recognised Him, and spoke of Him to all, was most plainly indicated Achamoth, who, having for a little while looked upon the Saviour with His associates, and dwelling all the rest of the time in the intermediate place, waited for Him till He should come again, and restore her to her proper consort. Her name, too, was indicated by the [Saviour](#), when He said, Yet wisdom is justified by her children. [Luke 7:35](#) This, too, was done by [Paul](#) in these words, But we speak wisdom among them that are perfect. [1 Corinthians 2:6](#) They declare also that [Paul](#) has referred to the conjunctions within the Pleroma, showing them forth by means of one; for, when writing of the conjugal union in this life, he expressed himself thus: This is a great [mystery](#), but I speak concerning [Christ](#) and the [Church](#). [Ephesians 5:32](#)

5. Further, they teach that John, the [disciple](#) of the Lord, indicated the first Ogdoad, expressing themselves in these words: John, the [disciple](#) of the Lord, wishing to set forth the origin of all things, so as to explain how the Father produced the whole, lays down a certain principle—that, namely, which was first-begotten by [God](#), which Being he has termed both the only-begotten Son and [God](#), in whom the [Father](#), after a seminal manner, brought forth all things. By him the Word was produced, and in him the whole substance of the [Æons](#), to which the Word himself afterwards imparted form. Since, therefore, he treats of the first origin of things, he rightly proceeds in his teaching from the beginning, that is, from God and the Word. And he expresses himself thus: 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](#). [John 1:1-2](#) Having first of all distinguished these three—[God](#), the Beginning, and the Word—he again unites them, that he may exhibit the production of each of them, that is, of the Son and of the Word, and may at the same time show their union with one another, and with the Father. For the beginning is in the [Father](#), and of the [Father](#), while the Word is in the beginning, and of the beginning. Very properly, then, did he say, In the beginning was the Word, for He was in the Son; and the Word was with [God](#), for He was the beginning; and the Word was [God](#), of course, for that which is begotten of God is [God](#). The same was in the beginning with God—this clause discloses the order of production. All things were made by Him, and without Him was nothing made; [John 1:3](#) for the Word was the author of form and beginning to all the [Æons](#) that came into [existence](#) after Him. But what was made in Him, says John, is life. Here again he indicated conjunction; for all things, he said, were made *by* Him, but *in* Him was life. This, then, which is in Him, is more closely connected with Him than those things which were simply made by Him, for it exists along with Him, and is developed by Him. When, again, he adds, And the life was the light of [men](#), while thus mentioning Anthropos, he indicated also Ecclesia by that one expression, in order that, by using only one name, he might disclose their fellowship with one another, in virtue of their conjunction. For Anthropos and Ecclesia spring from [Logos](#) and Zoe. Moreover, he styled life (Zoe) the light of [men](#), because they are enlightened by her, that is, formed and made manifest. This also [Paul](#) declares in these words: For whatsoever does make manifest is light. [Ephesians 5:13](#) Since, therefore, Zoe

manifested and begot both Anthropos and Ecclesia, she is termed their light. Thus, then, did John by these words reveal both other things and the second Tetrad, [Logos](#) and Zoe, Anthropos and Ecclesia. And still further, he also indicated the first Tetrad. For, in discoursing of the Saviour and declaring that all things beyond the Pleroma received form from Him, he says that He is the fruit of the entire Pleroma. For he styles Him a light which shines in darkness, and which was not comprehended [John 1:5](#) by it, inasmuch as, when He imparted form to all those things which had their origin from passion, He was not [known](#) by it. He also styles Him Son, and Aletheia, and Zoe, and the Word made flesh, whose [glory](#), he says, we beheld; and His [glory](#) was as that of the Only-begotten (given to Him by the Father), full of [grace](#) and [truth](#). [John 1:14](#) (But what John really does say is this: And the [Word](#) was [made flesh](#), and dwelt among us; and we beheld His [glory](#), the [glory](#) as of the only-begotten of the [Father](#), full of [grace](#) and [truth](#).) Thus, then, does he [according to them] distinctly set forth the first Tetrad, when he speaks of the [Father](#), and Charis, and Monogenes, and Aletheia. In this way, too, does John tell of the first Ogdoad, and that which is the mother of all the [Æons](#). For he mentions the [Father](#), and Charis, and Monogenes, and Aletheia, and [Logos](#), and Zoe, and Anthropos, and Ecclesia. Such are the views of Ptolemæus.

Against Heresies (Book I, Chapter 9)

Refutation of the impious interpretations of these heretics.

1. You see, my friend, the method which these men employ to deceive themselves, while they abuse the [Scriptures](#) by endeavouring to support their own system out of them. For this reason, I have brought forward their modes of expressing themselves, that thus you might understand the deceitfulness of their procedure, and the [wickedness](#) of their [error](#). For, in the first place, if it had been John's intention to set forth that Ogdoad above, he would surely have preserved the order of its production, and would doubtless have placed the primary Tetrad first as being, according to them, most venerable and would then have annexed the second, that, by the sequence of the names, the order of the Ogdoad might be exhibited, and not after so long an interval, as if forgetful for the moment and then again calling the matter to [mind](#), he, last of all, made mention of the primary Tetrad. In the next place, if he had meant to indicate their conjunctions, he certainly would not have omitted the name of Ecclesia; while, with respect to the other conjunctions, he either would have been satisfied with the mention of the male [[Æons](#)] (since the others [like Ecclesia] might be understood), so as to preserve a uniformity throughout; or if he enumerated the conjunctions of the rest, he would also have announced the spouse of Anthropos, and would not have left us to find out her name by [divination](#).

2. The fallacy, then, of this exposition is manifest. For when John, proclaiming one [God](#), the Almighty, and one [Jesus Christ](#), the Only-begotten, by whom all things were made, declares that this was the [Son of God](#), this the Only-begotten, this the Former of all things, this the [true](#) Light who enlightens every man, this the Creator of the world, this He that came to His own, this He that became flesh and dwelt among us—these men, by a plausible kind of exposition, perverting these statements, maintain that there was another Monogenes, according to production, whom they also style Arche. They also maintain that there was another Saviour, and another [Logos](#), the son of Monogenes, and another Christ produced for the re-establishment of the Pleroma. Thus it

is that, wresting from the [truth](#) every one of the expressions which have been cited, and taking a bad advantage of the names, they have transferred them to their own system; so that, according to them, in all these terms John makes no mention of the [Lord Jesus Christ](#). For if he has named the [Father](#), and Charis, and Monogenes, and Aletheia, and [Logos](#), and Zoe, and Anthropos, and Ecclesia, according to their hypothesis, he has, by thus speaking, referred to the primary Ogdoad, in which there was as yet no [Jesus](#), and no Christ, the teacher of John. But that the apostle did not speak concerning their conjunctions, but concerning [our Lord Jesus Christ](#), whom he also acknowledges as the [Word of God](#), he himself has made evident. For, summing up his statements respecting the Word previously mentioned by him, he further declares, And the [Word](#) was [made flesh](#), and dwelt among us. But, according to their hypothesis, the Word did not become flesh at all, inasmuch as He never went outside of the Pleroma, but that Saviour [became flesh] who was formed by a special dispensation [out of all the [Æons](#)], and was of later date than the Word.

3. Learn then, you foolish men, that [Jesus](#) who suffered for us, and who dwelt among us, is Himself the [Word of God](#). For if any other of the [Æons](#) had become flesh for our [salvation](#), it would have been probable that the apostle spoke of another. But if the Word of the Father who descended is the same also that ascended, He, namely, the Only-begotten Son of the only [God](#), who, according to the good pleasure of the [Father](#), became flesh for the sake of [men](#), the apostle certainly does not speak regarding any other, or concerning any Ogdoad, but respecting [our Lord Jesus Christ](#). For, according to them, the Word did not originally become flesh. For they maintain that the Saviour assumed an animal body, formed in accordance with a special dispensation by an unspeakable [providence](#), so as to become visible and palpable. But *flesh* is that which was of old formed for [Adam](#) by [God](#) out of the dust, and it is this that John has declared the [Word of God](#) became. Thus is their primary and first-begotten Ogdoad brought to nought. For, since Logos, and Monogenes, and Zoe, and Phōs, and Soter, and Christus, and the [Son of God](#), and He who became incarnate for us, have been [proved](#) to be one and the same, the Ogdoad which they have built up at once falls to pieces. And when this is destroyed, their whole system sinks into ruin—a system which they [falsely](#) dream into [existence](#), and thus inflict injury on the [Scriptures](#), while they build up their own hypothesis.

4. Then, again, collecting a set of expressions and names scattered here and there [in Scripture], they twist them, as we have already said, from a natural to a non-natural sense. In so doing, they act like those who bring forward any kind of hypothesis they fancy, and then endeavour to support them out of the poems of Homer, so that the [ignorant imagine](#) that Homer actually composed the verses bearing upon that hypothesis, which has, in fact, been but newly constructed; and many others are led so far by the regularly-formed sequence of the verses, as to [doubt](#) whether Homer may not have composed them. Of this kind is the following passage, where one, describing Hercules as having been sent by Eurystheus to the dog in the infernal regions, does so by means of these Homeric verses—for there can be no objection to our citing these by way of illustration, since the same sort of attempt appears in both:—

Thus saying, there sent forth from his house deeply groaning.— *Od.*, x. 76.

The hero Hercules conversant with mighty [deeds](#).— *Od.*, xxi. 26.

Eurystheus, the son of Sthenelus, descended from Perseus.— *Il.*, xix. 123.

That he might bring from Erebus the dog of gloomy Pluto.— *Il.*, viii. 368.

And he advanced like a mountain-bred lion confident of strength.— *Od.*, vi. 130.

Rapidly through the city, while all his friends followed. — *Il.*, xxiv. 327.
Both maidens, and youths, and much-enduring old men.— *Od.*, xi. 38.
Mourning for him bitterly as one going forward to death. — *Il.*, xxiv. 328.
But Mercury and the blue-eyed Minerva conducted him.— *Od.*, xi. 626.
For she [knew](#) the mind of her brother, how it laboured with grief.— *Il.*, ii. 409.

Now, what simple-minded man, I ask, would not be led away by such verses as these to think that Homer actually framed them so with reference to the subject indicated? But he who is acquainted with the Homeric writings will recognise the verses indeed, but not the subject to which they are applied, as [knowing](#) that some of them were spoken of Ulysses, others of Hercules himself, others still of Priam, and others again of Menelaus and Agamemnon. But if he takes them and restores each of them to its proper position, he at once destroys the narrative in question. In like manner he also who retains unchangeable in his heart the rule of the [truth](#) which he received by means of [baptism](#), will doubtless recognise the names, the expressions, and the [parables](#) taken from the [Scriptures](#), but will by no means acknowledge the [blasphemous](#) use which these men make of them. For, though he will acknowledge the gems, he will certainly not receive the fox instead of the likeness of the king. But when he has restored every one of the expressions quoted to its proper position, and has fitted it to the body of the [truth](#), he will lay bare, and prove to be without any foundation, the figment of these [heretics](#).

5. But since what may prove a finishing-stroke to this exhibition is wanting, so that any one, on following out their farce to the end, may then at once append an argument which shall overthrow it, we have judged it well to point out, first of all, in what respects the very fathers of this fable differ among themselves, as if they were inspired by different spirits of [error](#). For this very fact forms an *a priori* [proof](#) that the [truth](#) proclaimed by the [Church](#) is immovable, and that the theories of these men are but a tissue of falsehoods.

Against Heresies (Book I, Chapter 10)

Unity of the faith of the Church throughout the whole world.

1. The [Church](#), though dispersed through our the whole world, even to the ends of the earth, has received from the [apostles](#) and their [disciples](#) this [faith](#): [She believes] in one [God](#), the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one [Christ Jesus](#), the [Son of God](#), who became incarnate for our [salvation](#); and in the [Holy Spirit](#), who proclaimed through the [prophets](#) the dispensations of [God](#), and the advents, and the birth from a [virgin](#), and the passion, and the [resurrection from the dead](#), and the ascension into heaven in the flesh of the beloved [Christ Jesus](#), our Lord, and His [future] manifestation from heaven in the [glory](#) of the Father to gather all things in one, [Ephesians 1:10](#) and to raise up anew all flesh of the whole [human race](#), in order that to [Christ Jesus](#), our Lord, and [God](#), and Saviour, and King, according to the [will](#) of the invisible Father, every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess [Philippians 2:10-11](#) to Him, and that He should execute just judgment towards all; that He may send spiritual wickednesses, [Ephesians 6:12](#) and the [angels](#) who transgressed and became [apostates](#), together with the ungodly, and unrighteous, and [wicked](#), and profane among [men](#), into

[everlasting fire](#); but may, in the exercise of His [grace](#), confer [immortality](#) on the righteous, and [holy](#), and those who have kept His commandments, and have persevered in His [love](#), some from the beginning [of their [Christian](#) course], and others from [the date of] their repentance, and may surround them with everlasting [glory](#).

2. As I have already observed, the [Church](#), having received this preaching and this [faith](#), although scattered throughout the whole world, yet, as if occupying but one house, carefully preserves it. She also believes these points [of doctrine] just as if she had but one [soul](#), and one and the same heart, and she proclaims them, and teaches them, and hands them down, with perfect harmony, as if she possessed only one mouth. For, although the languages of the world are dissimilar, yet the import of the tradition is one and the same. For the Churches which have been planted in Germany do not [believe](#) or hand down anything different, nor do those in [Spain](#), nor those in [Gaul](#), nor those in the East, nor those in [Egypt](#), nor those in Libya, nor those which have been established in the central regions of the world. But as the sun, that creature of [God](#), is one and the same throughout the whole world, so also the preaching of the [truth](#) shines everywhere, and enlightens all [men](#) that are willing to come to a [knowledge](#) of the [truth](#). Nor will any one of the rulers in the [Churches](#), however highly gifted he may be in point of eloquence, teach doctrines different from these (for no one is greater than the Master); nor, on the other hand, will he who is deficient in power of expression inflict injury on the tradition. For the [faith](#) being ever one and the same, neither does one who is able at great length to discourse regarding it, make any addition to it, nor does one, who can say but little diminish it.

3. It does not follow because men are endowed with greater and less degrees of intelligence, that they should therefore change the subject-matter [of the [faith](#)] itself, and should conceive of some other God besides Him who is the Framer, Maker, and Preserver of this [universe](#), (as if He were not sufficient for them), or of another Christ, or another Only-begotten. But the fact referred to simply implies this, that one may [more accurately than another] bring out the meaning of those things which have been spoken in [parables](#), and accommodate them to the general scheme of the [faith](#); and explain [with special clearness] the operation and dispensation of [God](#) connected with [human salvation](#); and show that God manifested longsuffering in regard to the [apostasy](#) of the [angels](#) who transgressed, as also with respect to the disobedience of men; and set forth why it is that one and the same God has made some things temporal and some [eternal](#), some heavenly and others earthly; and understand for what reason [God](#), though invisible, manifested Himself to the [prophets](#) not under one form, but differently to different individuals; and show why it was that more covenants than one were given to [mankind](#); and teach what was the special character of each of these covenants; and search out for what reason [God Romans 11:32](#) has concluded every man in unbelief, that He may have mercy upon all; and gratefully describe on what account the [Word of God](#) became flesh and suffered; and relate why the advent of the [Son of God](#) took place in these last times, that is, in the end, rather than in the beginning [of the world]; and unfold what is contained in the [Scriptures](#) concerning the end [itself], and things to come; and not be silent as to how it is that God has made the [Gentiles](#), whose [salvation](#) was despaired of, fellow-heirs, and of the same body, and partakers with the [saints](#); and discourse how it is that this mortal body shall put on [immortality](#), and this corruptible shall put on incorruption; [1 Corinthians 15:54](#) and proclaim in what sense [God] says, That is a people who was not a people; and she is beloved who was not beloved; [Hosea 2:23](#); [Romans 9:25](#) and in what sense He says that more are the children of her that was desolate, than of her who possessed a husband. [Isaiah 54:1](#);

[Galatians 4:27](#) For in reference to these points, and others of a like nature, the apostle exclaims: Oh! The depth of the riches both of the wisdom and [knowledge](#) of [God](#); how unsearchable are His judgments, and His ways past finding out! [Romans 11:33](#) But [the superior skill spoken of] is not found in this, that any one should, beyond the Creator and Framer [of the world], conceive of the Enthymesis of an erring [Æon](#), their mother and his, and should thus proceed to such a pitch of [blasphemy](#); nor does it consist in this, that he should again [falsely imagine](#), as being above this [fancied being], a Pleroma at one time supposed to contain thirty, and at another time an innumerable tribe of [Æons](#), as these teachers who are destitute of [truly](#) divine wisdom maintain; while the [Catholic Church](#) possesses one and the same [faith](#) throughout the whole world, as we have already said.

Against Heresies (Book I, Chapter 11)

The opinions of Valentinus, with those of his disciples and others.

1. Let us now look at the inconsistent opinions of those [heretics](#) (for there are some two or three of them), how they do not agree in treating the same points, but alike, in things and names, set forth opinions mutually discordant. The first of them, [Valentinus](#), who adapted the principles of the [heresy](#) called [Gnostic](#) to the peculiar character of his own school, taught as follows: He maintained that there is a certain Dyad (twofold being), who is inexpressible by any name, of whom one part should be called Arrhetus (unspeakable), and the other Sige (silence). But of this Dyad a second was produced, one part of whom he names Pater, and the other Aletheia. From this Tetrad, again, arose [Logos](#) and Zoe, Anthropos and Ecclesia. These constitute the primary Ogdoad. He next states that from [Logos](#) and Zoe ten powers were produced, as we have before mentioned. But from Anthropos and Ecclesia proceeded twelve, one of which separating from the rest, and falling from its original condition, produced the rest of the [universe](#). He also supposed two beings of the name of Horos, the one of whom has his place between Bythus and the rest of the Pleroma, and divides the created [Æons](#) from the uncreated Father, while the other separates their mother from the Pleroma. Christ also was not produced from the [Æons](#) within the Pleroma, but was brought forth by the mother who had been excluded from it, in virtue of her remembrance of better things, but not without a kind of shadow. He, indeed, as being masculine, having severed the shadow from himself, returned to the Pleroma; but his mother being left with the shadow, and deprived of her spiritual substance, brought forth another son, namely, the [Demiurge](#), whom he also styles the supreme ruler of all those things which are subject to him. He also asserts that, along with the [Demiurge](#), there was produced a left-hand power, in which particular he agrees with those [falsely](#) called [Gnostics](#), of whom to we have yet to speak. Sometimes, again, he maintains that [Jesus](#) was produced from him who was separated from their mother, and united to the rest, that is, from Theletus, sometimes as springing from him who returned into the Pleroma, that is, from Christ; and at other times still as derived from Anthropos and Ecclesia. And he declares that the [Holy Spirit](#) was produced by Aletheia for the inspection and fructification of the [Æons](#), by entering invisibly into them, and that, in this way, the [Æons](#) brought forth the plants of [truth](#).

2. Secundus again affirms that the primary Ogdoad consists of a right hand and a left hand Tetrad, and teaches that the one of these is called light, and the other darkness. But he maintains

that the power which separated from the rest, and fell away, did not proceed directly from the thirty [Æons](#), but from their fruits.

3. There is another, who is a renowned teacher among them, and who, struggling to reach something more sublime, and to attain to a kind of higher [knowledge](#), has explained the primary Tetrad as follows: There is [he says] a certain Proarche who [existed](#) before all things, surpassing all thought, speech, and nomenclature, whom I call Monotes (unity). Together with this Monotes there exists a power, which again I term Henotes (oneness). This Henotes and Monotes, being one, produced, yet not so as to bring forth [apart from themselves, as an emanation] the beginning of all things, an intelligent, unbegotten, and invisible being, which beginning language terms [Monad](#). With this [Monad](#) there co-exists a power of the same [essence](#), which again I term Hen (One). These powers then— Monotes, and Henotes, and Monas, and Hen— produced the remaining company of the [Æons](#).

4. Iu, Iu! Pheu, Pheu!— for well may we utter these tragic exclamations at such a pitch of audacity in the coining of names as he has displayed without a blush, in devising a nomenclature for his system of [falsehood](#). For when he declares: There is a certain Proarche before all things, surpassing all thought, whom I call Monotes; and again, with this Monotes there co-exists a power which I also call Henotes,— it is most manifest that he confesses the things which have been said to be his own invention, and that he himself has given names to his scheme of things, which had never been previously suggested by any other. It is manifest also, that he himself is the one who has had sufficient audacity to coin these names; so that, unless *he* had appeared in the world, the [truth](#) would still have been destitute of a name. But, in that case, nothing hinders any other, in dealing with the same subject, to affix names after such a fashion as the following: There is a certain Proarche, royal, surpassing all thought, a power existing before every other substance, and extended into space in every direction. But along with it there exists a power which I term a *Gourd*; and along with this Gourd there exists a power which again I term *Utter-Emptiness*. This Gourd and Emptiness, since they are one, produced (and yet did not simply produce, so as to be apart from themselves) a fruit, everywhere visible, eatable, and delicious, which fruit-language calls a *Cucumber*. Along with this Cucumber exists a power of the same [essence](#), which again I call a *Melon*. These powers, the Gourd, Utter-Emptiness, the Cucumber, and the Melon, brought forth the remaining multitude of the delirious melons of [Valentinus](#). For if it is fitting that that language which is used respecting the [universe](#) be transformed to the primary Tetrad, and if any one may assign names at his pleasure, who shall prevent us from adopting these names, as being much more credible [than the others], as well as in general use, and understood by all?

5. Others still, however, have called their primary and first-begotten Ogdoad by the following names: first, Proarche; then Anennoetos; thirdly, Arrhetos; and fourthly, Aoratos. Then, from the first, Proarche, there was produced, in the first and fifth place, Arche; from Anennoetos, in the second and sixth place, Acataleptos; from Arrhetos, in the third and seventh place, Anonomastos; and from Aoratos, in the fourth and eighth place, Agennetos. This is the Pleroma of the first Ogdoad. They maintain that these powers were anterior to Bythus and Sige, that they may appear more perfect than the perfect, and more [knowing](#) than the very [Gnostics](#)! To these [persons](#) one may [justly](#) exclaim: O you trifling sophists! since, even respecting Bythus himself, there are among them many and discordant opinions. For some declare him to be without a consort, and

neither male nor female, and, in fact, nothing at all; while others affirm him to be masculo-feminine, assigning to him the [nature](#) of a hermaphrodite; others, again, allot Sige to him as a spouse, that thus may be formed the first conjunction.

Against Heresies (Book I, Chapter 12)

The doctrines of the followers of Ptolemy and Colorbasus.

1. But the followers of Ptolemy say that he [Bythus] has two consorts, which they also name *Diatheses* (affections), viz., Ennœa and Thelesis. For, as they affirm, he first conceived the thought of producing something, and then willed to that effect. Wherefore, again, these two affections, or powers, Ennœa and Thelesis, having intercourse, as it were, between themselves, the production of Monogenes and Aletheia took place according to conjunction. These two came forth as types and images of the two affections of the [Father](#)—visible representations of those that were invisible—Nous (i.e., Monogenes) of Thelesis, and Aletheia of Ennœa, and accordingly the image resulting from Thelesis was masculine, while that from Ennœa was feminine. Thus Thelesis (will) became, as it were, a faculty of Ennœa (thought). For Ennœa continually yearned after offspring; but she could not of herself bring forth that which she desired. But when the power of Thelesis (the faculty of will) came upon her, then she brought forth that on which she had brooded.

2. These fancied beings (like the Jove of Homer, who is represented as passing an anxious sleepless night in devising plans for honouring Achilles and destroying numbers of the Greeks) will not appear to you, my dear friend, to be possessed of greater [knowledge](#) than He who is the [God](#) of the [universe](#). He, as soon as He thinks, also performs what He has willed; and as soon as He wills, also thinks that which He has willed; then thinking when He wills, and then willing when He thinks, since He is all thought, [all will, all [mind](#), all light,] all eye, all ear, the one entire fountain of all [good](#) things.

3. Those of them, however, who are deemed more skilful than the [persons](#) who have just been mentioned, say that the first Ogdoad was not produced gradually, so that one [Æon](#) was sent forth by another, but that all the [Æons](#) were brought into [existence](#) at once by Propator and his Ennœa. He (Colorbasus) affirms this as confidently as if he had assisted at their birth. Accordingly, he and his followers maintain that Anthropos and Ecclesia were not produced, as others hold, from [Logos](#) and Zoe; but, on the contrary, [Logos](#) and Zoe from Anthropos and Ecclesia. But they express this in another form, as follows: When the Propator conceived the thought of producing something, he received the name of *Father*. But because what he did produce was [true](#), it was named Aletheia. Again, when he wished to reveal himself, this was termed Anthropos. Finally, when he produced those whom he had previously thought of, these were named Ecclesia. Anthropos, by speaking, formed [Logos](#): this is the [first-born](#) son. But Zoe followed upon [Logos](#); and thus the first Ogdoad was completed.

4. They have much contention also among themselves respecting the Saviour. For some maintain that he was formed out of all; wherefore also he was called Eudocetos, because the whole Pleroma was *well pleased* through him to glorify the Father. But others assert that he was

produced from those ten [Æons](#) alone who sprung from [Logos](#) and Zoe, and that on this account he was called [Logos](#) and Zoe, thus preserving the ancestral names. Others, again, affirm that he had his being from those twelve [Æons](#) who were the offspring of Anthropos and Ecclesia; and on this account he acknowledges himself the [Son of man](#), as being a descendant of Anthropos. Others still, assert that he was produced by Christ and the [Holy Spirit](#), who were brought forth for the security of the Pleroma; and that on this account he was called Christ, thus preserving the appellation of the [Father](#), by whom he was produced. And there are yet others among them who declare that the Propator of the whole, Proarche, and Proanenoetos is called Anthropos; and that this is the great and abstruse [mystery](#), namely, that the Power which is above all others, and contains all in his embrace, is termed Anthropos; hence does the Saviour style himself the [Son of man](#).

Against Heresies (Book I, Chapter 13)

The deceitful arts and nefarious practices of Marcus.

1. But there is another among these [heretics](#), Marcus by name, who boasts himself as having improved upon his master. He is a perfect adept in magical impostures, and by this means drawing away a great number of [men](#), and not a few [women](#), he has induced them to join themselves to him, as to one who is possessed of the greatest [knowledge](#) and perfection, and who has received the highest power from the invisible and ineffable regions above. Thus it appears as if he really were the precursor of [Antichrist](#). For, joining the buffooneries of Anaxilaus to the craftiness of the [magi](#), as they are called, he is regarded by his senseless and cracked-brain followers as working [miracles](#) by these means.

2. Pretending to consecrate cups mixed with wine, and protracting to great length the word of invocation, he contrives to give them a purple and reddish colour, so that Charis, who is one of those that are superior to all things, should be thought to drop her own blood into that cup through means of his invocation, and that thus those who are present should be led to [rejoice](#) to taste of that cup, in order that, by so doing, the Charis, who is set forth by this magician, may also flow into them. Again, handing mixed cups to the [women](#), he bids them consecrate these in his presence. When this has been done, he himself produces another cup of much larger size than that which the deluded [woman](#) has [consecrated](#), and pouring from the smaller one [consecrated](#) by the [woman](#) into that which has been brought forward by himself, he at the same time pronounces these words: May that Charis who is before all things, and who transcends all [knowledge](#) and speech, fill your inner man, and multiply in you her own [knowledge](#), by sowing the grain of mustard seed in you as in good soil. Repeating certain other like words, and thus goading on the wretched [woman](#) [to [madness](#)], he then appears a worker of wonders when the large cup is seen to have been filled out of the small one, so as even to overflow by what has been obtained from it. By accomplishing several other similar things, he has completely deceived many, and drawn them away after him.

3. It appears probable enough that this man possesses a [demon](#) as his familiar spirit, by means of whom he seems able to prophesy, and also enables as many as he counts worthy to be partakers of his Charis themselves to prophesy. He devotes himself especially to [women](#), and those such as

are well-bred, and elegantly attired, and of great [wealth](#), whom he frequently seeks to draw after him, by addressing them in such seductive words as these: I am eager to make you a partaker of my Charis, since the Father of all does continually behold your [angel](#) before His face. Now the place of your [angel](#) is among us: it behooves us to become one. Receive first from me and by me [the gift of] Charis. Adorn yourself as a bride who is expecting her bridegroom, that you may be what I am, and I what you are. Establish the germ of light in your nuptial chamber. Receive from me a spouse, and become receptive of him, while you are received by him. Behold Charis has descended upon you; open your mouth and prophesy. On the [woman](#) replying, I have never at any time prophesied, nor do I [know](#) how to prophesy; then engaging, for the second time, in certain invocations, so as to astound his deluded victim, he says to her, Open your mouth, speak whatsoever occurs to you, and you shall prophesy. She then, vainly puffed up and elated by these words, and greatly excited in [soul](#) by the expectation that it is herself who is to prophesy, her heart beating violently [from emotion], reaches the requisite pitch of audacity, and idly as well as impudently utters some nonsense as it happens to occur to her, such as might be expected from one heated by an empty spirit. (Referring to this, one superior to me has observed, that the [soul](#) is both audacious and impudent when heated with empty air.) Henceforth she reckons herself a prophetess, and expresses her thanks to Marcus for having imparted to her of his own Charis. She then makes the effort to reward him, not only by the gift of her possessions (in which way he has collected a very large fortune), but also by yielding up to him her person, desiring in every way to be united to him, that she may become altogether one with him.

4. But already some of the most faithful [women](#), possessed of the [fear](#) of [God](#), and not being deceived (whom, nevertheless, he did his best to seduce like the rest by bidding them prophesy), abhorring and execrating him, have withdrawn from such a vile company of revellers. This they have done, as being well aware that the gift of [prophecy](#) is not conferred on men by Marcus, the magician, but that only those to whom God sends His [grace](#) from above possess the divinely-bestowed power of prophesying; and then they speak where and when God pleases, and not when Marcus orders them to do so. For that which commands is greater and of higher authority than that which is commanded, inasmuch as the former rules, while the latter is in a state of subjection. If, then, Marcus, or any one else, does command—as these are accustomed continually at their feasts to play at drawing lots, and [in accordance with the lot] to command one another to prophesy, giving forth as oracles what is in harmony with their own desires—it will follow that he who commands is greater and of higher authority than the prophetic spirit, though he is but a [man](#), which is impossible. But such spirits as are commanded by these men, and speak when they desire it, are earthly and weak, audacious and impudent, sent forth by [Satan](#) for the seduction and perdition of those who do not hold fast that well-compacted [faith](#) which they received at first through the [Church](#).

5. Moreover, that this Marcus compounds philters and love-potions, in order to insult the [persons](#) of some of these [women](#), if not of all, those of them who have returned to the [Church of God](#)— a thing which frequently occurs— have acknowledged, confessing, too, that they have been defiled by him, and that they were filled with a burning passion towards him. A sad example of this occurred in the case of a certain Asiatic, one of our [deacons](#), who had received him (Marcus) into his house. His wife, a [woman](#) of remarkable beauty, fell a victim both in mind and body to this magician, and, for a long time, travelled about with him. At last, when, with no small difficulty,

the brethren had converted her, she spent her whole time in the exercise of public confession, weeping over and lamenting the defilement which she had received from this magician.

6. Some of his [disciples](#), too, addicting themselves to the same practices, have deceived many silly [women](#), and defiled them. They proclaim themselves as being perfect, so that no one can be compared to them with respect to the immensity of their [knowledge](#), nor even were you to mention [Paul](#) or [Peter](#), or any other of the [apostles](#). They assert that they themselves [know](#) more than all others, and that they alone have imbibed the greatness of the [knowledge](#) of that power which is unspeakable. They also maintain that they have attained to a height above all power, and that therefore they are free in every respect to act as they please, having no one to [fear](#) in anything. For they affirm, that because of the Redemption it has come to pass that they can neither be apprehended, nor even seen by the judge. But even if he should happen to lay hold upon them, then they might simply repeat these words, while standing in his presence along with the Redemption: O you, who sits beside [God](#), and the mystical, [eternal](#) Sige, you through whom the [angels](#) (mightiness), who continually behold the face of the [Father](#), having you as their guide and introducer, do derive their forms from above, which she in the greatness of her daring inspiring with mind on account of the goodness of the Propator, produced us as their images, having her mind then intent upon the things above, as in a [dream](#)—behold, the judge is at hand, and the crier orders me to make my defence. But do you, as being acquainted with the affairs of both, present the [cause](#) of both of us to the judge, inasmuch as it is in reality but one [cause](#). Now, as soon as the Mother hears these words, she puts the Homeric helmet of Pluto upon them, so that they may invisibly escape the judge. And then she immediately catches them up, conducts them into the bridal chamber, and hands them over to their consorts.

7. Such are the words and [deeds](#) by which, in our own district of the Rhone, they have deluded many [women](#), who have their [consciences](#) seared as with a hot iron. [2 Timothy 3:6](#) Some of them, indeed, make a public confession of their [sins](#); but others of them are ashamed to do this, and in a tacit kind of way, despairing of [attaining to] the life of [God](#), have, some of them, [apostatized](#) altogether; while others hesitate between the two courses, and incur that which is implied in the proverb, neither without nor within; possessing this as the fruit from the seed of the children of [knowledge](#).

Against Heresies (Book I, Chapter 14)

The various hypotheses of Marcus and others. Theories respecting letters and syllables.

1. This Marcus then, declaring that he alone was the matrix and receptacle of the Sige of Colorbasus, inasmuch as he was only-begotten, has brought to the birth in some such way as follows that which was committed to him of the defective Enthymesis. He declares that the infinitely exalted Tetrads descended upon him from the invisible and indescribable places in the form of a [woman](#) (for the world could not have borne it coming in its male form), and expounded to him alone its own nature, and the origin of all things, which it had never before revealed to any one either of gods or men. This was done in the following terms: When first the unoriginated, inconceivable Father, who is without material substance, and is neither male nor female, willed to bring forth that which is ineffable to Him, and to endow with form that which is

invisible, He opened His mouth, and sent forth the Word similar to Himself, who, standing near, showed Him what He Himself was, inasmuch as He had been manifested in the form of that which was invisible. Moreover, the pronunciation of His name took place as follows:— He spoke the first word of it, which was the beginning [of all the rest], and that utterance consisted of four letters. He added the second, and this also consisted of four letters. Next He uttered the third, and this again embraced ten letters. Finally, He pronounced the fourth, which was composed of twelve letters. Thus took place the enunciation of the whole name, consisting of thirty letters, and four distinct utterances. Each of these elements has its own peculiar letters, and character, and pronunciation, and forms, and images, and there is not one of them that perceives the shape of that [utterance] of which it is an element. Neither does any one [know](#) itself, nor is it acquainted with the pronunciation of its neighbour, but each one imagines that by its own utterance it does in fact name the whole. For while every one of them is a part of the whole, it imagines its own sound to be the whole name, and does not leave off sounding until, by its own utterance, it has reached the last letter of each of the elements. This teacher declares that the restitution of all things will take place, when all these, mixing into one letter, shall utter one and the same sound. He imagines that the emblem of this utterance is found in [Amen](#), which we pronounce in concert. [1 Corinthians 14:16](#). The diverse sounds (he adds) are those which give form to that [Æon](#) who is without material substance and unbegotten, and these, again, are the forms which the Lord has called [angels](#), who continually behold the face of the Father.

[Matthew 18:10](#)

2. Those names of the elements which may be told, and are common, he has called [Æons](#), and words, and roots, and seeds, and fulnesses, and fruits. He asserts that each of these, and all that is peculiar to every one of them, is to be understood as contained in the name Ecclesia. Of these elements, the last letter of the last one uttered its voice, and this sound going forth generated its own elements after the image of the [other] elements, by which he affirms, that both the things here below were arranged into the order they occupy, and those that preceded them were called into [existence](#). He also maintains that the letter itself, the sound of which followed that sound below, was received up again by the syllable to which it belonged, in order to the completion of the whole, but that the sound remained below as if cast outside. But the element itself from which the letter with its special pronunciation descended to that below, he affirms to consist of thirty letters, while each of these letters, again, contains other letters in itself, by means of which the name of the letter is expressed. And thus, again, others are named by other letters, and others still by others, so that the multitude of letters swells out into infinitude. You may more clearly understand what I mean by the following example:— The word *Delta* contains five letters, viz., D, E, L, T, A: these letters again, are written by other letters, and others still by others. If, then, the entire composition of the word Delta [when thus analyzed] runs out into infinitude, letters continually generating other letters, and following one another in constant succession, how much vaster than that [one] word is the [entire] ocean of letters! And if even one letter be thus [infinite](#), just consider the immensity of the letters in the entire name; out of which the Sige of Marcus has taught us the Propator is composed. For which reason the [Father](#), [knowing](#) the incomprehensibility of His own nature, assigned to the elements which He also terms [Æons](#), [the power] of each one uttering its own enunciation, because no one of them was capable by itself of uttering the whole.

3. Moreover, the Tetrad, explaining these things to him more fully, said:— I wish to show you Aletheia (Truth) herself; for I have brought her down from the dwellings above, that you may see her without a veil, and understand her beauty — that you may also hear her speaking, and admire her wisdom. Behold, then, her head on high, *Alpha* and *Omega*; her neck, *Beta* and *Psi*; her shoulders with her hands, *Gamma* and *Chi*; her breast, *Delta* and *Phi*; her diaphragm, *Epsilon* and *Upsilon*; her back, *Zeta* and *Tau*; her belly, *Eta* and *Sigma*; her thighs, *Theta* and *Rho*; her knees, *Iota* and *Pi*; her legs, *Kappa* and *Omicron*; her ankles, *Lambda* and *Xi*; her feet, *Mu* and *Nu*. Such is the body of Truth, according to this magician, such the figure of the element, such the character of the letter. And he calls this element Anthropos (Man), and says that is the fountain of all speech, and the beginning of all sound, and the expression of all that is unspeakable, and the mouth of the silent Sige. This indeed is the body of Truth. But do you, elevating the thoughts of your mind on high, listen from the mouth of Truth to the self-begotten Word, who is also the dispenser of the bounty of the Father.

4. When she (the Tetrad) had spoken these things, Aletheia looked at him, opened her mouth, and uttered a word. That word was a name, and the name was this one which we do [know](#) and speak of, viz., Christ Jesus. When she had uttered this name, she at once relapsed into silence. And as Marcus waited in the expectation that she would say something more, the Tetrad again came forward and said:— You have reckoned as contemptible that word which you have heard from the mouth of Aletheia. This which you know and seemest to possess, is not an ancient name. For you possess the sound of it merely, while you are [ignorant](#) of its power. For Jesus (Ἰησοῦς) is a name arithmetically [symbolic](#), consisting of six letters, and is [known](#) by all those that belong to the called. But that which is among the [Æons](#) of the Pleroma consists of many parts, and is of another form and shape, and is [known](#) by those [\[angels\]](#) who are joined in affinity with Him, and whose figures (mightinesses) are always present with Him.

5. Know, then, that the four-and-twenty letters which you possess are [symbolic](#) emanations of the three powers that contain the entire number of the elements above. For you are to reckon thus — that the nine mute letters are [the images] of Pater and Aletheia, because they are without voice, that is, of such a nature as cannot be uttered or pronounced. But the semi-vowels represent [Logos](#) and Zoe, because they are, as it were, midway between the consonants and the vowels, partaking of the [nature](#) of both. The vowels, again, are representative of Anthropos and Ecclesia, inasmuch as a voice proceeding from Anthropos gave being to them all; for the sound of the voice imparted to them form. Thus, then, [Logos](#) and Zoe possess eight [of these letters]; Anthropos and Ecclesia seven; and Pater and Aletheia nine. But since the number allotted to each was unequal, He who [existed](#) in the Father came down, having been specially sent by Him from whom He was separated, for the rectification of what had taken place, that the unity of the Pleromas, being endowed with equality, might develop in all that one power which flows from all. Thus that division which had only seven letters, received the power of eight, and the three sets were rendered alike in point of number, all becoming Ogdoads; which three, when brought together, constitute the number four-and-twenty. The three elements, too (which he declares to exist in conjunction with three powers, and thus form the six from which have flowed the twenty-four letters), being quadrupled by the word of the ineffable Tetrad, give rise to the same number with them; and these elements he maintains to belong to Him who cannot be named. These, again, were endowed by the three powers with a resemblance to Him who is invisible. And he says that those letters which we call double are the images of the images of these

elements; and if these be added to the four-and-twenty letters, by the force of analogy they form the number thirty.

6. He asserts that the fruit of this arrangement and analogy has been manifested in the likeness of an image, namely, Him who, after six days, ascended [Matthew 17:7](#); [Mark 9:2](#) into the mountain along with three others, and then became one of six (the sixth), in which character He descended and was contained in the Hebdomad, since He was the illustrious Ogdoad, and contained in Himself the entire number of the elements, which the descent of the dove (who is Alpha and Omega) made clearly manifest, when He came to be [baptized](#); for the number of the dove is eight hundred and one. And for this reason did [Moses](#) declare that man was formed on the sixth day; and then, again, according to arrangement, it was on the sixth day, which is the preparation, that the last man appeared, for the regeneration of the first. Of this arrangement, both the beginning and the end were formed at that sixth hour, at which He was nailed to the tree. For that perfect being Nous, [knowing](#) that the number six had the power both of formation and regeneration, declared to the children of light, that regeneration which has been wrought out by Him who appeared as the *Episemon* in regard to that number. Whence also he declares it is that the double letters contain the Episemon number; for this Episemon, when joined to the twenty-four elements, completed the name of thirty letters.

7. He employed as his instrument, as the Sige of Marcus declares, the power of seven letters, in order that the fruit of the independent will [of Achamoth] might be revealed. Consider this present *Episemon*, she says— Him who was formed after the [original] *Episemon*, as being, as it were, divided or cut into two parts, and remaining outside; who, by His own power and wisdom, through means of that which had been produced by Himself, gave life to this world, consisting of seven powers, after the likeness of the power of the Hebdomad, and so formed it, that it is the [soul](#) of everything visible. And He indeed uses this work Himself as if it had been formed by His own [free will](#); but the rest, as being images of what cannot be [fully] imitated, are subservient to the Enthymesis of the mother. And the first heaven indeed pronounces *Alpha*, the next to this *Epsilon*, the third *Eta*, the fourth, which is also in the midst of the seven, utters the sound of *Iota*, the fifth *Omicron*, the sixth *Upsilon*, the seventh, which is also the fourth from the middle, utters the elegant *Omega*,— as the Sige of Marcus, talking a deal of nonsense, but uttering no word of [truth](#), confidently asserts. And these powers, she adds, being all simultaneously clasped in each other's embrace, do sound out the [glory](#) of Him by whom they were produced; and the [glory](#) of that sound is transmitted upwards to the Propator. She asserts, moreover, that the sound of this uttering of praise, having been wafted to the earth, has become the Framer and the Parent of those things which are on the earth.

8. He instances, in [proof](#) of this, the case of infants who have just been born, the cry of whom, as soon as they have issued from the womb, is in accordance with the sound of every one of these elements. As, then, he says, the seven powers glorify the Word, so also does the complaining [soul](#) of infants. For this reason, too, David said: Out of the mouth of babes and sucklings You have perfected praise; and again: The heavens declare the [glory](#) of [God](#). Hence also it comes to pass, that when the [soul](#) is involved in difficulties and distresses, for its own relief it calls out, Oh (Ω), in [honour](#) of the letter in question, so that its cognate [soul](#) above may recognise [its distress], and send down to it relief.

9. Thus it is, that in regard to the whole name, which consists of thirty letters, and Bythus, who receives his increase from the letters of this [name], and, moreover, the body of Aletheia, which is composed of twelve members, each of which consists of two letters, and the voice which she uttered without having spoken at all, and in regard to the analysis of that name which cannot be expressed in words, and the [soul](#) of the world and of [man](#), according as they possess that arrangement, which is after the image [of things above], he has uttered his nonsensical opinions. It remains that I relate how the Tetrad showed him from the names a power equal in number; so that nothing, my friend, which I have received as spoken by him, may remain unknown to you; and thus your request, often proposed to me, may be fulfilled.

Against Heresies (Book I, Chapter 15)

Sige relates to Marcus the generation of the twenty-four elements and of Jesus. Exposure of these absurdities.

1. The all-wise Sige then announced the production of the four-and-twenty elements to him as follows:— Along with Monotes there coexisted Henotes, from which sprang two productions, as we have remarked above, Monas and Hen, which, added to the other two, make four, for twice two are four. And again, two and four, when added together, exhibit the number six. And further, these six being quadrupled, give rise to the twenty-four forms. And the names of the first Tetrad, which are understood to be most [holy](#), and not capable of being expressed in words, are [known](#) by the Son alone, while the father also [knows](#) what they are. The other names which are to be uttered with respect, and [faith](#), and reverence, are, according to him, Arrhetos and Sige, Pater and Aletheia. Now the entire number of this Tetrad amounts to four-and-twenty letters; for the name Arrhetos contains in itself seven letters, Seige five, Pater five, and Aletheia seven. If all these be added together— twice five, and twice seven— they complete the number twenty-four. In like manner, also, the second Tetrad, [Logos](#) and Zoe, Anthropos and Ecclesia, reveal the same number of elements. Moreover, that name of the Saviour which may be pronounced, viz., Jesus [Ἰησοῦς], consists of six letters, but His unutterable name comprises four-and-twenty letters. The name *Christ the Son* (υἱὸς Χριστός) comprises twelve letters, but that which is unpronounceable in Christ contains thirty letters. And for this reason he declares that He is *Alpha* and *Omega*, that he may indicate the dove, inasmuch as that bird has this number [in its name].

2. But [Jesus](#), he affirms, has the following unspeakable origin. From the mother of all things, that is, the first Tetrad, there came forth the second Tetrad, after the manner of a daughter; and thus an Ogdoad was formed, from which, again, a Decad proceeded: thus was produced a Decad and an Ogdoad. The Decad, then, being joined with the Ogdoad, and multiplying it ten times, gave rise to the number *eighty*; and, again, multiplying eighty ten times, produced the number *eight hundred*. Thus, then, the whole number of the letters proceeding from the Ogdoad [multiplied] into the Decad, is eight hundred and eighty-eight. This is the name of Jesus; for this name, if you reckon up the numerical value of the letters, amounts to eight hundred and eighty-eight. Thus, then, you have a clear statement of their opinion as to the origin of the supercelestial Jesus. Wherefore, also, the alphabet of the Greeks contains eight [Monads](#), eight Decads, and eight Hecatads, which present the number eight hundred and eighty-eight, that is, *Jesus*, who is formed of all numbers; and on this account He is called *Alpha* and *Omega*, indicating His origin

from all. And, again, they put the matter thus: If the first Tetrad be added up according to the progression of number, the number ten appears. For one, and two, and three, and four, when added together, form ten; and this, as they will have it, is Jesus. Moreover, *Chreistus*, he says, being a word of eight letters, indicates the first Ogdoad, and this, when multiplied by ten, gives birth to Jesus (888). And Christ the [Son](#), he says, is also spoken of, that is, the Duodecad. For the name Son, (υἱός) contains four letters, and Christ (*Chreistus*) eight, which, being combined, point out the greatness of the Duodecad. But, he alleges, before the *Episemon* of this name appeared, that is Jesus the [Son](#), [mankind](#) were involved in great [ignorance](#) and [error](#). But when this name of six letters was manifested (the person bearing it clothing Himself in flesh, that He might come under the apprehension of [man's](#) senses, and having in Himself these six and twenty-four letters), then, becoming acquainted with Him, they ceased from their [ignorance](#), and passed from death unto life, this name serving as their guide to the Father of [truth](#). For the Father of all had resolved to put an end to [ignorance](#), and to destroy death. But this abolishing of [ignorance](#) was just the [knowledge](#) of Him. And therefore that man (*Anthropos*) was chosen according to His [will](#), having been formed after the image of the [corresponding] power above.

3. As to the [Æons](#), they proceeded from the Tetrad, and in that Tetrad were *Anthropos* and *Ecclesia*, [Logos](#) and *Zoe*. The powers, then, he declares, who emanated from these, generated that [Jesus](#) who appeared upon the earth. The [angel](#) Gabriel took the place of [Logos](#), the [Holy Spirit](#) that of *Zoe*, the Power of the Highest that of *Anthropos*, while the Virgin pointed out the place of *Ecclesia*. And thus, by a special dispensation, there was generated by Him, through Mary, that man, whom, as He passed through the womb, the Father of all chose to [obtain] the [knowledge](#) of Himself by means of the Word. And on His coming to the water [of [baptism](#)], there descended on Him, in the form of a dove, that Being who had formerly ascended on high, and completed the twelfth number, in whom there [existed](#) the seed of those who were produced contemporaneously with Himself, and who descended and ascended along with Him. Moreover, he maintains that power which descended was the seed of the [Father](#), which had in itself both the Father and the [Son](#), as well as that power of *Sige* which is [known](#) by means of them, but cannot be expressed in language, and also all the [Æons](#). And this was that Spirit who spoke by the mouth of [Jesus](#), and who confessed that He was the son of Man as well as revealed the [Father](#), and who, having descended into [Jesus](#), was made one with Him. And he says that the Saviour formed by special dispensation did indeed destroy death, but that Christ made [known](#) the Father. He maintains, therefore, that [Jesus](#) is the name of that man formed by a special dispensation, and that He was formed after the likeness and form of that [heavenly] *Anthropos*, who was about to descend upon Him. After He had received that [Æon](#), He possessed *Anthropos* himself, and [Logos](#) himself, and *Pater*, and *Arrhetus*, and *Sige*, and *Aletheia*, and *Ecclesia*, and *Zoe*.

4. Such ravings, we may now well say, go beyond *Iu, Iu, Pheu, Pheu*, and every kind of tragic exclamation or utterance of misery. For who would not detest one who is the wretched contriver of such audacious falsehoods, when he perceives the [truth](#) turned by Marcus into a mere image, and that punctured all over with the letters of the alphabet? The Greeks confess that they first received sixteen letters from Cadmus, and that but recently, as compared with the beginning, [the vast antiquity of which is implied] in the common proverb: Yesterday and before; and afterwards, in the course of time, they themselves invented at one period the aspirates, and at another the double letters, while, last of all, they say Palamedes added the long letters to the former. Was it so, then, that until these things took place among the Greeks, [truth](#) had no

[existence](#)? For, according to you, Marcus, the body of [truth](#) is posterior to Cadmus and those who preceded him—posterior also to those who added the rest of the letters—posterior even to yourself! For you alone have formed that which is called by you the [truth](#) into an [outward, visible] image.

5. But who will tolerate your nonsensical Sige, who names Him that cannot be named, and expounds the [nature](#) of Him that is unspeakable, and searches out Him that is unsearchable, and declares that He whom you maintain to be destitute of body and form, opened His mouth and sent forth the Word, as if He were included among organized beings; and that His Word, while like to His Author, and bearing the image of the invisible, nevertheless consisted of thirty elements and four syllables? It will follow, then, according to your theory, that the Father of all, in accordance with the likeness of the Word, consists of thirty elements and four syllables! Or, again, who will tolerate you in your juggling with forms and numbers—at one time thirty, at another twenty-four, and at another, again, only six—while you shut up [in these] the [Word of God](#), the Founder, and Framers, and Maker of all things; and then, again, cutting Him up piecemeal into four syllables and thirty elements; and bringing down the Lord of all who founded the heavens to the number eight hundred and eighty-eight, so that He should be similar to the alphabet; and subdividing the [Father](#), who cannot be contained, but contains all things, into a Tetrad, and an Ogdoad, and a Decad, and a Duodecad; and by such multiplications, setting forth the unspeakable and inconceivable nature of the [Father](#), as you yourself declarest it to be? And showing yourself a very Dædalus for [evil](#) invention, and the [wicked](#) architect of the supreme power, you construct a nature and substance for Him whom you call incorporeal and immaterial, out of a multitude of letters, generated the one by the other. And that power whom you affirm to be indivisible, you nevertheless divide into consonants, and vowels, and semi-vowels; and, [falsely](#) ascribing those letters which are mute to the Father of all things, and to His Ennoea (thought), you have driven on all that place confidence in you to the highest point of [blasphemy](#), and to the grossest impiety.

6. With good reason, therefore, and very fittingly, in reference to your rash attempt, has that divine elder and preacher of the [truth](#) burst forth in verse against you as follows:—

Marcus, you former of [idols](#), inspector of portents,
Skill'd in consulting the stars, and deep in the black arts of magic,
Ever by tricks such as these confirming the doctrines of [error](#),
Furnishing signs unto those involved by you in deception,
Wonders of power that is utterly severed from God and [apostate](#),
Which [Satan](#), your [true](#) father, enables you still to accomplish,
By means of Azazel, that fallen and yet mighty [angel](#)—
Thus making you the precursor of his own impious actions.

Such are the words of the saintly elder. And I shall endeavour to state the remainder of their mystical system, which runs out to great length, in brief compass, and to bring to the light what has for a long time been concealed. For in this way such things will become easily susceptible of exposure by all.

Against Heresies (Book I, Chapter 16)

Absurd interpretations of the Marcosians.

1. Blending in one the production of their own [Æons](#), and the straying and recovery of the sheep [spoken of in the [Gospel Luke 15:4](#)], these [persons](#) endeavour to set forth things in a more mystical style, while they refer everything to numbers, maintaining that the [universe](#) has been formed out of a [Monad](#) and a Dyad. And then, reckoning from unity on to four, they thus generate the Decad. For when one, two, three, and four are added together, they give rise to the number of the ten [Æons](#). And, again, the Dyad advancing from itself [by twos] up to six— two, and four, and six— brings out the Duodecad. Once more, if we reckon in the same way up to ten, the number thirty appears, in which are found eight, and ten, and twelve. They therefore term the Duodecad— because it contains the Episemon, and because the Episemon [so to speak] waits upon it— the passion. And for this reason, because an [error](#) occurred in connection with the twelfth number, the sheep frisked off, and went astray; for they assert that a defection took place from the Duodecad. In the same way they oracularly declare, that one power having departed also from the Duodecad, has perished; and this was represented by the [woman](#) who lost the drachma, [Luke 15:8](#) and, lighting a lamp, again found it. Thus, therefore, the numbers that were left, viz., nine, as respects the pieces of money, and eleven in regard to the sheep, when multiplied together, give birth to the number ninety-nine, for nine times eleven are ninety-nine. Wherefore also they maintain the word [Amen](#) contains this number.

2. I will not, however, weary you by recounting their other interpretations, that you may perceive the results everywhere. They maintain for instance, that the letter *Eta* (η) along with the *Episemon* (ς) constitutes an Ogdoad, inasmuch as it occupies the eighth place from the first letter. Then, again, without the *Episemon*, reckoning the number of the letters, and adding them up till we come to *Eta*, they bring out the Triacontad. For if one begins at *Alpha* and ends with *Eta*, omitting the *Episemon*, and adds together the value of the letters in succession, he will find their number altogether to amount to thirty. For up to *Epsilon* (ϵ) fifteen are formed; then adding seven to that number, the sum of twenty-two is reached. Next, *Eta* being added to these, since its value is eight, the most wonderful Triacontad is completed. And hence they give forth that the Ogdoad is the mother of the thirty [Æons](#). Since, therefore, the number thirty is composed of three powers [the Ogdoad, Decad, and Duodecad], when multiplied by three, it produces ninety, for three times thirty are ninety. Likewise this Triad, when multiplied by itself, gives rise to nine. Thus the Ogdoad generates, by these means, ninety-nine. And since the twelfth [Æon](#), by her defection, left eleven in the heights above, they maintain that therefore the position of the letters is a [true](#) coordinate of the method of their calculation (for *Lambda* is the eleventh in order among the letters, and represents the number thirty), and also forms a representation of the arrangement of affairs above, since, on from *Alpha*, omitting *Episemon*, the number of the letters up to *Lambda*, when added together according to the successive value of the letters, and including *Lambda* itself, forms the sum of ninety-nine; but that this *Lambda*, being the eleventh in order, descended to seek after one equal to itself, so as to complete the number of twelve letters, and when it found such a one, the number was completed, is manifest from the very configuration of the letter; for *Lambda* being engaged, as it were, in the quest of one similar to itself, and finding such an one, and clasping it to itself, thus filled up the place of the twelfth, the letter *Mu* (μ)

being composed of two *Lambdas* ($\Lambda\Lambda$). Wherefore also they, by means of their [knowledge](#), avoid the place of ninety-nine, that is, the defection— a type of the left hand, — but endeavour to secure *one* more, which, when added to the ninety and nine, has the effect of changing their reckoning to the right hand.

3. I well [know](#), my dear friend, that when you have read through all this, you will indulge in a hearty laugh over this their inflated wise folly! But those men are really worthy of being mourned over, who promulgate such a kind of religion, and who so frigidly and perversely pull to pieces the greatness of the [truly](#) unspeakable power, and the dispensations of [God](#) in themselves so striking, by means of Alpha and Beta, and through the aid of numbers. But as many as separate from the [Church](#), and give heed to such old wives' fables as these, are [truly](#) self-condemned; and these men [Paul](#) commands us, after a first and second admonition, to avoid. [Titus 3:10](#) And John, the [disciple](#) of the Lord, has intensified their condemnation, when he desires us not even to address to them the salutation of good-speed; for, says he, He that bids them be of good-speed is a partaker with their [evil deeds](#); and that with reason, for there is no good-speed to the ungodly, [Isaiah 48:22](#) says the Lord. Impious indeed, beyond all impiety, are these men, who assert that the Maker of heaven and earth, the only God Almighty, besides whom there is no [God](#), was produced by means of a defect, which itself sprang from another defect, so that, according to them, He was the product of the third defect. Such an opinion we should detest and execrate, while we ought everywhere to flee far apart from those that hold it; and in proportion as they vehemently maintain and [rejoice](#) in their fictitious doctrines, so much the more should we be convinced that they are under the influence of the [wicked](#) spirits of the Ogdoad,— just as those [persons](#) who fall into a fit of frenzy, the more they laugh, and [imagine](#) themselves to be well, and do all things as if they were in good health [both of body and mind], yea, some things better than those who really are so, are only thus shown to be the more seriously diseased. In like manner do these men, the more they seem to excel others in wisdom, and waste their strength by drawing the bow too tightly, the greater fools do they show themselves. For when the unclean spirit of folly has gone forth, and when afterwards he finds them not waiting upon [God](#), but occupied with mere worldly questions, then, taking seven other spirits more [wicked](#) than himself, [Matthew 12:43](#) and inflating the minds of these men with the notion of their being able to conceive of something beyond [God](#), and having fitly prepared them for the reception of deceit, he implants within them the Ogdoad of the foolish spirits of [wickedness](#).

Against Heresies (Book I, Chapter 17)

The theory of the Marcosians, that created things were made after the image of things invisible.

1. I wish also to explain to you their theory as to the way in which the creation itself was formed through the mother by the [Demurge](#) (as it were without his [knowledge](#)), after the image of things invisible. They maintain, then, that first of all the four elements, fire, water, earth, and air, were produced after the image of the primary Tetrad above, and that then, we add their operations, viz., heat, cold, dryness, and humidity, an exact likeness of the Ogdoad is presented. They next reckon up ten powers in the following manner:— There are seven globular bodies, which they also call heavens; then that globular body which contains these, which also they

name the eighth heaven; and, in addition to these, the sun and moon. These, being ten in number, they declare to be types of the invisible Decad, which proceeded from [Logos](#) and Zoe. As to the Duodecad, it is indicated by the zodiacal circle, as it is called; for they affirm that the twelve signs do most manifestly shadow forth the Duodecad, the daughter of Anthropos and Ecclesia. And since the highest heaven, beating upon the very sphere [of the seventh heaven], has been linked with the most rapid precession of the whole system, as a check, and balancing that system with its own gravity, so that it completes the cycle from sign to sign in thirty years—they say that this is an image of Horus, encircling their thirty-named mother. And then, again, as the moon travels through her allotted space of heaven in thirty days, they hold, that by these days she expresses the number of the thirty [Æons](#). The sun also, who runs through his orbit in twelve months, and then returns to the same point in the circle, makes the Duodecad manifest by these twelve months; and the days, as being measured by twelve hours, are a type of the invisible Duodecad. Moreover, they declare that the hour, which is the twelfth part of the day, is composed of thirty parts, in order to set forth the image of the Triacontad. Also the circumference of the zodiacal circle itself contains three hundred and sixty degrees (for each of its signs comprises thirty); and thus also they affirm, that by means of this circle an image is preserved of that connection which exists between the twelve and the thirty. Still further, asserting that the earth is divided into twelve zones, and that in each zone it receives power from the heavens, according to the perpendicular [position of the sun above it], bringing forth productions corresponding to that power which sends down its influence upon it, they maintain that this is a most evident type of the Duodecad and its offspring.

2. In addition to these things, they declare that the [Demiurge](#), desiring to imitate the infinitude, and [eternity](#), and immensity, and freedom from all measurement by time of the Ogdoad above, but, as he was the fruit of defect, being unable to express its permanence and [eternity](#), had recourse to the expedient of spreading out its [eternity](#) into times, and seasons, and vast numbers of years, imagining, that by the multitude of such times he might imitate its immensity. They declare further, that the [truth](#) having escaped him, he followed that which was false, and that, for this reason, when the times are fulfilled, his work shall perish.

Against Heresies (Book I, Chapter 18)

Passages from Moses, which the heretics pervert to the support of their hypothesis.

1. And while they affirm such things as these concerning the creation, every one of them generates something new, day by day, according to his ability; for no one is deemed perfect, who does not develop among them some mighty fictions. It is thus necessary, first, to indicate what things they metamorphose [to their own use] out of the prophetic writings, and next, to refute them. [Moses](#), then, they declare, by his mode of beginning the account of the creation, has at the commencement pointed out the mother of all things when he says, In the beginning God created the heaven and the earth; [Genesis 1:1](#) for, as they maintain, by naming these four—[God](#), beginning, heaven, and earth—he set forth their Tetrad. Indicating also its invisible and hidden nature, he said, Now the earth was invisible and unformed. [Genesis 1:2](#) They will have it, moreover, that he spoke of the second Tetrad, the offspring of the first, in this way— by naming an abyss and darkness, in which were also water, and the Spirit moving upon the water. Then,

proceeding to mention the Decad, he names light, day, night, the firmament, the evening, the morning, dry land, sea, plants, and, in the tenth place, trees. Thus, by means of these ten names, he indicated the ten [Æons](#). The power of the Duodecad, again, was shadowed forth by him thus:— He names the sun, moon, stars, seasons, years, whales, fishes, reptiles, birds, quadrupeds, wild beasts, and after all these, in the twelfth place, man. Thus they teach that the Triacontad was spoken of through [Moses](#) by the Spirit. Moreover, man also, being formed after the image of the power above, had in himself that ability which flows from the one source. This ability was seated in the region of the brain, from which four faculties proceed, after the image of the Tetrad above, and these are called: the first, *sight*, the second, *hearing*, the third, *smell*, and the fourth, *taste*. And they say that the Ogdoad is indicated by man in this way: that he possesses two ears, the like number of eyes, also two nostrils, and a twofold taste, namely, of bitter and sweet. Moreover, they teach that the whole man contains the entire image of the Triacontad as follows: In his hands, by means of his fingers, he bears the Decad; and in his whole body the Duodecad, inasmuch as his body is divided into twelve members; for they portion that out, as the body of Truth is divided by them— a point of which we have already spoken. But the Ogdoad, as being unspeakable and invisible, is understood as hidden in the viscera.

2. Again, they assert that the sun, the great light-giver, was formed on the fourth day, with a reference to the number of the Tetrad. So also, according to them, the courts of the tabernacle constructed by [Moses](#), being composed of fine linen, and blue, and purple, and scarlet, pointed to the same image. Moreover, they maintain that the long robe of the [priest](#) falling over his feet, as being adorned with four rows of precious stones, [Exodus 28:17](#) indicates the Tetrad; and if there are any other things in the [Scriptures](#) which can possibly be dragged into the number *four*, they declare that these had their being with a view to the Tetrad. The Ogdoad, again, was shown as follows:— They affirm that man was formed on the eighth day, for sometimes they will have him to have been made on the sixth day, and sometimes on the eighth, unless, perchance, they mean that his earthly part was formed on the sixth day, but his fleshly part on the eighth, for these two things are distinguished by them. Some of them also hold that one man was formed after the image and likeness of [God](#), masculo-feminine, and that this was the spiritual man; and that another man was formed out of the earth.

3. Further, they declare that the arrangement made with respect to the ark in the Deluge, by means of which eight [persons](#) were saved, [Genesis 6:18](#); [1 Peter 3:20](#) most clearly indicates the Ogdoad which brings [salvation](#). David also shows forth the same, as holding the eighth place in point of age among his brethren. [1 Samuel 16:10](#) Moreover, that [circumcision](#) which took place on the eighth day, [Genesis 17:12](#) represented the [circumcision](#) of the Ogdoad above. In a word, whatever they find in the [Scriptures](#) capable of being referred to the number *eight*, they declare to fulfil the [mystery](#) of the Ogdoad. With respect, again, to the Decad, they maintain that it is indicated by those ten nations which [God](#) promised to [Abraham](#) for a possession. [Genesis 15:19](#) The arrangement also made by Sarah when, after ten years, she gave [Genesis 16:2](#) her handmaid Hagar to him, that by her he might have a son, showed the same thing. Moreover, the servant of [Abraham](#) who was sent to Rebekah, and presented her at the well with ten bracelets of gold, and her brethren who detained her for ten days; [Jeroboam](#) also, who received the ten sceptres [1 Kings 11:31](#) (tribes), and the ten courts [Exodus 26:1](#), [Exodus 36:8](#) of the tabernacle, and the columns of ten cubits [Exodus 36:21](#) [high], and the ten sons of Jacob who were at first sent into [Egypt](#) to buy grain, [Genesis 42:3](#) and the ten [apostles](#) to whom the Lord appeared after His

[resurrection](#)—[Thomas John 20:24](#) being absent—represented, according to them, the invisible Decad.

4. As to the Duodecad, in connection with which the [mystery](#) of the passion of the defect occurred, from which passion they maintain that all things visible were framed, they assert that it is to be found strikingly and manifestly everywhere [in Scripture]. For they declare that the twelve sons of Jacob, [Genesis 35:22](#), [Genesis 49:28](#) from whom also sprung twelve tribes—the breastplate of the [high priest](#), which bore twelve precious stones and twelve little bells, — the twelve stones which were placed by [Moses](#) at the foot of the mountain, [Exodus 24:4](#) — the same number which was placed by Joshua in the river, [Joshua 4:3](#) and again, on the other side, the bearers of the ark of the covenant, [Joshua 3:12](#) — those stones which were set up by Elijah when the heifer was offered as a burnt-offering; [1 Kings 18:31](#) the number, too, of the [apostles](#); and, in fine, every event which embraces in it the number *twelve*—set forth their Duodecad. And then the union of all these, which is called the Triacontad, they strenuously endeavour to demonstrate by the ark of [Noah](#), the height of which was thirty cubits; [Genesis 6:15](#) by the case of Samuel, who assigned Saul the chief place among thirty guests; [1 Samuel 9:22](#) by David, when for thirty days he concealed himself in the field; [1 Samuel 20:5](#) by those who entered along with him into the cave; also by the fact that the length (height) of the [holy](#) tabernacle was thirty cubits; and if they meet with any other like numbers, they still apply these to their Triacontad.

Against Heresies (Book I, Chapter 19)

Passages of Scripture by which they attempt to prove that the Supreme Father was unknown before the coming of Christ.

1. I judge it necessary to add to these details also what, by garbling passages of Scripture, they try to persuade us concerning their Propator, who was unknown to all before the coming of [Christ](#). Their object in this is to show that our Lord announced another Father than the Maker of this [universe](#), whom, as we said before, they impiously declare to have been the fruit of a defect. For instance, when the [prophet](#) Isaiah says, But [Israel](#) has not [known](#) Me, and My people have not understood Me, [Isaiah 1:3](#) they pervert his words to mean [ignorance](#) of the invisible Bythus. And that which is spoken by Hosea, There is no [truth](#) in them, nor the [knowledge](#) of [God](#), [Hosea 4:1](#) they strive to give the same reference. And, There is none that understands, or that seeks after God: they have all gone out of the way, they are together become unprofitable, they maintain to be said concerning [ignorance](#) of Bythus. Also that which is spoken by [Moses](#), No man shall see God and live, [Exodus 33:20](#) has, as they would persuade us, the same reference.

2. For they [falsely](#) hold, that the Creator was seen by the [prophets](#). But this passage, No man shall see God and live, they would interpret as spoken of His greatness unseen and unknown by all; and indeed that these words, No man shall see [God](#), are spoken concerning the invisible Father, the Maker of the [universe](#), is evident to us all; but that they are not used concerning that Bythus whom they conjure into [existence](#), but concerning the Creator (and He is the invisible God), shall be shown as we proceed. They maintain that Daniel also set forth the same thing when he begged of the [angels](#) explanations of the [parables](#), as being himself [ignorant](#) of them. But the [angel](#), hiding from him the great [mystery](#) of Bythus, said unto him, Go your way quickly,

Daniel, for these sayings are closed up until those who have understanding do understand them, and those who are white be made white. Moreover, they boast that they are the *white* and the men of *good understanding*.

Against Heresies (Book I, Chapter 20)

The apocryphal and spurious Scriptures of the Marcosians, with passages of the Gospels which they pervert.

1. Besides the above [misrepresentations], they adduce an unspeakable number of [apocryphal](#) and spurious writings, which they themselves have forged, to bewilder the minds of foolish men, and of such as are [ignorant](#) of the [Scriptures](#) of [truth](#). Among other things, they bring forward that false and [wicked](#) story which relates that our Lord, when He was a boy learning His letters, on the teacher saying to Him, as is usual, Pronounce Alpha, replied [as He was bid], Alpha. But when, again, the teacher bade Him say, Beta, the Lord replied, First tell me what Alpha is, and then I will tell you what Beta is. This they expound as meaning that He alone [knew](#) the Unknown, which He revealed under its type Alpha.

2. Some passages, also, which occur in the [Gospels](#), receive from them a colouring of the same kind, such as the answer which He gave His mother when He was twelve years of age: Did you not know that I must be about My Father's business? [Luke 2:49](#) Thus, they say, He announced to them the Father of whom they were [ignorant](#). On this account, also, He sent forth the [disciples](#) to the twelve tribes, that they might proclaim to them the unknown God. And to the person who said to Him, Good Master, [Mark 10:17](#) He confessed that God who is [truly](#) good, saying, Why do you call Me good: there is One who is [good](#), the Father in the heavens; [Luke 18:18](#) and they assert that in this passage the [Æons](#) receive the name of heavens. Moreover, by His not replying to those who said to Him, By what power do You this? [Matthew 21:23](#) but by a question on His own side, put them to utter confusion; by His thus not replying, according to their interpretation, He showed the unutterable nature of the Father. Moreover, when He said, I have often desired to hear one of these words, and I had no one who could utter it, they maintain, that by this expression one He set forth the one [true](#) God whom they [knew](#) not. Further, when, as He drew near to Jerusalem, He wept over it and said, If you had [known](#), even you, in this your day, the things that belong unto your peace, but they are hidden from you, by this word hidden He showed the abstruse nature of Bythus. And again, when He said, Come unto Me all you that labour and are heavy laden, and I will give you rest, and learn of Me, [Matthew 11:28](#) He announced the Father of [truth](#). For what they [knew](#) not, these men say that He promised to teach them.

3. But they adduce the following passage as the highest testimony, and, as it were, the very crown of their system:— I thank You, O Father, Lord of heaven and earth, because You have hid these things from the wise and [prudent](#), and have revealed them to babes. Even so, my Father; for so it seemed [good](#) in Your sight. All things have been delivered to Me by My Father; and no one [knows](#) the Father but the [Son](#), or the Son but the [Father](#), and he to whom the Son will reveal Him. [Matthew 11:25-27](#) In these words they affirm that He clearly showed that the Father of [truth](#), conjured into [existence](#) by them, was [known](#) to no one before His advent. And they desire

to construe the passage as if teaching that the Maker and Framer [of the world] was always [known](#) by all, while the Lord spoke these words concerning the Father unknown to all, whom they now proclaim.

Against Heresies (Book I, Chapter 21)

The views of redemption entertained by these heretics.

1. It happens that their tradition respecting *redemption* is invisible and incomprehensible, as being the mother of things which are incomprehensible and invisible; and on this account, since it is fluctuating, it is impossible simply and all at once to make [known](#) its nature, for every one of them hands it down just as his own inclination prompts. Thus there are as many schemes of redemption as there are teachers of these mystical opinions. And when we come to refute them, we shall show in its fitting-place, that this class of men have been instigated by [Satan](#) to a denial of that [baptism](#) which is regeneration to [God](#), and thus to a renunciation of the whole [[Christian](#)] [faith](#).

2. They maintain that those who have attained to perfect [knowledge](#) must of necessity be regenerated into that power which is above all. For it is otherwise impossible to find admittance within the Pleroma, since this [regeneration] it is which leads them down into the depths of Bythus. For the [baptism](#) instituted by the visible Jesus was for the remission of [sins](#), but the redemption brought in by that Christ who descended upon Him, was for perfection; and they allege that the former is animal, but the latter spiritual. And the [baptism](#) of John was proclaimed with a view to repentance, but the redemption by Jesus was brought in for the sake of perfection. And to this He refers when He says, And I have another [baptism](#) to be [baptized](#) with, and I hasten eagerly towards it. Moreover, they affirm that the Lord added this redemption to the sons of Zebedee, when their mother asked that they might sit, the one on His right hand, and the other on His left, in His kingdom, saying, Can you be [baptized](#) with the [baptism](#) which I shall be [baptized](#) with? [Mark 10:38 Paul](#), too, they declare, has often set forth, in express terms, the redemption which is in Christ Jesus; and this was the same which is handed down by them in so varied and discordant forms.

3. For some of them prepare a nuptial couch, and perform a sort of mystic rite (pronouncing certain expressions) with those who are being initiated, and affirm that it is a spiritual marriage which is celebrated by them, after the likeness of the conjunctions above. Others, again, lead them to a place where water is, and [baptize](#) them, with the utterance of these words, Into the name of the unknown Father of the [universe](#)— into [truth](#), the mother of all things— into Him who descended on Jesus— into union, and redemption, and communion with the powers. Others still repeat certain Hebrew words, in order the more thoroughly to bewilder those who are being initiated, as follows: Basema, Chamosse, Baenaora, Mistadia, Ruada, Kousta, Babaphor, Kalachthei. The interpretation of these terms runs thus: I invoke that which is above every power of the [Father](#), which is called light, and good Spirit, and life, because You have reigned in the body. Others, again, set forth the redemption thus: The name which is hidden from every deity, and dominion, and [truth](#) which [Jesus of Nazareth](#) was clothed with in the lives of the light of Christ— of [Christ](#), who lives by the [Holy Ghost](#), for the angelic redemption. The name of

restitution stands thus: Messia, Uphareg, Namempsoeman, Chaldœaur, Mosomedœa, Acphrance, Psaua, Jesus Nazaria. The interpretation of these words is as follows: I do not divide the Spirit of [Christ](#), neither the heart nor the supercelestial power which is merciful; may I enjoy Your name, O Saviour of [truth](#)! Such are words of the initiators; but he who is initiated, replies, I am established, and I am redeemed; I redeem my [soul](#) from this age (world), and from all things connected with it in the name of Iao, who redeemed his own [soul](#) into redemption in Christ who lives. Then the bystanders add these words, Peace be to all on whom this name rests. After this they anoint the initiated person with balsam; for they assert that this ointment is a type of that sweet odour which is above all things.

4. But there are some of them who assert that it is superfluous to bring [persons](#) to the water, but mixing oil and water together, they place this mixture on the heads of those who are to be initiated, with the use of some such expressions as we have already mentioned. And this they maintain to be the redemption. They, too, are accustomed to anoint with balsam. Others, however, reject all these practices, and maintain that the [mystery](#) of the unspeakable and invisible power ought not to be performed by visible and corruptible creatures, nor should that of those [beings] who are inconceivable, and incorporeal, and beyond the reach of sense, [be performed] by such as are the objects of sense, and possessed of a body. These hold that the [knowledge](#) of the unspeakable Greatness is itself perfect redemption. For since both defect and passion flowed from [ignorance](#), the whole substance of what was thus formed is destroyed by [knowledge](#); and therefore [knowledge](#) is the redemption of the inner man. This, however, is not of a corporeal nature, for the body is corruptible; nor is it animal, since the animal [soul](#) is the fruit of a defect, and is, as it were, the abode of the spirit. The redemption must therefore be of a spiritual nature; for they affirm that the inner and spiritual man is redeemed by means of [knowledge](#), and that they, having acquired the [knowledge](#) of all things, stand thenceforth in need of nothing else. This, then, is the [true](#) redemption.

5. Others still there are who continue to redeem [persons](#) even up to the moment of death, by placing on their heads oil and water, or the pre-mentioned ointment with water, using at the same time the above-named invocations, that the [persons](#) referred to may become incapable of being seized or seen by the principalities and powers, and that their inner man may ascend on high in an invisible manner, as if their body were left among [created](#) things in this world, while their [soul](#) is sent forward to the [Demiurge](#). And they instruct them, on their reaching the principalities and powers, to make use of these words: I am a son from the Father— the Father who had a [pre-existence](#), and a son in Him who is pre-existent. I have come to behold all things, both those which belong to myself and others, although, strictly speaking, they do not belong to others, but to Achamoth, who is female in nature, and made these things for herself. For I derive being from Him who is pre-existent, and I come again to my own place whence I went forth. And they affirm that, by saying these things, he escapes from the powers. He then advances to the companions of the [Demiurge](#), and thus addresses them:— I am a vessel more precious than the female who formed you. If your mother is [ignorant](#) of her own descent, I [know](#) myself, and am aware whence I am, and I call upon the incorruptible Sophia, who is in the [Father](#), and is the mother of your mother, who has no father, nor any male consort; but a female springing from a female formed you, while [ignorant](#) of her own mother, and imagining that she alone [existed](#); but I call upon her mother. And they declare, that when the companions of the [Demiurge](#) hear these words, they are greatly agitated, and upbraid their origin and the race of their mother. But he

goes into his own place, having thrown [off] his chain, that is, his animal nature. These, then, are the particulars which have reached us respecting redemption. But since they differ so widely among themselves both as respects doctrine and tradition, and since those of them who are recognised as being most modern make it their effort daily to invent some new opinion, and to bring out what no one ever before thought of, it is a difficult matter to describe all their opinions.

Against Heresies (Book I, Chapter 22)

Deviations of heretics from the truth.

1. The rule of [truth](#) which we hold, is, that there is one God Almighty, who made all things by His Word, and fashioned and formed, out of that which had no [existence](#), all things which exist. Thus says the [Scripture](#), to that effect By the Word of the Lord were the heavens established, and all the might of them, by the spirit of His mouth. And again, All things were made by Him, and without Him was nothing made. [John 1:3](#) There is no exception or deduction stated; but the Father made all things by Him, whether visible or invisible, objects of sense or of intelligence, temporal, on account of a certain character given them, or [eternal](#); and these [eternal](#) things He did not make by [angels](#), or by any powers separated from His Ennœa. For God needs none of all these things, but is He who, by His Word and Spirit, makes, and disposes, and governs all things, and commands all things into [existence](#)—He who formed the world (for the world is of all)—He who fashioned man—He [who] is the [God](#) of [Abraham](#), and the [God](#) of Isaac, and the [God](#) of Jacob, above whom there is no other [God](#), nor initial principle, nor power, nor pleroma,— He is the Father of [our Lord Jesus Christ](#), as we shall prove. Holding, therefore, this rule, we shall easily show, notwithstanding the great variety and multitude of their opinions, that these men have deviated from the [truth](#); for almost all the different [sects](#) of [heretics](#) admit that there is [one God](#); but then, by their pernicious doctrines, they change [this [truth](#) into [error](#)], even as the [Gentiles](#) do through [idolatry](#)—thus proving themselves ungrateful to Him that created them. Moreover, they despise the workmanship of [God](#), speaking against their own [salvation](#), becoming their own bitterest accusers, and being false witnesses [against themselves]. Yet, reluctant as they may be, these men shall one day rise again in the flesh, to confess the power of Him who raises them from the dead; but they shall not be numbered among the righteous on account of their unbelief.

2. Since, therefore, it is a complex and multiform task to detect and convict all the [heretics](#), and since our design is to reply to them all according to their special characters, we have judged it necessary, first of all, to give an account of their source and root, in order that, by getting a [knowledge](#) of their most exalted Bythus, you may understand the [nature](#) of the tree which has produced such fruits.

Against Heresies (Book I, Chapter 23)

Doctrines and practices of Simon Magus and Menander.

1. Simon the [Samaritan](#) was that magician of whom Luke, the [disciple](#) and follower of the [apostles](#), says, But there was a certain man, Simon by name, who beforetime used magical arts in that city, and led astray the people of [Samaria](#), declaring that he himself was some great one, to whom they all gave heed, from the least to the greatest, saying, This is the power of [God](#), which is called great. And to him they had regard, because that of long time he had driven them mad by his sorceries. [Acts 8:9-11](#) This Simon, then— who feigned [faith](#), supposing that the [apostles](#) themselves performed their cures by the art of magic, and not by the power of [God](#); and with respect to their filling with the [Holy Ghost](#), through the imposition of hands, those that [believed](#) in God through Him who was preached by them, namely, Christ Jesus— suspecting that even this was done through a kind of greater [knowledge](#) of magic, and offering money to the [apostles](#), thought he, too, might receive this power of bestowing the [Holy Spirit](#) on whomsoever he would—was addressed in these words by [Peter](#): Your money perish with you, because you have thought that the gift of God can be purchased with money: you have neither part nor lot in this matter, for your heart is not right in the sight of [God](#); for I perceive that you are in the gall of bitterness, and in the bond of iniquity. He, then, not putting [faith](#) in God a whit the more, set himself eagerly to contend against the [apostles](#), in order that he himself might seem to be a wonderful being, and applied himself with still greater [zeal](#) to the study of the whole magic art, that he might the better bewilder and overpower multitudes of men. Such was his procedure in the reign of Claudius Cæsar, by whom also he is said to have been honoured with a [statue](#), on account of his magical power. This man, then, was [glorified](#) by many as if he were a god; and he taught that it was himself who appeared among the [Jews](#) as the [Son](#), but descended in [Samaria](#) as the Father while he came to other nations in the character of the [Holy Spirit](#). He represented himself, in a word, as being the loftiest of all powers, that is, the Being who is the Father over all, and he allowed himself to be called by whatsoever title men were pleased to address him.

2. Now this Simon of [Samaria](#), from whom all sorts of [heresies](#) derive their origin, formed his [sect](#) out of the following materials:— Having redeemed from slavery at [Tyre](#), a city of Phœnicia, a certain [woman](#) named Helena, he was in the [habit](#) of carrying her about with him, declaring that this [woman](#) was the first conception of his [mind](#), the mother of all, by whom, in the beginning, he conceived in his mind [the thought] of forming [angels](#) and archangels. For this Ennoea leaping forth from him, and comprehending the [will](#) of her father, descended to the lower regions [of space], and generated [angels](#) and powers, by whom also he declared this world was formed. But after she had produced them, she was detained by them through motives of jealousy, because they were unwilling to be looked upon as the progeny of any other being. As to himself, they had no [knowledge](#) of him whatever; but his Ennoea was detained by those powers and [angels](#) who had been produced by her. She suffered all kinds of contumely from them, so that she could not return upwards to her father, but was even shut up in a [human](#) body, and for ages passed in succession from one female body to another, as from vessel to vessel. She was, for example, in that Helen on whose account the Trojan [war](#) was undertaken; for whose sake also Stesichorus was struck blind, because he had cursed her in his verses, but afterwards, repenting and writing what are called *palinodes*, in which he sang her praise, he was restored to sight. Thus she, passing from body to body, and suffering insults in every one of them, at last became a common prostitute; and she it was that was meant by the lost sheep. [Matthew 18:12](#)

3. For this purpose, then, he had come that he might win her first, and free her from slavery, while he conferred [salvation](#) upon men, by making himself [known](#) to them. For since the [angels](#)

ruled the world ill because each one of them [coveted](#) the principal power for himself, he had come to amend matters, and had descended, transfigured and assimilated to powers and principalities and [angels](#), so that he might appear among [men](#) to be a [man](#), while yet he was not a man; and that thus he was thought to have suffered in Judæa, when he had not suffered. Moreover, the [prophets](#) uttered their predictions under the inspiration of those [angels](#) who formed the world; for which reason those who place their trust in him and Helena no longer regarded them, but, as being free, live as they please; for men are saved through his [grace](#), and not on account of their own righteous actions. For such [deeds](#) are not righteous in the [nature](#) of things, but by mere accident, just as those [angels](#) who made the world, have thought fit to constitute them, seeking, by means of such precepts, to bring men into bondage. On this account, he pledged himself that the world should be dissolved, and that those who are his should be freed from the rule of them who made the world.

4. Thus, then, the mystic [priests](#) belonging to this [sect](#) both lead profligate lives and practise magical arts, each one to the extent of his ability. They use exorcisms and incantations. Love-potions, too, and charms, as well as those beings who are called Paredri (familiaris) and Oniropompi (dream-senders), and whatever other curious arts can be had recourse to, are eagerly pressed into their service. They also have an image of Simon fashioned after the likeness of Jupiter, and another of Helena in the shape of Minerva; and these they worship. In fine, they have a name derived from Simon, the author of these most impious doctrines, being called [Simonians](#); and from them [knowledge](#), [falsely](#) so called, [1 Timothy 6:20](#) received its beginning, as one may learn even from their own assertions.

5. The successor of this man was Menander, also a [Samaritan](#) by birth, and he, too, was a perfect adept in the practice of magic. He affirms that the primary Power continues unknown to all, but that he himself is the person who has been sent forth from the presence of the invisible beings as a saviour, for the deliverance of men. The world was made by [angels](#), whom, like Simon, he maintains to have been produced by Ennoëa. He gives, too, as he affirms, by means of that magic which he teaches, [knowledge](#) to this effect, that one may overcome those very [angels](#) that made the world; for his [disciples](#) obtain the *resurrection* by being [baptized](#) into him, and can die no more, but remain in the possession of [immortal](#) youth.

Against Heresies (Book I, Chapter 24)

Doctrines of Saturninus and Basilides.

1. Arising among these men, Saturninus (who was of that [Antioch](#) which is near Daphne) and [Basilides](#) laid hold of some favourable opportunities, and promulgated different systems of doctrine—the one in [Syria](#), the other at Alexandria. Saturninus, like Menander, set forth one father unknown to all, who made [angels](#), archangels, powers, and potentates. The world, again, and all things therein, were made by a certain company of seven [angels](#). Man, too, was the workmanship of [angels](#), a shining image bursting forth below from the presence of the supreme power; and when they could not, he says, keep hold of this, because it immediately darted upwards again, they exhorted each other, saying, Let us make man after our image and likeness. [Genesis 1:26](#) He was accordingly formed, yet was unable to stand erect, through the inability of

the [angels](#) to convey to him that power, but wriggled [on the ground] like a worm. Then the power above taking pity upon him, since he was made after his likeness, sent forth a spark of life, which gave man an erect posture, compacted his joints, and made him live. He declares, therefore, that this spark of life, after the death of a [man](#), returns to those things which are of the same nature with itself, and the rest of the body is decomposed into its original elements.

2. He has also laid it down as a [truth](#), that the Saviour was without birth, without body, and without figure, but was, by supposition, a visible man; and he maintained that the [God](#) of the [Jews](#) was one of the [angels](#); and, on this account, because all the powers wished to annihilate his father, Christ came to destroy the [God](#) of the [Jews](#), but to save such as [believe](#) in him; that is, those who possess the spark of his life. This [heretic](#) was the first to affirm that two kinds of men were formed by the [angels](#)—the one [wicked](#), and the other good. And since the [demons](#) assist the most [wicked](#), the Saviour came for the destruction of [evil](#) men and of the [demons](#), but for the [salvation](#) of the good. They declare also, that marriage and generation are from [Satan](#). [1 Timothy 4:3](#). Many of those, too, who belong to his school, abstain from animal food, and draw away multitudes by a feigned [temperance](#) of this kind. They hold, moreover, that some of the prophecies were uttered by those [angels](#) who made the world, and some by [Satan](#); whom Saturninus represents as being himself an [angel](#), the enemy of the creators of the world, but especially of the [God](#) of the [Jews](#).

3. [Basilides](#) again, that he may appear to have discovered something more sublime and plausible, gives an immense development to his doctrines. He sets forth that Nous was first born of the unborn father, that from him, again, was born [Logos](#), from [Logos](#) Phronesis, from Phronesis Sophia and Dynamis, and from Dynamis and Sophia the powers, and principalities, and [angels](#), whom he also calls the *first*; and that by them the first heaven was made. Then other powers, being formed by emanation from these, created another heaven similar to the first; and in like manner, when others, again, had been formed by emanation from them, corresponding exactly to those above them, these, too, framed another third heaven; and then from this third, in downward order, there was a fourth succession of descendants; and so on, after the same fashion, they declare that more and more principalities and [angels](#) were formed, and three hundred and sixty-five heavens. Wherefore the year contains the same number of days in conformity with the number of the heavens.

4. Those [angels](#) who occupy the lowest heaven, that, namely, which is visible to us, formed all the things which are in the world, and made allotments among themselves of the earth and of those nations which are upon it. The chief of them is he who is thought to be the [God](#) of the [Jews](#); and inasmuch as he desired to render the other nations subject to his own people, that is, the [Jews](#), all the other princes resisted and opposed him. Wherefore all other nations were at enmity with his nation. But the father without birth and without name, perceiving that they would be destroyed, sent his own first-begotten Nous (he it is who is called Christ) to bestow deliverance on those who [believe](#) in him, from the power of those who made the world. He appeared, then, on earth as a [man](#), to the nations of these powers, and wrought [miracles](#). Wherefore he did not himself suffer death, but Simon, a certain man of Cyrene, being compelled, bore the cross in his stead; so that this latter being transfigured by him, that he might be thought to be [Jesus](#), was crucified, through [ignorance](#) and [error](#), while Jesus himself received the form of Simon, and, standing by, laughed at them. For since he was an incorporeal power, and the Nous

(mind) of the unborn father, he transfigured himself as he pleased, and thus ascended to him who had sent him, deriding them, inasmuch as he could not be laid hold of, and was invisible to all. Those, then, who [know](#) these things have been freed from the principalities who formed the world; so that it is not incumbent on us to confess him who was crucified, but him who came in the form of a [man](#), and was thought to be crucified, and was called [Jesus](#), and was sent by the father, that by this dispensation he might destroy the works of the makers of the world. If any one, therefore, he declares, confesses the crucified, that man is still a slave, and under the power of those who formed our bodies; but he who denies him has been freed from these beings, and is acquainted with the dispensation of the unborn father.

5. Salvation belongs to the [soul](#) alone, for the body is by nature subject to corruption. He declares, too, that the prophecies were derived from those powers who were the makers of the world, but the law was specially given by their chief, who led the people out of the land of [Egypt](#). He attaches no importance to [the question regarding] meats offered in [sacrifice](#) to [idols](#), thinks them of no consequence, and makes use of them without any hesitation; he holds also the use of other things, and the practice of every kind of [lust](#), a matter of perfect indifference. These men, moreover, practise magic; and use images, incantations, invocations, and every other kind of curious art. Coining also certain names as if they were those of the [angels](#), they proclaim some of these as belonging to the first, and others to the second heaven; and then they strive to set forth the names, principles, [angels](#), and powers of the three hundred and sixty-five imagined heavens. They also affirm that the barbarous name in which the Saviour ascended and descended, is Caulacau.

6. He, then, who has learned [these things], and [known](#) all the [angels](#) and their causes, is rendered invisible and incomprehensible to the [angels](#) and all the powers, even as Caulacau also was. And as the son was unknown to all, so must they also be [known](#) by no one; but while they [know](#) all, and pass through all, they themselves remain invisible and unknown to all; for, Do you, they say, [know](#) all, but let nobody [know](#) you. For this reason, [persons](#) of such a persuasion are also ready to recant [their opinions], yea, rather, it is impossible that they should suffer on account of a mere name, since they are like to all. The multitude, however, cannot understand these matters, but only one out of a thousand, or two out of ten thousand. They declare that they are no longer [Jews](#), and that they are not yet [Christians](#); and that it is not at all fitting to speak openly of their [mysteries](#), but right to keep them secret by preserving silence.

7. They make out the local position of the three hundred and sixty-five heavens in the same way as do mathematicians. For, accepting the theorems of these latter, they have transferred them to their own type of doctrine. They hold that their chief is *Abraxas*; and, on this account, that word contains in itself the numbers amounting to three hundred and sixty-five.

Against Heresies (Book I, Chapter 25)

Doctrines of Carpocrates.

1. Carpocrates, again, and his followers maintain that the world and the things which are therein were created by [angels](#) greatly inferior to the unbegotten Father. They also hold that [Jesus](#) was

the son of Joseph, and was just like other men, with the exception that he differed from them in this respect, that inasmuch as his [soul](#) was steadfast and pure, he perfectly remembered those things which he had witnessed within the sphere of the unbegotten God. On this account, a power descended upon him from the [Father](#), that by means of it he might escape from the creators of the world; and they say that it, after passing through them all, and remaining in all points free, ascended again to him, and to the powers, which in the same way embraced like things to itself. They further declare, that the [soul](#) of [Jesus](#), although [educated](#) in the practices of the [Jews](#), regarded these with contempt, and that for this reason he was endowed with faculties, by means of which he destroyed those [passions](#) which dwelt in men as a punishment [for their [sins](#)].

2. The [soul](#), therefore, which is like that of Christ can despise those rulers who were the creators of the world, and, in like manner, receives power for accomplishing the same results. This idea has raised them to such a pitch of [pride](#), that some of them declare themselves similar to Jesus; while others, still more mighty, maintain that they are superior to his [disciples](#), such as Peter and [Paul](#), and the rest of the [apostles](#), whom they consider to be in no respect inferior to Jesus. For their [souls](#), descending from the same sphere as his, and therefore despising in like manner the creators of the world, are deemed worthy of the same power, and again depart to the same place. But if any one shall have despised the things in this world more than he did, he thus proves himself superior to him.

3. They practise also magical arts and incantations; philters, also, and love-potions; and have recourse to familiar spirits, dream-sending [demons](#), and other abominations, declaring that they possess power to rule over, even now, the princes and formers of this world; and not only them, but also all things that are in it. These men, even as the [Gentiles](#), have been sent forth by [Satan](#) to bring dishonour upon the [Church](#), so that, in one way or another, men hearing the things which they speak, and imagining that we all are such as they, may turn away their ears from the preaching of the [truth](#); or, again, seeing the things they practise, may speak [evil](#) of us all, who have in fact no fellowship with them, either in doctrine or in morals, or in our daily conduct. But they lead a licentious life, and, to conceal their impious doctrines, they abuse the name [of Christ], as a means of hiding their [wickedness](#); so that their condemnation is just, [Romans 3:8](#) when they receive from God a recompense suited to their works.

4. So unbridled is their [madness](#), that they declare they have in their power all things which are irreligious and impious, and are at liberty to practise them; for they maintain that things are [evil](#) or good, simply in virtue of [human](#) opinion. They deem it necessary, therefore, that by means of transmigration from body to body, [souls](#) should have experience of every kind of life as well as every kind of action (unless, indeed, by a single [incarnation](#), one may be able to prevent any need for others, by once for all, and with equal completeness, doing all those things which we dare not either speak or hear of, nay, which we must not even conceive in our thoughts, nor think credible, if any such thing is mooted among those [persons](#) who are our fellow citizens), in order that, as their writings express it, their [souls](#), having made trial of every kind of life, may, at their departure, not be wanting in any particular. It is necessary to insist upon this, lest, on account of some one thing being still wanting to their deliverance, they should be compelled once more to become incarnate. They affirm that for this reason Jesus spoke the following [parable](#):— Whilst you are with your adversary in the way, give all diligence, that you may be delivered from him,

lest he give you up to the judge, and the judge surrender you to the officer, and he cast you into [prison](#). Verily, I say unto you, you shall not go out thence until you pay the very last farthing. [Matthew 5:25-26](#); [Luke 12:58-59](#) They also declare the adversary is one of those [angels](#) who are in the world, whom they call the [Devil](#), maintaining that he was formed for this purpose, that he might lead those [souls](#) which have perished from the world to the Supreme Ruler. They describe him also as being chief among the makers of the world, and maintain that he delivers such [souls](#) [as have been mentioned] to another [angel](#), who ministers to him, that he may shut them up in other bodies; for they declare that the body is the [prison](#). Again, they interpret these expressions, You shall not go out thence until you pay the very last farthing, as meaning that no one can escape from the power of those [angels](#) who made the world, but that he must pass from body to body, until he has experience of every kind of action which can be practised in this world, and when nothing is longer wanting to him, then his liberated [soul](#) should soar upwards to that God who is above the [angels](#), the makers of the world. In this way also all [souls](#) are saved, whether their own which, guarding against all delay, participate in all sorts of actions during one [incarnation](#), or those, again, who, by passing from body to body, are set free, on fulfilling and accomplishing what is requisite in every form of life into which they are sent, so that at length they shall no longer be [shut up] in the body.

5. And thus, if ungodly, unlawful, and forbidden actions are committed among them, I can no longer find ground for believing them to be such. And in their writings we read as follows, the interpretation which they give [of their views], declaring that [Jesus](#) spoke in a [mystery](#) to His [disciples](#) and [apostles](#) privately, and that they requested and obtained permission to hand down the things thus taught them, to others who should be worthy and believing. We are saved, indeed, by means of [faith](#) and [love](#); but all other things, while in their nature indifferent, are reckoned by the opinion of men— some good and some [evil](#), there being nothing really [evil](#) by nature.

6. Others of them employ outward marks, branding their [disciples](#) inside the lobe of the right ear. From among these also arose Marcellina, who came to [Rome](#) under [the [episcopate](#) of] [Anicetus](#), and, holding these doctrines, she led multitudes astray. They style themselves [Gnostics](#). They also possess images, some of them painted, and others formed from different kinds of material; while they maintain that a likeness of [Christ](#) was made by [Pilate](#) at that time when Jesus lived among them. They crown these images, and set them up along with the images of the [philosophers](#) of the world that is to say, with the images of Pythagoras, and [Plato](#), and Aristotle, and the rest. They have also other modes of honouring these images, after the same manner of the [Gentiles](#).

Against Heresies (Book I, Chapter 26)

Doctrines of Cerinthus, the Ebionites, and Nicolaitanes.

1. [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.

2. 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 practise [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](#).

3. 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 practise [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](#). [Revelation 2:6](#)

Against Heresies (Book I, Chapter 27)

Doctrines of Cerdo and Marcion.

1. Cerdo was one who took his system from the followers of Simon, and came to live at [Rome](#) in the time of [Hyginus](#), who held the ninth place in the episcopal succession from the [apostles](#) downwards. He taught that the God proclaimed by the law and the [prophets](#) was not the Father of [our Lord Jesus Christ](#). For the former was [known](#), but the latter unknown; while the one also was righteous, but the other benevolent.

2. [Marcion](#) of [Pontus](#) succeeded him, and developed his doctrine. In so doing, he advanced the most daring [blasphemy](#) against Him who is proclaimed as God by the law and the [prophets](#), declaring Him to be the author of [evils](#), to take delight in [war](#), to be infirm of purpose, and even to be contrary to Himself. But Jesus being derived from that father who is above the God that made the world, and coming into Judæa in the times of [Pontius Pilate](#) the governor, who was the [procurator](#) of [Tiberius](#) Cæsar, was manifested in the form of a man to those who were in Judæa, abolishing the [prophets](#) and the law, and all the works of that God who made the world, whom also he calls Cosmocrator. Besides this, he mutilates the [Gospel](#) which is according to Luke, removing all that is written respecting the generation of the Lord, and setting aside a great deal of the teaching of the Lord, in which the Lord is recorded as most dearly confessing that the Maker of this [universe](#) is His Father. He likewise persuaded his [disciples](#) that he himself was more worthy of credit than are those [apostles](#) who have handed down the [Gospel](#) to us, furnishing them not with the [Gospel](#), but merely a fragment of it. In like manner, too, he dismembered the Epistles of [Paul](#), removing all that is said by the apostle respecting that God who made the world,

to the effect that He is the Father of [our Lord Jesus Christ](#), and also those passages from the prophetic writings which the apostle quotes, in order to teach us that they announced beforehand the coming of the Lord.

3. Salvation will be the attainment only of those [souls](#) which had learned his doctrine; while the body, as having been taken from the earth, is incapable of sharing in [salvation](#). In addition to his [blasphemy](#) against God Himself, he advanced this also, [truly](#) speaking as with the mouth of the [devil](#), and saying all things in direct opposition to the [truth](#)—that Cain, and those like him, and the Sodomites, and the Egyptians, and others like them, and, in fine, all the nations who walked in all sorts of abomination, were saved by the Lord, on His descending into Hades, and on their running unto Him, and that they welcomed Him into their kingdom. But the serpent which was in [Marcion](#) declared that Abel, and [Enoch](#), and [Noah](#), and those other righteous men who sprang from the patriarch [Abraham](#), with all the [prophets](#), and those who were pleasing to [God](#), did not partake in [salvation](#). For since these men, he says, [knew](#) that their God was constantly tempting them, so now they suspected that He was tempting them, and did not run to [Jesus](#), or [believe](#) His announcement: and for this reason he declared that their [souls](#) remained in Hades.

4. But since this man is the only one who has dared openly to mutilate the [Scriptures](#), and unblushingly above all others to inveigh against [God](#), I purpose specially to refute him, convicting him out of his own writings; and, with the help of [God](#), I shall overthrow him out of those discourses of the Lord and the [apostles](#), which are of authority with him, and of which he makes use. At present, however, I have simply been led to mention him, that you might [know](#) that all those who in any way corrupt the [truth](#), and injuriously affect the preaching of the [Church](#), are the [disciples](#) and successors of [Simon Magus](#) of [Samaria](#). Although they do not confess the name of their master, in order all the more to seduce others, yet they do teach his doctrines. They set forth, indeed, the name of Christ Jesus as a sort of lure, but in various ways they introduce the impieties of Simon; and thus they destroy multitudes, wickedly disseminating their own doctrines by the use of a good name, and, through means of its sweetness and beauty, extending to their hearers the bitter and malignant poison of the serpent, the great author of [apostasy](#). [Revelation 12:9](#).

Against Heresies (Book I, Chapter 28)

Doctrines of Tatian, the Encratites, and others.

1. Many offshoots of numerous [heresies](#) have already been formed from those [heretics](#) we have described. This arises from the fact that numbers of them— indeed, we may say all— desire themselves to be teachers, and to break off from the particular [heresy](#) in which they have been involved. Forming one set of doctrines out of a totally different system of opinions, and then again others from others, they insist upon teaching something new, declaring themselves the inventors of any sort of opinion which they may have been able to call into [existence](#). To give an example: Springing from Saturninus and [Marcion](#), those who are called [Encratites](#) (self-controlled) preached against marriage, thus setting aside the original creation of [God](#), and indirectly blaming Him who made the male and female for the propagation of the [human race](#). Some of those reckoned among them have also introduced abstinence from animal food, thus

proving themselves ungrateful to [God](#), who formed all things. They deny, too, the [salvation](#) of him who was first created. It is but lately, however, that this opinion has been invented among them. A certain man named [Tatian](#) first introduced the [blasphemy](#). He was a hearer of [Justin's](#), and as long as he continued with him he expressed no such views; but after his [martyrdom](#) he separated from the [Church](#), and, excited and puffed up by the thought of being a teacher, as if he were superior to others, he composed his own peculiar type of doctrine. He invented a system of certain invisible [Æons](#), like the followers of [Valentinus](#); while, like [Marcion](#) and Saturninus, he declared that marriage was nothing else than corruption and fornication. But his denial of Adam's [salvation](#) was an opinion due entirely to himself.

2. Others, again, following upon [Basilides](#) and Carpocrates, have introduced promiscuous intercourse and a plurality of wives, and are indifferent about eating meats [sacrificed](#) to [idols](#), maintaining that God does not greatly regard such matters. But why continue? For it is an impracticable attempt to mention all those who, in one way or another, have fallen away from the [truth](#).

Against Heresies (Book I, Chapter 29)

Doctrines of various other Gnostic sects, and especially of the Barbeliotes or Borborians.

1. Besides those, however, among these [heretics](#) who are [Simonians](#), and of whom we have already spoken, a multitude of [Gnostics](#) have sprung up, and have been manifested like mushrooms growing out of the ground. I now proceed to describe the principal opinions held by them. Some of them, then, set forth a certain [Æon](#) who never grows old, and exists in a [virgin](#) spirit: him they style Barbelos. They declare that somewhere or other there exists a certain father who cannot be named, and that he was desirous to reveal himself to this Barbelos. Then this Ennœa went forward, stood before his face, and demanded from him Prognosis (prescience). But when Prognosis had, [as was requested,] come forth, these two asked for Aphtharsia (incorruption), which also came forth, and after that Zoe Aionios ([eternal](#) life). Barbelos, glorying in these, and contemplating their greatness, and in conception [thus formed], rejoicing in this greatness, generated light similar to it. They declare that this was the beginning both of light and of the generation of all things; and that the [Father](#), beholding this light, anointed it with his own benignity, that it might be rendered perfect. Moreover, they maintain that this was Christ, who again, according to them, requested that Nous should be given him as an assistant; and Nous came forth accordingly. Besides these, the Father sent forth [Logos](#). The conjunctions of Ennœa and [Logos](#), and of Aphtharsia and [Christ](#), will thus be formed; while Zoe Aionios was united to Thelema, and Nous to Prognosis. These, then, magnified the great light and Barbelos.

2. They also affirm that Autogenes was afterwards sent forth from Ennœa and [Logos](#), to be a representation of the great light, and that he was greatly honoured, all things being rendered subject unto him. Along with him was sent forth Aletheia, and a conjunction was formed between Autogenes and Aletheia. But they declare that from the Light, which is Christ, and from Aphtharsia, four luminaries were sent forth to surround Autogenes; and again from Thelema and Zoe Aionios four other emissions took place, to wait upon these four luminaries; and these they name Charis ([grace](#)), Thelesis (will), Synesis (understanding), and Phronesis ([prudence](#)). Of

these, Charis is connected with the great and first luminary: him they represent as Soter (Saviour), and style Armogenes. Thelesis, again, is united to the second luminary, whom they also name Raguel; Synesis to the third, whom they call David; and Phronesis to the fourth, whom they name Eleleth.

3. All these, then, being thus settled, Autogenes moreover produces a perfect and [true](#) man, whom they also call Adamas, inasmuch as neither has he himself ever been conquered, nor have those from whom he sprang; he also was, along with the first light, severed from Armogenes. Moreover, perfect [knowledge](#) was sent forth by Autogenes along with man, and was united to him; hence he attained to the [knowledge](#) of him that is above all. Invincible power was also conferred on him by the virgin spirit; and all things then rested in him, to sing praises to the great [Æon](#). Hence also they declare were manifested the mother, the father, the son; while from Anthropos and Gnosis that Tree was produced which they also style Gnosis itself.

4. Next they maintain, that from the first [angel](#), who stands by the side of Monogenes, the [Holy Spirit](#) has been sent forth, whom they also term Sophia and Prunicus. He then, perceiving that all the others had consorts, while he himself was destitute of one, searched after a being to whom he might be united; and not finding one, he exerted and extended himself to the uttermost and looked down into the lower regions, in the expectation of there finding a consort; and still not meeting with one, he leaped forth [from his place] in a state of great impatience, [which had come upon him] because he had made his attempt without the good-will of his father. Afterwards, under the influence of simplicity and kindness, he produced a work in which were to be found [ignorance](#) and audacity. This work of his they declare to be Protarchontes, the former of this [lower] creation. But they relate that a mighty power carried him away from his mother, and that he settled far away from her in the lower regions, and formed the firmament of heaven, in which also they affirm that he dwells. And in his [ignorance](#) he formed those powers which are inferior to himself— [angels](#), and firmaments, and all things earthly. They affirm that he, being united to Authadia (audacity), produced Kakia ([wickedness](#)), Zelos (emulation), Phthonos ([envy](#)), Erinnyes (fury), and Epithymia ([lust](#)). When these were generated, the mother Sophia deeply grieved, fled away, departed into the upper regions, and became the last of the Ogdoad, reckoning it downwards. On her thus departing, he imagined he was the only being in [existence](#); and on this account declared, I am a jealous [God](#), and besides me there is no one. [Exodus 20:5](#); [Isaiah 45:5-6](#) Such are the falsehoods which these people invent.

Against Heresies (Book I, Chapter 30)

Doctrines of the Ophites and Sethians.

1. Others, again, portentously declare that there exists, in the power of Bythus, a certain primary light, blessed, incorruptible, and [infinite](#): this is the Father of all, and is styled the first man. They also maintain that his Ennoea, going forth from him, produced a son, and that this is the [son of man](#)— the second man. Below these, again, is the [Holy Spirit](#), and under this superior spirit the elements were separated from each other, viz., water, darkness, the abyss, chaos, above which they declare the Spirit was borne, calling him the first [woman](#). Afterwards, they maintain, the first man, with his son, delighting over the beauty of the Spirit— that is, of the [woman](#)— and

shedding light upon her, begot by her an incorruptible light, the third male, whom they call Christ,— the son of the first and second man, and of the [Holy Spirit](#), the first [woman](#).

2. The father and son thus both had intercourse with the [woman](#) (whom they also call the mother of the living). When, however, she could not bear nor receive into herself the greatness of the lights, they declare that she was filled to repletion, and became ebullient on the left side; and that thus their only son Christ, as belonging to the right side, and ever tending to what was higher, was immediately caught up with his mother to form an incorruptible [Æon](#). This constitutes the [true](#) and [holy Church](#), which has become the appellation, the meeting together, and the union of the father of all, of the first man, of the son, of the second man, of Christ their son, and of the [woman](#) who has been mentioned.

3. They teach, however, that the power which proceeded from the [woman](#) by ebullition, being besprinkled with light, fell downward from the place occupied by its progenitors, yet possessing by its own will that besprinkling of light; and it they call Sinistra, Prunicus, and Sophia, as well as masculo-feminine. This being, in its simplicity, descended into the waters while they were yet in a state of immobility, and imparted motion to them also, wantonly acting upon them even to their lowest depths, and assumed from them a body. For they affirm that all things rushed towards and clung to that sprinkling of light, and begin it all round. Unless it had possessed that, it would perhaps have been totally absorbed in, and overwhelmed by, material substance. Being therefore bound down by a body which was composed of matter, and greatly burdened by it, this power regretted the course it had followed, and made an attempt to escape from the waters and ascend to its mother: it could not effect this, however, on account of the weight of the body lying over and around it. But feeling very ill at ease, it endeavoured at least to conceal that light which came from above, fearing lest it too might be injured by the inferior elements, as had happened to itself. And when it had received power from that besprinkling of light which it possessed, it sprang back again, and was borne aloft; and being on high, it extended itself, covered [a portion of space], and formed this visible heaven out of its body; yet remained under the heaven which it made, as still possessing the form of a watery body. But when it had conceived a desire for the light above, and had received power by all things, it laid down this body, and was freed from it. This body which they speak of that power as having thrown off, they call a female from a female.

4. They declare, moreover, that her son had also himself a certain breath of incorruption left him by his mother, and that through means of it he works; and becoming powerful, he himself, as they affirm, also sent forth from the waters a son without a mother; for they do not allow him either to have [known](#) a mother. His son, again, after the example of his father, sent forth another son. This third one, too, generated a fourth; the fourth also generated a son: they maintain that again a son was generated by the fifth; and the sixth, too, generated a seventh. Thus was the Hebdomad, according to them, completed, the mother possessing the eighth place; and as in the case of their generations, so also in regard to dignities and powers, they precede each other in turn.

5. They have also given names to [the several [persons](#)] in their system of [falsehood](#), such as the following: he who was the first descendant of the mother is called Ialdabaoth; he, again, descended from him, is named Iao; he, from this one, is called Sabaoth; the fourth is named

Adoneus; the fifth, Eloeus; the sixth, Oreus; and the seventh and last of all, Astanphæus. Moreover, they represent these heavens, potentates, powers, [angels](#), and creators, as sitting in their proper order in heaven, according to their generation, and as invisibly ruling over things celestial and terrestrial. The first of them, namely Ialdabaoth, holds his mother in contempt, inasmuch as he produced sons and grandsons without the permission of any one, yea, even [angels](#), archangels, powers, potentates, and dominions. After these things had been done, his sons turned to strive and quarrel with him about the supreme power—conduct which deeply grieved Ialdabaoth, and drove him to despair. In these circumstances, he cast his eyes upon the subjacent dregs of matter, and fixed his desire upon it, to which they declare his son owes his origin. This son is Nous himself, twisted into the form of a serpent; and hence were derived the spirit, the [soul](#), and all mundane things: from this too were generated all oblivion, [wickedness](#), emulation, [envy](#), and death. They declare that the father imparted still greater crookedness to this serpent-like and contorted Nous of theirs, when he was with their father in heaven and Paradise.

6. On this account, Ialdabaoth, becoming uplifted in spirit, boasted himself over all those things that were below him, and exclaimed, I am father, and [God](#), and above me there is no one. But his mother, hearing him speak thus, cried out against him, Do not lie, Ialdabaoth: for the father of all, the first Anthropos (man), is above you; and so is Anthropos the son of Anthropos. Then, as all were disturbed by this new voice, and by the unexpected proclamation, and as they were inquiring whence the noise proceeded, in order to lead them away and attract them to himself, they affirm that Ialdabaoth exclaimed, Come, let us make man after our image. [Genesis 1:26](#) The six powers, on hearing this, and their mother furnishing them with the idea of a man (in order that by means of him she might empty them of their original power), jointly formed a man of immense size, both in regard to breadth and length. But as he could merely writhe along the ground, they carried him to their father; Sophia so labouring in this matter, that she might empty him (Ialdabaoth) of the light with which he had been sprinkled, so that he might no longer, though still powerful, be able to lift up himself against the powers above. They declare, then, that by breathing into man the spirit of life, he was secretly emptied of his power; that hence man became a possessor of nous (intelligence) and enthymesis (thought); and they affirm that these are the faculties which partake in [salvation](#). He [they further assert] at once gave thanks to the first Anthropos (man), forsaking those who had created him.

7. But Ialdabaoth, feeling [envious](#) at this, was pleased to form the design of again emptying man by means of [woman](#), and produced a [woman](#) from his own enthymesis, whom that Prunicus [above mentioned] laying hold of, imperceptibly emptied her of power. But the others coming and admiring her beauty, named her Eve, and falling in [love](#) with her, begot sons by her, whom they also declare to be the [angels](#). But their mother (Sophia) cunningly devised a scheme to seduce Eve and Adam, by means of the serpent, to transgress the command of Ialdabaoth. Eve listened to this as if it had proceeded from a [son of God](#), and yielded an easy belief. She also persuaded [Adam](#) to eat of the tree regarding which [God](#) had said that they should not eat of it. They then declare that, on their thus eating, they attained to the [knowledge](#) of that power which is above all, and departed from those who had created them. When Prunicus perceived that the powers were thus baffled by their own creature, she greatly rejoiced, and again cried out, that since the father was incorruptible, he (Ialdabaoth) who formerly called himself the father was a liar; and that, while Anthropos and the first [woman](#) (the Spirit) [existed](#) previously, this one (Eve) [sinned](#) by committing [adultery](#).

8. Ialdabaoth, however, through that oblivion in which he was involved, and not paying any regard to these things, cast [Adam](#) and [Eve](#) out of Paradise, because they had transgressed his commandment. For he had a desire to beget sons by Eve, but did not accomplish his wish, because his mother opposed him in every point, and secretly emptied [Adam](#) and [Eve](#) of the light with which they had been sprinkled, in order that that spirit which proceeded from the supreme power might participate neither in the curse nor opprobrium [caused by transgression]. They also teach that, thus being emptied of the divine substance, they were cursed by him, and cast down from heaven to this world. But the serpent also, who was acting against the father, was cast down by him into this lower world; he reduced, however, under his power the [angels](#) here, and begot six sons, he himself forming the seventh person, after the example of that Hebdomad which surrounds the father. They further declare that these are the seven mundane [demons](#), who always oppose and resist the [human race](#), because it was on their account that their father was cast down to this lower world.

9. [Adam](#) and [Eve](#) previously had light, and clear, and as it were spiritual bodies, such as they were at their creation; but when they came to this world, these changed into bodies more opaque, and gross, and sluggish. Their [soul](#) also was feeble and languid, inasmuch as they had received from their creator a merely mundane inspiration. This continued until Prunicus, moved with compassion towards them, restored to them the sweet savour of the besprinkling of light, by means of which they came to a remembrance of themselves, and [knew](#) that they were naked, as well as that the body was a material substance, and thus recognised that they bore death about with them. They thereupon became patient, [knowing](#) that only for a time they would be enveloped in the body. They also found out food, through the guidance of Sophia; and when they were satisfied, they had carnal [knowledge](#) of each other, and begot Cain, whom the serpent, that had been cast down along with his sons, immediately laid hold of and destroyed by filling him with mundane oblivion, and urging into folly and audacity, so that, by slaying his brother Abel, he was the first to bring to light [envy](#) and death. After these, they affirm that, by the forethought of Prunicus, Seth was begotten, and then Norea, from whom they represent all the rest of [mankind](#) as being descended. They were urged on to all kinds of [wickedness](#) by the inferior Hebdomad, and to [apostasy](#), [idolatry](#), and a general contempt for everything by the superior [holy](#) Hebdomad, since the mother was always secretly opposed to them, and carefully preserved what was peculiarly her own, that is, the besprinkling of light. They maintain, moreover, that the [holy](#) Hebdomad is the seven stars which they call planets; and they affirm that the serpent cast down has two names, Michael and Samael.

10. Ialdabaoth, again, being incensed with men, because they did not worship or [honour](#) him as father and [God](#), sent forth a deluge upon them, that he might at once destroy them all. But Sophia opposed him in this point also, and [Noah](#) and his [family](#) were saved in the ark by means of the besprinkling of that light which proceeded from her, and through it the world was again filled with [mankind](#). Ialdabaoth himself chose a certain man named [Abraham](#) from among these, and made a covenant with him, to the effect that, if his seed continued to serve him, he would give to them the earth for an inheritance. Afterwards, by means of [Moses](#), he brought forth [Abraham's](#) descendants from [Egypt](#), and gave them the law, and made them the [Jews](#). Among that people he chose seven days, which they also call the [holy](#) Hebdomad. Each of these receives his own herald for the purpose of glorifying and proclaiming [God](#); so that, when the rest hear these praises, they too may serve those who are announced as gods by the [prophets](#).

11. Moreover, they distribute the [prophets](#) in the following manner: [Moses](#), and Joshua the son of Nun, and Amos, and Habakkuk, belonged to Ialdabaoth; Samuel, and Nathan, and Jonah, and Micah, to Iao; Elijah, Joel, and Zechariah to Sabaoth; Isaiah, Ezekiel, Jeremiah, and Daniel, to Adonai; Tobias and Haggai to Eloï; Michaiiah and Nahum to Oreus; Esdras and Zephaniah to Astanphæus. Each one of these, then, glorifies his own father and [God](#), and they maintain that Sophia, herself has also spoken many things through them regarding the first Anthropos (man), and concerning that Christ who is above, thus admonishing and reminding men of the incorruptible light, the first Anthropos, and of the descent of [Christ](#). The [other] powers being terrified by these things, and marvelling at the novelty of those things which were announced by the [prophets](#), Prunicus brought it about by means of Ialdabaoth (who [knew](#) not what he did), that emissions of two men took place, the one from the barren [Elizabeth](#), and the other from the Virgin Mary.

12. And since she herself had no rest either in heaven or on earth, she invoked her mother to assist her in her distress. Upon this, her mother, the first [woman](#), was moved with compassion towards her daughter, on her repentance, and begged from the first man that Christ should be sent to her assistance, who, being sent forth, descended to his sister, and to the besprinkling of light. When he recognised her (that is, the Sophia below), her brother descended to her, and announced his advent through means of John, and prepared the [baptism](#) of repentance, and adopted Jesus beforehand, in order that on Christ descending he might find a pure vessel, and that by the son of that Ialdabaoth the [woman](#) might be announced by Christ. They further declare that he descended through the seven heavens, having assumed the likeness of their sons, and gradually emptied them of their power. For they maintain that the whole besprinkling of light rushed to him, and that [Christ](#), descending to this world, first clothed his sister Sophia [with it], and that then both exulted in the mutual refreshment they felt in each other's society: this scene they describe as relating to bridegroom and bride. But [Jesus](#), inasmuch as he was begotten of the Virgin through the agency of [God](#), was wiser, purer, and more righteous than all other men: Christ united to Sophia descended into him, and thus [Jesus Christ](#) was produced.

13. They affirm that many of his [disciples](#) were not aware of the descent of Christ into him; but that, when Christ did descend on Jesus, he then began to work [miracles](#), and heal, and announce the unknown Father, and openly to confess himself the son of the first man. The powers and the father of [Jesus](#) were [angry](#) at these proceedings, and laboured to destroy him; and when he was being led away for this purpose, they say that Christ himself, along with Sophia, departed from him into the state of an incorruptible [Æon](#), while Jesus was crucified. Christ, however, was not forgetful of his Jesus, but sent down a certain energy into him from above, which raised him up again in the body, which they call both animal and spiritual; for he sent the mundane parts back again into the world. When his [disciples](#) saw that he had risen, they did not recognise him— no, not even Jesus himself, by whom he rose again from the dead. And they assert that this very great [error](#) prevailed among his [disciples](#), that they imagined he had risen in a mundane body, not [knowing](#) that flesh and blood do not attain to the [kingdom of God](#).

14. They strove to establish the descent and ascent of [Christ](#), by the fact that neither before his [baptism](#), nor after his [resurrection from the dead](#), do his [disciples](#) state that he did any mighty works, not being aware that [Jesus](#) was united to [Christ](#), and the incorruptible [Æon](#) to the Hebdomad; and they declare his mundane body to be of the same nature as that of animals. But

after his resurrection he tarried [on earth] eighteen months; and [knowledge](#) descending into him from above, he taught what was clear. He instructed a few of his [disciples](#), whom he [knew](#) to be capable of understanding so great [mysteries](#), in these things, and was then received up into heaven, Christ sitting down at the right hand of his father Ialdabaoth, that he may receive to himself the [souls](#) of those who have [known](#) them, after they have laid aside their mundane flesh, thus enriching himself without the [knowledge](#) or perception of his father; so that, in proportion as Jesus enriches himself with [holy souls](#), to such an extent does his father suffer loss and is diminished, being emptied of his own power by these [souls](#). For he will not now possess [holy souls](#) to send them down again into the world, except those only which are of his substance, that is, those into which he has breathed. But the consummation [of all things] will take place, when the whole besprinkling of the spirit of light is gathered together, and is carried off to form an incorruptible [Æon](#).

15. Such are the opinions which prevail among these [persons](#), by whom, like the Lernæan hydra, a many-headed beast has been generated from the school of [Valentinus](#). For some of them assert that Sophia herself became the serpent; on which account she was hostile to the creator of Adam, and implanted [knowledge](#) in men, for which reason the serpent was called wiser than all others. Moreover, by the position of our intestines, through which the food is conveyed, and by the fact that they possess such a figure, our internal configuration in the form of a serpent reveals our hidden generatrix.

Against Heresies (Book I, Chapter 31)

Doctrines of the Cainites.

1. Others again declare that Cain derived his being from the Power above, and acknowledge that [Esau](#), Korah, the Sodomites, and all such [persons](#), are related to themselves. On this account, they add, they have been assailed by the Creator, yet no one of them has suffered injury. For Sophia was in the [habit](#) of carrying off that which belonged to her from them to herself. They declare that Judas the traitor was thoroughly acquainted with these things, and that he alone, [knowing](#) the [truth](#) as no others did, accomplished the [mystery](#) of the betrayal; by him all things, both earthly and heavenly, were thus thrown into confusion. They produce a fictitious history of this kind, which they style the [Gospel](#) of Judas.

2. I have also made a collection of their writings in which they advocate the abolition of the doings of Hystera. Moreover, they call this Hystera the creator of heaven and earth. They also hold, like Carpocrates, that men cannot be saved until they have gone through all kinds of experience. An [angel](#), they maintain, attends them in every one of their sinful and abominable actions, and urges them to venture on audacity and incur pollution. Whatever may be the nature of the action, they declare that they do it in the name of the [angel](#), saying, O you [angel](#), I use your work; O you power, I accomplish your operation! And they maintain that this is perfect [knowledge](#), without shrinking to rush into such actions as it is not lawful even to name.

3. It was necessary clearly to prove, that, as their very opinions and regulations exhibit them, those who are of the school of [Valentinus](#) derive their origin from such mothers, fathers, and

ancestors, and also to bring forward their doctrines, with the hope that perchance some of them, exercising repentance and returning to the only Creator, and God the Former of the [universe](#), may obtain [salvation](#), and that others may not henceforth be drawn away by their [wicked](#), although plausible, persuasions, imagining that they will obtain from them the [knowledge](#) of some greater and more sublime [mysteries](#). But let them rather, learning to good effect from us the [wicked](#) tenets of these men, look with contempt upon their doctrines, while at the same time they pity those who, still cleaving to these miserable and baseless fables, have reached such a pitch of arrogance as to reckon themselves superior to all others on account of such [knowledge](#), or, as it should rather be called, [ignorance](#). They have now been fully exposed; and simply to exhibit their sentiments, is to obtain a victory over them.

4. Wherefore I have laboured to bring forward, and make clearly manifest, the utterly ill-conditioned carcass of this miserable little fox. [Song of Songs 2:15](#); [Luke 13:32](#). For there will not now be need of many words to overturn their system of doctrine, when it has been made manifest to all. It is as when, on a beast hiding itself in a wood, and by rushing forth from it is in the [habit](#) of destroying multitudes, one who beats round the wood and thoroughly explores it, so as to compel the animal to break cover, does not strive to capture it, seeing that it is [truly](#) a ferocious beast; but those present can then watch and avoid its assaults, and can cast darts at it from all sides, and wound it, and finally slay that destructive brute. So, in our case, since we have brought their hidden [mysteries](#), which they keep in silence among themselves, to the light, it will not now be necessary to use many words in destroying their system of opinions. For it is now in your power, and in the power of all your associates, to familiarize yourselves with what has been said, to overthrow their [wicked](#) and undigested doctrines, and to set forth doctrines agreeable to the [truth](#). Since then the case is so, I shall, according to promise, and as my ability serves, labour to overthrow them, by refuting them all in the following book. Even to give an account of them is a tedious affair, as you see. But I shall furnish means for overthrowing them, by meeting all their opinions in the order in which they have been described, that I may not only expose the wild beast to view, but may inflict wounds upon it from every side.

Book II

Against Heresies (Book II, Preface)

1. In the first book, which immediately precedes this, exposing [knowledge falsely](#) so called, [1 Timothy 6:20](#) I showed you, my very dear friend, that the whole system devised, in many and opposite ways, by those who are of the school of [Valentinus](#), was false and baseless. I also set forth the tenets of their predecessors, proving that they not only differed among themselves, but had long previously swerved from the [truth](#) itself. I further explained, with all diligence, the doctrine as well as practice of Marcus the magician, since he, too, belongs to these [persons](#); and I carefully noticed the passages which they garble from the [Scriptures](#), with the view of adapting them to their own fictions. Moreover, I minutely narrated the manner in which, by means of numbers, and by the twenty-four letters of the alphabet, they boldly endeavour to establish [what they regard as] [truth](#). I have also related how they think and teach that creation at large was formed after the image of their invisible Pleroma, and what they hold respecting the [Demiurge](#),

declaring at the same time the doctrine of [Simon Magus](#) of [Samaria](#), their progenitor, and of all those who succeeded him. I mentioned, too, the multitude of those [Gnostics](#) who are sprung from him, and noticed the points of difference between them, their several doctrines, and the order of their succession, while I set forth all those [heresies](#) which have been originated by them. I showed, moreover, that all these [heretics](#), taking their rise from Simon, have introduced impious and irreligious doctrines into this life; and I explained the [nature](#) of their redemption, and their method of initiating those who are rendered perfect, along with their invocations and their [mysteries](#). I [proved](#) also that there is [one God](#), the Creator, and that He is not the fruit of any defect, nor is there anything either above Him, or after Him.² In the present book, I shall establish those points which fit in with my design, so far as time permits, and overthrow, by means of lengthened treatment under distinct heads, their whole system; for which reason, since it is an exposure and subversion of their opinions, I have so entitled the composition of this work. For it is fitting, by a plain revelation and overthrow of their conjunctions, to put an end to these hidden alliances, and to Bythus himself, and thus to obtain a demonstration that he never [existed](#) at any previous time, nor now has any [existence](#).

Against Heresies (Book II, Chapter 1)

There is but one God: the impossibility of its being otherwise.

1. It is proper, then, that I should begin with the first and most important head, that is, God the Creator, who made the heaven and the earth, and all things that are therein (whom these men blasphemously style the fruit of a defect), and to demonstrate that there is nothing either above Him or after Him; nor that, influenced by any one, but of His own [free will](#), He created all things, since He is the only [God](#), the only Lord, the only Creator, the only Father, alone containing all things, and Himself commanding all things into [existence](#).

2. For how can there be any other Fulness, or Principle, or Power, or [God](#), above Him, since it is matter of necessity that [God](#), the Pleroma (Fulness) of all these, should contain all things in His immensity, and should be contained by no one? But if there is anything beyond Him, He is not then the Pleroma of all, nor does He contain all. For that which they declare to be beyond Him will be wanting to the Pleroma, or, [in other words,] to that God who is above all things. But that which is wanting, and falls in any way short, is not the Pleroma of all things. In such a case, He would have both beginning, middle, and end, with respect to those who are beyond Him. And if He has an end in regard to those things which are below, He has also a beginning with respect to those things which are above. In like manner, there is an absolute necessity that He should experience the very same thing at all other points, and should be held in, bounded, and enclosed by those existences that are outside of Him. For that being who is the end downwards, necessarily circumscribes and surrounds him who finds his end in it. And thus, according to them, the Father of all (that is, He whom they call Proön and Proarche), with their Pleroma, and the good God of [Marcion](#), is established and enclosed in some other, and is surrounded from without by another mighty Being, who must of necessity be greater, inasmuch as that which contains is greater than that which is contained. But then that which is greater is also stronger, and in a greater degree Lord; and that which is greater, and stronger, and in a greater degree Lord— must be God.

3. Now, since there exists, according to them, also something else which they declare to be outside of the Pleroma, into which they further hold there descended that higher power who went astray, it is in every way necessary that the Pleroma either contains that which is beyond, yet is contained (for otherwise, it will not be beyond the Pleroma; for if there is anything beyond the Pleroma, there will be a Pleroma within this very Pleroma which they declare to be outside of the Pleroma, and the Pleroma will be contained by that which is beyond: and with the Pleroma is understood also the first God); or, again, they must be an [infinite](#) distance separated from each other — the Pleroma [I mean], and that which is beyond it. But if they maintain this, there will then be a third kind of [existence](#), which separates by immensity the Pleroma and that which is beyond it. This third kind of [existence](#) will therefore bound and contain both the others, and will be greater both than the Pleroma, and than that which is beyond it, inasmuch as it contains both in its bosom. In this way, talk might go on for ever concerning those things which are contained, and those which contain. For if this third [existence](#) has its beginning above, and its end beneath, there is an absolute necessity that it be also bounded on the sides, either beginning or ceasing at certain other points, [where new existences begin.] These, again, and others which are above and below, will have their beginnings at certain other points, and so on *ad infinitum*; so that their thoughts would never rest in one [God](#), but, in consequence of seeking after more than exists, would wander away to that which has no [existence](#), and depart from the [true](#) God.

4. These remarks are, in like manner, applicable against the followers of [Marcion](#). For his two gods will also be contained and circumscribed by an immense interval which separates them from one another. But then there is a necessity to suppose a multitude of gods separated by an immense distance from each other on every side, beginning with one another, and ending in one another. Thus, by that very process of reasoning on which they depend for teaching that there is a certain Pleroma or God above the Creator of heaven and earth, any one who chooses to employ it may maintain that there is another Pleroma above the Pleroma, above that again another, and above Bythus another ocean of Deity, while in like manner the same successions hold with respect to the sides; and thus, their doctrine flowing out into immensity, there will always be a necessity to conceive of other Pleroma, and other Bythi, so as never at any time to stop, but always to continue seeking for others besides those already mentioned. Moreover, it will be uncertain whether these which we conceive of are below, or are, in fact, themselves the things which are above; and, in like manner, [it will be doubtful] respecting those things which are said by them to be above, whether they are really above or below; and thus our opinions will have no fixed conclusion or certainty, but will of necessity wander forth after worlds without limits, and gods that cannot be numbered.

5. These things, then, being so, each deity will be contented with his own possessions, and will not be moved with any curiosity respecting the affairs of others; otherwise he would be [unjust](#), and rapacious, and would cease to be what God is. Each creation, too, will glorify its own maker, and will be contented with him, not [knowing](#) any other; otherwise it would most [justly](#) be deemed an [apostate](#) by all the others, and would receive a richly-deserved punishment. For it must be either that there is one Being who contains all things, and formed in His own territory all those things which have been created, according to His own will; or, again, that there are numerous unlimited creators and gods, who begin from each other, and end in each other on every side; and it will then be necessary to allow that all the rest are contained from without by some one who is greater, and that they are each of them shut up within their own territory, and

remain in it. No one of them all, therefore, is [God](#). For there will be [much] wanting to every one of them, possessing [as he will do] only a very small part when compared with all the rest. The name of the Omnipotent will thus be brought to an end, and such an opinion will of necessity fall to impiety.

Against Heresies (Book II, Chapter 2)

The world was not formed by angels, or by any other being, contrary to the will of the most high God, but was made by the Father through the Word.

1. Those, moreover, who say that the world was formed by [angels](#), or by any other maker of it, contrary to the [will](#) of Him who is the Supreme Father, [err](#) first of all in this very point, that they maintain that [angels](#) formed such and so mighty a creation, contrary to the [will](#) of the Most High God. This would imply that [angels](#) were more powerful than [God](#); or if not so, that He was either careless, or inferior, or paid no regard to those things which took place among His own possessions, whether they turned out ill or well, so that He might drive away and prevent the one, while He praised and rejoiced over the other. But if one would not ascribe such conduct even to a man of any ability, how much less to God

2. Next let them tell us whether these things have been formed within the limits which are contained by Him, and in His proper territory, or in regions belonging to others, and lying beyond Him? But if they say [that these things were done] beyond Him, then all the absurdities already mentioned will face them, and the Supreme God will be enclosed by that which is beyond Him, in which also it will be necessary that He should find His end. If, on the other hand, [these things were done] within His own proper territory, it will be very idle to say that the world was thus formed within His proper territory against His [will](#) by [angels](#) who are themselves under His power, or by any other being, as if either He Himself did not behold all things which take place among His own possessions, or was not aware of the things to be done by [angels](#).

3. If, however, [the things referred to were done] not against His [will](#), but with His concurrence and [knowledge](#), as some [of these men] think, the [angels](#), or the Former of the world [whoever that may have been], will no longer be the causes of that formation, but the [will](#) of [God](#). For if *He* is the Former of the world, He too made the [angels](#), or at least was the [cause](#) of their creation; and He will be regarded as having made the world who prepared the causes of its formation. Although they maintain that the [angels](#) were made by a long succession downwards, or that the Former of the world [sprang] from the Supreme Father, as [Basilides](#) asserts; nevertheless that which is the [cause](#) of those things which have been made will still be traced to Him who was the Author of such a succession. [The case stands] just as regards success in [war](#), which is ascribed to the king who prepared those things which are the [cause](#) of victory; and, in like manner, the creation of any state, or of any work, is referred to him who prepared materials for the accomplishment of those results which were afterwards brought about. Wherefore, we do not say that it was the axe which cut the wood, or the saw which divided it; but one would very properly say that the *man* cut and divided it who formed the axe and the saw for this purpose, and [who also formed] at a much earlier date all the tools by which the axe and the saw themselves were formed. With [justice](#), therefore, according to an analogous process of reasoning, the Father of all

will be declared the Former of this world, and not the [angels](#), nor any other [so-called] former of the world, other than He who was its Author, and had formerly been the [cause](#) of the preparation for a creation of this kind.

4. This manner of speech may perhaps be plausible or persuasive to those who [know](#) not [God](#), and who liken Him to needy [human](#) beings, and to those who cannot immediately and without assistance form anything, but require many instrumentalities to produce what they intend. But it will not be regarded as at all probable by those who [know](#) that God stands in need of nothing, and that He created and made all things by His Word, while He neither required [angels](#) to assist Him in the production of those things which are made, nor of any power greatly inferior to Himself, and [ignorant](#) of the [Father](#), nor of any defect or [ignorance](#), in order that he who should [know](#) Him might become man. But He Himself in Himself, after a fashion which we can neither describe nor conceive, [predestinating](#) all things, formed them as He pleased, bestowing harmony on all things, and assigning them their own place, and the beginning of their creation. In this way He conferred on spiritual things a spiritual and invisible nature, on super-celestial things a celestial, on [angels](#) an angelical, on animals an animal, on beings that swim a nature suited to the water, and on those that live on the land one fitted for the land— on all, in short, a nature suitable to the character of the life assigned them— while He formed all things that were made by His Word that never wearies.

5. For this is a peculiarity of the pre-eminence of [God](#), not to stand in need of other instruments for the creation of those things which are summoned into [existence](#). His own Word is both suitable and sufficient for the formation of all things, even as John, the [disciple](#) of the Lord, declares regarding Him: All things were made by Him, and without Him was nothing made. [John 1:3](#) Now, among the all things our world must be embraced. It too, therefore, was made by His Word, as Scripture tells us in the book of Genesis that He made all things connected with our world by His Word. David also expresses the same [truth](#) [when he says] For He spoke, and they were made; He commanded, and they were created. Whom, therefore, shall we [believe](#) as to the creation of the world— these [heretics](#) who have been mentioned that prate so foolishly and inconsistently on the subject, or the [disciples](#) of the Lord, and [Moses](#), who was both a faithful servant of [God](#) and a [prophet](#)? He at first narrated the formation of the world in these words: In the beginning God created the heaven and the earth, [Genesis 1:1](#) and all other things in succession; but neither gods nor [angels](#) [had any share in the work].

Now, that this God is the Father of [our Lord Jesus Christ](#), [Paul](#) the apostle also has declared, [saying,] There is [one God](#), the [Father](#), who is above all, and through all things, and in us all. I have indeed [proved](#) already that there is only one [God](#); but I shall further demonstrate this from the [apostles](#) themselves, and from the discourses of the Lord. For what sort of conduct would it be, were we to forsake the utterances of the [prophets](#), of the Lord, and of the [apostles](#), that we might give heed to these [persons](#), who speak not a word of sense?

Against Heresies (Book II, Chapter 3)

The Bythus and Pleroma of the Valentinians, as well as the God of Marcion, shown to be absurd; the world was actually created by the same Being who had conceived the idea of it, and was not the fruit of defect or ignorance.

1. The Bythus, therefore, whom they conceive of with his Pleroma, and the [God](#) of [Marcion](#), are inconsistent. If indeed, as they affirm, he has something subjacent and beyond himself, which they style vacuity and shadow, this vacuum is then [proved](#) to be greater than their Pleroma. But it is inconsistent even to make this statement, that while he contains all things within himself, the creation was formed by some other. For it is absolutely necessary that they acknowledge a certain void and chaotic kind of [existence](#) (below the spiritual Pleroma) in which this [universe](#) was formed, and that the Propator purposely left this chaos as it was, either [knowing](#) beforehand what things were to happen in it, or being [ignorant](#) of them. If he was really [ignorant](#), then God will not be prescient of all things. But they will not even [in that case] be able to assign a reason on what account He thus left this place void during so long a period of time. If, again, He is prescient, and contemplated mentally that creation which was about to have a being in that place, then He Himself created it who also formed it beforehand [ideally] in Himself.

2. Let them cease, therefore, to affirm that the world was made by any other; for as soon as God formed a conception in His [mind](#), that was also done which He had thus mentally conceived. For it was not possible that one Being should mentally form the conception, and another actually produce the things which had been conceived by Him in His mind. But [God](#), according to these [heretics](#), mentally conceived either an [eternal](#) world or a temporal one, *both* of which suppositions cannot be [true](#). Yet if He had mentally conceived of it as [eternal](#), spiritual, and visible, it would also have been formed such. But if it was formed such as it really is, then *He* made it such who had mentally conceived of it as such; or He willed it to exist in the ideality of the [Father](#), according to the conception of His [mind](#), such as it now is, compound, mutable, and transient. Since, then, it is just such as the Father had [ideally] formed in counsel with Himself, it must be worthy of the Father. But to affirm that what was mentally conceived and pre-created by the Father of all, just as it has been actually formed, is the fruit of defect, and the production of [ignorance](#), is to be guilty of great [blasphemy](#). For, according to them, the Father of all will thus be [regarded as] generating in His breast, according to His own mental conception, the emanations of defect and the fruits of [ignorance](#), since the things which He had conceived in His mind have actually been produced.

Against Heresies (Book II, Chapter 4)

The absurdity of the supposed vacuum and defect of the heretics is demonstrated.

1. The [cause](#), then, of such a dispensation on the part of [God](#), is to be inquired after; but the formation of the world is not to be ascribed to any other. And all things are to be spoken of as having been so prepared by [God](#) beforehand, that they should be made as they have been made; but shadow and vacuity are not to be conjured into [existence](#). But whence, let me ask, came this vacuity [of which they speak]? If it was indeed produced by Him who, according to them, is the Father and Author of all things, then it is both equal in [honour](#) and related to the rest of the [Æons](#), perchance even more ancient than they are. Moreover, if it proceeded from the same

source [as they did], it must be similar in nature to Him who produced it, as well as to those along with whom it was produced. There will therefore be an absolute necessity, both that the Bythus of whom they speak, along with Sige, be similar in nature to a vacuum, that is, that He really is a vacuum; and that the rest of the [Æons](#), since they are the brothers of vacuity, should also be devoid of substance. If, on the other hand, it has not been thus produced, it must have sprang from and been generated by itself, and in that case it will be equal in point of age to that Bythus who is, according to them, the Father of all; and thus vacuity will be of the same nature and of the same [honour](#) with Him who is, according to them, the universal Father. For it must of necessity have been either produced by some one, or generated by itself, and sprung from itself. But if, in [truth](#), vacuity was produced, then its producer [Valentinus](#) is also a vacuum, as are likewise his followers. If, again, it was not produced, but was generated by itself, then that which is really a vacuum is similar to, and the brother of, and of the same [honour](#) with, that Father who has been proclaimed by [Valentinus](#); while it is more ancient, and dating its [existence](#) from a period greatly anterior, and more exalted in [honour](#) than the remaining [Æons](#) of Ptolemy himself, and Heracleon, and all the rest who hold the same opinions.

2. But if, driven to despair in regard to these points, they confess that the Father of all contains all things, and that there is nothing whatever outside of the Pleroma (for it is an absolute necessity that, [if there be anything outside of it,] it should be bounded and circumscribed by something greater than itself), and that they speak of what is *without* and what *within* in reference to [knowledge](#) and [ignorance](#), and not with respect to local distance; but that, in the Pleroma, or in those things which are contained by the [Father](#), the whole creation which we [know](#) to have been formed, having been made by the [Demiurge](#), or by the [angels](#), is contained by the unspeakable greatness, as the centre is in a circle, or as a spot is in a garment, — then, in the first place, what sort of a being must that Bythus be, who allows a stain to have place in His own bosom, and permits another one to create or produce within His territory, contrary to His own will? Such a mode of acting would [truly](#) entail [the charge of] degeneracy upon the entire Pleroma, since it might from the first have cut off that defect, and those emanations which derived their origin from it, and not have agreed to permit the formation of creation either in [ignorance](#), or passion, or in defect. For he who can afterwards rectify a defect, and does, as it were, wash away a stain, could at a much earlier date have taken care that no such stain should, even at first, be found among his possessions. Or if at the first he allowed that the things which were made [should be as they are], since they could not, in fact, be formed otherwise, then it follows that they must always continue in the same condition. For how is it possible, that those things which cannot at the first obtain rectification, should subsequently receive it? Or how can men say that they are called to perfection, when those very beings who are the causes from which men derive their origin— either the [Demiurge](#) himself, or the [angels](#)— are declared to exist in defect? And if, as is maintained, [the Supreme Being,] inasmuch as He is benignant, did at last take pity upon men, and bestow on them perfection, He ought at first to have pitied those who were the creators of [man](#), and to have conferred on them perfection. In this way, men too would verily have shared in His compassion, being formed perfect by those that were perfect. For if He pitied the *work* of these beings, He ought long before to have pitied *themselves*, and not to have allowed them to fall into such awful blindness.

3. Their talk also about shadow and vacuity, in which they maintain that the creation with which we are concerned was formed, will be brought to nothing, if the things referred to were created

within the territory which is contained by the Father. For if they hold that the light of their Father is such that it fills all things which are inside of Him, and illuminates them all, how can any vacuum or shadow possibly exist within that territory which is contained by the Pleroma, and by the light of the Father? For, in that case, it behooves them to point out some place within the Propator, or within the Pleroma, which is not illuminated, nor kept possession of by any one, and in which either the [angels](#) or the [Demiurge](#) formed whatever they pleased. Nor will it be a small amount of space in which such and so great a creation can be conceived of as having been formed. There will therefore be an absolute necessity that, within the Pleroma, or within the Father of whom they speak, they should conceive of some place, void, formless, and full of darkness, in which those things were formed which have been formed. By such a supposition, however, the light of their Father would incur a reproach, as if He could not illuminate and fill those things which are within Himself. Thus, then, when they maintain that these things were the fruit of defect and the work of [error](#), they do moreover introduce defect and [error](#) within the Pleroma, and into the bosom of the Father.

Against Heresies (Book II, Chapter 5)

This world was not formed by any other beings within the territory which is contained by the Father.

1. The remarks, therefore, which I made a little while ago are suitable in answer to those who assert that this world was formed outside of the Pleroma, or under a good [God](#); and such [persons](#), with the Father they speak of, will be quite cut off from that which is outside the Pleroma, in which, at the same time, it is necessary that they should finally rest. In answer to those, again, who maintain that this world was formed by certain other beings within that territory which is contained by the [Father](#), all those points which have now been noticed will present themselves [as exhibiting their] absurdities and incoherencies; and they will be compelled either to acknowledge all those things which are within the [Father](#), lucid, full, and energetic, or to accuse the light of the Father as if He could not illuminate all things; or, as a portion of their Pleroma [is so described], the whole of it must be confessed to be void, chaotic, and full of darkness. And they accuse all other [created](#) things as if these were merely temporal, or [at the best], if [eternal](#), yet material. But these (the [Æons](#)) ought to be regarded as beyond the reach of such accusations, since they are within the Pleroma, or the charges in question will equally fall against the entire Pleroma; and thus the Christ of whom they speak is discovered to be the author of [ignorance](#). For, according to their statements, when He had given a form so far as substance was concerned to the Mother they conceive of, He cast her outside of the Pleroma; that is, He cut her off from [knowledge](#). He, therefore, who separated her from [knowledge](#), did in reality produce [ignorance](#) in her. How then could the very same person bestow the gift of [knowledge](#) on the rest of the [Æons](#), those who were anterior to Him [in production], and yet be the author of [ignorance](#) to His Mother? For He placed her beyond the pale of [knowledge](#), when He cast her outside of the Pleroma.

2. Moreover, if they explain being within and without the Pleroma as implying [knowledge](#) and [ignorance](#) respectively, as certain of them do (since he who has [knowledge](#) is within that which [knows](#)), then they must of necessity grant that the Saviour Himself (whom they designate *All*

Things) was in a state of [ignorance](#). For they maintain that, on His coming forth outside of the Pleroma, He imparted form to their Mother [Achamoth]. If, then, they assert that whatever is outside [the Pleroma] is [ignorant](#) of all things, and if the Saviour went forth to impart form to their Mother, then He was situated beyond the pale of the [knowledge](#) of all things; that is, He was in [ignorance](#). How then could He communicate [knowledge](#) to her, when He Himself was beyond the pale of [knowledge](#)? For we, too, they declare to be outside the Pleroma, inasmuch as we are outside of the [knowledge](#) which they possess. And once more: If the Saviour really went forth beyond the Pleroma to seek after the sheep which was lost, but the Pleroma is [co-extensive with] [knowledge](#), then He placed Himself beyond the pale of [knowledge](#), that is, in [ignorance](#). For it is necessary either that they grant that what is outside the Pleroma is so in a local sense, in which case all the remarks formerly made will rise up against them; or if they speak of that which is within in regard to [knowledge](#), and of that which is without in respect to [ignorance](#), then their Saviour, and Christ long before Him, must have been formed in [ignorance](#), inasmuch as they went forth beyond the Pleroma, that is, beyond the pale of [knowledge](#), in order to impart form to their Mother.

3. These arguments may, in like manner, be adapted to meet the case of all those who, in any way, maintain that the world was formed either by [angels](#) or by any other one than the [true](#) God. For the charges which they bring against the [Demiurge](#), and those things which were made material and temporal, will in [truth](#) fall back on the Father; if indeed the very things which were formed in the bosom of the Pleroma began by and by in fact to be dissolved, in accordance with the permission and good-will of the Father. The [immediate] Creator, then, is not the [real] Author of this work, thinking, as He did, that He formed it very good, but *He* who allows and approves of the productions of defect, and the works of [error](#) having a place among his own possessions, and that temporal things should be mixed up with [eternal](#), corruptible with incorruptible, and those which partake of [error](#) with those which belong to [truth](#). If, however, these things were formed without the permission or approbation of the Father of all, then that Being must be more powerful, stronger, and more kingly, who made these things within a territory which properly belongs to Him (the Father), and did so without His permission. If again, as some say, their Father permitted these things without approving of them, then He gave the permission on account of some necessity, being either able to prevent [such procedure], or not able. But if indeed He could not [hinder it], then He is weak and powerless; while, if He could, He is a seducer, a hypocrite, and a slave of necessity, inasmuch as He does not consent [to such a course], and yet allows it as if He did consent. And allowing [error](#) to arise at the first, and to go on increasing, He endeavours in later times to destroy it, when already many have miserably perished on account of the [original] defect.

4. It is not seemly, however, to say of Him who is [God](#) over all, since He is free and independent, that He was a slave to necessity, or that anything takes place with His permission, yet against His desire; otherwise they will make necessity greater and more kingly than [God](#), since that which has the most power is superior to all [others]. And He ought at the very beginning to have cut off the causes of [the fancied] necessity, and not to have allowed Himself to be shut up to yielding to that necessity, by permitting anything besides that which became Him. For it would have been much better, more consistent, and more God-like, to cut off at the beginning the principle of this kind of necessity, than afterwards, as if moved by repentance, to endeavour to extirpate the results of necessity when they had reached such a development. And if the Father of all be a

slave to necessity, and must yield to [fate](#), while He unwillingly tolerates the things which are done, but is at the same time powerless to do anything in opposition to necessity and [fate](#) (like the Homeric Jupiter, who says of necessity, I have willingly given you, yet with unwilling mind), then, according to this reasoning, the Bythus of whom they speak will be found to be the slave of necessity and [fate](#).

Against Heresies (Book II, Chapter 6)

The angels and the Creator of the world could not have been ignorant of the Supreme God.

1. How, again, could either the [angels](#), or the Creator of the world, have been [ignorant](#) of the Supreme [God](#), seeing they were His property, and His creatures, and were contained by Him? He might indeed have been invisible to them on account of His superiority, but He could by no means have been unknown to them on account of His [providence](#). For though it is [true](#), as they declare, that they were very far separated from Him through their inferiority [of nature], yet, as His dominion extended over all of them, it behooved them to [know](#) their Ruler, and to be aware of this in particular, that He who created them is Lord of all. For since His invisible [essence](#) is mighty, it confers on all a profound mental intuition and perception of His most powerful, yea, [omnipotent](#) greatness. Wherefore, although no one [knows](#) the [Father](#), except the [Son](#), nor the Son except the [Father](#), and those to whom the Son will reveal Him, [Matthew 11:27](#) yet all [beings] do [know](#) this one fact at least, because reason, implanted in their minds, moves them, and reveals to them [the [truth](#)] that there is [one God](#), the Lord of all.

2. And on this account all things have been [by general consent] placed under the sway of Him who is styled the Most High, and the Almighty. By calling upon Him, even before the coming of our Lord, men were saved both from most [wicked](#) spirits, and from all kinds of [demons](#), and from every sort of [apostate](#) power. This was the case, not as if earthly spirits or [demons](#) had seen Him, but because they [knew](#) of the [existence](#) of Him who is [God](#) over all, at whose invocation they trembled, as there does tremble every creature, and principality, and power, and every being endowed with energy under His government. By way of parallel, shall not those who live under the empire of the Romans, although they have never seen the emperor, but are far separated from him both by land and sea, [know](#) very well, as they experience his rule, who it is that possesses the principal power in the state? How then could it be, that those [angels](#) who were superior to us [in nature], or even He whom they call the Creator of the world, did not [know](#) the Almighty, when even dumb animals tremble and yield at the invocation of His name? And as, although they have not seen Him, yet all things are subject to the name of our Lord, so must they also be to His who made and established all things by His word, since it was no other than He who formed the world. And for this reason do the [Jews](#) even now put [demons](#) to flight by means of this very [adjuration](#), inasmuch as all beings [fear](#) the invocation of Him who created them.

3. If, then, they shrink from affirming that the [angels](#) are more irrational than the dumb animals, they will find that it behooved these, although they had not seen Him who is [God](#) over all, to [know](#) His power and sovereignty. For it will appear [truly](#) ridiculous, if they maintain that they themselves indeed, who dwell upon the earth, [know](#) Him who is [God](#) over all whom they have never seen, but will not allow Him who, according to their opinion, formed them and the whole

world, although He dwells in the heights and above the heavens, to [know](#) those things with which they themselves, though they dwell below, are acquainted. [This is the case], unless perchance they maintain that Bythus lives in Tartarus below the earth, and that on this account they have attained to a [knowledge](#) of Him before those [angels](#) who have their abode on high. Thus do they rush into such an abyss of [madness](#) as to pronounce the Creator of the world void of understanding. They are [truly](#) deserving of pity, since with such utter folly they affirm that He (the Creator of the world) neither [knew](#) His Mother, nor her seed, nor the Pleroma of the [Æons](#), nor the Propator, nor what the things were which He made; but that these are images of those things which are within the Pleroma, the Saviour having secretly laboured that they should be so formed [by the unconscious [Demiurge](#)], in [honour](#) of those things which are above.

Against Heresies (Book II, Chapter 7)

Created things are not the images of those Æons who are within the Pleroma.

1. While the [Demiurge](#) was thus [ignorant](#) of all things, they tell us that the Saviour conferred [honour](#) upon the Pleroma by the creation [which he summoned into [existence](#)] through means of his Mother, inasmuch as he produced similitudes and images of those things which are above. But I have already shown that it was impossible that anything should exist *beyond* the Pleroma (in which external region they tell us that images were made of those things which are within the Pleroma), or that this world was formed by any other one than the Supreme God. But it is a pleasant thing to overthrow them on every side, and to prove them vendors of [falsehood](#); let us say, in opposition to them, that if these things were made by the Saviour to the [honour](#) of those which are above, after their likeness, then it behooved them always to endure, that those things which have been honoured should perpetually continue in [honour](#). But if they do in fact pass away, what is the use of this very brief period of [honour](#)—an [honour](#) which at one time had no [existence](#), and which shall again come to nothing? In that case I shall prove that the Saviour is rather an aspirant after vainglory, than one who honours those things which are above. For what [honour](#) can those things which are temporal confer on such as are [eternal](#) and endure for ever? Or those which pass away on such as remain? Or those which are corruptible on such as are incorruptible?— since, even among [men](#) who are themselves mortal, there is no value attached to that [honour](#) which speedily passes away, but to that which endures as long as it possibly can. But those things which, as soon as they are made, come to an end, may [justly](#) be said rather to have been formed for the contempt of such as are thought to be honoured by them; and that that which is [eternal](#) is contumeliously treated when its image is corrupted and dissolved. But what if their Mother had not wept, and laughed, and been involved in despair? The Saviour would not then have possessed any means of honouring the Fulness, inasmuch as her last state of confusion did not have substance of its own by which it might [honour](#) the Propator.

2. Alas for the [honour](#) of vainglory which at once passes away, and no longer appears! There will be some [Æon](#), in whose case such [honour](#) will not be thought at all to have had an [existence](#), and then the things which are above will be unhonoured; or it will be necessary to produce once more another Mother weeping, and in despair, in order to the [honour](#) of the Pleroma. What a dissimilar, and at the same time [blasphemous](#) image! Do you tell me that an image of the Only-begotten was produced by the former of the world, whom again you wish to be considered the

Nous (mind) of the Father of all, and [yet maintain] that this image was [ignorant](#) of itself, [ignorant](#) of creation,— [ignorant](#), too, of the Mother,— [ignorant](#) of everything that exists, and of those things which were made by it; and are you not ashamed while, in opposition to yourselves, you ascribe [ignorance](#) even to the Only-begotten Himself? For if these things [below] were made by the Saviour after the similitude of those which are above, while He (the [Demiurge](#)) who was made after such similitude was in so great [ignorance](#), it necessarily follows that around Him, and in accordance with Him, after whose likeness he that is thus [ignorant](#) was formed, [ignorance](#) of the kind in question spiritually exists. For it is not possible, since both were produced spiritually, and neither fashioned nor composed, that in some the likeness was preserved, while in others the likeness of the image was spoiled, that image which was here produced that it might be according to the image of that production which is above. But if it is not similar, the charge will then attach to the [Saviour](#), who produced a dissimilar image—of being, so to speak, an incompetent workman. For it is out of their power to affirm that the Saviour had not the faculty of production, since they style Him *All Things*. If, then, the image is dissimilar, he is a poor workman, and the blame lies, according to their hypothesis, with the Saviour. If, on the other hand, it is similar, then the same [ignorance](#) will be found to exist in the Nous (mind) of their Propator, that is, in the Only-begotten. The Nous of the [Father](#), in that case, was [ignorant](#) of Himself; [ignorant](#), too, of the Father; [ignorant](#), moreover, of those very things which were formed by Him. But if *He* has [knowledge](#), it necessarily follows also that he who was formed after his likeness by the Saviour should [know](#) the things which are like; and thus, according to their own principles, their monstrous [blasphemy](#) is overthrown.

3. Apart from this, however, how can those things which belong to creation, various, manifold, and innumerable as they are, be the images of those thirty [Æons](#) which are within the Pleroma, whose names, as these men fix them, I have set forth in the book which precedes this? And not only will they be unable to adapt the [vast] variety of creation at large to the [comparative] smallness of their Pleroma, but they cannot do this even with respect to any one part of it, whether [that possessed by] celestial or terrestrial beings, or those that live in the waters. For they themselves testify that their Pleroma consists of thirty [Æons](#); but any one will undertake to show that, in a single department of those [created beings] which have been mentioned, they reckon that there are not thirty, but many thousands of species. How then can those things, which constitute such a multiform creation, which are opposed in nature to each other, and disagree among themselves, and destroy the one the other, be the images and likenesses of the thirty [Æons](#) of the Pleroma, if indeed, as they declare, these being possessed of one nature, are of equal and similar properties, and exhibit no differences [among themselves]? For it was incumbent, if these things are images of those [Æons](#)—inasmuch as they declare that some men are [wicked](#) by nature, and some, on the other hand, naturally good—to point out such differences also among their [Æons](#), and to maintain that some of them were produced naturally good, while some were naturally [evil](#), so that the supposition of the likeness of those things might harmonize with the [Æons](#). Moreover, since there are in the world some creatures that are gentle, and others that are fierce, some that are innocuous, while others are hurtful and destroy the rest; some have their abode on the earth, others in the water, others in the air, and others in the heaven; in like manner, they are bound to show that the [Æons](#) possess such properties, if indeed the one are the images of the others. And besides; the [eternal fire](#) which the Father has prepared for the [devil](#) and his [angels](#), [Matthew 25:41](#) — they ought to show of which of those [Æons](#) that are above it is the image; for it, too, is reckoned part of the creation.

4. If, however, they say that these things are the images of the Enthymesis of that [Æon](#) who fell into passion, then, first of all, they will act impiously against their Mother, by declaring her to be the first [cause](#) of [evil](#) and corruptible images. And then, again, how can those things which are manifold, and dissimilar, and contrary in their nature, be the images of one and the same Being? And if they say that the [angels](#) of the Pleroma are numerous, and that those things which are many are the images of these— not in this way either will the account they give be satisfactory. For, in the first place, they are then bound to point out differences among the [angels](#) of the Pleroma, which are mutually opposed to each other, even as the images existing below are of a contrary nature among themselves. And then, again, since there are many, yea, innumerable [angels](#) who surround the Creator, as all the [prophets](#) acknowledge—[saying, for instance,] Ten thousand times ten thousand stood beside Him, and many thousands of thousands ministered unto Him, — then, according to them, the [angels](#) of the Pleroma will have as images the [angels](#) of the Creator, and the entire creation remains in the image of the Pleroma, but so that the thirty [Æons](#) no longer correspond to the manifold variety of the creation.

5. Still further, if these things [below] were made after the similitude of those [above], after the likeness of which again will those then be made? For if the Creator of the world did not form these things directly from His own conception, but, like an architect of no ability, or a boy receiving his first lesson, copied them from archetypes furnished by others, then whence did their Bythus obtain the forms of that creation which He at first produced? It clearly follows that He must have received the model from some other one who is above Him, and that one, in turn, from another. And none the less [for these suppositions], the talk about images, as about gods, will extend to infinity, if we do not at once fix our mind on one Artificer, and on one [God](#), who of Himself formed those things which have been created. Or is it really the case that, in regard to mere men, one will allow that they have of themselves invented what is useful for the purposes of life, but will not grant to that God who formed the world, that of Himself He created the forms of those things which have been made, and imparted to it its orderly arrangement?

6. But, again, how can these things [below] be images of those [above], since they are really contrary to them, and can in no respect have sympathy with them? For those things which are contrary to each other may indeed be destructive of those to which they are contrary, but can by no means be their images— as, for instance, water and fire; or, again, light and darkness, and other such things, can never be the images of one another. In like manner, neither can those things which are corruptible and earthly, and of a compound nature, and transitory, be the images of those which, according to these men, are spiritual; unless these very things themselves be allowed to be compound, limited in space, and of a definite shape, and thus no longer spiritual, and diffused, and spreading into vast extent, and incomprehensible. For they must of necessity be possessed of a definite figure, and confined within certain limits, that they may be [true](#) images; and then it is decided that they are not spiritual. If, however, these men maintain that they are spiritual, and diffused, and incomprehensible, how can those things which are possessed of figure, and confined within certain limits, be the images of such as are destitute of figure and incomprehensible?

7. If, again, they affirm that neither according to configuration nor formation, but according to number and the order of production, those things [above] are the images [of these below], then, in the first place, these things [below] ought not to be spoken of as images and likenesses of

those [Æons](#) that are above. For how can the things which have neither the fashion nor shape of those [above] be their images? And, in the next place, they would adapt both the numbers and productions of the [Æons](#) above, so as to render them identical with and similar to those that belong to the creation [below]. But now, since they refer to only thirty [Æons](#), and declare that the vast multitude of things which are embraced within the creation [below] are images of those that are but thirty, we may [justly](#) condemn them as utterly destitute of sense.

Against Heresies (Book II, Chapter 8)

Created things are not a shadow of the Pleroma.

1. If, again, they declare that these things [below] are a shadow of those [above], as some of them are bold enough to maintain, so that in this respect they are images, then it will be necessary for them to allow that those things which are above are possessed of bodies. For those bodies which are above do cast a shadow, but spiritual substances do not, since they can in no degree darken others. If, however, we also grant them this point (though it is, in fact, an impossibility), that there is a shadow belonging to those essences which are spiritual and lucent, into which they declare their Mother descended; yet, since those things [which are above] are [eternal](#), and that shadow which is cast by them endures for ever, [it follows that] these things [below] are also not transitory, but endure along with those which cast their shadow over them. If, on the other hand, these things [below] are transitory, it is a necessary consequence that those [above] also, of which these are the shadow, pass away; while; if they endure, their shadow likewise endures.

2. If, however, they maintain that the shadow spoken of does not exist as being produced by the shade of [those above], but simply in this respect, that [the things below] are far separated from those [above], they will then charge the light of their Father with weakness and insufficiency, as if it cannot extend so far as these things, but fails to fill that which is empty, and to dispel the shadow, and that when no one is offering any hindrance. For, according to them, the light of their Father will be changed into darkness and buried in obscurity, and will come to an end in those places which are characterized by emptiness, since it cannot penetrate and fill all things. Let them then no longer declare that their Bythus is the fullness of all things, if indeed he has neither filled nor illuminated that which is vacuum and shadow; or, on the other hand, let them cease talking of vacuum and shadow, if the light of their Father does in [truth](#) fill all things.

3. Beyond the primary Father, then— that is, the God who is over all— there can neither be any Pleroma into which they declare the Enthymesis of that [Æon](#) who suffered passion, descended (so that the Pleroma itself, or the primary [God](#), should not be limited and circumscribed by that which is beyond, and should, in fact, be contained by it); nor can vacuum or shadow have any [existence](#), since the Father exists beforehand, so that His light cannot fail, and find end in a vacuum. It is, moreover, irrational and impious to conceive of a place in which He who is, according to them, Propator, and Proarche, and Father of all, and of this Pleroma, ceases and has an end. Nor, again, is it allowable, for the reasons already stated, to allege that some other being formed so vast a creation in the bosom of the [Father](#), either with or without His consent. For it is equally impious and infatuated to affirm that so great a creation was formed by [angels](#), or by

some particular production [ignorant](#) of the [true](#) God in that territory which is His own. Nor is it possible that those things which are earthly and material could have been formed within their Pleroma, since that is wholly spiritual. And further, it is not even possible that those things which belong to a multiform creation, and have been formed with mutually opposite qualities [could have been created] after the image of the things above, since these (i.e., the [Æons](#)) are said to be few, and of a like formation, and homogeneous. Their talk, too, about the shadow of *kenoma*—that is, of a vacuum—has in all points turned out false. Their figment, then, [in what way soever viewed,] has been [proved](#) groundless, and their doctrines untenable. Empty, too, are those who listen to them, and are verily descending into the abyss of perdition.

Against Heresies (Book II, Chapter 9)

There is but one Creator of the world, God the Father: this the constant belief of the Church.

1. That God is the Creator of the world is accepted even by those very [persons](#) who in many ways speak against Him, and yet acknowledge Him, styling Him the Creator, and an [angel](#), not to mention that all the [Scriptures](#) call out [to the same effect], and the Lord teaches us of this Father who is in heaven, and no other, as I shall show in the sequel of this work. For the present, however, that [proof](#) which is derived from those who allege doctrines opposite to ours, is of itself sufficient—all [men](#), in fact, consenting to this [truth](#): the ancients on their part preserving with special care, from the tradition of the first-formed man, this persuasion, while they celebrate the praises of one [God](#), the Maker of heaven and earth; others, again, after them, being reminded of this fact by the [prophets](#) of [God](#), while the very [heathen](#) learned it from creation itself. For even creation reveals Him who formed it, and the very work made suggests Him who made it, and the world manifests Him who ordered it. The Universal [Church](#), moreover, through the whole world, has received this tradition from the [apostles](#).

2. This [God](#), then, being acknowledged, as I have said, and receiving testimony from all to the fact of His [existence](#), that Father whom they conjure into [existence](#) is beyond [doubt](#) untenable, and has no witnesses [to his [existence](#)]. [Simon Magus](#) was the first who said that he himself was God over all, and that the world was formed by his [angels](#). Then those who succeeded him, as I have shown in the first book, by their several opinions, still further depraved [his teaching] through their impious and irreligious doctrines against the Creator. These [[heretics](#) now referred to], being the [disciples](#) of those mentioned, render such as assent to them worse than the [heathen](#). For the former serve the creature rather than the Creator, [Romans 1:25](#) and those which are not gods, [Galatians 4:8](#) notwithstanding that they ascribe the first place in Deity to that God who was the Maker of this [universe](#). But the latter maintain that He, [i.e., the Creator of this world,] is the fruit of a defect, and describe Him as being of an animal nature, and as not [knowing](#) that Power which is above Him, while He also exclaims, I am [God](#), and besides Me there is no other God. [Isaiah 46:9](#) Affirming that He lies, they are themselves liars, attributing all sorts of [wickedness](#) to Him; and conceiving of one who is not above this Being as really having an [existence](#), they are thus convicted by their own views of [blasphemy](#) against that God who really exists, while they conjure into [existence](#) a god who has no [existence](#), to their own condemnation. And thus those who declare themselves perfect, and as being possessed of the [knowledge](#) of all things, are found

to be worse than the [heathen](#), and to entertain more [blasphemous](#) opinions even against their own Creator.

Against Heresies (Book II, Chapter 10)

Perverse interpretations of Scripture by the heretics: God created all things out of nothing, and not from pre-existent matter.

1. It is therefore in the highest degree irrational, that we should take no account of Him who is [truly God](#), and who receives testimony from all, while we inquire whether there is above Him that [other being] who really has no [existence](#), and has never been proclaimed by any one. For that nothing has been clearly spoken regarding Him, they themselves furnish testimony; for since they, with wretched success, transfer to that being who has been conceived of by them, those [parables](#) [of Scripture] which, whatever the form in which they have been spoken, are sought after [for this purpose], it is manifest that they now generate another [god], who was never previously sought after. For by the fact that they thus endeavour to explain ambiguous passages of Scripture (ambiguous, however, not as if referring to another god, but as regards the dispensations of [the [true](#)] God), they have constructed another god, weaving, as I said before, ropes of sand, and affixing a more important to a less important question. For no question can be solved by means of another which itself awaits solution; nor, in the opinion of those possessed of sense, can an ambiguity be explained by means of another ambiguity, or enigmas by means of another greater enigma, but things of such character receive their solution from those which are manifest, and consistent and clear.

2. But these [heretics](#), while striving to explain passages of Scripture and [parables](#), bring forward another more important, and indeed impious question, to this effect, Whether there be really another god above that God who was the Creator of the world? They are not in the way of solving the questions [which they propose]; for how could they find means of doing so? But they append an important question to one of less consequence, and thus insert [in their speculations] a difficulty incapable of solution. For in order that they may [know knowledge](#) itself (yet not learning this fact, that the Lord, when thirty years old, came to the [baptism](#) of [truth](#)), they do impiously despise that God who was the Creator, and who sent Him for the [salvation](#) of men. And that they may be deemed capable of informing us whence is the substance of matter, while they [believe](#) not that [God](#), according to His pleasure, in the exercise of His own will and power, formed all things (so that those things which now are should have an [existence](#)) out of what did not previously exist, they have collected [a multitude of] vain discourses. They thus [truly](#) reveal their infidelity; they do not [believe](#) in that which really exists, and they have fallen away into [the belief of] that which has, in fact, no [existence](#).

3. For, when they tell us that all moist substance proceeded from the tears of Achamoth, all lucid substance from her smile, all solid substance from her sadness, all mobile substance from her terror, and that thus they have sublime [knowledge](#) on account of which they are superior to others—how can these things fail to be regarded as worthy of contempt, and [truly](#) ridiculous? They do not [believe](#) that God (being powerful, and rich in all resources) created matter itself, inasmuch as they [know](#) not how much a spiritual and divine [essence](#) can accomplish. But they do

[believe](#) that their Mother, whom they style a female from a female, produced from her [passions](#) aforesaid the so vast material substance of creation. They inquire, too, whence the substance of creation was supplied to the Creator; but they do not inquire whence [were supplied] to their Mother (whom they call the Enthymesis and impulse of the [Æon](#) that went astray) so great an amount of tears, or perspiration, or sadness, or that which produced the remainder of matter.

4. For, to attribute the substance of [created](#) things to the power and will of Him who is God of all, is worthy both of credit and acceptance. It is also agreeable [to reason], and there may be well said regarding such a belief, that the things which are impossible with men are possible with [God](#). [Luke 18:27](#) While men, indeed, cannot make anything out of nothing, but only out of matter already existing, yet God is in this point pre-eminently superior to [men](#), that He Himself called into being the substance of His creation, when previously it had no [existence](#). But the assertion that matter was produced from the Enthymesis of an [Æon](#) going astray, and that the [Æon](#) [referred to] was far separated from her Enthymesis, and that, again, her passion and feeling, apart from herself, became matter— is incredible, infatuated, impossible, and untenable.

Against Heresies (Book II, Chapter 11)

The heretics, from their disbelief of the truth, have fallen into an abyss of error: reasons for investigating their systems.

1. They do not [believe](#) that He, who is God above all, formed by His Word, in His own territory, as He Himself pleased, the various and diversified [works of creation which exist], inasmuch as He is the former of all things, like a wise architect, and a most powerful monarch. But they [believe](#) that [angels](#), or some power separate from [God](#), and who was [ignorant](#) of Him, formed this [universe](#). By this course, therefore, not yielding credit to the [truth](#), but wallowing in [falsehood](#), they have lost the bread of [true](#) life, and have fallen into vacuity and an abyss of shadow. They are like the dog of Æsop, which dropped the bread, and made an attempt at seizing its shadow, thus losing the [real] food. It is easy to prove from the very words of the Lord, that He acknowledges one Father and Creator of the world, and Fashioner of [man](#), who was proclaimed by the law and the [prophets](#), while He [knows](#) no other, and that this One is really God over all; and that He teaches that that adoption of sons pertaining to the [Father](#), which is [eternal](#) life, takes place through Himself, conferring it [as He does] on all the righteous.

2. But since these men delight in attacking us, and in their [true](#) character of cavillers assail us with points which really tell not at all against us, bringing forward in opposition to us a multitude of [parables](#) and [captious] questions, I have thought it well, on the other side, first of all to put to them the following inquiries concerning their own doctrines, to exhibit their improbability, and to put an end to their audacity. After this has been done, [I intend] to bring forward the discourses of the Lord, so that they may not only be rendered destitute of the means of attacking us, but that, since they will be unable reasonably to reply to those questions which are put, they may see that their plan of argument is destroyed; so that, either returning to the [truth](#), and humbling themselves, and ceasing from their multifarious phantasies, they may propitiate God for those [blasphemies](#) they have uttered against Him, and obtain [salvation](#); or that, if they still

persevere in that system of vainglory which has taken possession of their minds, they may at least find it necessary to change their kind of argument against us.

Against Heresies (Book II, Chapter 12)

The Triacontad of the heretics errs both by defect and excess: Sophia could never have produced anything apart from her consort; Logos and Sige could not have been contemporaries.

1. We may remark, in the first place, regarding their Triacontad, that the whole of it marvellously falls to ruin on both sides, that is, both as respects defect and excess. They say that to indicate it the Lord came to be [baptized](#) at the age of thirty years. But this assertion really amounts to a manifest subversion of their entire argument. As to defect, this happens as follows: first of all, because they reckon the Propator among the other [Æons](#). For the Father of all ought not to be counted with other productions; He who was not produced with that which was produced; He who was unbegotten with that which was born; He whom no one comprehends with that which is comprehended by Him, and who is on this account [Himself] incomprehensible; and He who is without figure with that which has a definite shape. For inasmuch as He is superior to the rest, He ought not to be numbered with them, and that so that He who is impassible and not in [error](#) should be reckoned with an [Æon](#) subject to passion, and actually in [error](#). For I have shown in the book which immediately precedes this, that, beginning with Bythus, they reckon up the Triacontad to Sophia, whom they describe as the erring [Æon](#); and I have also there set forth the names of their [[Æons](#)]; but if He be not reckoned, there are no longer, on their own showing, thirty productions of [Æons](#), but these then become only twenty-nine.

2. Next, with respect to the first production Ennœa, whom they also term Sige, from whom again they describe Nous and Aletheia as having been sent forth, they [err](#) in both particulars. For it is impossible that the thought (Ennœa) of any one, or his silence (Sige), should be understood apart from himself; and that, being sent forth beyond him, it should possess a special figure of its own. But if they assert that the (Ennœa) was not sent forth beyond Him, but continued one with the Propator, why then do they reckon her with the other [Æons](#) — with those who were not one [with the Father], and are on this account [ignorant](#) of His greatness? If, however, she was so united (let us take this also into consideration), there is then an absolute necessity, that from this united and inseparable conjunction, which constitutes but one being, there should proceed an unseparated and united production, so that it should not be dissimilar to Him who sent it forth. But if this be so, then just as Bythus and Sige, so also Nous and Aletheia will form one and the same being, ever cleaving mutually together. And inasmuch as the one cannot be conceived of without the other, just as water cannot [be conceived of] without [the thought of] moisture, or fire without [the thought of] heat, or a stone without [the thought] of hardness (for these things are mutually bound together, and the one cannot be separated from the other, but always co-exists with it), so it behooves Bythus to be united in the same way with Ennœa, and Nous with Aletheia. [Logos](#) and Zoe again, as being sent forth by those that are thus united, ought themselves to be united, and to constitute only one being. But, according to such a process of reasoning, Homo and Ecclesia too, and indeed all the remaining conjunctions of the [Æons](#) produced, ought to be united, and always to co-exist, the one with the other. For there is a

necessity in their opinion, that a female [Æon](#) should exist side by side with a male one, inasmuch as she is, so to speak, [the forthputting of] his affection.

3. These things being so, and such opinions being proclaimed by them, they again venture, without a blush, to teach that the younger [Æon](#) of the Duodecad, whom they also style Sophia, did, apart from union with her consort, whom they call Theletus, endure passion, and separately, without any assistance from him, gave birth to a production which they name a female from a female. They thus rush into such utter frenzy, as to form two most clearly opposite opinions respecting the same point. For if Bythus is ever one with Sige, Nous with Aletheia, [Logos](#) with Zoe, and so on, as respects the rest, how could Sophia, without union with her consort, either suffer or generate anything? And if, again, she did really suffer passion apart from him, it necessarily follows that the other conjunctions also admit of disjunction and separation among themselves—a thing which I have already shown to be impossible. It is also impossible, therefore, that Sophia suffered passion apart from Theletus; and thus, again, their whole system of argument is overthrown. For they have yet again derived the whole of remaining [material substance], like the composition of a tragedy, from that passion which they affirm she experienced apart from union with her consort.

4. If, however, they impudently maintain, in order to preserve from ruin their vain imaginations, that the rest of the conjunctions also were disjoined and separated from one another on account of this latest conjunction, then [I reply that], in the first place, they rest upon a thing which is impossible. For how can they separate the Propator from his Ennœa, or Nous from Aletheia, or [Logos](#) from Zoe, and so on with the rest? And how can they themselves maintain that they tend again to unity, and are, in fact, all at one, if indeed these very conjunctions, which are within the Pleroma, do not preserve unity, but are separate from one another; and that to such a degree, that they both endure passion and perform the work of generation without union one with another, just as hens do apart from intercourse with roosters.

5. Then, again, their first and first-begotten Ogdoad will be overthrown as follows: They must admit that Bythus and Sige, Nous and Aletheia, [Logos](#) and Zoe, Anthropos and Ecclesia, do individually dwell in the same Pleroma. But it is impossible that Sige (silence) can exist in the presence of [Logos](#) (speech), or again, that [Logos](#) can manifest himself in the presence of Sige. For these are mutually destructive of each other, even as light and darkness can by no possibility exist in the same place: for if light prevails, there cannot be darkness; and if darkness, there cannot be light, since, where light appears, darkness is put to flight. In like manner, where Sige is, there cannot be [Logos](#); and where [Logos](#) is, there certainly cannot be Sige. But if they say that [Logos](#) simply exists within (unexpressed), Sige also will exist within, and will not the less be destroyed by the [Logos](#) within. But that he really is not merely conceived of in the [mind](#), the very order of the production of their ([Æons](#)) shows.

6. Let them not then declare that the first and principal Ogdoad consists of [Logos](#) and Sige, but let them [as a matter of necessity] exclude either Sige or [Logos](#); and then their first and principal Ogdoad is at an end. For if they describe the conjunctions [of the [Æons](#)] as united, then their whole argument fails to pieces. Since, if they were united, how could Sophia have generated a defect without union with her consort? If, on the other hand, they maintain that, as in production,

each of the [Æons](#) possesses his own peculiar substance, then how can Sige and [Logos](#) manifest themselves in the same place? So far, then, with respect to defect.

7. But again, their Triacontad is overthrown as to excess by the following considerations. They represent Horos (whom they call by a variety of names which I have mentioned in the preceding book) as having been produced by Monogenes just like the other [Æons](#). Some of them maintain that this Horos was produced by Monogenes, while others affirm that he was sent forth by the Propator himself in His own image. They affirm further, that a production was formed by Monogenes— Christ and the [Holy Spirit](#); and they do not reckon these in the number of the Pleroma, nor the Saviour either, whom they also declare to be *Totum* (all things). Now, it is evident even to a blind man, that not merely thirty productions, as they maintain, were sent forth, but four more along with these thirty. For they reckon the Propator himself in the Pleroma, and those too, who in succession were produced by one another. Why is it, then, that those [other beings] are not reckoned as existing with these in the same Pleroma, since they were produced in the same manner? For what just reason can they assign for not reckoning along with the other [Æons](#), either Christ, whom they describe as having, according to the Father's will, been produced by Monogenes, or the [Holy Spirit](#), or Horos, whom they also call Soter (Saviour), and not even the Saviour Himself, who came to impart assistance and form to their Mother? Whether is this as if these latter were weaker than the former, and therefore unworthy of the name of [Æons](#), or of being numbered among them, or as if they were superior and more excellent? But how could they be weaker, since they were produced for the establishment and rectification of the others? And then, again, they cannot possibly be superior to the first and principal Tetrad, by which they were also produced; for it, too, is reckoned in the number above mentioned. These latter beings, then, ought also to have been numbered in the Pleroma of the [Æons](#), or that should be deprived of the [honour](#) of those [Æons](#) which bear this appellation (the Tetrad).

8. Since, therefore, their Triacontad is thus brought to nought, as I have shown, both with respect to defect and excess (for in dealing with such a number, either excess or defect [to any extent] will render the number untenable, and how much more so great variations?), it follows that what they maintain respecting their Ogdoad and Duodecad is a mere fable which cannot stand. Their whole system, moreover, falls to the ground, when their very foundation is destroyed and dissolved into Bythus, that is, into what has no [existence](#). Let them, then, henceforth seek to set forth some other reasons why the Lord came to be [baptized](#) at the age of thirty years, and [explain in some other way] the Duodecad of the [apostles](#); and [the fact stated regarding] her who suffered from an issue of blood; and all the other points respecting which they so madly labour in vain.

Against Heresies (Book II, Chapter 13)

The first order of production maintained by the heretics is altogether indefensible.

1. I now proceed to show, as follows, that the first order of production, as conceived of by them, must be rejected. For they maintain that Nous and Aletheia were produced from Bythus and his Ennœa, which is [proved](#) to be a contradiction. For Nous is that which is itself chief, and highest, and, as it were, the principle and source of all understanding. Ennœa, again, which arises from

him, is any sort of emotion concerning any subject. It cannot be, therefore, that Nous was produced by Bythus and Ennœa; it would be more like the [truth](#) for them to maintain that Ennœa was produced as the daughter of the Propator and this Nous. For Ennœa is not the daughter of Nous, as they assert, but Nous becomes the father of Ennœa. For how can Nous have been produced by the Propator, when he holds the chief and primary place of that hidden and invisible affection which is within Him? By this affection sense is produced, and Ennœa, and Enthymesis, and other things which are simply synonyms for Nous himself. As I have said already, they are merely certain definite exercises in thought of that very power concerning some particular subject. We understand the [several] terms according to their length and breadth of meaning, not according to any [fundamental] change [of signification]; and the [various exercises of thought] are limited by [the same sphere of] [knowledge](#), and are expressed together by [the same] term, the [very same] sense remaining within, and creating, and administering, and freely governing even by its own power, and as it pleases, the things which have been previously mentioned.

2. For the first exercise of that [power] respecting anything, is styled Ennœa; but when it continues, and gathers strength, and takes possession of the whole [soul](#), it is called Enthymesis. This Enthymesis, again, when it exercises itself a long time on the same point, and has, as it were, been [proved](#), is named Sensation. And this Sensation, when it is much developed, becomes Counsel. The increase, again, and greatly developed exercise of this Counsel becomes the Examination of thought (Judgment); and this remaining in the mind is most properly termed [Logos](#) (reason), from which the spoken [Logos](#) (word) proceeds. But all the [exercises of thought] which have been mentioned are [fundamentally] one and the same, receiving their origin from Nous, and obtaining [different] appellation according to their increase. Just as the [human](#) body, which is at one time young, then in the prime of life, and then old, has received [different] appellations according to its increase and continuance, but not according to any change of substance, or on account of any [real] loss of body, so is it with those [mental exercises]. For, when one [mentally] contemplates anything, he also thinks of it; and when he thinks of it, he has also [knowledge](#) regarding it; and when he [knows](#) it, he also considers it; and when he considers it, he also mentally handles it; and when he mentally handles it, he also speaks of it. But, as I have already said, it is Nous who governs all these [mental processes], while He is himself invisible, and utters speech of himself by means of those processes which have been mentioned, as it were by rays [proceeding from Him], but He himself is not sent forth by any other.

3. These things may properly be said to hold good in men, since they are compound by nature, and consist of a body and a [soul](#). But those who affirm that Ennœa was sent forth from [God](#), and Nous from Ennœa, and then, in succession, [Logos](#) from these, are, in the first place, to be blamed as having improperly used these productions; and, in the next place, as describing the affections, and [passions](#), and mental tendencies of [men](#), while they [thus prove themselves] [ignorant](#) of [God](#). By their manner of speaking, they ascribe those things which apply to men to the Father of all, whom they also declare to be unknown to all; and they deny that He himself made the world, to guard against attributing want of power to Him; while, at the same time, they endow Him with [human](#) affections and [passions](#). But if they had [known](#) the [Scriptures](#), and been taught by the [truth](#), they would have [known](#), beyond [doubt](#), that God is not as men are; and that His thoughts are not like the thoughts of men. [Isaiah 55:8](#) For the Father of all is at a vast distance from those affections and [passions](#) which operate among [men](#). He is a simple, uncompounded Being, without diverse members, and altogether like, and equal to himself, since He is wholly

understanding, and wholly spirit, and wholly thought, and wholly intelligence, and wholly reason, and wholly hearing, and wholly seeing, and wholly light, and the whole source of all that is [good](#)— even as the religious and [pious](#) are wont to speak concerning God.

4. He is, however, above [all] these properties, and therefore indescribable. For He may well and properly be called an Understanding which comprehends all things, but He is not [on that account] like the understanding of men; and He may most properly be termed Light, but He is nothing like that light with which we are acquainted. And so, in all other particulars, the Father of all is in no degree similar to [human](#) weakness. He is spoken of in these terms according to the [love](#) [we bear Him]; but in point of greatness, our thoughts regarding Him transcend these expressions. If then, even in the case of [human](#) beings, understanding itself does not arise from emission, nor is that intelligence which produces other things separated from the living man, while its motions and affections come into manifestation, much more will the mind of [God](#), who is all understanding, never by any means be separated from Himself; nor can anything [in His case] be produced as if by a different Being.

5. For if He produced intelligence, then He who did thus produce intelligence must be understood, in accordance with their views, as a compound and corporeal Being; so that [God](#), who sent forth [the intelligence referred to], is separate from it, and the intelligence which was sent forth separate [from Him]. But if they affirm that intelligence was sent forth from intelligence, they then cut asunder the intelligence of [God](#), and divide it into parts. And whither has it gone? Whence was it sent forth? For whatever is sent forth from any place, passes of necessity into some other. But what [existence](#) was there more ancient than the intelligence of [God](#), into which they maintain it was sent forth? And what a vast region that must have been which was capable of receiving and containing the intelligence of God! If, however, they affirm [that this emission took place] just as a ray proceeds from the sun, then, as the subjacent air which receives the ray must have had an [existence](#) prior to it, so [by such reasoning] they will indicate that there was something in [existence](#), into which the intelligence of God was sent forth, capable of containing it, and more ancient than itself. Following upon this, we must hold that, as we see the sun, which is less than all things, sending forth rays from himself to a great distance, so likewise we say that the Propator sent forth a ray beyond, and to a great distance from, Himself. But what can be conceived of beyond, or at a distance from, [God](#), into which He sent forth this ray?

6. If, again, they affirm that that [intelligence] was not sent forth beyond the [Father](#), but within the Father Himself, then, in the first place, it becomes superfluous to say that it was sent forth at all. For how could it have been sent forth if it continued within the Father? For an emission is the manifestation of that which is emitted, beyond him who emits it. In the next place, this [intelligence] being sent forth, both that [Logos](#) who springs from Him will still be within the [Father](#), as will also be the future emissions proceeding from [Logos](#). These, then, cannot in such a case be [ignorant](#) of the [Father](#), since they are within Him; nor, being all equally surrounded by the [Father](#), can any one [know](#) Him less [than another] according to the descending order of their emission. And all of them must also in an equal measure continue impassible, since they exist in the bosom of their Father, and none of them can ever sink into a state of degeneracy or degradation. For with the Father there is no degeneracy, unless perchance as in a great circle a smaller is contained, and within this one again a smaller; or unless they affirm of the [Father](#), that,

after the manner of a sphere or a square, He contains within Himself on all sides the likeness of a sphere, or the production of the rest of the [Æons](#) in the form of a square, each one of these being surrounded by that one who is above him in greatness, and surrounding in turn that one who is after him in smallness; and that on this account, the smallest and the last of all, having its place in the centre, and thus being far separated from the [Father](#), was really [ignorant](#) of the Propator. But if they maintain any such hypothesis, they must shut up their Bythus within a definite form and space, while He both surrounds others, and is surrounded by them; for they must of necessity acknowledge that there is something outside of Him which surrounds Him. And none the less will the talk concerning those that contain, and those that are contained, flow on into infinitude; and all [the [Æons](#)] will most clearly appear to be bodies enclosed [by one another].

7. Further, they must also confess either that He is mere vacuity, or that the entire [universe](#) is within Him; and in that case all will in like degree partake of the Father. Just as, if one forms circles in water, or round or square figures, all these will equally partake of water; just as those, again, which are framed in the air, must necessarily partake of air, and those which [are formed] in light, of light; so must those also who are within Him all equally partake of the [Father](#), [ignorance](#) having no place among them. Where, then, is this partaking of the Father who fills [all things]? If, indeed, He has filled [all things], there will be no [ignorance](#) among them. On this ground, then, their work of [supposed] degeneracy is brought to nothing, and the production of matter with the formation of the rest of the world; which things they maintain to have derived their substance from passion and [ignorance](#). If, on the other hand, they acknowledge that He is vacuity, then they fall into the greatest [blasphemy](#); they deny His spiritual nature. For how can He be a spiritual being, who cannot fill even those things which are within Him?

8. Now, these remarks which have been made concerning the emission of intelligence are in like manner applicable in opposition to those who belong to the school of [Basilides](#), as well as in opposition to the rest of the [Gnostics](#), from whom these also (the [Valentinians](#)) have adopted the ideas about emissions, and were refuted in the first book. But I have now plainly shown that the first production of Nous, that is, of the intelligence they speak of, is an untenable and impossible opinion. And let us see how the matter stands with respect to the rest [of the [Æons](#)]. For they maintain that [Logos](#) and Zoe were sent forth by him (i.e., Nous) as fashioners of this Pleroma; while they conceive of an emission of [Logos](#), that is, the Word after the analogy of [human](#) feelings, and rashly form conjectures respecting [God](#), as if they had discovered something wonderful in their assertion that [Logos](#) was I produced by Nous. All indeed have a clear perception that this may be [logically](#) affirmed with respect to men. But in Him who is [God](#) over all, since He is all Nous, and all [Logos](#), as I have said before, and has in Himself nothing more ancient or late than another, and nothing at variance with another, but continues altogether equal, and similar, and homogeneous, there is no longer ground for conceiving of such production in the order which has been mentioned. Just as he does not [err](#) who declares that God is all vision, and all hearing (for in what manner He sees, in that also He hears; and in what manner He hears, in that also He sees), so also he who affirms that He is all intelligence, and all word, and that, in whatever respect He is intelligence, in that also He is word, and that this Nous is His [Logos](#), will still indeed have only an inadequate conception of the Father of all, but will entertain far more becoming [thoughts regarding Him] than do those who transfer the generation of the word to which men gave utterance to the [eternal Word of God](#), assigning a beginning and course of production [to Him], even as they do to their own word. And in what respect will the [Word of](#)

[God](#)— yea, rather God Himself, since He is the Word— differ from the word of [men](#), if He follows the same order and process of generation?

9. They have fallen into [error](#), too, respecting Zoe, by maintaining that she was produced in the sixth place, when it behooved her to take precedence of all [the rest], since God is life, and incorruption, and [truth](#). And these and such like attributes have not been produced according to a gradual scale of descent, but they are names of those perfections which always exist in [God](#), so far as it is possible and proper for men to hear and to speak of [God](#). For with the name of God the following words will harmonize: intelligence, word, life, incorruption, [truth](#), wisdom, goodness, and such like. And neither can any one maintain that intelligence is more ancient than life, for intelligence itself is life; nor that life is later than intelligence, so that He who is the [intellect](#) of all, that is [God](#), should at one time have been destitute of life. But if they affirm that life was indeed [previously] in the [Father](#), but was produced in the sixth place in order that the Word might live, surely it ought long before, [according to such reasoning,] to have been sent forth, in the fourth place, that Nous might have life; and still further, even before Him, [it should have been] with Bythus, that their Bythus might live. For to reckon Sige, indeed, along with their Propator, and to assign her to Him as His consort, while they do not join Zoe to the number—is not this to surpass all other [madness](#)?

10. Again, as to the second production which proceeds from these [[Æons](#) who have been mentioned]—that, namely, of Homo and Ecclesia—their very fathers, [falsely](#) styled [Gnostics](#), strive among themselves, each one seeking to make good his own opinions, and thus convicting themselves of being [wicked](#) thieves. They maintain that it is more suitable to [the theory of] production— as being, in fact, truth-like— that the Word was produced by man, and not man by the Word; and that man [existed](#) prior to the Word, and that this is really He who is [God](#) over all. And thus it is, as I have previously remarked, that heaping together with a kind of plausibility all [human](#) feelings, and mental exercises, and formation of intentions, and utterances of words, they have lied with no plausibility at all against God. For while they ascribe the things which happen to [men](#), and whatsoever they recognise themselves as experiencing, to the divine reason, they seem to those who are [ignorant](#) of God to make statements suitable enough. And by these [human passions](#), drawing away their intelligence, while they describe the origin and production of the [Word of God](#) in the fifth place, they assert that thus they teach wonderful [mysteries](#), unspeakable and sublime, [known](#) to no one but themselves. It was, [they affirm,] concerning these that the Lord said, Seek, and you shall find, [Matthew 7:7](#) that is, that they should inquire how Nous and Aletheia proceeded from Bythus and Sage; whether [Logos](#) and Zoe again derive their origin from these and then, whether Anthropos and Ecclesia proceed from [Logos](#) and Zoe.

Against Heresies (Book II, Chapter 14)

Valentinus and his followers derived the principles of their system from the heathen; the names only are changed.

1. Much more like the [truth](#), and more pleasing, is the account which Antiphanes, one of the ancient comic poets, gives in his *Theogony* as to the origin of all things. For he speaks Chaos as being produced from Night and Silence; relates that then Love sprang from Chaos and Night;

from this again, Light; and that from this, in his opinion, were derived all the rest of the first generation of the gods. After these he next introduces a second generation of gods, and the creation of the world; then he narrates the formation of [mankind](#) by the second order of the gods. These men (the [heretics](#)), adopting this fable as their own, have ranged their opinions round it, as if by a sort of natural process, changing only the names of the things referred to, and setting forth the very same beginning of the generation of all things, and their production. In place of Night and Silence they substitute Bythus and Sige; instead of Chaos, they put Nous; and for Love (by whom, says the comic poet, all other things were set in order) they have brought forward the Word; while for the primary and greatest gods they have formed the [Æons](#); and in place of the secondary gods, they tell us of that creation by their mother which is outside of the Pleroma, calling it the second Ogdoad. They proclaim to us, like the writer referred to, that from this (Ogdoad) came the creation of the world and the formation of [man](#), maintaining that they alone are acquainted with these ineffable and unknown [mysteries](#). Those things which are everywhere acted in the theatres by comedians with the clearest voices they transfer to their own system, teaching them undoubtedly through means of the same arguments, and merely changing the names.

2. And not only are they convicted of bringing forward, as if their own [original ideas], those things which are to be found among the comic poets, but they also bring together the things which have been said by all those who were [ignorant](#) of [God](#), and who are termed [philosophers](#); and sewing together, as it were, a motley garment out of a heap of miserable rags, they have, by their subtle manner of expression, furnished themselves with a cloak which is really not their own. They do, it is [true](#), introduce a new kind of doctrine, inasmuch as by a new sort of art it has been substituted [for the old]. Yet it is in reality both old and useless, since these very opinions have been sewed together out of ancient [dogmas](#) redolent of [ignorance](#) and irreligion. For instance, Thales of Miletus affirmed that water was the generative and initial principle of all things. Now it is just the same thing whether we say *water* or *Bythus*. The poet Homer, again, held the opinion that Oceanus, along with mother Tethys, was the origin of the gods: this idea these men have transferred to Bythus and Sige. Anaximander laid it down that infinitude is the first principle of all things, having seminally in itself the generation of them all, and from this he declares the immense worlds [which exist] were formed: this, too, they have dressed up anew, and referred to Bythus and their [Æons](#). Anaxagoras, again, who has also been surnamed Atheist, gave it as his opinion that animals were formed from seeds falling down from heaven upon earth. This thought, too, these men have transferred to the seed of their Mother, which they maintain to be themselves; thus acknowledging at once, in the judgment of such as are possessed of sense, that they themselves are the offspring of the irreligious Anaxagoras.

3. Again, adopting the [ideas of] shade and vacuity from Democritus and [Epicurus](#), they have fitted these to their own views, following upon those [teachers] who had already talked a great deal about a vacuum and atoms, the one of which they called *that which is*, and the other *that which is not*. In like manner, these men call those things which are within the Pleroma real existences, just as those [philosophers](#) did the atoms; while they maintain that those which are without the Pleroma have no [true existence](#), even as those did respecting the vacuum. They have thus banished themselves in this world (since they are here outside of the Pleroma) into a place which has no [existence](#). Again, when they maintain that these things [below] are images of those which have a [true existence](#) [above], they again most manifestly rehearse the doctrine of

Democritus and [Plato](#). For Democritus was the first who maintained that numerous and diverse figures were stamped, as it were, with the forms [of things above], and descended from universal space into this world. But [Plato](#), for his part, speaks of matter, and exemplar, and God. These men, following those distinctions, have styled what he calls ideas, and exemplar, the *images* of those things which are above; while, through a mere change of name, they boast themselves as being discoverers and contrivers of this kind of imaginary fiction.

4. This opinion, too, that they hold the Creator formed the world out of previously existing matter, both Anaxagoras, Empedocles, and [Plato](#) expressed before them; as, forsooth, we learn they also do under the inspiration of their Mother. Then again, as to the opinion that everything of necessity passes away to those things out of which they maintain it was also formed, and that God is the slave of this necessity, so that He cannot impart [immortality](#) to what is mortal, or bestow incorruption on what is corruptible, but every one passes into a substance similar in nature to itself, both those who are named [Stoics](#) from the portico (στοῶν), and indeed all that are [ignorant](#) of [God](#), poets and historians alike, make the same affirmation. Those [heretics](#) who hold the same [system of] infidelity have ascribed, no [doubt](#), their own proper region to spiritual beings—that, namely, which is within the Pleroma, but to animal beings the intermediate space, while to corporeal they assign that which is material. And they assert that God Himself can do no otherwise, but that every one of the [different kinds of substance] mentioned passes away to those things which are of the same nature [with itself].

5. Moreover, as to their saying that the Saviour was formed out of all the [Æons](#), by every one of them depositing, so to speak, in Him his own special flower, they bring forward nothing new that may not be found in the Pandora of Hesiod. For what he says respecting her, these men insinuate concerning the [Saviour](#), bringing Him before us as Pandoros (All-gifted), as if each of the [Æons](#) had bestowed on Him what He possessed in the greatest perfection. Again, their opinion as to the indifference of [eating of] meats and other actions, and as to their thinking that, from the nobility of their nature, they can in no degree at all contract pollution, whatever they eat or perform, they have derived it from the [Cynics](#), since they do in fact belong to the same society as do these [philosophers](#). They also strive to transfer to [the treatment of matters of] [faith](#) that hairsplitting and subtle mode of handling questions which is, in fact, a copying of Aristotle.

6. Again, as to the desire they exhibit to refer this whole [universe](#) to numbers, they have learned it from the Pythagoreans. For these were the first who set forth numbers as the initial principle of all things, and [described] that initial principle of theirs as being both equal and unequal, out of which [two properties] they conceived that both things sensible and immaterial derived their origin. And [they held] that one set of first principles gave rise to the matter [of things], and another to their form. They affirm that from these first principles all things have been made, just as a [statue](#) is of its metal and its special form. Now, the [heretics](#) have adapted this to the things which are outside of the Pleroma. The [Pythagoreans] maintained that the principle of [intellect](#) is proportionate to the energy wherewith [mind](#), as a recipient of the comprehensible, pursues its inquiries, until, worn out, it is resolved at length in the Indivisible and One. They further affirm that Hen—that is, One—is the first principle of all things, and the substance of all that has been formed. From this again proceeded the Dyad, the Tetrad, the Pentad, and the manifold generation of the others. These things the [heretics](#) repeat, word for word, with a reference to their Pleroma and Bythus. From the same source, too, they strive to bring into vogue those conjunctions which

proceed from unity. Marcus boasts of such views as if they were his own, and as if he were seen to have discovered something more novel than others, while he simply sets forth the Tetrads of Pythagoras as the originating principle and mother of all things.

7. But I will merely say, in opposition to these men — Did all those who have been mentioned, with whom you have been [proved](#) to coincide in expression, [know](#), or not [know](#), the [truth](#)? If they [knew](#) it, then the descent of the Saviour into this world was superfluous. For why [in that case] did He descend? Was it that He might bring that [truth](#) which was [already] [known](#) to the [knowledge](#) of those who [knew](#) it? If, on the other hand, these men did *not* [know](#) it, then how is it that, while you express yourselves in the same terms as do those who [knew](#) not the [truth](#), you boast that yourselves alone possess that [knowledge](#) which is above all things, although they who are [ignorant](#) of God [likewise] possess it? Thus, then, by a complete perversion of language, they style [ignorance](#) of the [truth knowledge](#): and [Paul](#) well says [of them,] that [they make use of] novelties of words of false [knowledge](#). For that [knowledge](#) of theirs is [truly](#) found to be false. If, however, taking an impudent course with respect to these points, they declare that men indeed did not [know](#) the [truth](#), but that their Mother, the seed of the [Father](#), proclaimed the [mysteries](#) of [truth](#) through such men, even as also through the [prophets](#), while the [Demiurge](#) was [ignorant](#) [of the proceeding], then I answer, in the first place, that the things which were predicted were not of such a nature as to be intelligible to no one; for the men themselves [knew](#) what they were saying, as did also their [disciples](#), and those again succeeded these. And, in the next place, if either the Mother or her seed [knew](#) and proclaimed those things which were of the [truth](#) (and the Father is [truth](#)), then on their theory the Saviour spoke [falsely](#) when He said, No one [knows](#) the Father but the [Son](#), [Matthew 11:27](#) unless indeed they maintain that their seed or Mother is *No-one*.

8. Thus far, then, by means of [ascribing to their [Æons](#)] [human](#) feelings, and by the fact that they largely coincide in their language with many of those who are [ignorant](#) of [God](#), they have been seen plausibly drawing a certain number away [from the [truth](#)]. They lead them on by the use of those [expressions] with which they have been familiar, to that sort of discourse which treats of all things, setting forth the production of the [Word of God](#), and of Zoe, and of Nous, and bringing into the world, as it were, the [successive] emanations of the Deity. The views, again, which they propound, without either plausibility or parade, are simply lies from beginning to end. Just as those who, in order to lure and capture any kind of animals, place their accustomed food before them, gradually drawing them on by means of the familiar aliment, until at length they seize it, but, when they have taken them captive, they subject them to the bitterest of bondage, and drag them along with [violence](#) wherever they please; so also do these men gradually and gently persuading [others], by means of their plausible speeches, to accept of the emission which has been mentioned, then bring forward things which are not consistent, and forms of the remaining emissions which are not such as might have been expected. They declare, for instance, that [ten] [Æons](#) were sent forth by [Logos](#) and Zoe, while from Anthropos and Ecclesia there proceeded twelve, although they have neither [proof](#), nor testimony, nor probability, nor anything whatever of such a nature [to support these assertions]; and with equal folly and audacity do they wish it to be [believed](#) that from [Logos](#) and Zoe, being [Æons](#), were sent forth Bythus and Mixis, Ageratos and Henosis, Autophyes and Hedone, Acinetos and Syncrasis, Monogenes and Macaria. Moreover, [as they affirm,] there were sent forth, in a similar way, from Anthropos and Ecclesia, being [Æons](#), Paracletus and Pistis, Patricos and Elpis, Metricos and Agape, Ainos and Synesis, Ecclesiasticus and Macariotes, Theletos and Sophia.

9. The [passions](#) and [error](#) of this Sophia, and how she ran the risk of perishing through her investigation [of the nature] of the [Father](#), as they relate, and what took place outside of the Pleroma, and from what sort of a defect they teach that the Maker of the world was produced, I have set forth in the preceding book, describing in it, with all diligence, the opinions of these [heretics](#). [I have also detailed their views] respecting Christ, whom they describe as having been produced subsequently to all these, and also regarding Soter, who, [according to them,] derived his being from those [Æons](#) who were formed within the Pleroma. But I have of necessity mentioned their names at present, that from these the absurdity of their [falsehood](#) may be made manifest, and also the confused nature of the nomenclature they have devised. For they themselves detract from [the dignity of] their [Æons](#) by a multitude of names of this sort. They give out names plausible and credible to the [heathen](#), [as being similar] to those who are called their twelve gods, and even these they will have to be images of their twelve [Æons](#). But the images [so called] can produce names [of their own] much more seemly, and more powerful through their etymology to indicate divinity [than are those of their fancied prototypes].

Against Heresies (Book II, Chapter 15)

No account can be given of these productions.

1. But let us return to the fore-mentioned question as to the production [of the [Æons](#)]. And, in the first place, let them tell us the reason of the production of the [Æons](#) being of such a kind that they do not come in contact with any of those things which belong to creation. For they maintain that those things [above] were not made on account of creation, but creation on account of them; and that the former are not images of the latter, but the latter of the former. As, therefore, they render a reason for the images, by saying that the month has thirty days on account of the thirty [Æons](#), and the day twelve hours, and the year twelve months, on account of the twelve [Æons](#) which are within the Pleroma, with other such nonsense of the same kind, let them now tell us also the reason for that production of the [Æons](#), why it was of such a nature, for what reason the first and first-begotten *Ogdoad* was sent forth, and not a Pentad, or a Triad, or a Septenad, or any one of those which are defined by a different number? Moreover, how did it come to pass, that from [Logos](#) and Zoe were sent forth ten [Æons](#), and neither more nor less; while again from Anthropos and Ecclesia proceeded twelve, although these might have been either more or less numerous?

2. And then, again, with reference to the entire Pleroma, what reason is there that it should be divided into these three — an Ogdoad, a Decad, and a Duodecad— and not into some other number different from these? Moreover, with respect to the division itself, why has it been made into *three* parts, and not into four, or five, or six, or into some other number among those which have no connection with such numbers as belong to creation? For they describe those [[Æons](#) above] as being more ancient than these [[created](#) things below], and it behooves them to possess their principle [of being] in themselves, one which [existed](#) before creation, and not after the pattern of creation, all exactly agreeing as to the point.

3. The account which we give of creation is one harmonious with that regular order [of things prevailing in the world], for this scheme of ours is adapted to the things which have [actually]

been made; but it is a matter of necessity that they, being unable to assign any reason belonging to the things themselves, with regard to those beings that [existed](#) before [creation], and were perfected by themselves, should fall into the greatest perplexity. For, as to the points on which they interrogate us as [knowing](#) nothing of creation, they themselves, when questioned in turn respecting the Pleroma, either make mention of mere [human](#) feelings, or have recourse to that sort of speech which bears only upon that harmony observable in creation, improperly giving us replies concerning things which are secondary, and not concerning those which, as they maintain, are primary. For we do not question them concerning that harmony which belongs to creation, nor concerning [human](#) feelings; but because they must acknowledge, as to their octiform, deciform, and duodeciform Pleroma (the image of which they declare creation to be), that their Father formed it of that figure vainly and thoughtlessly, and must ascribe to Him deformity, if He made anything without a reason. Or, again, if they declare that the Pleroma was so produced in accordance with the foresight of the [Father](#), for the sake of creation, as if He had thus symmetrically arranged its very [essence](#), then it follows that the Pleroma can no longer be regarded as having been formed on its own account, but for the sake of that [creation] which was to be its image as possessing its likeness (just as the clay model is not moulded for its own sake, but for the sake of the [statue](#) in brass, or gold, or silver about to be formed), then creation will have greater [honour](#) than the Pleroma, if, for its sake, those things [above] were produced.

Against Heresies (Book II, Chapter 16)

The Creator of the world either produced of Himself the images of things to be made, or the Pleroma was formed after the image of some previous system; and so on ad infinitum.

1. But if they will not yield assent to any one of these conclusions, since in that case they would be [proved](#) by us as incapable of rendering any reason for such a production of their Pleroma, they will of necessity be shut up to this— that they confess that, above the Pleroma, there was some other system more spiritual and more powerful, after the image of which their Pleroma was formed. For if the [Demiurge](#) did not of himself construct that figure of creation which exists, but made it after the form of those things which are above, then from whom did their Bythus— who, to be sure, brought it about that the Pleroma should be possessed of a configuration of this kind— receive the figure of those things which [existed](#) before Himself? For it must needs be, either that the intention [of creating] dwelt in that god who made the world, so that of his own power, and from himself, he obtained the model of its formation; or, if any departure is made from this being, then there will arise a necessity for constantly asking whence there came to that one who is above him the configuration of those things which have been made; what, too, was the number of the productions; and what the substance of the model itself? If, however, it was in the power of Bythus to impart of himself such a configuration to the Pleroma, then why may it not have been in the power of the [Demiurge](#) to form of himself such a world as exists? And then, again, if creation be an image of those things [above], why should we not affirm that those are, in turn, images of others above them, and those above these again, of others, and thus go on supposing innumerable images of images?

2. This difficulty presented itself to [Basilides](#) after he had utterly missed the [truth](#), and was conceiving that, by an [infinite](#) succession of those beings that were formed from one another, he

might escape such perplexity. When he had proclaimed that three hundred and sixty-five heavens were formed through succession and similitude by one another, and that a manifest [proof](#) [of the [existence](#)] of these was found in the number of the days of the year, as I stated before; and that above these there was a power which they also style Unnameable, and its dispensation— he did not even in this way escape such perplexity. For, when asked whence came the image of its configuration to that heaven which is above all, and from which he wishes the rest to be regarded as having been formed by means of succession, he will say, from that dispensation which belongs to the Unnameable. He must then say, either that the Unspeakable formed it of himself, or he will find it necessary to acknowledge that there is some other power above this being, from whom his unnameable One derived such vast numbers of configurations as do, according to him, exist.

3. How much safer and more accurate a course is it, then, to confess at once that which is [true](#): that this [God](#), the Creator, who formed the world, is the only [God](#), and that there is no other God besides Him— He Himself receiving from Himself the model and figure of those things which have been made— than that, after wearying ourselves with such an impious and circuitous description, we should be compelled, at some point or another, to fix the mind on some One, and to confess that from Him proceeded the configuration of things created.

4. As to the accusation brought against us by the followers of [Valentinus](#), when they declare that we continue in that Hebdomad which is below, as if we could not lift our minds on high, nor understand those things which are above, because we do not accept their monstrous assertions: this very charge do the followers of [Basilides](#) bring in turn against them, inasmuch as they (the [Valentinians](#)) keep circling about those things which are below, [going] as far as the first and second Ogdoad, and because they unskilfully [imagine](#) that, immediately after the thirty [Æons](#), they have discovered Him who is above all things Father, not following out in thought their investigations to that Pleroma which is above the three hundred and sixty-five heavens, which is above forty-five Ogdoads. And any one, again, might bring against them the same charge, by imagining four thousand three hundred and eighty heavens, or [Æons](#), since the days of the year contain that number of hours. If, again, some one adds also the nights, thus doubling the hours which have been mentioned, imagining that [in this way] he has discovered a great multitude of Ogdoads, and a kind of innumerable company of [Æons](#), and thus, in opposition to Him who is above all things Father, conceiving himself more perfect than all [others], he will bring the same charge against all, inasmuch as they are not capable of rising to the conception of such a multitude of heavens or [Æons](#) as he has announced, but are either so deficient as to remain among those things which are below, or continue in the intermediate space.

Against Heresies (Book II, Chapter 17)

Inquiry into the production of the [Æons](#): whatever its supposed nature, it is in every respect inconsistent; and on the hypothesis of the heretics, even Nous and the Father Himself would be stained with ignorance.

1. That system, then, which has respect to their Pleroma, and especially that part of it which refers to the primary Ogdoad being thus burdened with so great contradictions and perplexities,

let me now go on to examine the remainder of their scheme. [In doing so] on account of their [madness](#), I shall be making inquiry respecting things which have no real [existence](#); yet it is necessary to do this, since the treatment of this subject has been entrusted to me, and since I desire all [men](#) to come to the [knowledge](#) of the [truth](#), as well as because you yourself have asked to receive from me full and complete means for overturning [the views of] these men.

2. I ask, then, in what manner were the rest of the [Æons](#) produced? Was it so as to be united with Him who produced them, even as the solar rays are with the sun; or was it actually and separately, so that each of them possessed an independent [existence](#) and his own special form, just as has a man from another man, and one herd of cattle from another? Or was it after the manner of germination, as branches from a tree? And were they of the same substance with those who produced them, or did they derive their substance from some other [kind of] substance? Also, were they produced at the same time, so as to be contemporaries; or after a certain order, so that some of them were older, and others younger? And, again, are they uncompounded and uniform, and altogether equal and similar among themselves, as spirit and light are produced; or are they compounded and different, unlike [to each other] in their members?

3. If each of them was produced, after the manner of [men](#), actually and according to its own generation, then either those thus generated by the Father will be of the same substance with Him, and similar to their Author; or if they appear dissimilar, then it must of necessity be acknowledged that they are [formed] of some different substance. Now, if the beings generated by the Father be similar to their Author, then those who have been produced must remain for ever impassible, even as is He who produced them; but if, on the other hand, they are of a different substance, which is capable of passion, then whence came this dissimilar substance to find a place within the incorruptible Pleroma? Further, too, according to this principle, each one of them must be understood as being completely separated from every other, even as men are not mixed with nor united the one to the other, but each having a distinct shape of his own, and a definite sphere of action, while each one of them, too, is formed of a particular size, — qualities characteristic of a body, and not of a spirit. Let them therefore no longer speak of the Pleroma as being *spiritual*, or of themselves as spiritual, if indeed their [Æons](#) sit feasting with the [Father](#), just as if they were men, and He Himself is of such a configuration as those reveal Him to be who were produced by Him.

4. If, again, the [Æons](#) were derived from [Logos](#), [Logos](#) from Nous, and Nous from Bythus, just as lights are kindled from a light— as, for example, torches are from a torch— then they may no [doubt](#) differ in generation and size from one another; but since they are of the same substance with the Author of their production, they must either all remain for ever impassible, or their Father Himself must participate in passion. For the torch which has been kindled subsequently cannot be possessed of a different kind of light from that which preceded it. Wherefore also their lights, when blended in one, return to the original identity, since that one light is then formed which has [existed](#) even from the beginning. But we cannot speak, with respect to light itself, of some part being more recent in its origin, and another being more ancient (for the whole is but one light); nor can we so speak even in regard to those torches which have received the light (for these are all contemporary as respects their material substance, for the substance of torches is one and the same), but simply as to [the time of] its being kindled, since one was lighted a little while ago, and another has just now been kindled.

5. The defect, therefore, of that passion which has regard to [ignorance](#), will either attach alike to their whole Pleroma, since [all its members] are of the same substance; and the Propator will share in this defect of [ignorance](#)— that is, will be [ignorant](#) of Himself; or, on the other hand, all those lights which are within the Pleroma will alike remain for ever impassible. Whence, then, comes the passion of the youngest [Æon](#), if the light of the Father is that from which all other lights have been formed, and which is by nature impassible? And how can one [Æon](#) be spoken of as either younger or older among themselves, since there is but one light in the entire Pleroma? And if any one calls them stars, they will all nevertheless appear to participate in the same nature. For if one star differs from another star in [glory](#), [1 Corinthians 15:41](#) but not in qualities, nor substance, nor in the fact of being passible or impassible; so all these, since they are alike derived from the light of the [Father](#), must either be naturally impassible and immutable, or they must all, in common with the light of the [Father](#), be passible, and are capable of the varying phases of corruption.

6. The same conclusion will follow, although they affirm that the production of [Æons](#) sprang from [Logos](#), as branches from a tree, since [Logos](#) has his generation from their Father. For all [the [Æons](#)] are formed of the same substance with the [Father](#), differing from one another only in size, and not in nature, and filling up the greatness of the [Father](#), even as the fingers complete the hand. If therefore He exists in passion and [ignorance](#), so must also those [Æons](#) who have been generated by Him. But if it is impious to ascribe [ignorance](#) and passion to the Father of all, how can they describe an [Æon](#) produced by Him as being passible; and while they ascribe the same impiety to the very wisdom (Sophia) of [God](#), how can they still call themselves religious men?

7. If, again, they declare that their [Æons](#) were sent forth just as rays are from the sun, then, since all are of the same substance and sprung from the same source, all must either be capable of passion along with Him who produced them, or all will remain impassible for ever. For they can no longer maintain that, of beings so produced, some are impassible and others passible. If, then, they declare all impassible, they do themselves destroy their own argument. For how could the youngest [Æon](#) have suffered passion if all were impassible? If, on the other hand, they declare that all partook of this passion, as indeed some of them venture to maintain, then, inasmuch as it originated with [Logos](#), but flowed onwards to Sophia, they will thus be convicted of tracing back the passion to [Logos](#), who is the Nous of this Propator, and so acknowledging the Nous of the Propator and the Father Himself to have experienced passion. For the Father of all is not to be regarded as a kind of compound Being, who can be separated from his Nous (mind), as I have already shown; but Nous is the [Father](#), and the Father Nous. It necessarily follows, therefore, both that he who springs from Him as [Logos](#), or rather that Nous himself, since he is [Logos](#), must be perfect and impassible, and that those productions which proceed from him, seeing that they are of the same substance with himself, should be perfect and impassible, and should ever remain similar to him who produced them.

8. It cannot therefore longer be held, as these men teach, that [Logos](#), as occupying the third place in generation, was [ignorant](#) of the Father. Such a thing might indeed perhaps be deemed probable in the case of the generation of [human](#) beings, inasmuch as these frequently [know](#) nothing of their [parents](#); but it is altogether impossible in the case of the [Logos](#) of the Father. For if, existing in the [Father](#), he [knows](#) Him in whom he exists— that is, is not [ignorant](#) of himself— then those productions which issue from him being his powers (faculties), and always present with him, will

not be [ignorant](#) of him who emitted them, any more than rays [may be supposed to be] of the sun. It is impossible, therefore, that the Sophia (wisdom) of [God](#), she who is within the Pleroma, inasmuch as she has been produced in such a manner, should have fallen under the influence of passion, and conceived such [ignorance](#). But it is possible that that Sophia (wisdom) who pertains to [the scheme] of [Valentinus](#), inasmuch as she is a production of the [devil](#), should fall into every kind of passion, and exhibit the profoundest [ignorance](#). For when they themselves bear testimony concerning their mother, to the effect that she was the offspring of an erring [Æon](#), we need no longer search for a reason why the sons of such a mother should be ever swimming in the depths of [ignorance](#).

9. I am not aware that, besides these productions [which have been mentioned], they are able to speak of any other; indeed, they have not been [known](#) to me (although I have had very frequent discussions with them concerning forms of this kind) as ever setting forth any other peculiar kind of being as produced [in the manner under consideration]. This only they maintain, that each one of these *was so produced* as to [know](#) merely that one who produced him, while he was [ignorant](#) of the one who immediately preceded. But they do not in this matter go forward [in their account] with any kind of demonstration as to the manner in which these were produced, or how such a thing could take place among spiritual beings. For, in whatsoever way they may choose to go forward, they will feel themselves bound (while, as regards the [truth](#), they depart entirely from right reason) to proceed so far as to maintain that their Word, who springs from the Nous of the Propator, — to maintain, I say, that he was produced in a state of degeneracy. For [they hold] that perfect Nous, previously begotten by the perfect Bythus, was not capable of rendering that production which issued from him perfect, but [could only bring it forth] utterly blind to the [knowledge](#) and greatness of the Father. They also maintain that the Saviour exhibited an emblem of this [mystery](#) in the case of that man who was blind from his birth, [John 9:1](#), etc. since the [Æon](#) was in this manner produced by Monogenes blind, that is, in [ignorance](#), thus [falsely](#) ascribing [ignorance](#) and blindness to the [Word of God](#), who, according to their own theory, holds the second [place of] production from the Propator. Admirable sophists, and explorers of the sublimities of the unknown Father, and rehearsers of those super-celestial [mysteries](#) which the [angels](#) desire to look into! [1 Peter 1:12](#) — that they may learn that from the Nous of that Father who is above all, the Word was produced *blind*, that is, [ignorant](#) of the Father who produced him!

10. But, you miserable sophists, how could the Nous of the [Father](#), or rather the very Father Himself, since He is Nous and perfect in all things, have produced his own [Logos](#) as an imperfect and blind [Æon](#), when He was able also to produce along with him the [knowledge](#) of the Father? As you affirm that Christ was generated after the rest, and yet declare that he was produced perfect, much more then should [Logos](#), who is anterior to him in age, be produced by the same Nous, unquestionably perfect, and not blind; nor could he, again, have produced [Æons](#) still blinder than himself, until at last your Sophia, always utterly blinded, gave birth to so vast a body of [evils](#). And your Father is the [cause](#) of all this mischief; for you declare the magnitude and power of your Father to be the causes of [ignorance](#), assimilating Him to Bythus, and assigning this as a name to Him who is the unnameable Father. But if [ignorance](#) is an [evil](#), and you declare all [evils](#) to have derived their strength from it, while you maintain that the greatness and power of the Father is the [cause](#) of this [ignorance](#), you do thus set Him forth as the author of [all] [evils](#). For you state as the [cause](#) of [evil](#) this fact, that [no one] could contemplate His

greatness. But if it was really impossible for the Father to make Himself [known](#) from the beginning to those [beings] that were formed by Him, He must in that case be held free from blame, inasmuch as He *could not* remove the [ignorance](#) of those who came after Him. But if, at a subsequent period, when He so willed it, He *could* take away that [ignorance](#) which had increased with the successive productions as they followed each other, and thus become deeply seated in the [Æons](#), much more, had He so willed it might He formerly have prevented that [ignorance](#), which as yet was not, from coming into [existence](#).

11. Since therefore, as soon as He so pleased, He did become [known](#) not only to the [Æons](#), but also to these men who lived in these latter times; but, as He did not so please to be [known](#) from the beginning, He remained unknown—the [cause](#) of [ignorance](#) is, according to you, the [will](#) of the Father. For if He foreknew that these things would in future happen in such a manner, why then did He not guard against the [ignorance](#) of these beings before it had obtained a place among them, rather than afterwards, as if under the influence of repentance, deal with it through the production of Christ? For the [knowledge](#) which through Christ He conveyed to all, He might long before have imparted through [Logos](#), who was also the first-begotten of Monogenes. Or if, [knowing](#) them beforehand, He willed that these things should happen [as they have done], then the works of [ignorance](#) must endure for ever, and never pass away. For the things which have been made in accordance with the [will](#) of your Propator must continue along with the [will](#) of Him who willed them; or if they pass away, the [will](#) of Him also who decreed that they should have a being will pass away along with them. And why did the [Æons](#) find rest and attain perfect [knowledge](#) through learning [at last] that the Father is altogether incomprehensible? They might surely have possessed this [knowledge](#) before they became involved in passion; for the greatness of the Father did not suffer diminution from the beginning, so that these might [know](#) that He was altogether incomprehensible. For if, on account of His [infinite](#) greatness, He remained unknown, He ought also on account of His [infinite love](#) to have preserved those impassible who were produced by Him, since nothing hindered, and expediency rather required, that they should have [known](#) from the beginning that the Father was altogether incomprehensible.

Against Heresies (Book II, Chapter 18)

Sophia was never really in ignorance or passion; her Enthymesis could not have been separated from herself, or exhibited special tendencies of its own.

1. How can it be regarded as otherwise than absurd, that they also affirm this Sophia (wisdom) to have been involved in [ignorance](#), and degeneracy, and passion? For these things are alien and contrary to wisdom, nor can they ever be qualities belonging to it. For wherever there is a want of foresight, and an [ignorance](#) of the course of utility, there wisdom does not exist. Let them therefore no longer call this suffering [Æon](#), Sophia, but let them give up either her name or her sufferings. And let them, moreover, not call their entire Pleroma spiritual, if this [Æon](#) had a place within it when she was involved in such a tumult of passion. For even a vigorous [soul](#), not to say a spiritual substance, would not pass through any such experience.

2. And, again, how could her Enthymesis, going forth [from her] along with the passion, have become a separate [existence](#)? For Enthymesis (thought) is understood in connection with some

person, and can never have an isolated [existence](#) by itself. For a bad Enthymesis is destroyed and absorbed by a good one, even as a state of disease is by health. What, then, was the sort of Enthymesis which preceded that of passion? [It was this]: to investigate the [nature of] the [Father](#), and to consider His greatness. But what did she afterwards become persuaded of, and so was restored to health? [This, viz.], that the Father is incomprehensible, and that He is past finding out. It was not, then, a proper feeling that she wished to [know](#) the [Father](#), and on this account she became passible; but when she became persuaded that He is unsearchable, she was restored to health. And even Nous himself, who was inquiring into the [nature of] the [Father](#), ceased, according to them, to continue his researches, on learning that the Father is incomprehensible.

3. How then could the Enthymesis separately conceive [passions](#), which themselves also were her affections? For affection is necessarily connected with an individual: it cannot come into being or exist apart by itself. This opinion [of theirs], however, is not only untenable, but also opposed to that which was spoken by our Lord: Seek, and you shall find. [Matthew 7:7](#) For the Lord renders His [disciples](#) perfect by their seeking after and finding the Father; but that Christ of theirs, who is above, has rendered them perfect, by the fact that He has commanded the [Æons](#) not to seek after the [Father](#), persuading them that, though they should labour hard, they would not find Him. And they declare that they themselves are perfect, by the fact that they maintain they have found their Bythus; while the [Æons](#) [have been made perfect] through means of this, that He is unsearchable who was inquired after by them.

4. Since, therefore, the Enthymesis herself could not exist separately, apart from the [Æon](#), [it is obvious that] they bring forward still greater [falsehood](#) concerning her passion, when they further proceed to divide and separate it from her, while they declare that it was the substance of matter. As if God were not light, and as if no Word [existed](#) who could convict them, and overthrow their [wickedness](#). For it is certainly [true](#), that whatsoever the [Æon](#) thought, that she also suffered; and what she suffered, that she also thought. And her Enthymesis was, according to them, nothing else than the passion of one thinking how she might comprehend the incomprehensible. And thus Enthymesis (thought) was the passion; for she was thinking of things impossible. How then could affection and passion be separated and set apart from the Enthymesis, so as to become the substance of so vast a material creation, when Enthymesis herself was the passion, and the passion Enthymesis? Neither, therefore, can Enthymesis apart from the [Æon](#), nor the affections apart from Enthymesis, separately possess substance; and thus once more their system breaks down and is destroyed.

5. But how did it come to pass that the [Æon](#) was both dissolved [into her component parts], and became subject to passion? She was undoubtedly of the same substance as the Pleroma; but the entire Pleroma was of the Father. Now, any substance, when brought in contact with what is of a similar nature, will not be dissolved into nothing, nor will be in danger of perishing, but will rather continue and increase, such as fire in fire, spirit in spirit, and water in water; but those which are of a contrary nature to each other do, [when they meet,] suffer and are changed and destroyed. And, in like manner, if there had been a production of light, it would not suffer passion, or recur any danger in light like itself, but would rather glow with the greater brightness, and increase, as the day does from [the increasing brilliance of] the sun; for they maintain that Bythus [himself] was the image of their father (Sophia). Whatever animals are alien [in habits]

and strange to each other, or are mutually opposed in nature, fall into danger [on meeting together], and are destroyed; whereas, on the other hand, those who are accustomed to each other, and of a harmonious disposition, suffer no peril from being together in the same place, but rather secure both safety and life by such a fact. If, therefore, this [Æon](#) was produced by the Pleroma of the same substance as the whole of it, she could never have undergone change, since she was consorting with beings similar to and familiar with herself, a spiritual [essence](#) among those that were spiritual. For [fear](#), terror, passion, dissolution, and such like, may perhaps occur through the struggle of contraries among such beings as we are, who are possessed of bodies; but among spiritual beings, and those that have the light diffused among them, no such calamities can possibly happen. But these men appear to me to have endowed their [Æon](#) with the [same sort of] passion as belongs to that character in the comic poet Menander, who was himself deeply in [love](#), but an object of [hatred](#) [to his beloved]. For those who have invented such opinions have rather had an idea and mental conception of some unhappy lover among [men](#), than of a spiritual and divine substance.

6. Moreover, to meditate how to search into [the [nature](#) of] the perfect Father, and to have a desire to exist within Him, and to have a comprehension of His [greatness], could not entail the stain of [ignorance](#) or passion, and that upon a spiritual [Æon](#); but would rather [give rise to] perfection, and impassibility, and [truth](#). For they do not say that even they, though they be but men, by meditating on Him who was before them—and while now, as it were, comprehending the perfect, and being placed within the [knowledge](#) of Him, — are thus involved in a passion of perplexity, but rather attain to the [knowledge](#) and apprehension of [truth](#). For they affirm that the Saviour said, Seek, and you shall find, to His [disciples](#) with this view, that they should seek after Him who, by means of imagination, has been conceived of by them as being above the Maker of all—the ineffable Bythus; and they desire themselves to be regarded as the perfect; because they have sought and found the perfect One, while they are still on earth. Yet they declare that that [Æon](#) who was within the Pleroma, a wholly spiritual being, by seeking after the Propator, and endeavouring to find a place within His greatness, and desiring to have a comprehension of the [truth](#) of the [Father](#), fell down into [the endurance of] passion, and such a passion that, unless she had met with that Power who upholds all things, she would have been dissolved into the general substance [of the [Æons](#)], and thus come to an end of her [personal] [existence](#).

7. Absurd is such presumption, and [truly](#) an opinion of men totally destitute of the [truth](#). For, that this [Æon](#) is superior to themselves, and of greater antiquity, they themselves acknowledge, according to their own system, when they affirm that they are the fruit of the Enthymesis of that [Æon](#) who suffered passion, so that this [Æon](#) is the father of their mother, that is, their own grandfather. And to them, the later grandchildren, the search after the Father brings, as they maintain, [truth](#), and perfection, and establishment, and deliverance from unstable matter, and reconciliation to the Father; but on their grandfather this same search entailed [ignorance](#), and passion, and terror, and perplexity, from which [disturbances] they also declare that the substance of matter was formed. To say, therefore, that the search after and investigation of the perfect Father, and the desire for communion and union with Him, were things quite beneficial to them, but to an [Æon](#), from whom also they derive their origin, these things were the [cause](#) of dissolution and destruction, how can such assertions be otherwise viewed than as totally inconsistent, foolish, and irrational? Those, too, who listen to these teachers, [truly](#) blind

themselves, while they possess blind guides, [justly](#) [are left to] fall along with them into the gulf of [ignorance](#) which lies below them.

Against Heresies (Book II, Chapter 19)

Absurdities of the heretics as to their own origin: their opinions respecting the Demiurge shown to be equally untenable and ridiculous.

1. But what sort of talk also is this concerning their seed— that it was conceived by the mother according to the configuration of those [angels](#) who wait upon the [Saviour](#)—shapeless, without [form](#), and imperfect; and that it was deposited in the [Demiurge](#) without his [knowledge](#), in order that through his instrumentality it might attain to perfection and form in that [soul](#) which he had, [so to speak,] filled with seed? This is to affirm, in the first place, that those [angels](#) who wait upon their Saviour are imperfect, and without figure or form; if indeed that which was conceived according to their appearance was generated any such kind of being [as has been described].

2. Then, in the next place, as to their saying that the Creator was [ignorant](#) of that deposit of seed which took place into him, and again, of that impartation of seed which was made by him to [man](#), their words are futile and vain, and are in no way susceptible of [proof](#). For how could he have been [ignorant](#) of it, if that seed had possessed any substance and peculiar properties? If, on the other hand, it was without substance and without quality, and so was really nothing, then, as a matter of course, he was [ignorant](#) of it. For those things which have a certain motion of their own, and quality, either of heat, or swiftness, or sweetness, or which differ from others in brilliance, do not escape the notice even of [men](#), since they mingle in the sphere of [human](#) action: far less can they [be hidden from] [God](#), the Maker of this [universe](#). With reason, however, [is it said, that] their seed was not [known](#) to Him, since it is without any quality of general utility, and without the substance requisite for any action, and is, in fact, a pure nonentity. It really seems to me, that, with a view to such opinions, the Lord expressed Himself thus: For every idle word that men speak, they shall give account on the day of judgment. For all teachers of a like character to these, who fill men's ears with idle talk, shall, when they stand at the throne of judgment, render an account for those things which they have vainly imagined and [falsely](#) uttered against the Lord, proceeding, as they have done, to such a height of audacity as to declare of themselves that, on account of the substance of their seed, they are acquainted with the spiritual Pleroma, because that man who dwells within reveals to them the [true](#) Father; for the animal nature required to be disciplined by means of the senses. But [they hold that] the [Demiurge](#), while receiving into himself the whole of this seed, through its being deposited in him by the Mother, still remained utterly [ignorant](#) of all things, and had no understanding of anything connected with the Pleroma.

3. And that they are the [truly](#) spiritual, inasmuch as a certain particle of the Father of the [universe](#) has been deposited in their [souls](#), since, according to their assertions, they have [souls](#) formed of the same substance as the [Demiurge](#) himself, yet that he, although he received from the Mother, once for all, the whole [of the divine] seed, and possessed it in himself, still remained of an animal nature, and had not the slightest understanding of those things which are above, which things they boast that they themselves understand, while they are still on earth—does not this

crown all possible absurdity? For to [imagine](#) that the very same seed conveyed [knowledge](#) and perfection to the [souls](#) of these men, while it only gave rise to [ignorance](#) in the God who made them, is an opinion that can be held only by those utterly frantic, and totally destitute of common sense.

4. Further, it is also a most absurd and groundless thing for them to say that the seed was, by being thus deposited, reduced to form and increased, and so was prepared for all the reception of perfect rationality. For there will be in it an admixture of matter — that substance which they hold to have been derived from [ignorance](#) and defect; [and this will prove itself] more apt and useful than was the light of their Father, if indeed, when born, according to the [contemplation](#) of that [light], it was without [form](#) or figure, but derived from this [matter], form, and appearance, and increase, and perfection. For if that light which proceeds from the Pleroma was the [cause](#) to a spiritual being that it possessed neither form, nor appearance, nor its own special magnitude, while its descent to this world added all these things to it, and brought it to perfection, then a sojourn here (which they also term darkness) would seem much more efficacious and useful than was the light of their Father. But how can it be regarded as other than ridiculous, to affirm that their mother ran the risk of being almost extinguished in matter, and was almost on the point of being destroyed by it, had she not then with difficulty stretched herself outwards, and leaped, [as it were,] out of herself, receiving assistance from the Father; but that her seed increased in this same matter, and received a form, and was made fit for the reception of perfect rationality; and this, too, while bubbling up among substances dissimilar and unfamiliar to itself, according to their own declaration that the earthly is opposed to the spiritual, and the spiritual to the earthly? How, then, could a little particle, as they say, increase, and receive shape, and reach perfection, in the midst of substances contrary to and unfamiliar to itself?

5. But further, and in addition to what has been said, the question occurs, Did their mother, when she beheld the [angels](#), bring forth the seed all at once, or only one by one [in succession]? If she brought forth the whole simultaneously and at once, that which was thus produced cannot now be of an infantile character: its descent, therefore, into those men who now exist must be superfluous. But if one by one, then she did not form her conception according to the figure of those [angels](#) whom she beheld; for, contemplating them all together, and once for all, so as to conceive by them, she ought to have brought forth once for all the offspring of those from whose forms she had once for all conceived.

6. Why was it, too, that, beholding the [angels](#) along with the [Saviour](#), she did indeed conceive *their* images, but not that of the *Saviour*, who is far more beautiful than they? Did He not please her; and did she not, on that account, conceive after His likeness? How was it, too, that the [Demiurge](#), whom they can call an animal being, having, as they maintain, his own special magnitude and figure, was produced perfect as respects his substance; while that which is spiritual, which also ought to be more effective than that which is animal, was sent forth imperfect, and he required to descend into a [soul](#), that in it he might obtain form, and thus becoming perfect, might be rendered fit for the reception of perfect reason? If, then, he obtains form in mere earthly and animal men, he can no longer be said to be after the likeness of [angels](#) whom they call lights, but [after the likeness] of those men who are here below. For he will not possess in that case the likeness and appearance of [angels](#), but of those [souls](#) in whom also he receives shape; just as water when poured into a vessel takes the form of that vessel, and if on

any occasion it happens to congeal in it, it will acquire the form of the vessel in which it has thus been frozen, since [souls](#) themselves possess the figure of the body [in which they dwell]; for they themselves have been adapted to the vessel [in which they exist], as I have said before. If, then, that seed [referred to] is here solidified and formed into a definite shape, it will possess the figure of a [man](#). and not the form of the [angels](#). How is it possible, therefore, that that seed should be after images of the [angels](#), seeing it has obtained a form after the likeness of men? Why, again, since it was of a spiritual nature, had it any need of descending into flesh? For what is carnal stands in need of that which is spiritual, if indeed it is to be saved, that in it it may be sanctified and cleared from all impurity, and that what is mortal may be swallowed up by [immortality](#); but that which is spiritual has no need whatever of those things which are here below. For it is not we who benefit it, but it that improves us.

7. Still more manifestly is that talk of theirs concerning their seed [proved](#) to be false, and that in a way which must be evident to every one, by the fact that they declare those [souls](#) which have received seed from the Mother to be superior to all others; wherefore also they have been honoured by the [Demiurge](#), and constituted princes, and kings, and [priests](#). For if this were [true](#), the [high priest Caiaphas](#), and [Annas](#), and the rest of the chief [priests](#), and doctors of the law, and rulers of the people, would have been the first to [believe](#) in the [Lord](#), agreeing as they did with respect to that relationship; and even before them should have been [Herod](#) the king. But since neither he, nor the chief [priests](#), nor the rulers, nor the eminent of the people, turned to Him [in [faith](#)], but, on the contrary, those who sat begging by the highway, the deaf, and the blind, while He was rejected and despised by others, according to what [Paul](#) declares, For you see your calling, brethren, that there are not many wise men among you, not many noble, not many mighty; but those things of the world which were despised has God chosen. Such [souls](#), therefore, were not superior to others on account of the seed deposited in them, nor on this account were they honoured by the [Demiurge](#).

8. As to the point, then, that their system is weak and untenable as well as utterly chimerical, enough has been said. For it is not needful, to use a common proverb, that one should drink up the ocean who wishes to learn that its water is [salt](#). But, just as in the case of a [statue](#) which is made of clay, but coloured on the outside that it may be thought to be of gold, while it really is of clay, any one who takes out of it a small particle, and thus laying it open reveals the clay, will set free those who seek the [truth](#) from a false opinion; in the same way have I (by exposing not a small part only, but the several heads of their system which are of the greatest importance) shown to as many as do not wish wittingly to be led astray, what is [wicked](#), deceitful, seductive, and pernicious, connected with the school of the [Valentinians](#), and all those other [heretics](#) who promulgate [wicked](#) opinions respecting the [Demiurge](#), that is, the Fashioner and Former of this [universe](#), and who is in fact the only [true](#) God— exhibiting, [as I have done,] how easily their views are overthrown.

9. For who that has any intelligence, and possesses only a small proportion of [truth](#), can tolerate them, when they affirm that there is another god above the Creator; and that there is another Monogenes as well as another [Word of God](#), whom also they describe as having been produced in [a state of] degeneracy; and another Christ, whom they assert to have been formed, along with the [Holy Spirit](#), later than the rest of the [Æons](#); and another Saviour, who, they say, did not proceed from the Father of all, but was a kind of joint production of those [Æons](#) who were

formed in [a state of] degeneracy, and that He was produced of necessity on account of this very degeneracy? It is thus their opinion that, unless the [Æons](#) had been in a state of [ignorance](#) and degeneracy, neither Christ, nor the [Holy Spirit](#), nor Horos, nor the [Saviour](#), nor the [angels](#), nor their Mother, nor her seed, nor the rest of the fabric of the world, would have been produced at all; but the [universe](#) would have been a desert, and destitute of the many [good](#) things which exist in it. They are therefore not only chargeable with impiety against the Creator, declaring Him the fruit of a defect, but also against Christ and the [Holy Spirit](#), affirming that they were produced on account of that defect; and, in like manner, that the Saviour [was produced] subsequently to [the [existence](#) of] that defect. And who will tolerate the remainder of their vain talk, which they cunningly endeavour to accommodate to the [parables](#), and have in this way plunged both themselves, and those who give credit to them, in the profoundest depths of impiety?

Against Heresies (Book II, Chapter 20)

Futility of the arguments adduced to demonstrate the sufferings of the twelfth Æon, from the parables, the treachery of Judas, and the passion of our Saviour.

1. That they improperly and illogically apply both the [parables](#) and the actions of the Lord to their falsely-devised system, I prove as follows: They endeavour, for instance, to demonstrate that passion which, they say, happened in the case of the twelfth [Æon](#), from this fact, that the passion of the Saviour was brought about by the twelfth apostle, and happened in the twelfth month. For they hold that He preached [only] for one year after His [baptism](#). They maintain also that the same thing was clearly set forth in the case of her who suffered from the issue of blood. For the [woman](#) suffered during twelve years, and through touching the hem of the Saviour's garment she was made whole by that power which went forth from the [Saviour](#), and which, they affirm, had a previous [existence](#). For that Power who suffered was stretching herself outwards and flowing into immensity, so that she was in danger of being dissolved into the general substance [of the [Æons](#)]; but then, touching the primary Tetrad, which is typified by the hem of the garment, she was arrested, and ceased from her passion.

2. Then, again, as to their assertion that the passion of the twelfth [Æon](#) was [proved](#) through the conduct of Judas, how is it possible that Judas can be compared [with this [Æon](#)] as being an emblem of her— he who was expelled from the number of the twelve, and never restored to his place? For that [Æon](#), whose type they declare Judas to be, after being separated from her Enthymesis, was restored or recalled [to her former position]; but Judas was deprived [of his office], and cast out, while Matthias was ordained in his place, according to what is written, And his [bishopric](#) let another take. They ought therefore to maintain that the twelfth [Æon](#) was cast out of the Pleroma, and that another was produced, or sent forth to fill her place; if, that is to say, she is pointed at in Judas. Moreover, they tell us that it was the [Æon](#) herself who suffered, but Judas was the betrayer, [and not the sufferer.] Even they themselves acknowledge that it was the suffering Christ, and not Judas, who came to [the endurance of] passion. How, then, could Judas, the betrayer of Him who had to suffer for our [salvation](#), be the type and image of that [Æon](#) who suffered?

3. But, in [truth](#), the passion of [Christ](#) was neither similar to the passion of the [Æon](#), nor did it take place in similar circumstances. For the [Æon](#) underwent a passion of dissolution and destruction, so that she who suffered was in danger also of being destroyed. But the Lord, our Christ, underwent a valid, and not a merely accidental passion; not only was He Himself not in danger of being destroyed, but He also established fallen man by His own strength, and recalled him to incorruption. The [Æon](#), again, underwent passion while she was seeking after the [Father](#), and was not able to find Him; but the Lord suffered that He might bring those who have wandered from the [Father](#), back to [knowledge](#) and to His fellowship. The search into the greatness of the Father became to her a passion leading to destruction; but the Lord, having suffered, and bestowing the [knowledge](#) of the [Father](#), conferred on us [salvation](#). Her passion, as they declare, gave origin to a female offspring, weak, infirm, unformed, and ineffective; but His [passion](#) gave rise to strength and power. For the Lord, through means of suffering, ascending into the lofty place, led captivity captive, gave gifts to [men](#), and conferred on those that [believe](#) in Him the power to tread upon serpents and scorpions, and on all the power of the enemy, that is, of the leader of [apostasy](#). Our Lord also by His [passion](#) destroyed death, and dispersed [error](#), and put an end to corruption, and destroyed [ignorance](#), while He manifested life and revealed [truth](#), and bestowed the gift of incorruption. But their [Æon](#), when she had suffered, established [ignorance](#), and brought forth a substance without shape, out of which all material works have been produced— death, corruption, [error](#), and such like.

4. Judas, then, the twelfth in order of the [disciples](#), was not a type of the suffering [Æon](#), nor, again, was the passion of the Lord; for these two things have been shown to be in every respect mutually dissimilar and inharmonious. This is the case not only as respects the points which I have already mentioned, but with regard to the very number. For that Judas the traitor is the twelfth in order, is agreed upon by all, there being twelve [apostles](#) mentioned by name in the [Gospel](#). But this [Æon](#) is not the *twelfth*, but the *thirtieth*; for, according to the views under consideration, there were not twelve [Æons](#) only produced by the [will](#) of the [Father](#), nor was she sent forth the twelfth in order: they reckon her, [on the contrary,] as having been produced in the thirtieth place. How, then, can Judas, the twelfth in order, be the type and image of that [Æon](#) who occupies the thirtieth place?

5. But if they say that Judas in perishing was the image of her Enthymesis, neither in this way will the image bear any analogy to that [truth](#) which [by hypothesis] corresponds to it. For the Enthymesis having been separated from the [Æon](#), and itself afterwards receiving a shape from Christ, then being made a partaker of intelligence by the [Saviour](#), and having formed all things which are outside of the Pleroma, after the image of those which are within the Pleroma, is said at last to have been received by them into the Pleroma, and, according to [the principle of] conjunction, to have been united to that Saviour who was formed out of all. But Judas having been once for all cast away, never returns into the number of the [disciples](#); otherwise a different person would not have been chosen to fill his place. Besides, the Lord also declared regarding him, Woe to the man by whom the [Son of man](#) shall be betrayed; [Matthew 26:24](#) and, It were better for him if he had never been born; [Mark 14:21](#) and he was called the son of perdition [John 17:12](#) by Him. If, however, they say that Judas was a type of the Enthymesis, not as separated from the [Æon](#), but of the passion entwined with her, neither in this way can the number twelve be regarded as a [fitting] type of the number three. For in the one case Judas was cast away, and Matthias was ordained instead of him; but in the other case the [Æon](#) is said to have

been in danger of dissolution and destruction, and [there are also] her Enthymesis and passion: for they markedly distinguish Enthymesis from the passion; and they represent the [Æon](#) as being restored, and Enthymesis as acquiring form, but the passion, when separated from these, as becoming matter. Since, therefore, there are thus these three, the [Æon](#), her Enthymesis, and her passion, Judas and Matthias, being only two, cannot be the types of them.

Against Heresies (Book II, Chapter 21)

The twelve apostles were not a type of the [Æons](#).

1. If, again, they maintain that the twelve [apostles](#) were a type only of that group of twelve [Æons](#) which Anthropos in conjunction with Ecclesia produced, then let them produce ten other [apostles](#) as a type of those ten remaining [Æons](#), who, as they declare, were produced by [Logos](#) and Zoe. For it is unreasonable to suppose that the junior, and for that reason inferior [Æons](#), were set forth by the Saviour through the election of the [apostles](#), while their seniors, and on this account their superiors, were not thus foreshown; since the Saviour (if, that is to say, He chose the [apostles](#) with this view, that by means of them He might show forth the [Æons](#) who are in the Pleroma) might have chosen other ten [apostles](#) also, and likewise other eight before these, that thus He might set forth the original and primary Ogdoad. He could not, in regard to the second [Duo] Decad, show forth [any emblem of it] through the number of the [apostles](#) being [already] constituted a type. For [He made choice of no such other number of [disciples](#); but] after the twelve [apostles](#), our Lord is found to have sent seventy others before Him. [Luke 10:1](#) Now *seventy* cannot possibly be the type either of an Ogdoad, a Decad, or a Triacontad. What is the reason, then, that the inferior [Æons](#) are, as I have said, represented by means of the [apostles](#); but the superior, from whom, too, the former derived their being, are not prefigured at all? But if the twelve [apostles](#) were chosen with this object, that the number of the twelve [Æons](#) might be indicated by means of them, then the seventy also ought to have been chosen to be the type of seventy [Æons](#); and in that case, they must affirm that the [Æons](#) are no longer thirty, but eighty-two in number. For He who made choice of the [apostles](#), that they might be a type of those [Æons](#) existing in the Pleroma, would never have constituted them types of some and not of others; but by means of the [apostles](#) He would have tried to preserve an image and to exhibit a type of those [Æons](#) that exist in the Pleroma.

2. Moreover we must not keep silence respecting [Paul](#), but demand from them after the type of what [Æon](#) that apostle has been handed down to us, unless perchance [they affirm that he is a representative] of the Saviour compounded of them [all], who derived his being from the collected gifts of the whole, and whom they term *All Things*, as having been formed out of them all. Respecting this being the poet Hesiod has strikingly expressed himself, styling him Pandora — that is, The gift of all— for this reason, that the best gift in the possession of all was centred in him. In describing these gifts the following account is given: Hermes (so he is called in the Greek language), Αἰμυλίους τε λόγους καὶ ἐπικλοπον ἦθος αὐτοῦς Κάτθετο (or to express this in our own language), implanted words of fraud and deceit in their minds, and thievish habits, for the purpose of leading foolish men astray, that such should [believe](#) their falsehoods. For their Mother— that is, Leto — secretly stirred them up (whence also she is called Leto, according to the meaning of the Greek word, because she *secretly* stirred up men), without the [knowledge](#) of

the [Demiurge](#), to give forth profound and unspeakable [mysteries](#) to itching ears. [2 Timothy 4:3](#) And not only did their Mother bring it about that this [mystery](#) should be declared by Hesiod; but very skilfully also by means of the lyric poet Pindar, when he describes to the [Demiurge](#) the case of Pelops, whose flesh was cut in pieces by the [Father](#), and then collected and brought together, and compacted anew by all the gods, did she in this way indicate Pandora and these men having their [consciences](#) seared by her, declaring, as they maintain, the very same things, are [[proved](#)] of the same [family](#) and spirit as the others.

Against Heresies (Book II, Chapter 22)

The thirty [Æons](#) are not typified by the fact that Christ was baptized in His thirtieth year: He did not suffer in the twelfth month after His baptism, but was more than fifty years old when He died.

1. I have shown that the number *thirty* fails them in every respect; too few [Æons](#), as they represent them, being at one time found within the Pleroma, and then again too many [to correspond with that number]. There are not, therefore, thirty [Æons](#), nor did the Saviour come to be [baptized](#) when He was thirty years old, for this reason, that He might show forth the thirty silent [Æons](#) of their system, otherwise they must first of all separate and eject [the Saviour] Himself from the Pleroma of all. Moreover, they affirm that He suffered in the twelfth month, so that He continued to preach for one year after His [baptism](#); and they endeavour to establish this point out of the [prophet](#) (for it is written, To proclaim the acceptable year of the Lord, and the day of retribution [Isaiah 61:2](#)), being [truly](#) blind, inasmuch as they affirm they have found out the [mysteries](#) of Bythus, yet not understanding that which is called by Isaiah the acceptable year of the Lord, nor the day of retribution. For the [prophet](#) neither speaks concerning a day which includes the space of twelve hours, nor of a year the length of which is twelve months. For even they themselves acknowledge that the [prophets](#) have very often expressed themselves in [parables](#) and allegories, and [are] not [to be understood] according to the mere sound of the words.

2. That, then, was called the day of retribution on which the Lord will render to every one according to his works— that is, the judgment. The acceptable year of the Lord, again, is this present time, in which those who [believe](#) Him are called by Him, and become acceptable to God— that is, the whole time from His advent onwards to the consummation [of all things], during which He acquires to Himself as fruits [of the scheme of mercy] those who are saved. For, according to the phraseology of the [prophet](#), the day of retribution follows the [acceptable] year; and the [prophet](#) will be [proved](#) guilty of [falsehood](#) if the Lord preached only for a year, and if he speaks of it. For where is the day of retribution? For the year has passed, and the day of retribution has not yet come; but He still makes His sun to rise upon the good and upon the [evil](#), and sends rain upon the just and [unjust](#). [Matthew 5:45](#) And the righteous suffer [persecution](#), are afflicted, and are slain, while sinners are possessed of abundance, and drink with the sound of the harp and psaltery, but do not regard the works of the Lord. [Isaiah 5:12](#) But, according to the language [used by the [prophet](#)], they ought to be combined, and the day of retribution to follow the [acceptable] year. For the words are, to proclaim the acceptable year of the Lord, and the day of retribution. This present time, therefore, in which men are called and saved by the Lord, is properly understood to be denoted by the acceptable year of the Lord; and there follows on this

the day of retribution, that is, the judgment. And the time thus referred to is not called a year only, but is also named a day both by the [prophet](#) and by [Paul](#), of whom the apostle, calling to mind the [Scripture](#), says in the Epistle addressed to the Romans, As it is written, for your sake we are killed all the day long, we are counted as sheep for the slaughter. [Romans 8:36](#) But here the expression all the day long is put for all this time during which we suffer [persecution](#), and are killed as sheep. As then this *day* does not signify one which consists of twelve hours, but the whole time during which [believers](#) in Christ suffer and are [put to death](#) for His sake, so also the *year* there mentioned does not denote one which consists of twelve months, but the whole time of [faith](#) during which men hear and [believe](#) the preaching of the [Gospel](#), and those become acceptable to [God](#) who unite themselves to Him.

3. But it is greatly to be wondered at, how it has come to pass that, while affirming that they have found out the [mysteries](#) of [God](#), they have not examined the [Gospels](#) to ascertain how often after His [baptism](#) the Lord went up, at the time of the passover, to Jerusalem, in accordance with what was the practice of the [Jews](#) from every land, and every year, that they should assemble at this period in Jerusalem, and there celebrate the feast of the passover. First of all, after He had made the water wine at [Cana](#) of [Galilee](#), He went up to the festival day of the passover, on which occasion it is written, For many [believed](#) in Him, when they saw the signs which He did, [John 2:23](#) as John the [disciple](#) of the Lord records. Then, again, withdrawing Himself [from Judæa], He is found in [Samaria](#); on which occasion, too, He conversed with the [Samaritan woman](#), and while at a distance, cured the son of the centurion by a word, saying, Go your way, your son lives. [John 4:50](#) Afterwards He went up, the second time, to observe the festival day of the passover in Jerusalem; on which occasion He cured the paralytic man, who had lain beside the pool thirty-eight years, bidding him rise, take up his couch, and depart. Again, withdrawing from thence to the other side of the sea of Tiberias, [John 6:1](#), etc. He there seeing a great crowd had followed Him, fed all that multitude with five loaves of bread, and twelve baskets of fragments remained over and above. Then, when He had raised Lazarus from the dead, and plots were formed against Him by the [Pharisees](#), He withdrew to a city called Ephraim; and from that place, as it is written He came to Bethany six days before the passover, [John 11:54](#), [John 12:1](#) and going up from Bethany to Jerusalem, He there ate the passover, and suffered on the day following. Now, that these three occasions of the passover are not included within one year, every person whatever must acknowledge. And that the special month in which the passover was celebrated, and in which also the Lord suffered, was not the twelfth, but the first, those men who boast that they [know](#) all things, if they [know](#) not this, may learn it from [Moses](#). Their explanation, therefore, both of the year and of the twelfth month has been [proved](#) false, and they ought to reject either their explanation or the [Gospel](#); otherwise [this unanswerable question forces itself upon them], How is it possible that the Lord preached for one year only?

4. Being thirty years old when He came to be [baptized](#), and then possessing the full age of a Master, He came to Jerusalem, so that He might be properly acknowledged by all as a Master. For He did not seem one thing while He was another, as those affirm who describe Him as being man only in appearance; but what He was, that He also appeared to be. Being a Master, therefore, He also possessed the age of a Master, not despising or evading any condition of humanity, nor setting aside in Himself that law which He had appointed for the [human race](#), but sanctifying every age, by that period corresponding to it which belonged to Himself. For He came to save all through means of Himself— all, I say, who through Him are born again to God

— infants, and children, and boys, and youths, and old men. He therefore passed through every age, becoming an infant for infants, thus sanctifying infants; a child for children, thus sanctifying those who are of this age, being at the same time made to them an example of [piety](#), righteousness, and submission; a youth for youths, becoming an example to youths, and thus sanctifying them for the Lord. So likewise He was an old man for old men, that He might be a perfect Master for all, not merely as respects the setting forth of the [truth](#), but also as regards age, sanctifying at the same time the aged also, and becoming an example to them likewise. Then, at last, He came on to death itself, that He might be the [first-born](#) from the dead, that in all things He might have the pre-eminence, [Colossians 1:18](#) the Prince of life, [Acts 3:15](#) existing before all, and going before all.

5. They, however, that they may establish their false opinion regarding that which is written, to proclaim the acceptable year of the Lord, maintain that He preached for one year only, and then suffered in the twelfth month. [In speaking thus,] they are forgetful to their own disadvantage, destroying His whole work, and robbing Him of that age which is both more necessary and more [honourable](#) than any other; that more advanced age, I mean, during which also as a teacher He excelled all others. For how could He have had [disciples](#), if He did not teach? And how could He have taught, unless He had reached the age of a Master? For when He came to be [baptized](#), He had not yet completed His thirtieth year, but was beginning to be about thirty years of age (for thus Luke, who has mentioned His years, has expressed it: Now Jesus was, as it were, beginning to be thirty years old, [Luke 3:23](#) when He came to receive [baptism](#)); and, [according to these men,] He preached only one year reckoning from His [baptism](#). On completing His thirtieth year He suffered, being in fact still a young man, and who had by no means attained to advanced age. Now, that the first stage of early life embraces thirty years, and that this extends onwards to the fortieth year, every one will admit; but from the fortieth and fiftieth year a man begins to decline towards old age, which our Lord possessed while He still fulfilled the office of a Teacher, even as the [Gospel](#) and all the elders testify; those who were conversant in Asia with John, the [disciple](#) of the Lord, [affirming] that John conveyed to them that information. And he remained among them up to the times of [Trajan](#). Some of them, moreover, saw not only John, but the other [apostles](#) also, and heard the very same account from them, and bear testimony as to the [validity of] the statement. Whom then should we rather [believe](#)? Whether such men as these, or Ptolemæus, who never saw the [apostles](#), and who never even in his dreams attained to the slightest trace of an apostle?

6. But, besides this, those very [Jews](#) who then disputed with the [Lord Jesus Christ](#) have most clearly indicated the same thing. For when the Lord said to them, Your father [Abraham](#) rejoiced to see My day; and he saw it, and was glad, they answered Him, You are not yet fifty years old, and have You seen [Abraham](#)? [John 8:56-57](#) Now, such language is fittingly applied to one who has already passed the age of forty, without having as yet reached his fiftieth year, yet is not far from this latter period. But to one who is only thirty years old it would unquestionably be said, You are not yet forty years old. For those who wished to convict Him of [falsehood](#) would certainly not extend the number of His years far beyond the age which they saw He had attained; but they mentioned a period near His real age, whether they had [truly](#) ascertained this out of the entry in the public register, or simply made a conjecture from what they observed that He was above forty years old, and that He certainly was not one of only thirty years of age. For it is altogether unreasonable to suppose that they were mistaken by twenty years, when they wished

to prove Him younger than the times of [Abraham](#). For what they saw, that they also expressed; and He whom they beheld was not a mere phantasm, but an actual being of flesh and blood. He did not then want much of being fifty years old; and, in accordance with that fact, they said to Him, You are not yet fifty years old, and have You seen [Abraham](#)? He did not therefore preach only for one year, nor did He suffer in the twelfth month of the year. For the period included between the thirtieth and the fiftieth year can never be regarded as *one* year, unless indeed, among their [Æons](#), there be so long years assigned to those who sit in their ranks with Bythus in the Pleroma; of which beings Homer the poet, too, has spoken, doubtless being inspired by the Mother of their [system of] [error](#):—

Οἱ δὲ θεοὶ πᾶρ Ζηνὶ καθήμενοι ἡγορόωντο
Χρυσέῳ ἐν δαπέδῳ:

which we may thus render:

The gods sat round, while Jove presided o'er,
And converse held upon the golden floor.

Against Heresies (Book II, Chapter 23)

The woman who suffered from an issue of blood was no type of the suffering [Æon](#).

1. Moreover, their [ignorance](#) comes out in a clear light with respect to the case of that [woman](#) who, suffering from an issue of blood, touched the hem of the Lord's garment, and so was made whole; for they maintain that through her was shown forth that twelfth power who suffered passion, and flowed out towards immensity, that is, the twelfth [Æon](#). [This [ignorance](#) of theirs appears] first, because, as I have shown, according to their own system, that was not the twelfth [Æon](#). But even granting them this point [in the meantime], there being twelve [Æons](#), eleven of these are said to have continued impassible, while the twelfth suffered passion; but the [woman](#), on the other hand, being healed in the twelfth year, it is manifest that she had continued to suffer during eleven years, and was healed in the twelfth. If indeed they were to say that eleven [Æons](#) were involved in passion, but the twelfth one was healed, it would then be a plausible thing to say that the [woman](#) was a type of these. But since she suffered during eleven years, and [all that time] obtained no cure, but was healed in the twelfth year, in what way can she be a type of the twelfth of the [Æons](#), eleven of whom, [according to hypothesis,] did not suffer at all, but the twelfth alone participated in suffering? For a type and emblem is, no [doubt](#), sometimes diverse from the [truth](#) [signified] as to matter and substance; but it ought, as to the general form and features, to maintain a likeness [to what is typified], and in this way to shadow forth by means of things present those which are yet to come.

2. And not only in the case of this [woman](#) have the years of her infirmity (which they affirm to fit in with their figment) been mentioned, but, lo! Another [woman](#) was also healed, after suffering in like manner for eighteen years; concerning whom the Lord said, And ought not this daughter of [Abraham](#), whom [Satan](#) has bound during eighteen years, to be set free on the [Sabbath day](#)? [Luke 13:16](#) If, then, the former was a type of the twelfth [Æon](#) that suffered, the

latter should also be a type of the eighteenth [Æon](#) in suffering. But they cannot maintain this; otherwise their primary and original Ogdoad will be included in the number of [Æons](#) who suffered together. Moreover, there was also a certain other person [John 5:5](#) healed by the Lord, after he had suffered for eight-and-thirty years: they ought therefore to affirm that the [Æon](#) who occupies the thirty-eighth place suffered. For if they assert that the things which were done by the Lord were types of what took place in the Pleroma, the type ought to be preserved throughout. But they can neither adapt to their fictitious system the case of her who was cured after eighteen years, nor of him who was cured after thirty-eight years. Now, it is in every way absurd and inconsistent to declare that the Saviour preserved the type in certain cases, while He did not do so in others. The type of the [woman](#), therefore, [with the issue of blood] is shown to have no analogy to their system of [Æons](#).

Against Heresies (Book II, Chapter 24)

Folly of the arguments derived by the heretics from numbers, letters, and syllables.

1. This very thing, too, still further demonstrates their opinion false, and their fictitious system untenable, that they endeavour to bring forward [proofs](#) of it, sometimes through means of numbers and the syllables of names, sometimes also through the letter of syllables, and yet again through those numbers which are, according to the practice followed by the Greeks, contained in [different] letters—[this, I say,] demonstrates in the clearest manner their overthrow or confusion, as well as the untenable and perverse character of their [professed] [knowledge](#). For, transferring the name *Jesus*, which belongs to another language, to the numeration of the Greeks, they sometimes call it *Episemon*, as having six letters, and at other times the Plenitude of the Ogdoads, as containing the number eight hundred and eighty-eight. But His [corresponding] Greek name, which is *Soter*, that is, *Saviour*, because it does not fit in with their system, either with respect to numerical value or as regards its letters, they pass over in silence. Yet surely, if they regard the names of the Lord, as, in accordance with the preconceived purpose of the [Father](#), by means of their numerical value and letters, indicating number in the Pleroma, *Soter*, as being a Greek name, ought by means of its letters and the numbers [expressed by these], in virtue of its being Greek, to show forth the [mystery](#) of the Pleroma. But the case is not so, because it is a word of five letters, and its numerical value is one thousand four hundred and eight. But these things do not in any way correspond with their Pleroma; the account, therefore, which they give of transactions in the Pleroma cannot be [true](#).

2. Moreover, *Jesus*, which is a word belonging to the proper tongue of the Hebrews, contains, as the learned among them declare, two letters and a half, and signifies that Lord who contains heaven and earth; for *Jesus* in the ancient Hebrew language means heaven, while again earth is expressed by the words *sura usser*. The word, therefore, which contains heaven and earth is just *Jesus*. Their explanation, then, of the *Episemon* is false, and their numerical calculation is also manifestly overthrown. For, in their own language, *Soter* is a Greek word of five letters; but, on the other hand, in the Hebrew tongue, *Jesus* contains only two letters and a half. The total which they reckon up, viz., eight hundred and eighty-eight, therefore falls to the ground. And throughout, the Hebrew letters do not correspond in number with the Greek, although these especially, as being the more ancient and unchanging, ought to uphold the reckoning connected

with the names. For these ancient, original, and generally called *sacred* letters of the Hebrews are ten in number (but they are written by means of fifteen), the last letter being joined to the first. And thus they write some of these letters according to their natural sequence, just as we do, but others in a reverse direction, from the right hand towards the left, thus tracing the letters backwards. The name *Christ*, too, ought to be capable of being reckoned up in harmony with the [Æons](#) of their Pleroma, inasmuch as, according to their statements, He was produced for the establishment and rectification of their Pleroma. The Father, too, in the same way, ought, both by means of letters and numerical value, to contain the number of those [Æons](#) who were produced by Him; Bythus, in like manner, and not less Monogenes; but pre-eminently the name which is above all others, by which [God](#) is called, and which in the Hebrew tongue is expressed by *Baruch*, [a word] which also contains two and a half letters. From this fact, therefore, that the more important names, both in the Hebrew and Greek languages, do not conform to their system, either as respects the number of letters or the reckoning brought out of them, the forced character of their calculations respecting the rest becomes clearly manifest.

3. For, choosing out of the law whatever things agree with the number adopted in their system, they thus violently strive to obtain [proofs](#) of its validity. But if it was really the purpose of their Mother, or the [Saviour](#), to set forth, by means of the [Demiurge](#), types of those things which are in the Pleroma, they should have taken care that the types were found in things more exactly correspondent and more [holy](#); and, above all, in the case of the Ark of the Covenant, on account of which the whole tabernacle of [witness](#) was formed. Now it was constructed thus: its length [Exodus 25:10](#) was two cubits and a half, its breadth one cubit and a half, its height one cubit and a half; but such a number of cubits in no respect corresponds with their system, yet by it the type ought to have been, beyond everything else, clearly set forth. The mercy-seat [Exodus 25:17](#) also does in like manner not at all harmonize with their expositions. Moreover, the table of [show-bread Exodus 25:23](#) was two cubits in length, while its height was a cubit and a half. These stood before the [holy](#) of holies, and yet in them not a single number is of such an amount as contains an indication of the Tetrad, or the Ogdoad, or of the rest of their Pleroma. What of the candlestick, [Exodus 25:31](#), etc. too, which had seven branches and seven lamps? While, if these had been made according to the type, it ought to have had eight branches and a like number of lamps, after the type of the primary Ogdoad, which shines pre-eminently among the [Æons](#), and illuminates the whole Pleroma. They have carefully enumerated the curtains [Exodus 26:1](#) as being ten, declaring these a type of the ten [Æons](#); but they have forgotten to count the coverings of skin, which were eleven [Exodus 26:7](#) in number. Nor, again, have they measured the size of these very curtains, each curtain [Exodus 26:2](#) being eight-and-twenty cubits in length. And they set forth the length of the pillars as being ten cubits, with a reference to the Decad of [Æons](#). But the breadth of each pillar was a cubit and a half; [Exodus 26:16](#) and this they do not explain, any more than they do the entire number of the pillars or of their bars, because that does not suit the argument. But what of the anointing oil, [Exodus 26:26](#) which sanctified the whole tabernacle? Perhaps it escaped the notice of the [Saviour](#), or, while their Mother was sleeping, the [Demiurge](#) of himself gave instructions as to its weight; and on this account it is out of harmony with their Pleroma, consisting, [Exodus 30:23](#), etc. as it did, of five hundred shekels of myrrh, five hundred of cassia, two hundred and fifty of cinnamon, two hundred and fifty of calamus, and oil in addition, so that it was composed of five ingredients. The [incense Exodus 30:34](#) also, in like manner, [was compounded] of stacte, onycha, galbanum, mint, and frankincense, all which do in no respect, either as to their mixture or weight, harmonize with their argument. It is therefore

unreasonable and altogether absurd [to maintain] that the types were not preserved in the sublime and more imposing enactments of the law; but in other points, when any number coincides with their assertions, to affirm that it was a type of the things in the Pleroma; while [the [truth](#) is, that] every number occurs with the utmost variety in the [Scriptures](#), so that, should any one desire it, he might form not only an Ogdoad, and a Decad, and a Duodecad, but any sort of number from the [Scriptures](#), and then maintain that this was a type of the system of [error](#) devised by himself.

4. But that this point is [true](#), that that number which is called *five*, which agrees in no respect with their argument, and does not harmonize with their system, nor is suitable for a typical manifestation of the things in the Pleroma, [yet has a wide prevalence,] will be [proved](#) as follows from the [Scriptures](#). Soter is a name of five letters; Pater, too, contains five letters; Agape ([love](#)), too, consists of five letters; and our Lord, after blessing the five loaves, fed with them five thousand men. Five [virgins](#) [Matthew 25:2](#), etc. were called wise by the Lord; and, in like manner, five were styled foolish. Again, five men are said to have been with the Lord when He obtained testimony [Matthew 17:1](#) from the [Father](#)—namely, Peter, and James, and John, and [Moses](#), and Elias. The Lord also, as the fifth person, entered into the apartment of the dead maiden, and raised her up again; for, says [the [Scripture](#)], He suffered no man to go in, save Peter and James, and the father and mother of the maiden. [Luke 8:51](#) The rich man in [hell](#) [Luke 16:28](#) declared that he had five brothers, to whom he desired that one rising from the dead should go. The pool from which the Lord commanded the paralytic man to go into his house, had five porches. The very form of the [cross](#), too, has five extremities, two in length, two in breadth, and one in the middle, on which [last] the person rests who is fixed by the nails. Each of our hands has five fingers; we have also five senses; our internal organs may also be reckoned as five, viz., the heart, the liver, the lungs, the spleen, and the kidneys. Moreover, even the whole person may be divided into this number [of parts]—the head, the breast, the belly, the thighs, and the feet. The [human race](#) passes through five ages first infancy, then boyhood, then youth, then maturity, and then old age. [Moses](#) delivered the law to the people in five books. Each table which he received from God contained five commandments. The veil covering [Exodus 26:37](#) the [holy](#) of holies had five pillars. The altar of burnt-offering also was five cubits in breadth. Five [priests](#) were chosen in the wilderness—namely, [Aaron](#), [Exodus 28:1](#) Nadab, Abiud, Eleazar, Ithamar. The ephod and the breastplate, and other sacerdotal vestments, were formed out of five [Exodus 28:5](#) materials; for they combined in themselves gold, and blue, and purple, and scarlet, and fine linen. And there were five [Joshua 10:17](#) kings of the Amorites, whom Joshua the son of Nun shut up in a cave, and directed the people to trample upon their heads. Any one, in fact, might collect many thousand other things of the same kind, both with respect to this number and any other he chose to fix upon, either from the [Scriptures](#), or from the works of nature lying under his observation. But although such is the case, we do not therefore affirm that there are five [Æons](#) above the [Demiurge](#); nor do we consecrate the Pentad, as if it were some divine thing; nor do we strive to establish things that are untenable, nor ravings [such as they indulge in], by means of that vain kind of labour; nor do we perversely force a creation well adapted by [God](#) [for the ends intended to be served], to change itself into types of things which have no real [existence](#); nor do we seek to bring forward impious and abominable doctrines, the detection and overthrow of which are easy to all possessed of intelligence.

5. For who can concede to them that the year has three hundred and sixty-five days only, in order that there may be twelve months of thirty days each, after the type of the twelve [Æons](#), when the

type is in fact altogether out of harmony [with the antitype]? For, in the one case, each of the [Æons](#) is a thirtieth part of the entire Pleroma, while in the other they declare that a month is the twelfth part of a year. If, indeed, the year were divided into thirty parts, and the month into twelve, then a fitting type might be regarded as having been found for their fictitious system. But, on the contrary, as the case really stands, their Pleroma is divided into thirty parts, and a portion of it into twelve; while again the whole year is divided into twelve parts, and a certain portion of it into thirty. The Saviour therefore acted unwisely in constituting the month a type of the entire Pleroma, but the year a type only of that Duodecad which exists in the Pleroma; for it was more fitting to divide the year into thirty parts, even as the whole Pleroma is divided, but the month into twelve, just as the [Æons](#) are in their Pleroma. Moreover, they divide the entire Pleroma into three portions—namely, into an Ogdoad, a Decad, and a Duodecad. But our year is divided into four parts, — namely, spring, summer, autumn, and winter. And again, not even do the months, which they maintain to be a type of the Triacontad, consist precisely of thirty days, but some have more and some less, inasmuch as five days remain to them as an overplus. The day, too, does not always consist precisely of twelve hours, but rises from nine to fifteen, and then falls again from fifteen to nine. It cannot therefore be held that months of thirty days each were so formed for the sake of [typifying] the [Æons](#); for, in that case, they would have consisted precisely of thirty days: nor, again, the days of these months, that by means of twelve hours they might symbolize the twelve [Æons](#); for, in that case, they would always have consisted precisely of twelve hours.

6. But further, as to their calling material substances on the left hand, and maintaining that those things which are thus on the left hand of necessity fall into corruption, while they also affirm that the Saviour came to the lost sheep, in order to transfer it to the right hand, that is, to the ninety and nine sheep which were in safety, and perished not, but continued within the fold, yet were of the left hand, it follows that they must acknowledge that the enjoyment of rest did not imply [salvation](#). And that which has not in like manner the same number, they will be compelled to acknowledge as belonging to the left hand, that is, to corruption. This Greek word *Agape* ([love](#)), then, according to the letters of the Greeks, by means of which reckoning is carried on among them, having a numerical value of *ninety-three*, is in like manner assigned to the place of rest on the left hand. *Aletheia* ([truth](#)), too, having in like manner, according to the principle indicated above, a numerical value of sixty-four, exists among material substances. And thus, in fine, they will be compelled to acknowledge that all those sacred names which do not reach a numerical value of one hundred, but only contain the numbers summed by the left hand, are corruptible and material.

Against Heresies (Book II, Chapter 25)

God is not to be sought after by means of letters, syllables, and numbers; necessity of humility in such investigations.

1. If any one, however, say in reply to these things, What then? Is it a meaningless and accidental thing, that the positions of names, and the election of the [apostles](#), and the working of the Lord, and the arrangement of [created](#) things, are what they are?— we answer them: Certainly not; but with great wisdom and diligence, all things have clearly been made by [God](#), fitted and prepared

[for their special purposes]; and His word formed both things ancient and those belonging to the latest times; and men ought not to connect those things with the number *thirty*, but to harmonize them with what actually exists, or with right reason. Nor should they seek to prosecute inquiries respecting God by means of numbers, syllables, and letters. For this is an uncertain mode of proceeding, on account of their varied and diverse systems, and because every sort of hypothesis may at the present day be, in like manner, devised by any one; so that they can derive arguments against the [truth](#) from these very theories, inasmuch as they may be turned in many different directions. But, on the contrary, they ought to adapt the numbers themselves, and those things which have been formed, to the [true](#) theory lying before them. For system does not spring out of numbers, but numbers from a system; nor does God derive His being from things made, but things made from [God](#). For all things originate from one and the same God.

2. But since [created](#) things are various and numerous, they are indeed well fitted and adapted to the whole creation; yet, when viewed individually, are mutually opposite and inharmonious, just as the sound of the lyre, which consists of many and opposite notes, gives rise to one unbroken melody, through means of the interval which separates each one from the others. The lover of [truth](#) therefore ought not to be deceived by the interval between each note, nor should he [imagine](#) that one was due to one artist and author, and another to another, nor that one person fitted the treble, another the bass, and yet another the tenor strings; but he should hold that one and the same person [formed the whole], so as to prove the judgment, goodness, and skill exhibited in the whole work and [specimen of] wisdom. Those, too, who listen to the melody, ought to praise and extol the artist, to admire the tension of some notes, to attend to the softness of others, to catch the sound of others between both these extremes, and to consider the special character of others, so as to inquire at what each one aims, and what is the [cause](#) of their variety, never failing to apply our rule, neither giving up the [one] artist, nor casting off [faith](#) in the [one God](#) who formed all things, nor [blaspheming](#) our Creator.

3. If, however, any one do not discover the [cause](#) of all those things which become objects of investigation, let him reflect that man is infinitely inferior to [God](#); that he has received [grace](#) only in part, and is not yet equal or similar to his Maker; and, moreover, that he cannot have experience or form a conception of all things like [God](#); but in the same proportion as he who was formed but today, and received the beginning of his creation, is inferior to Him who is uncreated, and who is always the same, in that proportion is he, as respects [knowledge](#) and the faculty of investigating the causes of all things, inferior to Him who made him. For you, O man, are not an uncreated being, nor did you always co-exist with [God](#), as did His own Word; but now, through His pre-eminent goodness, receiving the beginning of your creation, you gradually learn from the Word the dispensations of God who made you.

4. Preserve therefore the proper order of your [knowledge](#), and do not, as being [ignorant](#) of things really good, seek to rise above God Himself, for He cannot be surpassed; nor do you seek after any one above the Creator, for you will not discover such. For your Former cannot be contained within limits; nor, although you should measure all this [[universe](#)], and pass through all His creation, and consider it in all its depth, and height, and length, would you be able to conceive of any other above the Father Himself. For you will not be able to think Him fully out, but, indulging in trains of reflection opposed to your nature, you will prove yourself foolish; and if

you persevere in such a course, you will fall into utter [madness](#), while you deem yourself loftier and greater than your Creator, and imaginest that you can penetrate beyond His dominions.

Against Heresies (Book II, Chapter 26)

Knowledge puffs up, but love edifies.

1. It is therefore better and more profitable to belong to the simple and unlettered class, and by means of [love](#) to attain to nearness to [God](#), than, by imagining ourselves learned and skilful, to be found [among those who are] [blasphemous](#) against their own [God](#), inasmuch as they conjure up another God as the Father. And for this reason [Paul](#) exclaimed, Knowledge puffs up, but [love](#) edifies: [1 Corinthians 8:1](#) not that he meant to inveigh against a [true knowledge](#) of [God](#), for in that case he would have accused himself; but, because he [knew](#) that some, puffed up by the pretence of [knowledge](#), fall away from the [love](#) of [God](#), and [imagine](#) that they themselves are perfect, for this reason that they set forth an imperfect Creator, with the view of putting an end to the [pride](#) which they feel on account of [knowledge](#) of this kind, he says, Knowledge puffs up, but [love](#) edifies. Now there can be no greater conceit than this, that any one should [imagine](#) he is better and more perfect than He who made and fashioned him, and imparted to him the breath of life, and commanded this very thing into [existence](#). It is therefore better, as I have said, that one should have no [knowledge](#) whatever of any one reason why a single thing in creation has been made, but should [believe](#) in [God](#), and continue in His [love](#), than that, puffed up through [knowledge](#) of this kind, he should fall away from that [love](#) which is the life of man; and that he should search after no other [knowledge](#) except [the [knowledge](#) of] [Jesus Christ](#) the [Son of God](#), who was crucified for us, than that by subtle questions and hair-splitting expressions he should fall into impiety.

2. For how would it be, if any one, gradually elated by attempts of the kind referred to, should, because the Lord said that even the hairs of your head are all numbered, [Matthew 10:30](#) set about inquiring into the number of hairs on each one's head, and endeavour to search out the reason on account of which one man has so many, and another so many, since all have not an equal number, but many thousands upon thousands are to be found with still varying numbers, on this account that some have larger and others smaller heads, some have bushy heads of hair, others thin, and others scarcely any hair at all—and then those who [imagine](#) that they have discovered the number of the hairs, should endeavour to apply that for the commendation of their own [sect](#) which they have conceived? Or again, if any one should, because of this expression which occurs in the [Gospel](#), Are not two sparrows sold for a farthing? And not one of them falls to the ground without the [will](#) of your Father, [Matthew 10:29](#) take occasion to reckon up the number of sparrows caught daily, whether over all the world or in some particular district, and to make inquiry as to the reason of so many having been captured yesterday, so many the day before, and so many again on this day, and should then join on the number of sparrows to his [particular] hypothesis, would he not in that case mislead himself altogether, and drive into absolute insanity those that agreed with him, since men are always eager in such matters to be thought to have discovered something more extraordinary than their masters?

3. But if any one should ask us whether every number of all the things which have been made, and which are made, is [known](#) to [God](#), and whether every one of these [numbers] has, according to His [providence](#), received that special amount which it contains; and on our agreeing that such is the case, and acknowledging that not one of the things which have been, or are, or shall be made, escapes the [knowledge](#) of [God](#), but that through His [providence](#) every one of them has obtained its nature, and rank, and number, and special quantity, and that nothing whatever either has been or is produced in vain or accidentally, but with exceeding suitability [to the purpose intended], and in the exercise of transcendent [knowledge](#), and that it was an admirable and [truly](#) divine [intellect](#) which could both distinguish and bring forth the proper causes of such a system: if, [I say,] any one, on obtaining our adherence and consent to this, should proceed to reckon up the sand and pebbles of the earth, yea also the waves of the sea and the stars of heaven, and should endeavour to think out the causes of the number which he imagines himself to have discovered, would not his labour be in vain, and would not such a man be [justly](#) declared mad, and destitute of reason, by all possessed of common sense? And the more he occupied himself beyond others in questions of this kind, and the more he imagines himself to find out beyond others, styling them unskilful, [ignorant](#), and animal beings, because they do not enter into his so useless labour, the more is he [in reality] insane, foolish, struck as it were with a thunderbolt, since indeed he does in no one point own himself inferior to [God](#); but, by the [knowledge](#) which he imagines himself to have discovered, he changes God Himself, and exalts his own opinion above the greatness of the Creator.

Against Heresies (Book II, Chapter 27)

Proper mode of interpreting parables and obscure passages of Scripture.

1. A sound [mind](#), and one which does not expose its possessor to danger, and is devoted to [piety](#) and the [love](#) of [truth](#), will eagerly meditate upon those things which [God](#) has placed within the power of [mankind](#), and has subjected to our [knowledge](#), and will make advancement in [acquaintance with] them, rendering the [knowledge](#) of them easy to him by means of daily study. These things are such as fall [plainly] under our observation, and are clearly and unambiguously in express terms set forth in the [Sacred Scriptures](#). And therefore the [parables](#) ought not to be adapted to ambiguous expressions. For, if this be not done, both he who explains them will do so without danger, and the [parables](#) will receive a like interpretation from all, and the body of [truth](#) remains entire, with a harmonious adaptation of its members, and without any collision [of its several parts]. But to apply expressions which are not clear or evident to interpretations of the [parables](#), such as every one discovers for himself as inclination leads him, [is absurd.] For in this way no one will possess the rule of [truth](#); but in accordance with the number of [persons](#) who explain the [parables](#) will be found the various systems of [truth](#), in mutual opposition to each other, and setting forth antagonistic doctrines, like the questions current among the Gentile [philosophers](#).

2. According to this course of procedure, therefore, man would always be inquiring but never finding, because he has rejected the very method of discovery. And when the Bridegroom [Matthew 25:5](#), etc. comes, he who has his lamp untrimmed, and not burning with the brightness of a steady light, is classed among those who obscure the interpretations of the [parables](#),

forsaking Him who by His plain announcements freely imparts gifts to all who come to Him, and is excluded from His marriage-chamber. Since, therefore, the entire Scriptures, the [prophets](#), and the [Gospels](#), can be clearly, unambiguously, and harmoniously understood by all, although all do not [believe](#) them; and since they proclaim that one only [God](#), to the exclusion of all others, formed all things by His word, whether visible or invisible, heavenly or earthly, in the water or under the earth, as I have shown from the very words of Scripture; and since the very system of creation to which we belong testifies, by what falls under our notice, that one Being made and governs it—those [persons](#) will seem [truly](#) foolish who blind their eyes to such a clear demonstration, and will not behold the light of the announcement [made to them]; but they put fetters upon themselves, and every one of them imagines, by means of their obscure interpretations of the [parables](#), that he has found out a God of his own. For that there is nothing whatever openly, expressly, and without controversy said in any part of Scripture respecting the Father conceived of by those who hold a contrary opinion, they themselves testify, when they maintain that the Saviour privately taught these same things not to all, but to certain only of His [disciples](#) who could comprehend them, and who understood what was intended by Him through means of arguments, enigmas, and [parables](#). They come, [in fine,] to this, that they maintain there is one Being who is proclaimed as [God](#), and another as Father, He who is set forth as such through means of [parables](#) and enigmas.

3. But since [parables](#) admit of many interpretations, what lover of [truth](#) will not acknowledge, that for them to assert God is to be searched out from these, while they desert what is certain, indubitable, and [true](#), is the part of men who eagerly throw themselves into danger, and act as if destitute of reason? And is not such a course of conduct not to build one's house upon a rock [Matthew 7:25](#) which is firm, strong, and placed in an open position, but upon the shifting sand? Hence the overthrow of such a building is a matter of ease.

Against Heresies (Book II, Chapter 28)

Perfect knowledge cannot be attained in the present life: many questions must be submissively left in the hands of God.

1. Having therefore the [truth](#) itself as our rule and the testimony concerning God set clearly before us, we ought not, by running after numerous and diverse answers to questions, to cast away the firm and [true knowledge](#) of [God](#). But it is much more suitable that we, directing our inquiries after this fashion, should exercise ourselves in the investigation of the [mystery](#) and administration of the living [God](#), and should increase in the [love](#) of Him who has done, and still does, so great things for us; but never should fall from the belief by which it is most clearly proclaimed that this Being alone is [truly](#) God and Father, who both formed this world, fashioned man, and bestowed the faculty of increase on His own creation, and called him upwards from lesser things to those greater ones which are in His own presence, just as He brings an infant which has been conceived in the womb into the light of the sun, and lays up wheat in the barn after He has given it full strength on the stalk. But it is one and the same Creator who both fashioned the womb and created the sun; and one and the same Lord who both reared the stalk of grain, increased and multiplied the wheat, and prepared the barn.

2. If, however, we cannot discover explanations of all those things in Scripture which are made the subject of investigation, yet let us not on that account seek after any other God besides Him who really exists. For this is the very greatest impiety. We should leave things of that nature to [God](#) who created us, being most properly assured that the [Scriptures](#) are indeed perfect, since they were spoken by the [Word of God](#) and His Spirit; but we, inasmuch as we are inferior to, and later in [existence](#) than, the [Word of God](#) and His Spirit, are on that very account destitute of the [knowledge](#) of His [mysteries](#). And there is no [cause](#) for wonder if this is the case with us as respects things spiritual and heavenly, and such as require to be made [known](#) to us by revelation, since many even of those things which lie at our very feet (I mean such as belong to this world, which we handle, and see, and are in close contact with) transcend our [knowledge](#), so that even these we must leave to [God](#). For it is fitting that He should excel all [in [knowledge](#)]. For how stands the case, for instance, if we endeavour to explain the [cause](#) of the rising of the Nile? We may say a great deal, plausible or otherwise, on the subject; but what is [true](#), sure, and incontrovertible regarding it, belongs only to [God](#). Then, again, the dwelling-place of birds— of those, I mean, which come to us in spring, but fly away again on the approach of autumn— though it is a matter connected with this world, escapes our [knowledge](#). What explanation, again, can we give of the flow and ebb of the ocean, although every one admits there must be a certain [cause](#) [for these phenomena]? Or what can we say as to the [nature](#) of those things which lie beyond it? What, moreover, can we say as to the formation of rain, lightning, thunder, gatherings of clouds, vapours, the bursting forth of winds, and such like things; or tell as to the storehouses of snow, hail, and other like things? [What do we [know](#) respecting] the conditions requisite for the preparation of clouds, or what is the real nature of the vapours in the sky? What as to the reason why the moon waxes and wanes, or what as to the [cause](#) of the difference of nature among various waters, metals, stones, and such like things? On all these points we may indeed say a great deal while we search into their causes, but God alone who made them can declare the [truth](#) regarding them.

3. If, therefore, even with respect to creation, there are some things [the [knowledge](#) of] which belongs only to [God](#), and others which come within the range of our own [knowledge](#), what ground is there for complaint, if, in regard to those things which we investigate in the [Scriptures](#) (which are throughout spiritual), we are able by the [grace](#) of God to explain some of them, while we must leave others in the hands of [God](#), and that not only in the present world, but also in that which is to come, so that [God](#) should for ever teach, and man should for ever learn the things taught him by [God](#)? As the apostle has said on this point, that, when other things have been done away, then these three, [faith](#), hope, and charity, shall endure. [1 Corinthians 13:13](#) For [faith](#), which has respect to our Master, endures unchangeably, assuring us that there is but one [true God](#), and that we should [truly love](#) Him for ever, seeing that He alone is our Father; while we hope ever to be receiving more and more from [God](#), and to learn from Him, because He is [good](#), and possesses boundless riches, a kingdom without end, and instruction that can never be exhausted. If, therefore, according to the rule which I have stated, we leave some questions in the hands of [God](#), we shall both preserve our [faith](#) uninjured, and shall continue without danger; and all Scripture, which has been given to us by [God](#), shall be found by us perfectly consistent; and the [parables](#) shall harmonize with those passages which are perfectly plain; and those statements the meaning of which is clear, shall serve to explain the [parables](#); and through the many diversified utterances [of Scripture] there shall be heard one harmonious melody in us, praising in [hymns](#) that God who created all things. If, for instance, any one asks, What was God doing

before He made the world? we reply that the answer to such a question lies with God Himself. For that this world was formed perfect by [God](#), receiving a beginning in time, the [Scriptures](#) teach us; but no Scripture reveals to us what God was employed about before this event. The answer therefore to that question remains with [God](#), and it is not proper for us to aim at bringing forward foolish, rash, and [blasphemous](#) suppositions [in reply to it]; so, as by one's imagining that he has discovered the origin of matter, he should in reality set aside God Himself who made all things.

4. For consider, all you who invent such opinions, since the Father Himself is alone called [God](#), who has a real [existence](#), but whom you style the [Demiurge](#); since, moreover, the [Scriptures](#) acknowledge Him alone as [God](#); and yet again, since the Lord confesses Him alone as His own Father, and [knows](#) no other, as I shall show from His very words, — when you style this very Being the fruit of defect, and the offspring of [ignorance](#), and describe Him as being [ignorant](#) of those things which are above Him, with the various other allegations which you make regarding Him—consider the terrible [blasphemy](#) [you are thus guilty of] against Him who [truly](#) is [God](#). You seem to affirm gravely and honestly enough that you [believe](#) in [God](#); but then, as you are utterly unable to reveal any other [God](#), you declare this very Being in whom you profess to [believe](#), the fruit of defect and the offspring of [ignorance](#). Now this blindness and foolish talking flow to you from the fact that you reserve nothing for [God](#), but you wish to proclaim the nativity and production both of God Himself, of His Ennoea, of His [Logos](#), and Life, and Christ; and you form the idea of these from no other than a mere [human](#) experience; not understanding, as I said before, that it is possible, in the case of [man](#), who is a compound being, to speak in this way of the mind of man and the thought of man; and to say that thought (ennoea) springs from mind (sensus), intention (enthymesis) again from thought, and word (logos) from intention (but which logos? for there is among the Greeks one logos which is the principle that thinks, and another which is the instrument by means of which thought is expressed); and [to say] that a man sometimes is at rest and silent, while at other times he speaks and is active. But since God is all [mind](#), all reason, all active spirit, all light, and always exists one and the same, as it is both beneficial for us to think of [God](#), and as we learn regarding Him from the [Scriptures](#), such feelings and divisions [of operation] cannot fittingly be ascribed to Him. For our tongue, as being carnal, is not sufficient to minister to the rapidity of the [human mind](#), inasmuch as that is of a spiritual nature, for which reason our word is restrained within us, and is not at once expressed as it has been conceived by the [mind](#), but is uttered by successive efforts, just as the tongue is able to serve it.

5. But God being all Mind, and all [Logos](#), both speaks exactly what He thinks, and thinks exactly what He speaks. For His thought is [Logos](#), and [Logos](#) is Mind, and Mind comprehending all things is the Father Himself. He, therefore, who speaks of the mind of [God](#), and ascribes to it a special origin of its own, declares Him a compound Being, as if God were one thing, and the original Mind another. So, again, with respect to [Logos](#), when one attributes to him the third place of production from the Father; on which supposition he is [ignorant](#) of His greatness; and thus [Logos](#) has been far separated from [God](#). As for the [prophet](#), he declares respecting Him, Who shall describe His generation? [Isaiah 53:8](#) But you pretend to set forth His generation from the [Father](#), and you transfer the production of the word of men which takes place by means of a tongue to the [Word of God](#), and thus are righteously exposed by your own selves as [knowing](#) neither things [human](#) nor divine.

6. But, beyond reason inflated [with your own wisdom], you presumptuously maintain that you are acquainted with the unspeakable [mysteries](#) of [God](#); while even the Lord, the very [Son of God](#), allowed that the Father alone [knows](#) the very day and hour of judgment, when He plainly declares, But of that day and that hour [knows](#) no man, neither the [Son](#), but the Father only. If, then, the Son was not ashamed to ascribe the [knowledge](#) of that day to the Father only, but declared what was [true](#) regarding the matter, neither let us be ashamed to reserve for God those greater questions which may occur to us. For no man is superior to his master. [Matthew 10:24](#); [Luke 11:40](#) If any one, therefore, says to us, How then was the Son produced by the Father? we reply to him, that no man understands that production, or generation, or calling, or revelation, or by whatever name one may describe His generation, which is in fact altogether indescribable. Neither [Valentinus](#), nor [Marcion](#), nor Saturninus, nor [Basilides](#), nor [angels](#), nor archangels, nor principalities, nor powers [possess this [knowledge](#)], but the Father only who begot, and the Son who was begotten. Since therefore His generation is unspeakable, those who strive to set forth generations and productions cannot be in their right [mind](#), inasmuch as they undertake to describe things which are indescribable. For that a word is uttered at the bidding of thought and [mind](#), all [men](#) indeed well understand. Those, therefore, who have excogitated [the theory of] emissions have not discovered anything great, or revealed any abstruse [mystery](#), when they have simply transferred what all understand to the only-begotten [Word of God](#); and while they style Him unspeakable and unnameable, they nevertheless set forth the production and formation of His first generation, as if they themselves had assisted at His birth, thus assimilating Him to the word of [mankind](#) formed by emissions.

7. But we shall not be wrong if we affirm the same thing also concerning the substance of matter, that God produced it. For we have learned from the [Scriptures](#) that God holds the supremacy over all things. But whence or in what way He produced it, neither has Scripture anywhere declared; nor does it become us to conjecture, so as, in accordance with our own opinions, to form endless conjectures concerning [God](#), but we should leave such [knowledge](#) in the hands of God Himself. In like manner, also, we must leave the [cause](#) why, while all things were made by [God](#), certain of His creatures [sinned](#) and revolted from a state of submission to [God](#), and others, indeed the great majority, persevered, and do still persevere, in [willing] subjection to Him who formed them, and also of what nature those are who [sinned](#), and of what nature those who persevere—[we must, I say, leave the [cause](#) of these things] to [God](#) and His Word, to whom alone He said, Sit at my right hand, until I make Your enemies Your footstool. But as for us, we still dwell upon the earth, and have not yet sat down upon His throne. For although the Spirit of the Saviour that is in Him searches all things, even the deep things of [God](#), [1 Corinthians 2:10](#) yet as to us there are diversities of gifts, differences of administrations, and diversities of operations; and we, while upon the earth, as [Paul](#) also declares, [know](#) in part, and prophesy in part. [1 Corinthians 13:9](#) Since, therefore, we [know](#) but in part, we ought to leave all sorts of [difficult] questions in the hands of Him who in some measure, [and that only,] bestows [grace](#) on us. That [eternal fire](#), [for instance,] is prepared for sinners, both the Lord has plainly declared, and the rest of the [Scriptures](#) demonstrate. And that God foreknew that this would happen, the [Scriptures](#) do in like manner demonstrate, since He prepared [eternal fire](#) from the beginning for those who were [afterwards] to transgress [His commandments]; but the [cause](#) itself of the [nature](#) of such transgressors neither has any Scripture informed us, nor has an apostle told us, nor has the Lord taught us. It becomes us, therefore, to leave the [knowledge](#) of this matter to [God](#), even as the Lord does of the day and hour [of judgment], and not to rush to such an extreme of danger,

that we will leave nothing in the hands of [God](#), even though we have received only a measure of [grace](#) [from Him in this world]. But when we investigate points which are above us, and with respect to which we cannot reach satisfaction, [it is absurd] that we should display such an extreme of presumption as to lay open [God](#), and things which are not yet discovered, as if already we had found out, by the vain talk about emissions, [God](#) Himself, the Creator of all things, and to assert that He derived His substance from [apostasy](#) and [ignorance](#), so as to frame an impious hypothesis in opposition to [God](#).

8. Moreover, they possess no [proof](#) of their system, which has but recently been invented by them, sometimes resting upon certain numbers, sometimes on syllables, and sometimes, again, on names; and there are occasions, too, when, by means of those letters which are contained in letters, by [parables](#) not properly interpreted, or by certain [baseless] conjectures, they strive to establish that fabulous account which they have devised. For if any one should inquire the reason why the [Father](#), who has fellowship with the Son in all things, has been declared by the Lord alone to [know](#) the hour and the day [of judgment], he will find at present no more suitable, or becoming, or safe reason than this (since, indeed, the Lord is the only [true](#) Master), that we may learn through Him that the Father is above all things. For the [Father](#), says He, is greater than I. [John 14:28](#) The Father, therefore, has been declared by our Lord to excel with respect to [knowledge](#); for this reason, that we, too, as long as we are connected with the scheme of things in this world, should leave perfect [knowledge](#), and such questions [as have been mentioned], to [God](#), and should not by any chance, while we seek to investigate the sublime nature of the [Father](#), fall into the danger of starting the question whether there is another God above God.

9. But if any lover of strife contradict what I have said, and also what the apostle affirms, that we [know](#) in part, and prophesy in part, [1 Corinthians 13:9](#) and [imagine](#) that he has acquired not a partial, but a universal, [knowledge](#) of all that exists, — being such an one as [Valentinus](#), or Ptolemæus, or [Basilides](#), or any other of those who maintain that they have searched out the deep things of [God](#)—let him not (arraying himself in vainglory) boast that he has acquired greater [knowledge](#) than others with respect to those things which are invisible, or cannot be placed under our observation; but let him, by making diligent inquiry, and obtaining information from the [Father](#), tell us the reasons (which we [know](#) not) of those things which are in this world, — as, for instance, the number of hairs on his own head, and the sparrows which are captured day by day, and such other points with which we are not previously acquainted—so that we may credit him also with respect to more important points. But if those who are *perfect* do not yet understand the very things in their hands, and at their feet, and before their eyes, and on the earth, and especially the rule followed with respect to the hairs of their head, how can we [believe](#) them regarding things spiritual, and super-celestial, and those which, with a vain confidence, they assert to be above God? So much, then, I have said concerning numbers, and names, and syllables, and questions respecting such things as are above our comprehension, and concerning their improper expositions of the [parables](#): [I add no more on these points,] since you yourself may enlarge upon them.

Against Heresies (Book II, Chapter 29)

Refutation of the views of the heretics as to the future destiny of the soul and body.

1. Let us return, however, to the remaining points of their system. For when they declare that, at the consummation of all things, their mother shall re-enter the Pleroma, and receive the Saviour as her consort; that they themselves, as being spiritual, when they have got rid of their animal [souls](#), and become intellectual spirits, will be the consorts of the spiritual [angels](#); but that the [Demiurge](#), since they call him animal, will pass into the place of the Mother; that the [souls](#) of the righteous shall psychically repose in the intermediate place—when they declare that like will be gathered to like, spiritual things to spiritual, while material things continue among those that are material, they do in fact contradict themselves, inasmuch as they no longer maintain that [souls](#) pass, on account of their nature, into the intermediate place to those substances which are similar to themselves, but [that they do so] on account of the [deeds](#) done [in the body], since they affirm that those of the righteous do pass [into that abode], but those of the impious continue in the fire. For if it is on account of their nature that all [souls](#) attain to the place of enjoyment, and all belong to the intermediate place simply because they are [souls](#), as being thus of the same nature with it, then it follows that [faith](#) is altogether superfluous, as was also the descent of the Saviour [to this world]. If, on the other hand, it is on account of their righteousness [that they attain to such a place of rest], then it is no longer because they are [souls](#) but because they are *righteous*. But if [souls](#) would have perished unless they had been righteous, then righteousness must have power to save the bodies also [which these [souls](#) inhabited]; for why should it not save them, since they, too, participated in righteousness? For if nature and substance are the means of [salvation](#), then all [souls](#) shall be saved; but if righteousness and [faith](#), why should these not save those bodies which, equally with the [souls](#), will enter into [immortality](#)? For righteousness will appear, in matters of this kind, either impotent or [unjust](#), if indeed it saves some substances through participating in it, but not others.

2. For it is manifest that those acts which are deemed righteous are performed in bodies. Either, therefore, all [souls](#) will of necessity pass into the intermediate place, and there will never be a judgment; or bodies, too, which have participated in righteousness, will attain to the place of enjoyment, along with the [souls](#) which have in like manner participated, if indeed righteousness is powerful enough to bring there those substances which have participated in it. And then the doctrine concerning the resurrection of bodies which we [believe](#), will emerge [true](#) and certain [from their system]; since, [as we hold,] [God](#), when He resuscitates our mortal bodies which preserved righteousness, will render them incorruptible and [immortal](#). For God is superior to nature, and has in Himself the disposition [to show kindness], because He is [good](#); and the ability to do so, because He is mighty; and the faculty of fully carrying out His purpose, because He is rich and perfect.

3. But these men are in all points inconsistent with themselves, when they decide that all [souls](#) do not enter into the intermediate place, but those of the righteous only. For they maintain that, according to nature and substance, three sorts [of being] were produced by the Mother: the first, which proceeded from perplexity, and weariness, and [fear](#)— that is material substance; the second from impetuosity — that is animal substance; but that which she brought forth after the vision of those [angels](#) who wait upon Christ, is spiritual substance. If, then, that substance which she brought forth will by all means enter into the Pleroma because it is spiritual, while that which is material will remain below because it is material, and shall be totally consumed by the fire which burns within it, why should not the whole animal substance go into the intermediate place, into which also they send the [Demiurge](#)? But what is it which shall enter within their Pleroma?

For they maintain that [souls](#) shall continue in the intermediate place, while bodies, because they possess material substance, when they have been resolved into matter, shall be consumed by that fire which exists in it; but their body being thus destroyed, and their [soul](#) remaining in the intermediate place, no part of man will any longer be left to enter in within the Pleroma. For the [intellect](#) of man— his [mind](#), thought, mental intention, and such like— is nothing else than his [soul](#); but the emotions and operations of the [soul](#) itself have no substance apart from the [soul](#). What part of them, then, will still remain to enter into the Pleroma? For they themselves, in as far as they are [souls](#), remain in the intermediate place; while, in as far as they are body, they will be consumed with the rest of matter.

Against Heresies (Book II, Chapter 30)

Absurdity of their styling themselves spiritual, while the Demiurge is declared to be animal.

1. Such being the state of the case, these infatuated men declare that they rise above the Creator ([Demiurge](#)); and, inasmuch as they proclaim themselves superior to that God who made and adorned the heavens, and the earth, and all things that are in them, and maintain that they themselves are spiritual, while they are in fact shamefully carnal on account of their so great impiety—affirming that He, who has made His [angels](#) spirits, and is clothed with light as with a garment, and holds the circle of the earth, as it were, in His hand, in whose sight its inhabitants are counted as grasshoppers, and who is the Creator and Lord of all spiritual substance, is of an animal nature,— they do beyond [doubt](#) and verily betray their own [madness](#); and, as if [truly](#) struck with thunder, even more than those giants who are spoken of in [[heathen](#)] fables, they lift up their opinions against [God](#), inflated by a vain presumption and unstable [glory](#)—men for whose purgation all the hellebore on earth would not suffice, so that they should get rid of their intense folly.

2. The superior person is to be [proved](#) by his [deeds](#). In what way, then, can they show themselves superior to the Creator (that I too, through the [necessity](#) of the argument in hand, may come down to the level of their impiety, instituting a comparison between God and foolish men, and, by descending to their argument, may often refute them by their own doctrines; but in thus acting may God be merciful to me, for I venture on these statements, not with the view of comparing Him to them, but of convicting and overthrowing their insane opinions)— they, for whom many foolish [persons](#) entertain so great an admiration, as if, forsooth, they could learn from them something more precious than the [truth](#) itself! That expression of Scripture, Seek, and you shall find, [Matthew 7:7](#) they interpret as spoken with this view, that they should discover themselves to be above the Creator, styling themselves greater and better than [God](#), and calling themselves spiritual, but the Creator animal; and [affirming] that for this reason they rise upwards above [God](#), for that they enter in within the Pleroma, while He remains in the intermediate place. Let them, then, prove themselves by their [deeds](#) superior to the Creator; for the superior person ought to be [proved](#) not by what is said, but by what has a real [existence](#).

3. What work, then, will they point to as having been accomplished through themselves by the [Saviour](#), or by their Mother, either greater, or more [glorious](#), or more adorned with wisdom, than those which have been produced by Him who was the disposer of all around us? What heavens

have they established? What earth have they founded? What stars have they called into [existence](#)? Or what lights of heaven have they caused to shine? Within what circles, moreover, have they confined them? Or, what rains, or frosts, or snows, each suited to the season, and to every special climate, have they brought upon the earth? And again, in opposition to these, what heat or dryness have they set over against them? Or, what rivers have they made to flow? What fountains have they brought forth? With what flowers and trees have they adorned this sublunary world? Or, what multitude of animals have they formed, some rational, and others irrational, but all adorned with beauty? And who can enumerate one by one all the remaining objects which have been constituted by the power of [God](#), and are governed by His wisdom? Or who can search out the greatness of that God who made them? And what can be told of those existences which are above heaven, and which do not pass away, such as Angels, Archangels, Thrones, Dominions, and Powers innumerable? Against what one of these works, then, do they set themselves in opposition? What have they similar to show, as having been made through themselves, or by themselves, since even they too are the Workmanship and creatures of this [Creator]? For whether the Saviour or their Mother (to use their own expressions, proving them false by means of the very terms they themselves employ) used this Being, as they maintain, to make an image of those things which are within the Pleroma, and of all those beings which she saw waiting upon the [Saviour](#), she used him (the [Demurge](#)) as being [in a sense] superior to herself, and better fitted to accomplish her purpose through his instrumentality; for she would by no means form the images of such important beings through means of an inferior, but by a superior, agent.

4. For, [be it observed,] they themselves, according to their own declarations, were then existing, as a spiritual conception, in consequence of the [contemplation](#) of those beings who were arranged as satellites around Pandora. And they indeed continued useless, the Mother accomplishing nothing through their instrumentality, — an idle conception, owing their being to the [Saviour](#), and fit for nothing, for not a thing appears to have been done by them. But the God who, according to them, was produced, while, as they argue, inferior to themselves (for they maintain that he is of an animal nature), was nevertheless the active agent in all things, efficient, and fit for the work to be done, so that by him the images of all things were made; and not only were these things which are seen formed by him, but also all things invisible, Angels, Archangels, Dominations, Powers, and Virtues,— [by him, I say,] as being the superior, and capable of ministering to her desire. But it seems that the Mother made nothing whatever through their instrumentality, as indeed they themselves acknowledge; so that one may [justly](#) reckon them as having been an [abortion](#) produced by the painful travail of their Mother. For no accoucheurs performed their office upon her, and therefore they were cast forth as an [abortion](#), useful for nothing, and formed to accomplish no work of the Mother. And yet they describe themselves as being superior to Him by whom so vast and admirable works have been accomplished and arranged, although by their own reasoning they are found to be so wretchedly inferior!

5. It is as if there were two iron tools, or instruments, the one of which was continually in the workman's hands and in constant use, and by the use of which he made whatever he pleased, and displayed his art and skill, but the other of which remained idle and useless, never being called into operation, the workman never appearing to make anything by it, and making no use of it in any of his labours; and then one should maintain that this useless, and idle, and unemployed tool

was superior in nature and value to that which the artisan employed in his work, and by means of which he acquired his [reputation](#). Such a [man](#), if any such were found, would [justly](#) be regarded as imbecile, and not in his right mind. And so should those be judged of who speak of themselves as being spiritual and superior, and of the Creator as possessed of an animal nature, and maintain that for this reason they will ascend on high, and penetrate within the Pleroma to their own husbands (for, according to their own statements, they are themselves feminine), but that God [the Creator] is of an inferior nature, and therefore remains in the intermediate place, while all the time they bring forward no [proofs](#) of these assertions: for the better man is shown by his works, and all works have been accomplished by the Creator; but they, having nothing worthy of reason to point to as having been produced by themselves, are labouring under the greatest and most incurable [madness](#).

6. If, however, they labour to maintain that, while all material things, such as the heaven, and the whole world which exists below it, were indeed formed by the [Demiurge](#), yet all things of a more spiritual nature than these, — those, namely, which are above the heavens, such as Principalities, Powers, Angels, Archangels, Dominations, Virtues, — were produced by a spiritual process of birth (which they declare themselves to be), then, in the first place, we prove from the authoritative Scriptures that all the things which have been mentioned, visible and invisible, have been made by one God. For these men are not more to be depended on than the [Scriptures](#); nor ought we to give up the declarations of the Lord, [Moses](#), and the rest of the [prophets](#), who have proclaimed the [truth](#), and give credit to them, who do indeed utter nothing of a sensible nature, but rave about untenable opinions. And, in the next place, if those things which are above the heavens were really made through their instrumentality, then let them inform us what is the [nature](#) of things invisible, recount the number of the Angels, and the ranks of the Archangels, reveal the [mysteries](#) of the Thrones, and teach us the differences between the Dominations, Principalities, Powers, and Virtues. But they can say nothing respecting them; therefore these beings were not made by them. If, on the other hand, these were made by the Creator, as was really the case, and are of a spiritual and [holy](#) character, then it follows that He who produced spiritual beings is not Himself of an animal nature, and thus their fearful system of [blasphemy](#) is overthrown.

7. For that there are spiritual creatures in the heavens, all the [Scriptures](#) loudly proclaim; and [Paul](#) expressly testifies that there are spiritual things when he declares that he was caught up into the third heaven, and again, that he was carried away to paradise, and heard unspeakable words which it is not lawful for a man to utter. But what did that profit him, either his entrance into paradise or his assumption into the third heaven, since all these things are still but under the power of the [Demiurge](#), if, as some venture to maintain, he had already begun to be a spectator and a hearer of those [mysteries](#) which are affirmed to be above the [Demiurge](#)? For if it is [true](#) that he was becoming acquainted with that order of things which is above the [Demiurge](#), he would by no means have remained in the regions of the [Demiurge](#), and that so as not even thoroughly to explore even these (for, according to their manner of speaking, there still lay before him four heavens, if he were to approach the [Demiurge](#), and thus behold the whole seven lying beneath him); but he might have been admitted, perhaps, into the intermediate place, that is, into the presence of the Mother, that he might receive instruction from her as to the things within the Pleroma. For that inner man which was in him, and spoke in him, as they say, though invisible, could have attained not only to the third heaven, but even as far as the presence of their

Mother. For if they maintain that they themselves, that is, their [inner] man, at once ascends above the [Demiurge](#), and departs to the Mother, much more must this have occurred to the [inner] man of the apostle; for the [Demiurge](#) would not have hindered him, being, as they assert, himself already subject to the Saviour. But if he had tried to hinder him, the effort would have gone for nothing. For it is not possible that he should prove stronger than the [providence](#) of the [Father](#), and that when the inner man is said to be invisible even to the [Demiurge](#). But since he ([Paul](#)) has described that assumption of himself up to the third heaven as something great and pre-eminent, it cannot be that these men ascend above the seventh heaven, for they are certainly not superior to the apostle. If they do maintain that they are more excellent than he, let them prove themselves so by their works, for they have never pretended to anything like [what he describes as occurring to himself]. And for this reason he added, Whether in the body, or whether out of the body, God [knows](#), that the body might neither be thought to be a partaker in that vision, as if it could have participated in those things which it had seen and heard; nor, again, that any one should say that he was not carried higher on account of the weight of the body; but it is therefore thus far permitted even without the body to behold spiritual [mysteries](#) which are the operations of [God](#), who made the heavens and the earth, and formed man, and placed him in paradise, so that those should be spectators of them who, like the apostle, have reached a high degree of perfection in the [love](#) of [God](#).

8. This Being, therefore, also made spiritual things, of which, as far as to the third heaven, the apostle was made a spectator, and heard unspeakable words which it is not possible for a man to utter, inasmuch as they are spiritual; and He Himself bestows [gifts] on the worthy as inclination prompts Him, for paradise is His; and He is [truly](#) the [Spirit of God](#), and not an animal [Demiurge](#), otherwise He should never have created spiritual things. But if He really is of an animal nature, then let them inform us by whom spiritual things were made. They have no [proof](#) which they can give that this was done by means of the travail of their Mother, which they declare themselves to be. For, not to speak of spiritual things, these men cannot create even a fly, or a gnat, or any other small and insignificant animal, without observing that law by which from the beginning animals have been and are naturally produced by [God](#) — through the deposition of seed in those that are of the same species. Nor was anything formed by the Mother alone; [for] they say that this [Demiurge](#) was produced by her, and that *he* was the Lord (the author) of all creation. And they maintain that he who is the Creator and Lord of all that has been made is of an animal nature, while they assert that they themselves are spiritual,— they who are neither the authors nor lords of any one work, not only of those things which are extraneous to them, but not even of their own bodies! Moreover, these men, who call themselves spiritual, and superior to the Creator, do often suffer much bodily pain, sorely against their will.

9. Justly, therefore, do we convict them of having departed far and wide from the [truth](#). For if the Saviour formed the things which have been made, by means of him (the [Demiurge](#)), he is [proved](#) in that case not to be inferior but superior to them, since he is found to have been the former even of themselves; for they, too, have a place among [created](#) things. How, then, can it be argued that these men indeed are spiritual, but that he by whom they were created is of an animal nature? Or, again, if (which is indeed the only [true](#) supposition, as I have shown by numerous arguments of the very clearest nature) He (the Creator) made all things freely, and by His own power, and arranged and finished them, and His [will](#) is the substance of all things, then He is discovered to be the one only God who created all things, who alone is Omnipotent, and who is the only Father

rounding and forming all things, visible and invisible, such as may be perceived by our senses and such as cannot, heavenly and earthly, by the word of His power; [Hebrews 1:3](#) and He has fitted and arranged all things by His wisdom, while He contains all things, but He Himself can be contained by no one: He is the Former, He the Builder, He the Discoverer, He the Creator, He the Lord of all; and there is no one besides Him, or above Him, neither has He any mother, as they [falsely](#) ascribe to Him; nor is there a second [God](#), as [Marcion](#) has imagined; nor is there a Pleroma of thirty [Æons](#), which has been shown a vain supposition; nor is there any such being as Bythus or Proarche; nor are there a series of heavens; nor is there a virginal light, nor an unnameable [Æon](#), nor, in fact, any one of those things which are madly dreamt of by these, and by all the [heretics](#). But there is one only [God](#), the Creator— He who is above every Principality, and Power, and Dominion, and Virtue: He is Father, He is [God](#), He the Founder, He the Maker, He the Creator, who made those things by Himself, that is, through His Word and His Wisdom— heaven and earth, and the seas, and all things that are in them: He is just; He is [good](#); He it is who formed man, who planted paradise, who made the world, who gave rise to the flood, who saved [Noah](#); He is the [God](#) of [Abraham](#), and the [God](#) of Isaac, and the [God](#) of Jacob, the [God](#) of the living: He it is whom the law proclaims, whom the [prophets](#) preach, whom Christ reveals, whom the [apostles](#) make [known](#) to us, and in whom the [Church](#) believes. He is the Father of [our Lord Jesus Christ](#): through His Word, who is His Son, through Him He is revealed and manifested to all to whom He is revealed; for those [only] [know](#) Him to whom the Son has revealed Him. But the [Son](#), [eternally](#) co-existing with the [Father](#), from of old, yea, from the beginning, always reveals the Father to Angels, Archangels, Powers, Virtues, and all to whom He wills that [God](#) should be revealed.

Against Heresies (Book II, Chapter 31)

Recapitulation and application of the foregoing arguments.

1. Those, then, who are of the school of [Valentinus](#) being overthrown, the whole multitude of [heretics](#) are, in fact, also subverted. For all the arguments I have advanced against their Pleroma, and with respect to those things which are beyond it, showing how the Father of all is shut up and circumscribed by that which is beyond Him (if, indeed, there be anything beyond Him), and how there is an absolute necessity [on their theory] to conceive of many Fathers, and many Pleromas, and many creations of worlds, beginning with one set and ending with another, as existing on every side; and that all [the beings referred to] continue in their own domains, and do not curiously intermeddle with others, since, indeed, no common interest nor any fellowship exists between them; and that there is no other God of all, but that that name belongs only to the Almighty;— [all these arguments, I say,] will in like manner apply against those who are of the school of [Marcion](#), and Simon, and Meander, or whatever others there may be who, like them, cut off that creation with which we are connected from the Father. The arguments, again, which I have employed against those who maintain that the Father of all no [doubt](#) contains all things, but that the creation to which we belong was not formed by Him, but by a certain other power, or by [angels](#) having no [knowledge](#) of the Propator, who is surrounded as a centre by the immense extent of the [universe](#), just as a stain is by the [surrounding] cloak; when I showed that it is not a probable supposition that any other being than the Father of all formed that creation to which we belong—these same arguments will apply against the followers of Saturninus, [Basilides](#),

Carpocrates, and the rest of the [Gnostics](#), who express similar opinions. Those statements, again, which have been made with respect to the emanations, and the [Æons](#), and the [supposed state of] degeneracy, and the inconstant character of their Mother, equally overthrow [Basilides](#), and all who are [falsely](#) styled [Gnostics](#), who do, in fact, just repeat the same views under different names, but do, to a greater extent than the former, transfer those things which lie outside of the [truth](#) to the system of their own doctrine. And the remarks I have made respecting numbers will also apply against all those who misappropriate things belonging to the [truth](#) for the support of a system of this kind. And all that has been said respecting the Creator ([Demiurge](#)) to show that he alone is God and Father of all, and whatever remarks may yet be made in the following books, I apply against the [heretics](#) at large. The more moderate and reasonable among them you will convert and convince, so as to lead them no longer to [blaspheme](#) their Creator, and Maker, and Sustainer, and Lord, nor to ascribe His origin to defect and [ignorance](#); but the fierce, and terrible, and irrational [among them] you will drive far from you, that you may no longer have to endure their idle loquaciousness.

2. Moreover, those also will be thus confuted who belong to Simon and Carpocrates, and if there be any others who are said to perform [miracles](#)— who do not perform what they do either through the power of [God](#), or in connection with the [truth](#), nor for the well-being of [men](#), but for the sake of destroying and misleading [mankind](#), by means of magical deceptions, and with universal deceit, thus entailing greater harm than good on those who [believe](#) them, with respect to the point on which they lead them astray. For they can neither confer sight on the blind, nor hearing on the deaf, nor chase away all sorts of [demons](#)— [none, indeed,] except those that are sent into others by themselves, if they can even do so much as this. Nor can they cure the weak, or the lame, or the paralytic, or those who are distressed in any other part of the body, as has often been done in regard to bodily infirmity. Nor can they furnish effective remedies for those external accidents which may occur. And so far are they from being able to raise the dead, as the Lord raised them, and the [apostles](#) did by means of [prayer](#), and as has been frequently done in the brotherhood on account of some necessity— the entire [Church](#) in that particular locality entreating [the boon] with much [fasting](#) and [prayer](#), the spirit of the dead man has returned, and he has been bestowed in answer to the [prayers](#) of the [saints](#)— that they do not even [believe](#) this can be possibly be done, [and hold] that the resurrection from the dead is simply an acquaintance with that [truth](#) which they proclaim.

3. Since, therefore, there exist among them [error](#) and misleading influences, and magical illusions are impiously wrought in the sight of men; but in the [Church](#), sympathy, and compassion, and steadfastness, and [truth](#), for the aid and encouragement of [mankind](#), are not only displayed without fee or reward, but we ourselves lay out for the benefit of others our own means; and inasmuch as those who are cured very frequently do not possess the things which they require, they receive them from us—[since such is the case,] these men are in this way undoubtedly [proved](#) to be utter aliens from the divine nature, the beneficence of [God](#), and all spiritual excellence. But they are altogether full of deceit of every kind, [apostate](#) inspiration, [demoniacal](#) working, and the phantasms of [idolatry](#), and are in reality the predecessors of that dragon [Revelation 12:14](#) who, by means of a deception of the same kind, will with his tail [cause](#) a third part of the stars to fall from their place, and will cast them down to the earth. It behooves us to flee from them as we would from him; and the greater the display with which they are said to perform [their marvels], the more carefully should we watch them, as having been endowed

with a greater spirit of [wickedness](#). If any one will consider the [prophecy](#) referred to, and the daily practices of these men, he will find that their manner of acting is one and the same with the [demons](#).

Against Heresies (Book II, Chapter 32)

Further exposure of the wicked and blasphemous doctrines of the heretics.

1. Moreover, this impious opinion of theirs with respect to actions— namely, that it is incumbent on them to have experience of all kinds of [deeds](#), even the most abominable— is refuted by the teaching of the Lord, with whom not only is the adulterer rejected, but also the man who desires to commit [adultery](#); [Matthew 5:21](#), etc. and not only is the actual murderer held guilty of having killed another to his own damnation, but the man also who is [angry](#) with his brother without a [cause](#): who commanded [His [disciples](#)] not only not to [hate](#) men, but also to [love](#) their enemies; and enjoined them not only not to [swear falsely](#), but not even to [swear](#) at all; and not only not to speak [evil](#) of their neighbours, but not even to style any one Raca and fool; [declaring] that otherwise they were in danger of [hell-fire](#); and not only not to strike, but even, when themselves struck, to present the other cheek [to those that maltreated them]; and not only not to refuse to give up the property of others, but even if their own were taken away, not to demand it back again from those that took it; and not only not to injure their neighbours, nor to do them any [evil](#), but also, when themselves wickedly dealt with, to be long-suffering, and to show kindness towards those [that injured them], and to [pray](#) for them, that by means of repentance they might be saved— so that we should in no respect imitate the arrogance, [lust](#), and [pride](#) of others. Since, therefore, He whom these men boast of as their Master, and of whom they affirm that He had a [soul](#) greatly better and more highly toned than others, did indeed, with much earnestness, command certain things to be done as being good and excellent, and certain things to be abstained from not only in their actual perpetration, but even in the thoughts which lead to their performance, as being [wicked](#), pernicious, and abominable, — how then can they escape being put to confusion, when they affirm that such a Master was more highly toned [in spirit] and better than others, and yet manifestly give instruction of a kind utterly opposed to His teaching? And, again, if there were really no such thing as good and [evil](#), but certain things were deemed righteous, and certain others unrighteous, in [human](#) opinion only, He never would have expressed Himself thus in His teaching: The righteous shall shine forth as the sun in the kingdom of their Father; [Matthew 13:43](#) but He shall send the unrighteous, and those who do not the works of righteousness, into [everlasting fire](#), where their worm shall not die, and the fire shall not be quenched. [Matthew 25:41](#); [Mark 9:44](#)

2. When they further maintain that it is incumbent on them to have experience of every kind of work and conduct, so that, if it be possible, accomplishing all during one manifestation in this life, they may [at once] pass over to the state of perfection, they are, by no chance, found striving to do those things which wait upon [virtue](#), and are laborious, [glorious](#), and skilful, which also are approved universally as being good. For if it be necessary to go through every work and every kind of operation, they ought, in the first place, to learn all the arts: all of them, [I say,] whether referring to theory or practice, whether they be acquired by self-denial, or are mastered through means of labour, exercise, and perseverance; as, for example, every kind of music, arithmetic,

geometry, astronomy, and all such as are occupied with intellectual pursuits: then, again, the whole study of medicine, and the [knowledge](#) of plants, so as to become acquainted with those which are prepared for the health of man; the art of painting and sculpture, brass and marble work, and the kindred arts: moreover, [they have to study] every kind of country labour, the veterinary art, pastoral occupations, the various kinds of skilled labour, which are said to pervade the whole circle of [[human](#)] exertion; those, again, connected with a maritime life, gymnastic exercises, hunting, military and kingly pursuits, and as many others as may exist, of which, with the utmost labour, they could not learn the tenth, or even the thousandth part, in the whole course of their lives. The fact indeed is, that they endeavour to learn none of these, although they maintain that it is incumbent on them to have experience of every kind of work; but, turning aside to voluptuousness, and [lust](#), and abominable actions, they stand self-condemned when they are tried by their own doctrine. For, since they are destitute of all those [[virtues](#)] which have been mentioned, they will [of necessity] pass into the destruction of fire. These men, while they boast of [Jesus](#) as being their Master, do in fact emulate the [philosophy](#) of [Epicurus](#) and the indifference of the [Cynics](#), [calling Jesus their Master,] who not only turned His [disciples](#) away from [evil deeds](#), but even from [[wicked](#)] words and thoughts, as I have already shown.

3. Again, while they assert that they possess [souls](#) from the same sphere as Jesus, and that they are like to Him, sometimes even maintaining that they are superior; while [they affirm that they were] produced, like Him, for the performance of works tending to the benefit and establishment of [mankind](#), they are found doing nothing of the same or a like kind [with His actions], nor what can in any respect be brought into comparison with them. And if they have in [truth](#) accomplished anything [remarkable] by means of magic, they strive [in this way] deceitfully to lead foolish people astray, since they confer no real benefit or blessing on those over whom they declare that they exert [supernatural] power; but, bringing forward mere boys [as the subjects on whom they practise], and deceiving their sight, while they exhibit phantasms that instantly cease, and do not endure even a moment of time, they are [proved](#) to be like, not Jesus our Lord, but [Simon the Magician](#). It is certain, too, from the fact that the Lord rose from the dead on the third day, and manifested Himself to His [disciples](#), and was in their sight received up into heaven, that, inasmuch as these men die, and do not rise again, nor manifest themselves to any, they are [proved](#) as possessing [souls](#) in no respect similar to that of Jesus.

4. If, however, they maintain that the Lord, too, performed such works simply in appearance, we shall refer them to the prophetic writings, and prove from these both that all things were thus predicted regarding Him, and did take place undoubtedly, and that He is the only [Son of God](#). Wherefore, also, those who are in [truth](#) His [disciples](#), receiving [grace](#) from Him, do in His name perform [[miracles](#)], so as to promote the welfare of other men, according to the gift which each one has received from Him. For some do certainly and [truly](#) drive out devils, so that those who have thus been cleansed from [evil spirits](#) frequently both [believe](#) [in Christ], and join themselves to the [Church](#). Others have foreknowledge of things to come: they see visions, and utter prophetic expressions. Others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years. And what shall I more say? It is not possible to name the number of the gifts which the [Church](#), [scattered] throughout the whole world, has received from [God](#), in the name of [Jesus Christ](#), who was crucified under [Pontius Pilate](#), and which she exerts day by day for the benefit of the [Gentiles](#), neither practising deception upon any, nor taking any reward

[Acts 8:9, 18](#) from them [on account of such miraculous interpositions]. For as she has received freely [Matthew 10:8](#) from [God](#), freely also does she minister [to others].

5. Nor does she perform anything by means of angelic invocations, or by incantations, or by any other [wicked](#) curious art; but, directing her [prayers](#) to the Lord, who made all things, in a pure, sincere, and straightforward spirit, and calling upon the name of [our Lord Jesus Christ](#), she has been accustomed to work [miracles](#) for the advantage of [mankind](#), and not to lead them into [error](#). If, therefore, the name of [our Lord Jesus Christ](#) even now confers benefits [upon men], and cures thoroughly and effectively all who anywhere [believe](#) in Him, but not that of Simon, or Menander, or Carpocrates, or of any other man whatever, it is manifest that, when He was made man, He held fellowship with His own creation, and did all things [truly](#) through the power of [God](#), according to the [will](#) of the Father of all, as the [prophets](#) had foretold. But what these things were, shall be described in dealing with the [proofs](#) to be found in the prophetical writings.

Against Heresies (Book II, Chapter 33)

Absurdity of the doctrine of the transmigration of souls.

1. We may subvert their doctrine as to transmigration from body to body by this fact, that [souls](#) remember nothing whatever of the events which took place in their previous states of [existence](#). For if they were sent forth with this object, that they should have experience of every kind of action, they must of necessity retain a remembrance of those things which have been previously accomplished, that they might fill up those in which they were still deficient, and not by always hovering, without intermission, round the same pursuits, spend their labour wretchedly in vain (for the mere union of a body [with a [soul](#)] could not altogether extinguish the memory and [contemplation](#) of those things which had formerly been experienced), and especially as they came [into the world] for this very purpose. For as, when the body is asleep and at rest, whatever things the [soul](#) sees by herself, and does in a vision, recollecting many of these, she also communicates them to the body; and as it happens that, when one awakes, perhaps after a long time, he relates what he saw in a [dream](#), so also would he undoubtedly remember those things which he did before he came into this particular body. For if that which is seen only for a very brief space of time, or has been conceived of simply in a phantasm, and by the [soul](#) alone, through means of a dream, is remembered after she has mingled again with the body, and been dispersed through all the members, much more would she remember those things in connection with which she stayed during so long a time, even throughout the whole period of a bypast life.

2. With reference to these objections, [Plato](#), that ancient Athenian, who also was the first to introduce this opinion, when he could not set them aside, invented the [notion of] a cup of oblivion, imagining that in this way he would escape this sort of difficulty. He attempted no kind of [proof](#) [of his supposition], but simply replied dogmatically [to the objection in question], that when [souls](#) enter into this life, they are caused to drink of oblivion by that [demon](#) who watches their entrance [into the world], before they effect an entrance into the bodies [assigned them]. It escaped him, that [by speaking thus] he fell into another greater perplexity. For if the cup of oblivion, after it has been drunk, can obliterate the memory of all the [deeds](#) that have been done, how, O [Plato](#), do you obtain the [knowledge](#) of this fact (since your [soul](#) is now in the body), that,

before it entered into the body, it was made to drink by the [demon](#) a drug which caused oblivion? For if you have a remembrance of the [demon](#), and the cup, and the entrance [into life], you ought also to be acquainted with other things; but if, on the other hand, you are [ignorant](#) of them, then there is no [truth](#) in the story of the [demon](#), nor in the cup of oblivion prepared with art.

3. In opposition, again, to those who affirm that the body itself is the drug of oblivion, this observation may be made: How, then, does it come to pass, that whatsoever the [soul](#) sees by her own instrumentality, both in dreams and by reflection or earnest mental exertion, while the body is passive, she remembers, and reports to her neighbours? But, again, if the body itself were [the [cause](#) of] oblivion, then the [soul](#), as existing in the body, could not remember even those things which were perceived long ago either by means of the eyes or the ears; but, as soon as the eye was turned from the things looked at, the memory of them also would undoubtedly be destroyed. For the [soul](#), as existing in the very [cause of] oblivion, could have no [knowledge](#) of anything else than that only which it saw at the present moment. How, too, could it become acquainted with divine things, and retain a remembrance of them while existing in the body, since, as they maintain, the body itself is [the [cause](#) of] oblivion? But the [prophets](#) also, when they were upon the earth, remembered likewise, on their returning to their ordinary state of [mind](#), whatever things they spiritually saw or heard in visions of heavenly objects, and related them to others. The body, therefore, does not [cause](#) the [soul](#) to forget those things which have been spiritually witnessed; but the [soul](#) teaches the body, and shares with it the spiritual vision which it has enjoyed.

4. For the body is not possessed of greater power than the [soul](#), since indeed the former is inspired, and vivified, and increased, and held together by the latter; but the [soul](#) possesses and rules over the body. It is doubtless retarded in its velocity, just in the exact proportion in which the body shares in its motion; but it never loses the [knowledge](#) which properly belongs to it. For the body may be compared to an instrument; but the [soul](#) is possessed of the reason of an artist. As, therefore, the artist finds the idea of a work to spring up rapidly in his [mind](#), but can only carry it out slowly by means of an instrument, owing to the want of perfect pliability in the matter acted upon, and thus the rapidity of his mental operation, being blended with the slow action of the instrument, gives rise to a moderate kind of movement [towards the end contemplated]; so also the [soul](#), by being mixed up with the body belonging to it, is in a certain measure impeded, its rapidity being blended with the body's slowness. Yet it does not lose altogether its own peculiar powers; but while, as it were, sharing life with the body, it does not itself cease to live. Thus, too, while communicating other things to the body, it neither loses the [knowledge](#) of them, nor the memory of those things which have been witnessed.

5. If, therefore, the [soul](#) remembers nothing of what took place in a former state of [existence](#), but has a perception of those things which are here, it follows that she never [existed](#) in other bodies, nor did things of which she has no [knowledge](#), nor [once] [knew](#) things which she cannot [now mentally] contemplate. But, as each one of us receives his body through the skilful working of [God](#), so does he also possess his [soul](#). For God is not so poor or destitute in resources, that He cannot confer its own proper [soul](#) on each individual body, even as He gives it also its special character. And therefore, when the number [fixed upon] is completed, [that number] which He had predetermined in His own counsel, all those who have been enrolled for life [eternal] shall rise again, having their own bodies, and having also their own [souls](#), and their own spirits, in

which they had pleased God. Those, on the other hand, who are worthy of punishment, shall go away into it, they too having their own [souls](#) and their own bodies, in which they stood apart from the [grace](#) of [God](#). Both classes shall then cease from any longer begetting and being begotten, from marrying and being given in marriage; so that the number of [mankind](#), corresponding to the fore-ordination of [God](#), being completed, may fully realize the scheme formed by the Father.

Against Heresies (Book II, Chapter 34)

Souls can be recognised in the separate state, and are immortal although they once had a beginning.

1. The Lord has taught with very great fullness, that [souls](#) not only continue to exist, not by passing from body to body, but that they preserve the same form [in their separate state] as the body had to which they were adapted, and that they remember the [deeds](#) which they did in this state of [existence](#), and from which they have now ceased—in that narrative which is recorded respecting the rich man and that Lazarus who found repose in the [bosom of Abraham](#). In this account He states [Luke 16:19](#), etc. that Dives [knew](#) Lazarus after death, and [Abraham](#) in like manner, and that each one of these [persons](#) continued in his own proper position, and that [Dives] requested Lazarus to be sent to relieve him— [Lazarus], on whom he did not [formerly] bestow even the crumbs [which fell] from his table. [He tells us] also of the answer given by [Abraham](#), who was acquainted not only with what respected himself, but Dives also, and who enjoined those who did not wish to come into that place of torment to [believe Moses](#) and the [prophets](#), and to receive the preaching of Him who was to rise again from the dead. By these things, then, it is plainly declared that [souls](#) continue to exist that they do not pass from body to body, that they possess the form of a [man](#), so that they may be recognised, and retain the memory of things in this world; moreover, that the gift of [prophecy](#) was possessed by [Abraham](#), and that each class [of [souls](#)] receives a habitation such as it has deserved, even before the judgment.

2. But if any [persons](#) at this point maintain that those [souls](#), which only began a little while ago to exist, cannot endure for any length of time; but that they must, on the one hand, either be unborn, in order that they may be [immortal](#), or if they have had a beginning in the way of generation, that they should die with the body itself— let them learn that God alone, who is Lord of all, is without beginning and without end, being [truly](#) and for ever the same, and always remaining the same unchangeable Being. But all things which proceed from Him, whatsoever have been made, and are made, do indeed receive their own beginning of generation, and on this account are inferior to Him who formed them, inasmuch as they are not unbegotten. Nevertheless they endure, and extend their [existence](#) into a long series of ages in accordance with the [will](#) of [God](#) their Creator; so that He [grants](#) them that they should be thus formed at the beginning, and that they should so exist afterwards.

3. For as the heaven which is above us, the firmament, the sun, the moon, the rest of the stars, and all their grandeur, although they had no previous [existence](#), were called into being, and continue throughout a long course of time according to the [will](#) of [God](#), so also any one who

thinks thus respecting [souls](#) and spirits, and, in fact, respecting all [created](#) things, will not by any means go far astray, inasmuch as all things that have been made had a beginning when they were formed, but endure as long as God wills that they should have an [existence](#) and continuance. The prophetic Spirit bears testimony to these opinions, when He declares, For He spoke, and they were made; He commanded, and they were created: He has established them for ever, yea, forever and ever. And again, He thus speaks respecting the [salvation](#) of man: He asked life of You, and You gave him length of days for ever and ever; indicating that it is the Father of all who imparts continuance for ever and ever on those who are saved. For life does not arise from us, nor from our own nature; but it is bestowed according to the [grace](#) of [God](#). And therefore he who shall preserve the life bestowed upon him, and give thanks to Him who imparted it, shall receive also length of days for ever and ever. But he who shall reject it, and prove himself ungrateful to his Maker, inasmuch as he has been created, and has not recognised Him who bestowed [the gift upon him], deprives himself of [the privilege of] continuance for ever and ever. And, for this reason, the Lord declared to those who showed themselves ungrateful towards Him: If you have not been faithful in that which is little, who will give you that which is great? indicating that those who, in this brief temporal life, have shown themselves ungrateful to Him who bestowed it, shall [justly](#) not receive from Him length of days for ever and ever.

4. But as the animal body is certainly not itself the [soul](#), yet has fellowship with the [soul](#) as long as God pleases; so the [soul](#) herself is not life, but partakes in that life bestowed upon her by [God](#). Wherefore also the prophetic word declares of the first-formed man, He became a living [soul](#), [Genesis 2:7](#) teaching us that by the participation of life the [soul](#) became alive; so that the [soul](#), and the life which it possesses, must be understood as being separate existences. When God therefore bestows life and perpetual duration, it comes to pass that even [souls](#) which did not previously exist should henceforth endure [for ever], since God has both willed that they should exist, and should continue in [existence](#). For the [will](#) of [God](#) ought to govern and rule in all things, while all other things give way to Him, are in subjection, and devoted to His service. Thus far, then, let me speak concerning the creation and the continued duration of the [soul](#).

Against Heresies (Book II, Chapter 35)

Refutation of Basilides, and of the opinion that the prophets uttered their predictions under the inspiration of different gods.

1. Moreover, in addition to what has been said, [Basilides](#) himself will, according to his own principles, find it necessary to maintain not only that there are three hundred and sixty-five heavens made in succession by one another, but that an immense and innumerable multitude of heavens have always been in the process of being made, and are being made, and will continue to be made, so that the formation of heavens of this kind can never cease. For if from the efflux of the first heaven the second was made after its likeness, and the third after the likeness of the second, and so on with all the remaining subsequent ones, then it follows, as a matter of necessity, that from the efflux of our heaven, which he indeed terms the last, another be formed like to it, and from that again a third; and thus there can never cease, either the process of efflux from those heavens which have been already made, or the manufacture of [new] heavens, but the

operation must go on *ad infinitum*, and give rise to a number of heavens which will be altogether indefinite.

2. The remainder of those who are [falsely](#) termed [Gnostics](#), and who maintain that the [prophets](#) uttered their prophecies under the inspiration of different gods, will be easily overthrown by this fact, that all the [prophets](#) proclaimed one God and Lord, and that the very Maker of heaven and earth, and of all things which are therein; while they moreover announced the advent of His Son, as I shall demonstrate from the [Scriptures](#) themselves, in the books which follow.

3. If, however, any object that, in the Hebrew language, diverse expressions [to represent God] occur in the [Scriptures](#), such as Sabaoth, Eloë, Adonai, and all other such terms, striving to prove from these that there are different powers and gods, let them learn that all expressions of this kind are but announcements and appellations of one and the same Being. For the term *Eloë* in the Jewish language denotes *God*, while *Elōeim* and *Eleōuth* in the Hebrew language signify *that which contains all*. As to the appellation *Adonai*, sometimes it denotes what is *nameable* and *admirable*; but at other times, when the letter *Daleth* in it is doubled, and the word receives an initial guttural sound— thus *Addonai*— [it signifies], One who bounds and separates the land from the water, so that the water should not subsequently submerge the land. In like manner also, *Sabaoth*, when it is spelled by a Greek Omega in the last syllable [*Sabaōth*], denotes a [voluntary agent](#); but when it is spelled with a Greek Omicron — as, for instance, *Sabaōth*— it expresses *the first heaven*. In the same way, too, the word *Jaōth*, when the last syllable is made long and aspirated, denotes a *predetermined measure*; but when it is written shortly by the Greek letter Omicron, namely *Jaōth*, it signifies *one who puts evils to flight*. All the other expressions likewise bring out the title of one and the same Being; as, for example, *The Lord of Powers*, *The Father of all*, *God Almighty*, *The Most High*, *The Creator*, *The Maker*, and such like. These are not the names and titles of a succession of different beings, but of one and the same, by means of which the [one God](#) and Father is revealed, He who contains all things, and grants to all the boon of [existence](#).

4. Now, that the preaching of the [apostles](#), the authoritative teaching of the Lord, the announcements of the [prophets](#), the dictated utterances of the [apostles](#), and the ministration of the law— all of which praise one and the same Being, the God and Father of all, and not many diverse beings, nor one deriving his substance from different gods or powers, but [declare] that all things [were formed] by one and the same Father (who nevertheless adapts [His works] to the natures and tendencies of the materials dealt with), things visible and invisible, and, in short, all things that have been made [were created] neither by [angels](#), nor by any other power, but by [God](#) alone, the Father— are all in harmony with our statements, has, I think, been sufficiently [proved](#), while by these weighty arguments it has been shown that there is but one [God](#), the Maker of all things. But that I may not be thought to avoid that series of [proofs](#) which may be derived from the [Scriptures](#) of the Lord (since, indeed, these Scriptures do much more evidently and clearly proclaim this very point), I shall, for the benefit of those at least who do not bring a depraved mind to bear upon them, devote a special book to the [Scriptures](#) referred to, which shall fairly follow them out [and explain them], and I shall plainly set forth from these [divine Scriptures proofs](#) to [satisfy] all the lovers of [truth](#).

Book III

Against Heresies (Book III, Preface)

You have indeed enjoined upon me, my very dear friend, that I should bring to light the Valentinian doctrines, concealed, as their votaries [imagine](#); that I should exhibit their diversity, and compose a treatise in refutation of them. I therefore have undertaken— showing that they spring from Simon, the father of all [heretics](#)— to exhibit both their doctrines and successions, and to set forth arguments against them all. Wherefore, since the conviction of these men and their exposure is in many points but one work, I have sent unto you [certain] books, of which the first comprises the opinions of all these men, and exhibits their customs, and the character of their behaviour. In the second, again, their perverse teachings are cast down and overthrown, and, such as they really are, laid bare and open to view. But in this, the third book I shall adduce [proofs](#) from the [Scriptures](#), so that I may come behind in nothing of what you have enjoined; yea, that over and above what you reckoned upon, you may receive from me the means of combating and vanquishing those who, in whatever manner, are propagating [falsehood](#). For the [love](#) of [God](#), being rich and ungrudging, confers upon the suppliant more than he can ask from it. Call to mind then, the things which I have stated in the two preceding books, and, taking these in connection with them, you shall have from me a very copious refutation of all the [heretics](#); and faithfully and strenuously shall you resist them in defence of the only [true](#) and life-giving [faith](#), which the [Church](#) has received from the [apostles](#) and imparted to her sons. For the Lord of all gave to His [apostles](#) the power of the [Gospel](#), through whom also we have [known](#) the [truth](#), that is, the doctrine of the [Son of God](#); to whom also did the Lord declare: He that hears you, hears Me; and he that despises you, despises Me, and Him that sent Me. [Luke 10:16](#)

Against Heresies (Book III, Chapter 1)

The apostles did not commence to preach the Gospel, or to place anything on record until they were endowed with the gifts and power of the Holy Spirit. They preached one God alone, Maker of heaven and earth.

1. We have learned from none others the plan of our [salvation](#), than from those through whom the [Gospel](#) has come down to us, which they did at one time proclaim in public, and, at a later period, by the [will](#) of [God](#), handed down to us in the [Scriptures](#), to be the ground and pillar of our [faith](#). For it is unlawful to assert that they preached before they possessed perfect [knowledge](#), as some do even venture to say, boasting themselves as improvers of the [apostles](#). For, after our Lord rose from the dead, [the [apostles](#)] were invested with power from on high when the [Holy Spirit](#) came down [upon them], were filled from all [His gifts], and had perfect [knowledge](#): they departed to the ends of the earth, preaching the glad tidings of the [good](#) things [sent] from God to us, and proclaiming the peace of heaven to [men](#), who indeed do all equally and individually possess the [Gospel](#) of [God](#). Matthew also issued a written [Gospel](#) among the Hebrews in their own dialect, while Peter and [Paul](#) were preaching at [Rome](#), and laying the foundations of the [Church](#). After their departure, Mark, the [disciple](#) and interpreter of Peter, did also hand down to

us in writing what had been preached by Peter. Luke also, the companion of [Paul](#), recorded in a book the [Gospel](#) preached by him. Afterwards, John, the [disciple](#) of the Lord, who also had leaned upon His breast, did himself publish a [Gospel](#) during his residence at [Ephesus](#) in Asia.

2. These have all declared to us that there is [one God](#), Creator of heaven and earth, announced by the law and the [prophets](#); and one Christ the [Son of God](#). If any one do not agree to these truths, he despises the companions of the Lord; nay more, he despises Christ Himself the Lord; yea, he despises the Father also, and stands self-condemned, resisting and opposing his own [salvation](#), as is the case with all [heretics](#).

Against Heresies (Book III, Chapter 2)

The heretics follow neither Scripture nor tradition.

1. When, however, they are confuted from the [Scriptures](#), they turn round and accuse these same Scriptures, as if they were not correct, nor of authority, and [assert] that they are ambiguous, and that the [truth](#) cannot be extracted from them by those who are [ignorant](#) of tradition. For [they allege] that the [truth](#) was not delivered by means of written documents, but *vivâ voce*: wherefore also [Paul](#) declared, But we speak wisdom among those that are perfect, but not the wisdom of this world. [1 Corinthians 2:6](#) And this wisdom each one of them alleges to be the fiction of his own inventing, forsooth; so that, according to their idea, the [truth](#) properly resides at one time in [Valentinus](#), at another in [Marcion](#), at another in [Cerinthus](#), then afterwards in [Basilides](#), or has even been indifferently in any other opponent, who could speak nothing pertaining to [salvation](#). For every one of these men, being altogether of a perverse disposition, depraving the system of [truth](#), is not ashamed to preach himself.

2. But, again, when we refer them to that tradition which originates from the [apostles](#), [and] which is preserved by means of the succession of [presbyters](#) in the [Churches](#), they object to tradition, saying that they themselves are wiser not merely than the [presbyters](#), but even than the [apostles](#), because they have discovered the unadulterated [truth](#). For [they maintain] that the [apostles](#) intermingled the things of the law with the words of the Saviour; and that not the [apostles](#) alone, but even the Lord Himself, spoke as at one time from the [Demiurge](#), at another from the intermediate place, and yet again from the Pleroma, but that they themselves, indubitably, unsulliedly, and purely, have [knowledge](#) of the hidden [mystery](#): this is, indeed, to [blaspheme](#) their Creator after a most impudent manner! It comes to this, therefore, that these men do now consent neither to Scripture nor to tradition.

3. Such are the adversaries with whom we have to deal, my very dear friend, endeavouring like slippery serpents to escape at all points. Wherefore they must be opposed at all points, if perchance, by cutting off their retreat, we may succeed in turning them back to the [truth](#). For, though it is not an easy thing for a [soul](#) under the influence of [error](#) to repent, yet, on the other hand, it is not altogether impossible to escape from [error](#) when the [truth](#) is brought alongside it.

Against Heresies (Book III, Chapter 3)

A refutation of the heretics, from the fact that, in the various Churches, a perpetual succession of bishops was kept up.

1. It is within the power of all, therefore, in every [Church](#), who may wish to see the [truth](#), to contemplate clearly the tradition of the [apostles](#) manifested throughout the whole world; and we are in a position to reckon up those who were by the [apostles](#) instituted [bishops](#) in the [Churches](#), and [to demonstrate] the succession of these men to our own times; those who neither taught nor [knew](#) of anything like what these [heretics](#) rave about. For if the [apostles](#) had [known](#) hidden [mysteries](#), which they were in the [habit](#) of imparting to the perfect apart and privily from the rest, they would have delivered them especially to those to whom they were also committing the Churches themselves. For they were desirous that these men should be very perfect and blameless in all things, whom also they were leaving behind as their successors, delivering up their own place of government to these men; which men, if they discharged their functions honestly, would be a great boon [to the [Church](#)], but if they should fall away, the direst calamity.

2. Since, however, it would be very tedious, in such a volume as this, to reckon up the successions of all the [Churches](#), we do put to confusion all those who, in whatever manner, whether by an [evil](#) self-pleasing, by vainglory, or by blindness and perverse opinion, assemble in unauthorized meetings; [we do this, I say,] by indicating that tradition derived from the [apostles](#), of the very great, the very ancient, and universally [known Church](#) founded and organized at [Rome](#) by the two most [glorious apostles](#), Peter and [Paul](#); as also [by pointing out] the [faith](#) preached to [men](#), which comes down to our time by means of the successions of the [bishops](#). For it is a matter of necessity that every [Church](#) should agree with this [Church](#), on account of its preeminent authority, that is, the faithful everywhere, inasmuch as the [tradition has been preserved continuously by those \[faithful men\] who exist everywhere](#).

3. [The blessed apostles](#), then, having founded and built up the [Church](#), committed into the hands of Linus the office of the [episcopate](#). Of this Linus, [Paul](#) makes mention in the Epistles to Timothy. To him succeeded Anacletus; and after him, in the third place from the [apostles](#), Clement was allotted the [bishopric](#). This man, as he had seen the blessed [apostles](#), and had been conversant with them, might be said to have the preaching of the [apostles](#) still echoing [in his ears], and their traditions before his eyes. Nor was he alone [in this], for there were many still remaining who had received instructions from the [apostles](#). In the time of this Clement, no small dissension having occurred among the brethren at [Corinth](#), the [Church](#) in Rome dispatched a most powerful letter to the Corinthians, exhorting them to peace, renewing their [faith](#), and declaring the tradition which it had lately received from the [apostles](#), proclaiming the one [God](#), [omnipotent](#), the Maker of heaven and earth, the Creator of [man](#), who brought on the deluge, and called [Abraham](#), who led the people from the land of [Egypt](#), spoke with [Moses](#), set forth the law, sent the [prophets](#), and who has prepared fire for the [devil](#) and his [angels](#). From this document, whosoever chooses to do so, may learn that He, the Father of [our Lord Jesus Christ](#), was preached by the [Churches](#), and may also understand the [tradition of the Church](#), since this Epistle is of older date than these men who are now propagating [falsehood](#), and who conjure into [existence](#) another god beyond the Creator and the Maker of all existing things. To this Clement there succeeded Evaristus. Alexander followed Evaristus; then, sixth from the [apostles](#), Sixtus was appointed; after him, Telephorus, who was [gloriously martyred](#); then [Hyginus](#); after him, [Pius](#); then after him, [Anicetus](#). [Soter](#) having succeeded [Anicetus](#), [Eleutherius](#) does now, in the

twelfth place from the [apostles](#), hold the inheritance of the [episcopate](#). In this order, and by this succession, the [ecclesiastical tradition](#) from the [apostles](#), and the preaching of the [truth](#), have come down to us. And this is most abundant [proof](#) that there is one and the same vivifying [faith](#), which has been preserved in the [Church](#) from the [apostles](#) until now, and handed down in [truth](#).

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](#), is a [true witness](#) of the tradition of the [apostles](#).

Against Heresies (Book III, Chapter 4)

The truth is to be found nowhere else but in the Catholic Church, the sole depository of apostolic doctrine. Heresies are of recent formation, and cannot trace their origin up to the apostles.

1. Since therefore we have such [proofs](#), it is not necessary to seek the [truth](#) among others which it is easy to obtain from the [Church](#); since the [apostles](#), like a rich man [depositing his money] in a bank, lodged in her hands most copiously all things pertaining to the [truth](#): so that every man, whosoever will, can draw from her the water of life. [Revelation 22:17](#) For she is the entrance to life; all others are thieves and [robbers](#). On this account are we bound to avoid *them*, but to make choice of the thing pertaining to the [Church](#) with the utmost diligence, and to lay hold of the tradition of the [truth](#). For how stands the case? Suppose there arise a dispute relative to some important question among us, should we not have recourse to the most ancient Churches with which the [apostles](#) held constant intercourse, and learn from them what is certain and clear in regard to the present question? For how should it be if the [apostles](#) themselves had not left us

writings? Would it not be necessary, [in that case,] to follow the course of the tradition which they handed down to those to whom they did commit the Churches?

2. To which course many nations of those barbarians who [believe](#) in Christ do assent, having [salvation](#) written in their hearts by the [Spirit](#), without paper or ink, and, carefully preserving the ancient tradition, believing in one [God](#), the Creator of heaven and earth, and all things therein, by means of [Christ Jesus](#), the [Son of God](#); who, because of His surpassing [love](#) towards His creation, condescended to be born of the virgin, He Himself uniting man through Himself to [God](#), and having suffered under [Pontius Pilate](#), and rising again, and having been received up in splendour, shall come in [glory](#), the Saviour of those who are saved, and the Judge of those who are judged, and sending into [eternal fire](#) those who transform the [truth](#), and despise His Father and His advent. Those who, in the absence of written documents, have [believed](#) this [faith](#), are barbarians, so far as regards our language; but as regards doctrine, manner, and tenor of life, they are, because of [faith](#), very wise indeed; and they do please [God](#), ordering their conversation in all righteousness, [chastity](#), and wisdom. If any one were to preach to these men the inventions of the [heretics](#), speaking to them in their own language, they would at once stop their ears, and flee as far off as possible, not enduring even to listen to the [blasphemous](#) address. Thus, by means of that ancient tradition of the [apostles](#), they do not suffer their mind to conceive anything of the [doctrines suggested by the] portentous language of these teachers, among whom neither [Church](#) nor doctrine has ever been established.

3. For, prior to [Valentinus](#), those who follow [Valentinus](#) had no [existence](#); nor did those from [Marcion](#) exist before [Marcion](#); nor, in short, had any of those malignant-minded people, whom I have above enumerated, any being previous to the initiators and inventors of their perversity. For [Valentinus](#) came to [Rome](#) in the time of [Hyginus](#), flourished under [Pius](#), and remained until [Anicetus](#). Cerdon, too, [Marcion's](#) predecessor, himself arrived in the time of [Hyginus](#), who was the ninth [bishop](#). Coming frequently into the [Church](#), and making public confession, he thus remained, one time teaching in secret, and then again making public confession; but at last, having been denounced for corrupt teaching, he was [excommunicated](#) from the assembly of the brethren. [Marcion](#), then, succeeding him, flourished under [Anicetus](#), who held the tenth place of the [episcopate](#). But the rest, who are called [Gnostics](#), take rise from Menander, Simon's [disciple](#), as I have shown; and each one of them appeared to be both the father and the [high priest](#) of that doctrine into which he has been initiated. But all these (the Marcosians) broke out into their [apostasy](#) much later, even during the intermediate period of the [Church](#).

Against Heresies (Book III, Chapter 5)

Christ and His apostles, without any fraud, deception, or hypocrisy, preached that one God, the Father, was the founder of all things. They did not accommodate their doctrine to the prepossessions of their hearers.

1. Since, therefore, the tradition from the [apostles](#) does thus exist in the [Church](#), and is permanent among us, let us revert to the Scriptural [proof](#) furnished by those [apostles](#) who did also write the [Gospel](#), in which they recorded the doctrine regarding [God](#), pointing out that [our Lord Jesus Christ](#) is the [truth](#), [John 14:6](#) and that no lie is in Him. As also David says, prophesying His birth

from a [virgin](#), and the [resurrection from the dead](#), Truth has sprung out of the earth. The [apostles](#), likewise, being [disciples](#) of the [truth](#), are above all [falsehood](#); for a [lie](#) has no fellowship with the [truth](#), just as darkness has none with light, but the presence of the one shuts out that of the other. Our Lord, therefore, being the [truth](#), did not speak lies; and whom He [knew](#) to have taken origin from a defect, He never would have acknowledged as [God](#), even the [God](#) of all, the Supreme King, too, and His own Father, an imperfect being as a perfect one, an animal one as a spiritual, Him who was without the Pleroma as Him who was within it. Neither did His [disciples](#) make mention of any other [God](#), or term any other Lord, except Him, who was [truly](#) the God and Lord of all, as these most vain sophists affirm that the [apostles](#) did with hypocrisy frame their doctrine according to the capacity of their hearers, and gave answers after the opinions of their questioners,— fabling blind things for the blind, according to their blindness; for the dull according to their dulness; for those in [error](#) according to their [error](#). And to those who imagined that the [Demiurge](#) alone was [God](#), they preached him; but to those who are capable of comprehending the unnameable Father, they did declare the unspeakable [mystery](#) through [parables](#) and enigmas: so that the Lord and the [apostles](#) exercised the office of teacher not to further the [cause](#) of [truth](#), but even in hypocrisy, and as each individual was able to receive it!

2. Such [a line of conduct] belongs not to those who heal, or who give life: it is rather that of those bringing on diseases, and increasing [ignorance](#); and much more [true](#) than these men shall the law be found, which pronounces every one accursed who sends the blind man astray in the way. For the [apostles](#), who were commissioned to find out the wanderers, and to be for sight to those who saw not, and medicine to the weak, certainly did not address them in accordance with their opinion at the time, but according to revealed [truth](#). For no [persons](#) of any kind would act properly, if they should advise blind men, just about to fall over a precipice, to continue their most dangerous path, as if it were the right one, and as if they might go on in safety. Or what medical man, anxious to heal a sick person, would prescribe in accordance with the patient's whims, and not according to the requisite medicine? But that the Lord came as the physician of the sick, He does Himself declare saying, They that are whole need not a physician, but they that are sick; I came not to call the righteous, but sinners to repentance. [Luke 5:31-32](#) How then shall the sick be strengthened, or how shall sinners come to repentance? Is it by persevering in the very same courses? Or, on the contrary, is it by undergoing a great change and reversal of their former mode of living, by which they have brought upon themselves no slight amount of sickness, and many [sins](#)? But [ignorance](#), the mother of all these, is driven out by [knowledge](#). Wherefore the Lord used to impart [knowledge](#) to His [disciples](#), by which also it was His practice to heal those who were suffering, and to keep back sinners from [sin](#). He therefore did not address them in accordance with their pristine notions, nor did He reply to them in harmony with the opinion of His questioners, but according to the doctrine leading to [salvation](#), without hypocrisy or respect of person.

3. This is also made clear from the words of the Lord, who did [truly](#) reveal the [Son of God](#) to those of the [circumcision](#)— Him who had been foretold as Christ by the [prophets](#); that is, He set Himself forth, who had restored liberty to [men](#), and bestowed on them the inheritance of incorruption. And again, the [apostles](#) taught the [Gentiles](#) that they should leave vain stocks and stones, which they imagined to be gods, and worship the [true God](#), who had created and made all the [human family](#), and, by means of His creation, did nourish, increase, strengthen, and preserve them in being; and that they might look for His Son [Jesus Christ](#), who redeemed us from

[apostasy](#) with His own blood, so that we should also be a sanctified people—who shall also descend from heaven in His Father's power, and pass judgment upon all, and who shall freely give the [good](#) things of God to those who shall have kept His commandments. He, appearing in these last times, the chief cornerstone, has gathered into one, and united those that were far off and those that were near; [Ephesians 2:17](#) that is, the [circumcision](#) and the uncircumcision, enlarging Japhet, and placing him in the dwelling of [Shem](#). [Genesis 9:27](#)

Against Heresies (Book III, Chapter 6)

The Holy Ghost, throughout the Old Testament Scriptures, made mention of no other God or Lord, save him who is the true God.

1. Therefore neither would the Lord, nor the [Holy Spirit](#), nor the [apostles](#), have ever named as [God](#), definitely and absolutely, him who was not [God](#), unless he were [truly God](#); nor would they have named any one in his own person Lord, except [God](#) the Father ruling over all, and His Son who has received dominion from His Father over all creation, as this passage has it: The Lord said unto my Lord, Sit at my right hand, until I make Your enemies Your footstool. Here the [Scripture] represents to us the Father addressing the Son; He who gave Him the inheritance of the [heathen](#), and subjected to Him all His enemies. Since, therefore, the Father is [truly](#) Lord, and the Son [truly](#) Lord, the [Holy Spirit](#) has fitly designated them by the title of Lord. And again, referring to the destruction of the Sodomites, the [Scripture](#) says, Then the Lord rained upon [Sodom](#) and upon [Gomorrha](#) fire and brimstone from the Lord out of heaven. [Genesis 19:24](#) For it here points out that the [Son](#), who had also been talking with [Abraham](#), had received power to judge the Sodomites for their [wickedness](#). And this [text following] does declare the same [truth](#): Your throne, O [God](#), is for ever and ever; the sceptre of Your kingdom is a right sceptre. You have loved righteousness, and [hated](#) iniquity: therefore [God](#), Your [God](#), has anointed You. For the Spirit designates both [of them] by the name, of God— both Him who is anointed as Son, and Him who does anoint, that is, the Father. And again: [God](#) stood in the congregation of the gods, He judges among the gods. He [here] refers to the Father and the [Son](#), and those who have received the adoption; but these are the [Church](#). For she is the [synagogue](#) of [God](#), which [God](#)— that is, the Son Himself— has gathered by Himself. Of whom He again speaks: The God of gods, the Lord has spoken, and has called the earth. Who is meant by [God](#)? He of whom He has said, [God](#) shall come openly, our [God](#), and shall not keep silence; that is, the [Son](#), who came manifested to men who said, I have openly appeared to those who seek Me not. [Isaiah 65:1](#) But of what gods [does he speak]? [Of those] to whom He says, I have said, You are gods, and all sons of the Most High. To those, no [doubt](#), who have received the [grace](#) of the adoption, by which we cry, Abba Father. [Romans 8:15](#)

2. Wherefore, as I have already stated, no other is named as [God](#), or is called Lord, except Him who is God and Lord of all, who also said to [Moses](#), I am that I am. And thus shall you say to the children of [Israel](#): He who is, has sent me unto you; [Exodus 3:14](#) and His Son [Jesus Christ](#) our Lord, who makes those that [believe](#) in His name the sons of [God](#). And again, when the Son speaks to [Moses](#), He says, I have come down to deliver this people. [Exodus 3:8](#) For it is He who descended and ascended for the [salvation](#) of men. Therefore God has been declared through the [Son](#), who is in the [Father](#), and has the Father in Himself — He who is, the Father bearing [witness](#)

to the [Son](#), and the Son announcing the Father.— As also Esaias says, I too am [witness](#), he declares, says the [Lord God](#), and the Son whom I have chosen, that you may [know](#), and [believe](#), and understand that I am. [Isaiah 43:10](#)

3. When, however, the [Scripture](#) terms them [gods] which are no gods, it does not, as I have already remarked, declare them as gods in every sense, but with a certain addition and signification, by which they are shown to be no gods at all. As with David: The gods of the [heathen](#) are [idols](#) of [demons](#); and, You shall not follow other gods. For in that he says the gods of the [heathen](#)— but the [heathen](#) are [ignorant](#) of the [true](#) God— and calls them other gods, he bars their claim [to be looked upon] as gods at all. But as to what they are in their own person, he speaks concerning them; for they are, he says, the [idols](#) of [demons](#). And Esaias: Let them be confounded, all who [blaspheme God](#), and carve useless things; even I am [witness](#), says God. [Isaiah 44:9](#) He removes them from [the category of] gods, but he makes use of the word alone, for this [purpose], that we may [know](#) of whom he speaks. Jeremiah also says the same: The gods that have not made the heavens and earth, let them perish from the earth which is under the heaven. [Jeremiah 10:11](#) For, from the fact of his having subjoined their destruction, he shows them to be no gods at all. Elias, too, when all [Israel](#) was assembled at Mount Carmel, wishing to turn them from [idolatry](#), says to them, How long do you halt between two opinions? If the Lord be [God](#), follow Him. [1 Kings 18:21](#), etc. And again, at the burnt-offering, he thus addresses the [idolatrous priests](#): You shall call upon the name of your gods, and I will call on the name of the Lord my [God](#); and the Lord that will hearken by fire, He is [God](#). Now, from the fact of the [prophet](#) having said these words, he proves that these gods which were reputed so among those men, are no gods at all. He directed them to that God upon whom he [believed](#), and who was [truly God](#); whom invoking, he exclaimed, Lord God of [Abraham](#), God of Isaac, and God of Jacob, hear me today, and let all this people [know](#) that You are the [God](#) of [Israel](#). [1 Kings 18:36](#)

4. Wherefore I do also call upon you, Lord God of [Abraham](#), and God of Isaac, and God of Jacob and [Israel](#), who is the Father of [our Lord Jesus Christ](#), the God who, through the abundance of Your mercy, has had a favour towards us, that we should [know](#) You, who has made heaven and earth, who rule over all, who is the only and the [true God](#), above whom there is none other [God](#); grant, by [our Lord Jesus Christ](#), the governing power of the [Holy Spirit](#); give to every reader of this book to [know](#) You, that You are God alone, to be strengthened in You, and to avoid every [heretical](#), and godless, and impious doctrine.

5. And the [Apostle Paul](#) also, saying, For though you have served them which are no gods; you now [know God](#), or rather, are [known](#) of [God](#), [Galatians 4:8-9](#) has made a separation between those that were not [gods] and Him who is [God](#). And again, speaking of [Antichrist](#), he says, who opposes and exalts himself above all that is called [God](#), or that is worshipped. [2 Thessalonians 2:4](#) He points out here those who are called gods, by such as [know](#) not [God](#), that is, [idols](#). For the Father of all is called [God](#), and is so; and [Antichrist](#) shall be lifted up, not above Him, but above those which are indeed called gods, but are not. And [Paul](#) himself says that this is [true](#): We [know](#) that an idol is nothing, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth; yet to us there is but one [God](#), the [Father](#), of whom are all things, and we through Him; and one [Lord Jesus Christ](#), by whom are all things, and we by Him. [1 Corinthians 8:4](#), etc. For he has made a distinction, and separated those which are indeed called gods, but which are none, from the one [God](#) the [Father](#), from whom are

all things, and, he has confessed in the most decided manner in his own person, one Lord [Jesus Christ](#). But in this [clause], whether in heaven or in earth, he does not speak of the formers of the world, as these [teachers] expound it; but his meaning is similar to that of [Moses](#), when it is said, You shall not make to yourself any image for [God](#), of whatsoever things are in heaven above, whatsoever in the earth beneath, and whatsoever in the waters under the earth. [Deuteronomy 5:8](#) And he does thus explain what are meant by the things in heaven: Lest when, he says, looking towards heaven, and observing the sun, and the moon, and the stars, and all the ornament of heaven, falling into [error](#), you should adore and serve them. [Deuteronomy 4:19](#) And [Moses](#) himself, being a man of [God](#), was indeed given as a god before [Pharaoh](#); [Exodus 7:1](#) but he is not properly termed Lord, nor is called God by the [prophets](#), but is spoken of by the Spirit as [Moses](#), the faithful minister and servant of [God](#), [Hebrews 3:5](#); [Numbers 12:7](#) which also he was.

Against Heresies (Book III, Chapter 7)

Reply to an objection founded on the words of St. Paul (2 Cor. iv. 4). St. Paul occasionally uses words not in their grammatical sequence.

1. As to their affirming that [Paul](#) said plainly in the Second [Epistle] to the Corinthians, In whom the god of this world has blinded the minds of them that [believe](#) not, [2 Corinthians 4:4](#) and maintaining that there is indeed one god of this world, but another who is beyond all principality, and beginning, and power, we are not to blame if they, who give out that they do themselves [know mysteries](#) beyond [God](#), [know](#) not how to read [Paul](#). For if any one read the passage thus—according to [Paul's](#) custom, as I show elsewhere, and by many examples, that he uses transposition of words— In whom [God](#), then pointing it off, and making a slight interval, and at the same time read also the rest [of the sentence] in one [clause], has blinded the minds of them of this world that [believe](#) not, he shall find out the [true](#) [sense]; that it is contained in the expression, [God](#) has blinded the minds of the unbelievers of this world. And this is shown by means of the little interval [between the clause]. For [Paul](#) does not say, the [God](#) of this world, as if recognising any other beyond Him; but he confessed God as indeed God. And he says, the unbelievers of this world, because they shall not inherit the future age of incorruption. I shall show from [Paul](#) himself, how it is that God has blinded the minds of them that [believe](#) not, in the course of this work, that we may not just at present distract our mind from the matter in hand, [by wandering] at large.

2. From many other instances also, we may discover that the apostle frequently uses a transposed order in his sentences, due to the rapidity of his discourses, and the impetus of the Spirit which is in him. An example occurs in the [Epistle] to the Galatians, where he expresses himself as follows: Wherefore then the law of works? It was added, until the seed should come to whom the promise was made; [and it was] ordained by [angels](#) in the hand of a Mediator. [Galatians 3:19](#) For the order of the words runs thus: Wherefore then the law of works? Ordained by [angels](#) in the hand of a Mediator, it was added until the seed should come to whom the promise was made,— man thus asking the question, and the Spirit making answer. And again, in the Second to the Thessalonians, speaking of [Antichrist](#), he says, And then shall that [wicked](#) be revealed, whom the [Lord Jesus Christ](#) shall slay with the Spirit of His mouth, and shall destroy him with the presence of his coming; [even him] whose coming is after the working of [Satan](#), with all power, and signs,

and lying wonders. [2 Thessalonians 2:8](#) Now in these [sentences] the order of the words is this: And then shall be revealed that [wicked](#), whose coming is after the working of [Satan](#), with all power, and signs, and lying wonders, whom the Lord Jesus shall slay with the Spirit of His mouth, and shall destroy with the presence of His coming. For he does not mean that the coming of the Lord is after the working of [Satan](#); but the coming of the [wicked](#) one, whom we also call [Antichrist](#). If, then, one does not attend to the [proper] reading [of the passage], and if he do not exhibit the intervals of breathing as they occur, there shall be not only incongruities, but also, when reading, he will utter [blasphemy](#), as if the advent of the Lord could take place according to the working of [Satan](#). So therefore, in such passages, the *hyperbaton* must be exhibited by the reading, and the apostle's meaning following on, preserved; and thus we do not read in that passage, the god of this world, but, [God](#), whom we do [truly](#) call [God](#); and we hear [it declared of] the unbelieving and the blinded of this world, that they shall not inherit the world of life which is to come.

Against Heresies (Book III, Chapter 8)

Answer to an objection, arising from the words of Christ (Matt. vi. 24). God alone is to be really called God and Lord, for He is without beginning and end.

1. This [calumny](#), then, of these men, having been quashed, it is clearly [proved](#) that neither the [prophets](#) nor the [apostles](#) did ever name another [God](#), or call [him] Lord, except the [true](#) and only God. Much more [would this be the case with regard to] the Lord Himself, who did also direct us to render unto Cæsar the things that are Cæsar's, and to God the things that are God's; [Matthew 22:21](#) naming indeed Cæsar as Cæsar, but confessing God as [God](#). In like manner also, that [text] which says, You cannot serve two masters, [Matthew 6:24](#) He does Himself interpret, saying, You cannot serve God and [mammon](#); acknowledging God indeed as [God](#), but mentioning [mammon](#), a thing having also an [existence](#). He does not call [mammon](#) Lord when He says, You cannot serve two masters; but He teaches His [disciples](#) who serve [God](#), not to be subject to [mammon](#), nor to be ruled by it. For He says, He that commits [sin](#) is the slave of [sin](#). [John 8:34](#) Inasmuch, then, as He terms those the slaves of [sin](#) who serve [sin](#), but does not certainly call [sin](#) itself [God](#), thus also He terms those who serve [mammon](#) the slaves of [mammon](#), not calling [mammon](#) God. For [mammon](#) is, according to the Jewish language, which the [Samaritans](#) do also use, a [covetous](#) man, and one who wishes to have more than he ought to have. But according to the Hebrew, it is by the addition of a syllable (*adjunctive*) called Mamuel, and signifies *gulosum*, that is, one whose gullet is insatiable. Therefore, according to both these things which are indicated, we cannot serve God and [mammon](#).

2. But also, when He spoke of the [devil](#) as strong, not absolutely so, but as in comparison with us, the Lord showed Himself under every aspect and [truly](#) to be the strong man, saying that one can in no other way spoil the goods of a strong man, if he do not first bind the strong man himself, and then he will spoil his house. [Matthew 12:29](#) Now we were the vessels and the house of this [strong man] when we were in a state of [apostasy](#); for he put us to whatever use he pleased, and the unclean spirit dwelt within us. For he was not strong, as opposed to Him who bound him, and spoiled his house; but as against those [persons](#) who were his tools, inasmuch as he caused their thought to wander away from God: these did the Lord snatch from his grasp. As

also Jeremiah declares, The Lord has redeemed Jacob, and has snatched him from the hand of him that was stronger than he. [Jeremiah 31:11](#) If, then, he had not pointed out Him who binds and spoils his goods, but had merely spoken of him as being strong, the strong man should have been unconquered. But he also subjoined Him who obtains and retains possession; for *he* holds who binds, but *he is* held who is bound. And this he did without any comparison, so that, [apostate](#) slave as he was, he might not be compared to the Lord: for not he alone, but not one of created and subject things, shall ever be compared to the [Word of God](#), by whom all things were made, who is [our Lord Jesus Christ](#).

3. For that all things, whether Angels, or Archangels, or Thrones, or Dominions, were both established and created by Him who is [God](#) over all, through His Word, John has thus pointed out. For when he had spoken of the [Word of God](#) as having been in the [Father](#), he added, All things were made by Him, and without Him was not anything made. [John 1:3](#) David also, when he had enumerated [His] praises, subjoins by name all things whatsoever I have mentioned, both the heavens and all the powers therein: For He commanded, and they were created; He spoke, and they were made. Whom, therefore, did He command? The Word, no [doubt](#), by whom, he says, the heavens were established, and all their power by the breath of His mouth. But that He did Himself make all things freely, and as He pleased, again David says, But our God is in the heavens above, and in the earth; He has made all things whatsoever He pleased. But the things established are distinct from Him who has established them, and what have been made from Him who has made them. For He is Himself uncreated, both without beginning and end, and lacking nothing. He is Himself sufficient for Himself; and still further, He grants to all others this very thing, [existence](#); but the things which have been made by Him have received a beginning. But whatever things had a beginning, and are liable to dissolution, and are subject to and stand in need of Him who made them, must necessarily in all respects have a different term [applied to them], even by those who have but a moderate capacity for discerning such things; so that He indeed who made all things can alone, together with His Word, properly be termed God and Lord: but the things which have been made cannot have this term applied to them, neither should they [justly](#) assume that appellation which belongs to the Creator.

Against Heresies (Book III, Chapter 9)

One and the same God, the Creator of heaven and earth, is He whom the prophets foretold, and who was declared by the Gospel. Proof of this, at the outset, from St. Matthew's Gospel.

1. This, therefore, having been clearly demonstrated here (and it shall yet be so still more clearly), that neither the [prophets](#), nor the [apostles](#), nor the Lord Christ in His own person, did acknowledge any other Lord or [God](#), but the God and Lord supreme: the [prophets](#) and the [apostles](#) confessing the Father and the [Son](#); but naming no other as [God](#), and confessing no other as Lord: and the Lord Himself handing down to His [disciples](#), that He, the [Father](#), is the only God and Lord, who alone is God and ruler of all; — it is incumbent on us to follow, if we are their [disciples](#) indeed, their testimonies to this effect. For Matthew the apostle— [knowing](#), as one and the same [God](#), Him who had given promise to [Abraham](#), that He would make his seed as the stars of heaven, [Genesis 15:5](#) and Him who, by His Son [Christ Jesus](#), has called us to the [knowledge](#) of Himself, from the worship of stones, so that those who were not a people were

made a people, and she beloved who was not beloved [Romans 9:25](#) — declares that John, when preparing the way for [Christ](#), said to those who were boasting of their relationship [to [Abraham](#)] according to the flesh, but who had their mind tinged and stuffed with all manner of [evil](#), preaching that repentance which should call them back from their [evil](#) doings, said, O generation of vipers, who has shown you to flee from the [wrath](#) to come? Bring forth therefore fruit meet for repentance. And think not to say within yourselves, We have [Abraham](#) [to our] father: for I say unto you, that God is able of these stones to raise up children unto [Abraham](#). [Matthew 3:7](#) He preached to them, therefore, the repentance from [wickedness](#), but he did not declare to them another [God](#), besides Him who made the promise to [Abraham](#); he, the forerunner of [Christ](#), of whom Matthew again says, and Luke likewise, For this is he that was spoken of from the Lord by the [prophet](#), The voice of one crying in the wilderness, Prepare the way of the Lord, make straight the paths of our God. Every valley shall be filled, and every mountain and hill brought low; and the crooked shall be made straight, and the rough into smooth ways; and all flesh shall see the [salvation](#) of [God](#). [Matthew 3:3](#) There is therefore one and the same [God](#), the Father of our Lord, who also promised, through the [prophets](#), that He would send His forerunner; and His [salvation](#)— that is, His Word — He caused to be made visible to all flesh, [the Word] Himself being made incarnate, that in all things their King might become manifest. For it is necessary that those [beings] which are judged do see the judge, and [know](#) Him from whom they receive judgment; and it is also proper, that those which follow on to [glory](#) should [know](#) Him who bestows upon them the gift of [glory](#).

2. Then again Matthew, when speaking of the [angel](#), says, The [angel](#) of the Lord appeared to Joseph in sleep. [Matthew 1:20](#) Of what Lord he does himself interpret: That it may be fulfilled which was spoken of the Lord by the [prophet](#), Out of [Egypt](#) have I called my son. [Matthew 2:15](#) Behold, a [virgin](#) shall conceive, and shall bring forth a son, and they shall call his name [Emmanuel](#); which is, being interpreted, God with us. [Matthew 1:23](#) David likewise speaks of Him who, from the virgin, is [Emmanuel](#): Turn not away the face of Your anointed. The Lord has [sworn](#) a [truth](#) to David, and will not turn from him. Of the fruit of your body will I set upon your seat. And again: In [Judea](#) is God [known](#); His place has been made in peace, and His dwelling in Zion. Therefore there is one and the same [God](#), who was proclaimed by the [prophets](#) and announced by the [Gospel](#); and His Son, who was of the fruit of David's body, that is, of the virgin of [the house of] David, and [Emmanuel](#); whose star also Balaam thus prophesied: There shall come a star out of Jacob, and a leader shall rise in [Israel](#). [Numbers 24:17](#) But Matthew says that the [Magi](#), coming from the east, exclaimed For we have seen His star in the east, and have come to worship Him; [Matthew 2:2](#) and that, having been led by the star into the house of Jacob to [Emmanuel](#), they showed, by these gifts which they offered, who it was that was worshipped; *myrrh*, because it was He who should die and be buried for the mortal [human race](#); *gold*, because He was a King, of whose kingdom is no end; [Luke 1:33](#) and *frankincense*, because He was [God](#), who also was made [known](#) in [Judea](#), and was declared to those who sought Him not.

3. And then, [speaking of His] [baptism](#), Matthew says, The heavens were opened, and He saw the [Spirit of God](#), as a dove, coming upon Him: and lo a voice from heaven, saying, This is my beloved [Son](#), in whom I am well pleased. [Matthew 3:16](#) For Christ did not at that time descend upon [Jesus](#), neither was Christ one and Jesus another: but the [Word of God](#)— who is the Saviour of all, and the ruler of heaven and earth, who is [Jesus](#), as I have already pointed out, who did also take upon Him flesh, and was anointed by the Spirit from the Father— was made [Jesus Christ](#), as

Esaias also says, There shall come forth a rod from the root of Jesse, and a flower shall rise from his root; and the [Spirit of God](#) shall rest upon Him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of [knowledge](#) and [piety](#), and the spirit of the [fear](#) of [God](#), shall fill Him. He shall not judge according to [glory](#), nor reprove after the manner of speech; but He shall dispense judgment to the [humble](#) man, and reprove the [haughty](#) ones of the earth. [Isaiah 11:1](#), etc. And again Esaias, pointing out beforehand His unction, and the reason why he was anointed, does himself say, The [Spirit of God](#) is upon Me, because He has anointed Me: He has sent Me to preach the [Gospel](#) to the lowly, to heal the broken up in heart, to proclaim liberty to the captives, and sight to the blind; to announce the acceptable year of the Lord, and the day of vengeance; to comfort all that mourn. [Isaiah 61:1](#) For inasmuch as the [Word of God](#) was man from the root of Jesse, and son of [Abraham](#), in this respect did the [Spirit of God](#) rest upon Him, and anoint Him to preach the [Gospel](#) to the lowly. But inasmuch as He was [God](#), He did not judge according to [glory](#), nor reprove after the manner of speech. For He needed not that any should testify to Him of [man](#), for He Himself [knew](#) what was in man. [John 2:25](#) For He called all [men](#) that mourn; and granting forgiveness to those who had been led into captivity by their [sins](#), He loosed them from their chains, of whom Solomon says, Every one shall be holden with the cords of his own [sins](#). [Proverbs 5:22](#) Therefore did the [Spirit of God](#) descend upon Him, [the Spirit] of Him who had promised by the [prophets](#) that He would anoint Him, so that we, receiving from the abundance of His unction, might be saved. Such, then, [is the [witness](#)] of Matthew.

Against Heresies (Book III, Chapter 10)

Proofs of the foregoing, drawn from the Gospels of Mark and Luke.

1. Luke also, the follower and [disciple](#) of the [apostles](#), referring to Zacharias and [Elisabeth](#), from whom, according to promise, John was born, says: And they were both righteous before [God](#), walking in all the commandments and ordinances of the Lord blameless. [Luke 1:6](#) And again, speaking of Zacharias: And it came to pass, that while he executed the [priest's](#) office before God in the order of his course, according to the custom of the [priest's](#) office, his lot was to burn [incense](#); and he came to [sacrifice](#), entering into the temple of the Lord. [Luke 1:8](#), etc. Whose [angel](#) Gabriel, also, who stands prominently in the presence of the Lord, simply, absolutely, and decidedly confessed in his own person as God and Lord, Him who had chosen Jerusalem, and had instituted the sacerdotal office. For he [knew](#) of none other above Him; since, if he had been in possession of the [knowledge](#) of any other more perfect God and Lord besides Him, he surely would never— as I have already shown — have confessed Him, whom he [knew](#) to be the fruit of a defect, as absolutely and altogether God and Lord. And then, speaking of John, he thus says: For he shall be great in the sight of the Lord, and many of the children of [Israel](#) shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to make ready a people prepared for the Lord. [Luke 1:15](#), etc. For whom, then, did he prepare the people, and in the sight of what Lord was he made great? Truly of Him who said that John had something even more than a [prophet](#), [Matthew 11:9, 11](#) and that among those born of [women](#) none is greater than John the Baptist; who did also make the people ready for the Lord's advent, warning his fellow-servants, and preaching to them repentance, that they might receive remission from the Lord when He should be present, having been converted to Him, from whom they had been alienated

because of [sins](#) and transgressions. As also David says, The alienated are sinners from the womb: they go astray as soon as they are born. And it was on account of this that he, turning them to their Lord, prepared, in the spirit and power of Elias, a perfect people for the Lord.

2. And again, speaking in reference to the [angel](#), he says: But at that time the [angel](#) Gabriel was sent from [God](#), who did also say to the virgin, Fear not, Mary; for you have found favour with [God](#). [Luke 1:26](#), etc. And he says concerning the Lord: He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.

[Luke 1:32-33](#) For who else is there who can reign uninterruptedly over the house of Jacob for ever, except [Jesus Christ](#) our Lord, the Son of the Most High [God](#), who promised by the law and the [prophets](#) that He would make His [salvation](#) visible to all flesh; so that He would become the [Son of man](#) for this purpose, that man also might become the son of God? And Mary, exulting because of this, cried out, prophesying on behalf of the [Church](#), My [soul](#) does magnify the Lord, and my spirit has rejoiced in God my Saviour. For He has taken up His child [Israel](#), in remembrance of His mercy, as He spoke to our fathers, [Abraham](#), and his seed for ever.

[Luke 1:46-47](#) By these and such like [passages] the [Gospel](#) points out that it was God who spoke to the fathers; that it was He who, by [Moses](#), instituted the legal dispensation, by which giving of the law we [know](#) that He spoke to the fathers. This same [God](#), after His great goodness, poured His compassion upon us, through which compassion the Day-spring from on high has looked upon us, and appeared to those who sat in darkness and the shadow of death, and has guided our feet into the way of peace; [Luke 1:78](#) as Zacharias also, recovering from the state of dumbness which he had suffered on account of unbelief, having been filled with a new spirit, did bless God in a new manner. For all things had entered upon a new phase, the Word arranging after a new manner the advent in the flesh, that He might win back to God that [human nature](#) (*hominem*) which had departed from [God](#); and therefore men were taught to worship God after a new fashion, but not another god, because in [truth](#) there is but one [God](#), who justifies the [circumcision](#) by [faith](#), and the uncircumcision through [faith](#). [Romans 3:30](#) But Zacharias prophesying, exclaimed, Blessed be the Lord God of [Israel](#); for He has visited and redeemed His people, and has raised up an horn of [salvation](#) for us in the house of His servant David; as He spoke by the mouth of His [holy prophets](#), which have been since the world begun; [salvation](#) from our enemies, and from the hand of all that [hate](#) us; to perform the mercy [promised] to our fathers, and to remember His [holy](#) covenant, the [oath](#) which He swore to our father [Abraham](#), that He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without [fear](#), in [holiness](#) and righteousness before Him, all our days. [Luke 1:68](#), etc. Then he says to John: And you, child, shall be called the [prophet](#) of the Highest: for you shall go before the face of the Lord to prepare His ways; to give [knowledge](#) of [salvation](#) to His people, for the remission of their [sins](#). [Luke 1:76](#) For this is the [knowledge](#) of [salvation](#) which was wanting to them, that of the [Son of God](#), which John made [known](#), saying, Behold the Lamb of [God](#), who takes away the [sin](#) of the world. This is He of whom I said, After me comes a man who was made before me; because He was prior to me: and of His fullness have all we received. [John 1:29](#), [John 1:15-16](#) This, therefore, was the [knowledge](#) of [salvation](#); but [it did not consist in] another [God](#), nor another Father, nor Bythus, nor the Pleroma of thirty [Æons](#), nor the Mother of the (lower) Ogdoad: but the [knowledge](#) of [salvation](#) was the [knowledge](#) of the [Son of God](#), who is both called and actually is, [salvation](#), and Saviour, and salutary. Salvation, indeed, as follows: I have waited for Your [salvation](#), O Lord. [Genesis 49:18](#) And then again, Saviour: Behold my [God](#), my

Saviour, I will put my trust in Him. [Isaiah 12:2](#) But as bringing [salvation](#), thus: [God](#) has made [known](#) His [salvation](#) (*salutare*) in the sight of the [heathen](#). For He is indeed Saviour, as being the Son and [Word of God](#); but salutary, since [He is] Spirit; for he says: The Spirit of our countenance, Christ the Lord. But [salvation](#), as being flesh: for the [Word](#) was [made flesh](#), and dwelt among us. [John 1:14](#) This [knowledge](#) of [salvation](#), therefore, John did impart to those repenting, and believing in the Lamb of [God](#), who takes away the [sin](#) of the world.

3. And the [angel](#) of the Lord, he says, appeared to the shepherds, proclaiming [joy](#) to them: For [Luke 2:11](#), etc. there is born in the house of David, a Saviour, which is Christ the Lord. Then [appeared] a multitude of the heavenly host, praising [God](#), and saying, Glory in the highest to [God](#), and on earth peace, to men of good will. The falsely-called [Gnostics](#) say that these [angels](#) came from the Ogdoad, and made manifest the descent of the superior Christ. But they are again in [error](#), when saying that the Christ and Saviour from above was not born, but that also, after the [baptism](#) of the dispensational [Jesus](#), he, [the Christ of the Pleroma,] descended upon him as a dove. Therefore, according to these men, the [angels](#) of the Ogdoad lied, when they said, For unto you is born this day a Saviour, who is Christ the Lord, in the city of David. For neither was Christ nor the Saviour born at that time, by their account; but it was he, the dispensational [Jesus](#), who is of the framer of the world, the [[Demiurge](#)], and upon whom, after his [baptism](#), that is, after [the lapse of] thirty years, they maintain the Saviour from above descended. But why did [the [angels](#)] add, in the city of David, if they did not proclaim the glad tidings of the fulfilment of God's promise made to David, that from the fruit of his body there should be an [eternal](#) King? For the Framer [[Demiurge](#)] of the entire [universe](#) made promise to David, as David himself declares: My help is from [God](#), who made heaven and earth; and again: In His hand are the ends of the earth, and the heights of the mountains are His. For the sea is His, and He did Himself make it; and His hands founded the dry land. Come, let us worship and fall down before Him, and weep in the presence of the Lord who made us; for He is the Lord our God. The [Holy Spirit](#) evidently thus declares by David to those hearing him, that there shall be those who despise Him who formed us, and who is God alone. Wherefore he also uttered the foregoing words, meaning to say: See that you do not [err](#); besides or above Him there is no other [God](#), to whom you should rather stretch out [your hands], thus rendering us [pious](#) and grateful towards Him who made, established, and [still] nourishes us. What, then, shall happen to those who have been the authors of so much [blasphemy](#) against their Creator? This identical [truth](#) was also what the [angels](#) [proclaimed]. For when they exclaim, Glory to [God](#) in the highest, and in earth peace, they have [glorified](#) with these words Him who is the Creator of the highest, that is, of super-celestial things, and the Founder of everything on earth: who has sent to His own handiwork, that is, to [men](#), the blessing of His [salvation](#) from heaven. Wherefore he adds: The shepherds returned, glorifying God for all which they had heard and seen, as it was told unto them. [Luke 2:20](#) For the Israelitish shepherds did not glorify another god, but Him who had been announced by the law and the [prophets](#), the Maker of all things, whom also the [angels glorified](#). But if the [angels](#) who were from the Ogdoad were accustomed to glorify any other, different from Him whom the shepherds [adored], these [angels](#) from the Ogdoad brought to them [error](#) and not [truth](#).

4. And still further does Luke say in reference to the Lord: When the days of purification were accomplished, they brought Him up to Jerusalem, to present Him before the Lord, as it is written in the law of the Lord, That every male opening the womb shall be called [holy](#) to the Lord; and that they should offer a [sacrifice](#), as it is said in the law of the Lord, a pair of turtle-doves, or two

young pigeons: [Luke 2:22](#) in his own person most clearly calling Him Lord, who appointed the legal dispensation. But Simeon, he also says, blessed [God](#), and said, Lord, now let Your servant depart in peace; for my eyes have seen Your [salvation](#), which You have prepared before the face of all people; a light for the revelation of the [Gentiles](#), and the [glory](#) of Your people [Israel](#). [Luke 2:29](#), etc. And Anna [Luke 2:38](#) also, the prophetess, he says, in like manner [glorified](#) God when she saw Christ, and spoke of Him to all them who were looking for the redemption of Jerusalem. Now by all these one God is shown forth, revealing to men the new dispensation of liberty, the covenant, through the new advent of His [Son](#).

5. Wherefore also Mark, the interpreter and follower of Peter, does thus commence his [Gospel](#) narrative: The beginning of the [Gospel](#) of [Jesus Christ](#), the [Son of God](#); as it is written in the [prophets](#), Behold, I send My messenger before Your face, which shall prepare Your way. The voice of one crying in the wilderness, Prepare the way of the Lord, make the paths straight before our God. Plainly does the commencement of the [Gospel](#) quote the words of the [holy prophets](#), and point out Him at once, whom they confessed as God and Lord; Him, the Father of [our Lord Jesus Christ](#), who had also made promise to Him, that He would send His messenger before His face, who was John, crying in the wilderness, in the spirit and power of Elias, [Luke 1:17](#) Prepare the way of the Lord, make straight paths before our God. For the [prophets](#) did not announce one and another [God](#), but one and the same; under various aspects, however, and many titles. For varied and rich in attribute is the [Father](#), as I have already shown in the book preceding this; and I shall show [the same [truth](#)] from the [prophets](#) themselves in the further course of this work. Also, towards the conclusion of his [Gospel](#), Mark says: So then, after the Lord Jesus had spoken to them, He was received up into heaven, and sits on the right hand of [God](#); [Mark 16:19](#) confirming what had been spoken by the [prophet](#): The Lord said to my Lord, Sit on My right hand, until I make Your foes Your footstool. Thus God and the Father are [truly](#) one and the same; He who was announced by the [prophets](#), and handed down by the [true Gospel](#); whom we [Christians](#) worship and [love](#) with the whole heart, as the Maker of heaven and earth, and of all things therein.

Against Heresies (Book III, Chapter 11)

Proofs in continuation, extracted from St. John's Gospel. The Gospels are four in number, neither more nor less. Mystic reasons for this.

1. 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].

2. John, however, does himself put this matter beyond all controversy on our part, when he says, He was in this world, and the world was made by Him, and the world [knew](#) Him not. He came unto His own [things], and His own [people] received Him not. [John 1:10-11](#) But according to [Marcion](#), and those like him, neither was the world made by Him; nor did He come to His own things, but to those of another. And, according to certain of the [Gnostics](#), this world was made by [angels](#), and not by the [Word of God](#). But according to the followers of [Valentinus](#), the world was not made by Him, but by the [Demiurge](#). For he (Soter) caused such similitudes to be made, after the pattern of things above, as they allege; but the [Demiurge](#) accomplished the work of creation. For they say that he, the Lord and Creator of the plan of creation, by whom they hold that this world was made, was produced from the Mother; while the [Gospel](#) affirms plainly, that by the Word, which was in the beginning with [God](#), all things were made, which Word, he says, was made flesh, and dwelt among us. [John 1:14](#)

3. But, according to these men, neither was the Word made flesh, nor Christ, nor the Saviour (Soter), who was produced from [the joint contributions of] all [the [Æons](#)]. For they will have it, that the Word and Christ never came into this world; that the [Saviour](#), too, never became incarnate, nor suffered, but that He descended like a dove upon the dispensational Jesus; and that, as soon as He had declared the unknown Father, He did again ascend into the Pleroma. Some, however, make the assertion, that this dispensational Jesus did become incarnate, and suffered, whom they represent as having passed through Mary just as water through a tube; but others allege him to be the Son of the [Demiurge](#), upon whom the dispensational Jesus descended; while others, again, say that [Jesus](#) was born from [Joseph](#) and [Mary](#), and that the Christ from above descended upon him, being without flesh, and impassible. But according to the opinion of no one of the [heretics](#) was the [Word of God](#) made flesh. For if anyone carefully examines the systems of them all, he will find that the [Word of God](#) is brought in by all of them as not having become incarnate (*sine carne*) and impassible, as is also the Christ from above. Others consider Him to have been manifested as a transfigured man; but they maintain Him to have been neither born nor to have become incarnate; while others [hold] that He did not assume a [human](#) form at all, but that, as a dove, He did descend upon that [Jesus](#) who was born from Mary. Therefore the Lord's [disciple](#), pointing them all out as false witnesses, says, And the [Word](#) was [made flesh](#), and dwelt among us. [John 1:14](#)

4. And that we may not have to ask, Of what God was the Word made flesh? He does himself previously teach us, saying, There was a man sent from [God](#), whose name was John. The same came as a [witness](#), that he might bear [witness](#) of that Light. He was not that Light, but [came] that he might testify of the Light. [John 1:6](#) By what [God](#), then, was John, the forerunner, who testifies of the Light, sent [into the world]? Truly it was by Him, of whom Gabriel is the [angel](#), who also announced the glad tidings of his birth: [that God] who also had promised by the [prophets](#) that He would send His messenger before the face of His Son, [Malachi 3:1](#) who should prepare His way, that is, that he should bear [witness](#) of that Light in the spirit and power of Elias. [Luke 1:17](#) But, again, of what God was Elias the servant and the [prophet](#)? Of Him who made heaven and earth, as he does himself confess. John, therefore, having been sent by the founder and maker of this world, how could he testify of that Light, which came down from things unspeakable and invisible? For all the [heretics](#) have decided that the [Demiurge](#) was [ignorant](#) of that Power above him, whose [witness](#) and herald John is found to be. Wherefore the Lord said that He deemed him more than a [prophet](#). [Matthew 11:9](#); [Luke 7:26](#) For all the other [prophets](#) preached the advent of the paternal Light, and desired to be worthy of seeing Him whom they preached; but John did both announce [the advent] beforehand, in a like manner as did the others, and actually saw Him when He came, and pointed Him out, and persuaded many to [believe](#) in Him, so that he did himself hold the place of both [prophet](#) and apostle. For this is to be more than a [prophet](#), because, first [apostles](#), secondarily [prophets](#); [1 Corinthians 12:28](#) but all things from one and the same God Himself.

5. That wine, which was produced by [God](#) in a vineyard, and which was first consumed, was [good](#). None [John 2:3](#) of those who drank of it found fault with it; and the Lord partook of it also. But that wine was better which the Word made from water, on the moment, and simply for the use of those who had been called to the marriage. For although the Lord had the power to supply wine to those feasting, independently of any created substance, and to fill with food those who were hungry, He did not adopt this course; but, taking the loaves which the earth had produced, and giving thanks, [John 6:11](#) and on the other occasion making water wine, He satisfied those who were reclining [at table], and gave drink to those who had been invited to the marriage; showing that the God who made the earth, and commanded it to bring forth fruit, who established the waters, and brought forth the fountains, was He who in these last times bestowed upon [mankind](#), by His Son, the blessing of food and the favour of drink: the Incomprehensible [acting thus] by means of the comprehensible, and the Invisible by the visible; since there is none beyond Him, but He exists in the bosom of the Father.

6. For no man, he says, has seen God at any time, unless the only-begotten [Son of God](#), which is in the bosom of the [Father](#), He has declared [Him]. [John 1:18](#) For He, the Son who is in His bosom, declares to all the Father who is invisible. Wherefore *they* [know](#) Him to whom the Son reveals Him; and again, the [Father](#), by means of the [Son](#), gives [knowledge](#) of His Son to those who [love](#) Him. By whom also Nathanael, being taught, recognised [Him], he to whom also the Lord bore witness, that he was an Israelite indeed, in whom was no guile. [John 1:47](#) The Israelite recognised his King, therefore did he cry out to Him, Rabbi, You are the [Son of God](#), You are the King of [Israel](#). By whom also Peter, having been taught, recognised Christ as the Son of the living [God](#), when [God] said, Behold My dearly beloved [Son](#), in whom I am well pleased: I will put my Spirit upon Him, and He shall show judgment to the [Gentiles](#). He shall not strive, nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and

smoking flax shall He not quench, until He send forth judgment into contention; and in His name shall the [Gentiles](#) trust.

7. Such, then, are the first principles of the [Gospel](#): that there is [one God](#), the Maker of this [universe](#); He who was also announced by the [prophets](#), and who by [Moses](#) set forth the dispensation of the law,— [principles] which proclaim the Father of [our Lord Jesus Christ](#), and ignore any other God or Father except Him. So firm is the ground upon which these [Gospels](#) rest, that the very [heretics](#) themselves bear [witness](#) to them, and, starting from these [documents], each one of them endeavours to establish his own peculiar doctrine. For the [Ebionites](#), who use Matthew's [Gospel](#) only, are confuted out of this very same, making false suppositions with regard to the [Lord](#). But [Marcion](#), mutilating that according to Luke, is [proved](#) to be a blasphemer of the only existing [God](#), from those [passages] which he still retains. Those, again, who separate Jesus from Christ, alleging that Christ remained impassible, but that it was Jesus who suffered, preferring the [Gospel](#) by Mark, if they read it with a [love](#) of [truth](#), may have their [errors](#) rectified. Those, moreover, who follow [Valentinus](#), making copious use of that according to John, to illustrate their conjunctions, shall be [proved](#) to be totally in [error](#) by means of this very [Gospel](#), as I have shown in the first book. Since, then, our opponents do bear testimony to us, and make use of these [documents], our [proof](#) derived from them is firm and [true](#).

8. It is not possible that the [Gospels](#) can be either more or fewer in number than they are. For, since there are four zones of the world in which we live, and four principal winds, while the [Church](#) is scattered throughout all the world, and the pillar and ground [1 Timothy 3:15](#) of the [Church](#) is the [Gospel](#) and the spirit of life; it is fitting that she should have four pillars, breathing out [immortality](#) on every side, and vivifying men afresh. From which fact, it is evident that the Word, the Artificer of all, He that sits upon the [cherubim](#), and contains all things, He who was manifested to [men](#), has given us the [Gospel](#) under four aspects, but bound together by one Spirit. As also David says, when entreating His manifestation, You that sits between the [cherubim](#), shine forth. For the [cherubim](#), too, were four-faced, and their faces were images of the dispensation of the [Son of God](#). For, [as the [Scripture](#)] says, The first living creature was like a lion, [Revelation 4:7](#) symbolizing His effectual working, His leadership, and royal power; the second [living creature] was like a calf, signifying [His] sacrificial and sacerdotal order; but the third had, as it were, the face as of a [man](#),— an evident description of His advent as a [human](#) being; the fourth was like a flying eagle, pointing out the gift of the Spirit hovering with His wings over the [Church](#). And therefore the [Gospels](#) are in accord with these things, among which Christ Jesus is seated. For that according to John relates His original, effectual, and [glorious](#) generation from the [Father](#), thus declaring, In the beginning was the Word, and the Word was with [God](#), and the Word was God. [John 1:1](#) Also, all things were made by Him, and without Him was nothing made. For this reason, too, is that [Gospel](#) full of all confidence, for such is His person. But that according to Luke, taking up [His] [priestly](#) character, commenced with Zacharias the [priest](#) offering [sacrifice](#) to [God](#). For now was made ready the fatted calf, about to be immolated for the finding again of the younger son. Matthew, again, relates His generation as a [man](#), saying, The book of the generation of [Jesus Christ](#), the son of David, the son of [Abraham](#); and also, The birth of [Jesus Christ](#) was on this wise. This, then, is the [Gospel](#) of His humanity; for which reason it is, too, that [the character of] a [humble](#) and meek man is kept up through the whole [Gospel](#). Mark, on the other hand, commences with [a reference to] the prophetic spirit coming down from on high to [men](#), saying, The beginning of the [Gospel](#) of [Jesus Christ](#), as it is

written in Esaias the [prophet](#),— pointing to the winged aspect of the [Gospel](#); and on this account he made a compendious and cursory narrative, for such is the prophetic character. And the [Word of God](#) Himself used to converse with the ante-Mosaic patriarchs, in accordance with His divinity and [glory](#); but for those under the law he instituted a sacerdotal and liturgical service. Afterwards, being made man for us, He sent the gift of the celestial Spirit over all the earth, protecting us with His wings. Such, then, as was the course followed by the [Son of God](#), so was also the form of the living creatures; and such as was the form of the living creatures, so was also the character of the [Gospel](#). For the living creatures are quadriform, and the [Gospel](#) is quadriform, as is also the course followed by the Lord. For this reason were four principal (καθολικαί) covenants given to the [human race](#): one, prior to the deluge, under Adam; the second, that after the deluge, under [Noah](#); the third, the giving of the law, under [Moses](#); the fourth, that which renovates man, and sums up all things in itself by means of the [Gospel](#), raising and bearing men upon its wings into the heavenly kingdom.

9. These things being so, all who destroy the form of the [Gospel](#) are vain, unlearned, and also audacious; those, [I mean,] who represent the aspects of the [Gospel](#) as being either more in number than as aforesaid, or, on the other hand, fewer. The former class [do so], that they may seem to have discovered more than is of the [truth](#); the latter, that they may set the dispensations of God aside. For [Marcion](#), rejecting the entire [Gospel](#), yea rather, cutting himself off from the [Gospel](#), boasts that he has part in the [blessings of] the [Gospel](#). Others, again (the [Montanists](#)), that they may set at nought the gift of the [Spirit](#), which in the latter times has been, by the good pleasure of the [Father](#), poured out upon the [human race](#), do not admit that *aspect* [of the evangelical dispensation] presented by John's [Gospel](#), in which the Lord promised that He would send the Paraclete; [John 14:16](#), etc. but set aside at once both the [Gospel](#) and the prophetic Spirit. Wretched men indeed! Who wish to be pseudo-prophets, forsooth, but who set aside the gift of [prophecy](#) from the [Church](#); acting like those (the [Encratitæ](#)) who, on account of such as come in hypocrisy, hold themselves aloof from the communion of the brethren. We must conclude, moreover, that these men (the [Montanists](#)) can not admit the [Apostle Paul](#) either. For, in his Epistle to the Corinthians, [1 Corinthians 11:4-5](#) he speaks expressly of prophetic gifts, and recognises men and [women](#) prophesying in the [Church](#). Sinning, therefore, in all these particulars, against the [Spirit of God](#), [Matthew 12:31](#) they fall into the irremissible [sin](#). But those who are from [Valentinus](#), being, on the other hand, altogether reckless, while they put forth their own compositions, boast that they possess more [Gospels](#) than there really are. Indeed, they have arrived at such a pitch of audacity, as to entitle their comparatively recent writing the [Gospel](#) of Truth, though it agrees in nothing with the [Gospels](#) of the Apostles, so that they have really no [Gospel](#) which is not full of [blasphemy](#). For if what they have published is the [Gospel](#) of [truth](#), and yet is totally unlike those which have been handed down to us from the [apostles](#), any who please may learn, as is shown from the [Scriptures](#) themselves, that that which has been handed down from the [apostles](#) can no longer be reckoned the [Gospel](#) of [truth](#). But that these [Gospels](#) alone are [true](#) and reliable, and admit neither an increase nor diminution of the aforesaid number, I have [proved](#) by so many and such [arguments]. For, since God made all things in due proportion and adaptation, it was fit also that the outward aspect of the [Gospel](#) should be well arranged and harmonized. The opinion of those men, therefore, who handed the [Gospel](#) down to us, having been investigated, from their very fountainheads, let us proceed also to the remaining [apostles](#), and inquire into their doctrine with regard to [God](#); then, in due course we shall listen to the very words of the Lord.

Against Heresies (Book III, Chapter 12)

Doctrine of the rest of the apostles.

1. The Apostle Peter, therefore, after the resurrection of the Lord, and His assumption into the heavens, being desirous of filling up the number of the twelve [apostles](#), and in electing into the place of Judas any substitute who should be chosen by [God](#), thus addressed those who were present: Men [and] brethren, this Scripture must needs have been fulfilled, which the [Holy Ghost](#), by the mouth of David, spoke before concerning Judas, which was made guide to them that took Jesus. For he was numbered with us: [Acts 1:16](#), etc. ... Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take; — thus leading to the completion of the [apostles](#), according to the words spoken by David. Again, when the [Holy Ghost](#) had descended upon the [disciples](#), that they all might prophesy and speak with tongues, and some mocked them, as if drunken with new wine, Peter said that they were not drunken, for it was the [third hour](#) of the day; but that this was what had been spoken by the [prophet](#): It shall come to pass in the last days, says [God](#), I will pour out of my Spirit upon all flesh, and they shall prophesy. [Joel 2:28](#) The [God](#), therefore, who did promise by the [prophet](#), that He would send His Spirit upon the whole [human race](#), was He who did send; and God Himself is announced by Peter as having fulfilled His own promise.

2. For Peter said, You men of [Israel](#), hear my words; [Jesus of Nazareth](#), a man approved by [God](#) among you by powers, and wonders, and signs, which [God](#) did by Him in the midst of you, as you yourselves also [know](#): Him, being delivered by the determined counsel and foreknowledge of [God](#), by the hands of [wicked](#) men you have slain, affixing [to the cross]: whom [God](#) has raised up, having loosed the pains of death; because it was not possible that he should be holden of them. For David speaks concerning Him, I foresaw the Lord always before my face; for He is on my right hand, lest I should be moved: therefore did my heart [rejoice](#), and my tongue was glad; moreover also, my flesh shall rest in hope: because You will not leave my [soul](#) in [hell](#), neither will You give Your Holy One to see corruption. [Acts 2:22-27](#) Then he proceeds to speak confidently to them concerning the patriarch David, that he was dead and buried, and that his sepulchre is with them to this day. He said, But since he was a [prophet](#), and [knew](#) that God had [sworn](#) with an [oath](#) to him, that of the fruit of his body one should sit in his throne; foreseeing this, he spoke of the resurrection of [Christ](#), that He was not left in [hell](#), neither did His flesh see corruption. This [Jesus](#), he said, has God raised up, of which we all are witnesses: who, being exalted by the right hand of [God](#), receiving from the Father the promise of the [Holy Ghost](#), has shed forth this gift which you now see and hear. For David has not ascended into the heavens; but he says himself, The Lord said unto my Lord, Sit on My right hand, until I make Your foes Your footstool. Therefore let all the house of [Israel](#) [know](#) assuredly, that God has made that same [Jesus](#), whom you have crucified, both Lord and Christ. [Acts 2:30-37](#) And when the multitudes exclaimed, What shall we do then? Peter says to them, Repent, and be [baptized](#) everyone of you in the name of [Jesus](#) for the remission of [sins](#), and you shall receive the gift of the [Holy Ghost](#). [Acts 2:37-38](#) Thus the [apostles](#) did not preach another [God](#), or another Fulness; nor, that the Christ who suffered and rose again was one, while he who flew off on high was another, and remained impassible; but that there was one and the same [God](#) the [Father](#), and Christ Jesus who rose from the dead; and they preached [faith](#) in Him, to those who did not [believe](#) in the [Son of](#)

[God](#), and exhorted them out of the [prophets](#), that the Christ whom God promised to send, He sent in [Jesus](#), whom they crucified and God raised up.

3. Again, when Peter, accompanied by John, had looked upon the man lame from his birth, before that gate of the temple which is called Beautiful, sitting and seeking [alms](#), he said to him, Silver and gold I have none; but such as I have give I you: In the name of [Jesus Christ of Nazareth](#), rise up and walk. And immediately his legs and his feet received strength; and he walked, and entered with them into the temple, walking, and leaping, and praising God. [Acts 3:6](#), etc. Then, when a multitude had gathered around them from all quarters because of this unexpected deed, Peter addressed them: You men of [Israel](#), why do you marvel at this; or why do you look so earnestly on us, as though by our own power we had made this man to walk? The God of [Abraham](#), the [God](#) of Isaac, and the [God](#) of Jacob, the [God](#) of our fathers, has [glorified](#) His Son, whom you delivered up for judgment, and denied in the presence of [Pilate](#), when he wished to let Him go. But you were bitterly set against the Holy One and the Just, and desired a murderer to be granted unto you; but you killed the Prince of life, whom [God](#) has raised from the dead, whereof we are witnesses. And in the [faith](#) of His name, him, whom you see and [know](#), has His name made strong; yea, the [faith](#) which is by Him, has given him this perfect soundness in the presence of you all. And now, brethren, I know that through [ignorance](#) you did this [wickedness](#). ... But those things which [God](#) before had showed by the mouth of all the [prophets](#), that His Christ should suffer, He has so fulfilled. Repent therefore, and be converted, that your [sins](#) may be blotted out, and that the times of refreshing may come to you from the presence of the Lord; and He shall send [Jesus Christ](#), prepared for you beforehand, whom the heaven must indeed receive until the times of the arrangement of all things, of which [God](#) has spoken by His [holy prophets](#). For [Moses truly](#) said unto our fathers, Your Lord God shall raise up to you a Prophet from your brethren, like me; Him shall you hear in all things whatsoever He shall say unto you. And it shall come to pass, that every [soul](#), whosoever will not hear that Prophet, shall be destroyed from among the people. And all [the [prophets](#)] from Samuel, and henceforth, as many as have spoken, have likewise foretold of these days. You are the children of the [prophets](#), and of the covenant which [God](#) made with our fathers, saying unto [Abraham](#), And in your seed shall all the kindreds of the earth be blessed. Unto you first, [God](#), having raised up His Son, sent Him blessing you, that each may turn himself from his iniquities. [Acts 3:12](#), etc. Peter, together with John, preached to them this plain message of glad tidings, that the promise which [God](#) made to the fathers had been fulfilled by Jesus; not certainly proclaiming another god, but the [Son of God](#), who also was made man, and suffered; thus leading [Israel](#) into [knowledge](#), and through Jesus preaching the resurrection of the dead, [Acts 4:2](#) and showing, that whatever the [prophets](#) had proclaimed as to the suffering of [Christ](#), these had God fulfilled.

4. For this reason, too, when the chief [priests](#) were assembled, Peter, full of boldness, said to them, You rulers of the people, and elders of [Israel](#), if we this day be examined by you of the good deed done to the impotent man, by what means he has been made whole; be it [known](#) to you all, and to all the people of [Israel](#), that by the name of [Jesus Christ of Nazareth](#), whom you crucified, whom God raised from the dead, even by Him does this man stand here before you whole. This is the stone which was set at nought of you builders, which has become the headstone of the corner. [Neither is there [salvation](#) in any other: for] there is none other name under heaven, which is given to [men](#), whereby we must be saved: [Acts 4:8](#), etc. Thus the [apostles](#) did not change [God](#), but preached to the people that Christ was Jesus the crucified One, whom the

same God that had sent the [prophets](#), being God Himself, raised up, and gave in Him [salvation](#) to men.

5. They were confounded, therefore, both by this instance of healing (for the man was above forty years old on whom this [miracle](#) of healing took place [Acts 4:22](#)), and by the doctrine of the [apostles](#), and by the exposition of the [prophets](#), when the chief [priests](#) had sent away Peter and John. [These latter] returned to the rest of their fellow [apostles](#) and [disciples](#) of the Lord, that is, to the [Church](#), and related what had occurred, and how courageously they had acted in the name of Jesus. The whole [Church](#), it is then said, when they had heard that, lifted up the voice to God with one accord, and said, Lord, You are [God](#), who has made heaven, and earth, and the sea, and all that in them is; who, through the [Holy Ghost](#), by the mouth of our father David, Your servant, has said, Why did the [heathen](#) rage, and the people [imagine](#) vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a [truth](#), in this city, against Your [holy](#) Son [Jesus](#), whom You have anointed, both [Herod](#) and [Pontius Pilate](#), with the [Gentiles](#), and the people of [Israel](#), were gathered together, to do whatsoever Your hand and Your counsel determined before to be done. [Acts 4:24](#), etc. These [are the] voices of the [Church](#) from which every [Church](#) had its origin; these are the voices of the metropolis of the citizens of the new covenant; these are the voices of the [apostles](#); these are voices of the [disciples](#) of the Lord, the [truly](#) perfect, who, after the assumption of the Lord, were perfected by the [Spirit](#), and called upon the God who made heaven, and earth, and the sea—who was announced by the [prophets](#)—and [Jesus Christ](#) His Son, whom God anointed, and who [knew](#) no other [God]. For at that time and place there was neither [Valentinus](#), nor [Marcion](#), nor the rest of these subverters [of the [truth](#)], and their adherents. Wherefore [God](#), the Maker of all things, heard them. For it is said, The place was shaken where they were assembled together; and they were all filled with the [Holy Ghost](#), and they spoke the word of God with boldness [Acts 4:31](#) to every one that was willing to [believe](#). And with great power, it is added, gave the [apostles](#) [witness](#) of the resurrection of the [Lord Jesus](#), [Acts 4:33](#) saying to them, The God of our fathers raised up [Jesus](#), whom you seized and slew, hanging [Him] upon a beam of wood: Him has God raised up by His right hand to be a Prince and Saviour, to give repentance to [Israel](#), and forgiveness of [sins](#). And we are in this witnesses of these words; as also is the [Holy Ghost](#), whom [God](#) has given to them that [believe](#) in Him. [Acts 5:30](#) And daily, it is said, in the temple, and from house to house, they ceased not to teach and preach [Christ Jesus](#), [Acts 5:42](#) the [Son of God](#). For this was the [knowledge](#) of [salvation](#), which renders those who acknowledge His Son's advent perfect towards God.

6. But as some of these men impudently assert that the [apostles](#), when preaching among the [Jews](#), could not declare to them another god besides Him in whom they (their hearers) [believed](#), we say to them, that if the [apostles](#) used to speak to people in accordance with the opinion instilled into them of old, no one learned the [truth](#) from them, nor, at a much earlier date, from the Lord; for they say that He did Himself speak after the same fashion. Wherefore neither do these men themselves [know](#) the [truth](#); but since such was their opinion regarding [God](#), they had just received doctrine as they were able to hear it. According to this manner of speaking, therefore, the rule of [truth](#) can be with nobody; but all learners will ascribe this practice to all [teachers], that just as every person thought, and as far as his capability extended, so was also the language addressed to him. But the advent of the Lord will appear superfluous and useless, if He did indeed come intending to tolerate and to preserve each man's idea regarding God rooted in

him from of old. Besides this, also, it was a much heavier task, that He whom the [Jews](#) had seen as a [man](#), and had fastened to the [cross](#), should be preached as Christ the [Son of God](#), their [eternal](#) King. Since this, however, was so, they certainly did not speak to them in accordance with their old belief. For they, who told them to their face that they were the slayers of the Lord, would themselves also much more boldly preach that Father who is above the [Demiurge](#), and not what each individual bid himself [believe](#) [respecting God]; and the [sin](#) was much less, if indeed they had not fastened to the cross the superior Saviour (to whom it behooved them to ascend), since He was impassible. For, as they did not speak to the [Gentiles](#) in compliance with their notions, but told them with boldness that their gods were no gods, but the [idols](#) of [demons](#); so would they in like manner have preached to the [Jews](#), if they had [known](#) another greater or more perfect Father, not nourishing nor strengthening the untrue opinion of these men regarding God. Moreover, while destroying the [error](#) of the [Gentiles](#), and bearing them away from their gods, they did not certainly induce another [error](#) upon them; but, removing those which were no gods, they pointed out Him who alone was God and the [true](#) Father.

7. From the words of Peter, therefore, which he addressed in Cæsarea to Cornelius the centurion, and those [Gentiles](#) with him, to whom the word of God was first preached, we can understand what the [apostles](#) used to preach, the [nature](#) of their preaching, and their idea with regard to [God](#). For this Cornelius was, it is said, a devout man, and one who feared God with all his house, giving much [alms](#) to the people, and [praying](#) to God always. He saw therefore, about the ninth hour of the day, an [angel](#) of God coming in to him, and saying, Your [alms](#) have come up for a memorial before God. Wherefore send to Simon, who is called Peter. [Acts 10:1-5](#) But when Peter saw the vision, in which the voice from heaven said to him, What God has cleansed, call not common, [Acts 10:15](#) this happened [to teach him] that the God who had, through the law, distinguished between clean and unclean, was He who had purified the [Gentiles](#) through the blood of His Son— He whom also Cornelius worshipped; to whom Peter, coming in, said, Of a [truth](#) I perceive that God is no respecter of [persons](#): but in every nation, he that fears Him, and works righteousness, is acceptable to Him. [Acts 10:34-35](#) He thus clearly indicates, that He whom Cornelius had previously feared as [God](#), of whom he had heard through the law and the [prophets](#), for whose sake also he used to give [alms](#), is, in [truth](#), God. The [knowledge](#) of the Son was, however, wanting to him; therefore did [Peter] add, The word, you [know](#), which was published throughout all [Judea](#), beginning from [Galilee](#), after the [baptism](#) which John preached, [Jesus of Nazareth](#), how God anointed Him with the [Holy Ghost](#), and with power; who went about doing good, and healing all that were oppressed of the [devil](#); for God was with Him. And we are witnesses of all those things which He did both in the land of the [Jews](#) and in Jerusalem; whom they slew, hanging Him on a beam of wood: Him God raised up the third day, and showed Him openly; not to all the people, but unto us, witnesses chosen before of [God](#), who ate and drank with Him after the [resurrection from the dead](#). And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the [prophets witness](#), that, through His name, every one that [believes](#) in Him does receive remission of [sins](#). [Acts 10:37-44](#) The [apostles](#), therefore, did preach the [Son of God](#), of whom men were [ignorant](#); and His advent, to those who had been already instructed as to [God](#); but they did not bring in another god. For if Peter had [known](#) any such thing, he would have preached freely to the [Gentiles](#), that the [God](#) of the [Jews](#) was indeed one, but the [God](#) of the [Christians](#) another; and all of them, doubtless, being awe-struck because of the vision of the [angel](#), would have [believed](#) whatever he told them. But it is evident from Peter's words that he

did indeed still retain the God who was already [known](#) to them; but he also bore witness to them that [Jesus Christ](#) was the [Son of God](#), the Judge of quick and dead, into whom he did also command them to be [baptized](#) for the remission of [sins](#); and not this alone, but he witnessed that [Jesus](#) was Himself the [Son of God](#), who also, having been anointed with the [Holy Spirit](#), is called [Jesus Christ](#). And He is the same being that was born of [Mary](#), as the testimony of Peter implies. Can it really be, that Peter was not at that time as yet in possession of the perfect [knowledge](#) which these men discovered afterwards? According to them, therefore, Peter was imperfect, and the rest of the [apostles](#) were imperfect; and so it would be fitting that they, coming to life again, should become [disciples](#) of these men, in order that they too might be made perfect. But this is [truly](#) ridiculous. These men, in fact, are [proved](#) to be not [disciples](#) of the [apostles](#), but of their own [wicked](#) notions. To this [cause](#) also are due the various opinions which exist among them, inasmuch as each one adopted [error](#) just as he was capable [of embracing it]. But the [Church](#) throughout all the world, having its origin firm from the [apostles](#), perseveres in one and the same opinion with regard to [God](#) and His [Son](#).

8. But again: Whom did Philip preach to the eunuch of the queen of the [Ethiopians](#), returning from Jerusalem, and reading Esaias the [prophet](#), when he and this man were alone together? Was it not He of whom the [prophet](#) spoke: He was led as a sheep to the slaughter, and as a lamb dumb before the shearer, so He opened not the mouth? But who shall declare His nativity? For His life shall be taken away from the earth. [Acts 8:32](#); [Isaiah 53:7-8](#) [Philip declared] that this was [Jesus](#), and that the [Scripture](#) was fulfilled in Him; as did also the believing eunuch himself: and, immediately requesting to be [baptized](#), he said, I [believe Jesus Christ](#) to be the [Son of God](#). [Acts 8:37](#) This man was also sent into the regions of [Ethiopia](#), to preach what he had himself [believed](#), that there was one God preached by the [prophets](#), but that the Son of this [God] had already made [His] appearance in [human nature](#) (*secundum hominem*), and had been led as a sheep to the slaughter; and all the other statements which the [prophets](#) made regarding Him.

9. [Paul](#) himself also— after that the Lord spoke to him out of heaven, and showed him that, in [persecuting](#) His [disciples](#), he [persecuted](#) his own Lord, and sent Ananias to him that he might recover his sight, and be [baptized](#)— preached, it is said, Jesus in the [synagogues](#) at Damascus, with all freedom of speech, that this is the [Son of God](#), the Christ. [Acts 9:20](#) This is the [mystery](#) which he says was made [known](#) to him by revelation, that He who suffered under [Pontius Pilate](#), the same is Lord of all, and King, and [God](#), and Judge, receiving power from Him who is the [God](#) of all, because He became [obedient](#) unto death, even the death of the cross. [Philippians 2:8](#) And inasmuch as this is [true](#), when preaching to the [Athenians](#) on the Areopagus— where, no [Jews](#) being present, he had it in his power to preach God with freedom of speech— he said to them: [God](#), who made the world, and all things therein, He, being Lord of heaven and earth, dwells not in temples made with hands; neither is He touched by men's hands, as though He needed anything, seeing He gives to all life, and breath, and all things; who has made from one blood the whole race of men to dwell upon the face of the whole earth, predetermining the times according to the boundary of their habitation, to seek the Deity, if by any means they might be able to track Him out, or find Him, although He be not far from each of us. For in Him we live, and move, and have our being, as certain men of your own have said, For we are also His offspring. Inasmuch, then, as we are the offspring of [God](#), we ought not to think that the Deity is like gold or silver, or stone graven by art or man's device. Therefore [God](#), winking at the times of [ignorance](#), does now command all [men](#) everywhere to turn to Him with repentance; because He

has appointed a day, on which the world shall be judged in righteousness by the man Jesus; whereof He has given assurance by raising Him from the dead. [Acts 17:24](#), etc. Now in this passage he does not only declare to them God as the Creator of the world, no [Jews](#) being present, but that He did also make one race of men to dwell upon all the earth; as also [Moses](#) declared: When the Most High divided the [nations](#), as He scattered the sons of Adam, He set the bounds of the nations after the number of the [angels](#) of [God](#); but that people which believes in God is not now under the power of [angels](#), but under the Lord's [rule]. For His people Jacob was made the portion of the Lord, [Israel](#) the cord of His inheritance. [Deuteronomy 32:9](#) And again, at Lystra of Lycia (Lycaonia), when [Paul](#) was with Barnabas, and in the name of [our Lord Jesus Christ](#) had made a man to walk who had been lame from his birth, and when the crowd wished to [honour](#) them as gods because of the astonishing deed, he said to them: We are men like you, preaching to you [God](#), that you may be turned away from these vain [idols](#) to [serve] the living [God](#), who made heaven, and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways, although He left not Himself without [witness](#), performing acts of goodness, giving you rain from heaven, and fruitful seasons, filling your hearts with food and [gladness](#). [Acts 14:15-17](#) But that all his Epistles are consonant to these declarations, I shall, when expounding the apostle, show from the Epistles themselves, in the right place. But while I bring out by these [proofs](#) the truths of Scripture, and set forth briefly and compendiously things which are stated in various ways, do you also attend to them with patience, and not deem them prolix; taking this into account, that [proofs](#) [of the things which are] contained in the [Scriptures](#) cannot be shown except from the [Scriptures](#) themselves.

10. And still further, Stephen, who was chosen the first [deacon](#) by the [apostles](#), and who, of all [men](#), was the first to follow the footsteps of the [martyrdom](#) of the Lord, being the first that was slain for confessing Christ, speaking boldly among the people, and teaching them, says: The God of [glory](#) appeared to our father [Abraham](#), ... and said to him, Get you out of your country, and from your kindred, and come into the land which I shall show you; ... and He removed him into this land, wherein you now dwell. And He gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him. ... And God spoke on this wise, That his seed should sojourn in a strange land, and should be brought into bondage, and should be evil-entreated four hundred years; and the nation whom they shall serve will I judge, says the Lord. And after that shall they come forth, and serve me in this place. And He gave him the covenant of [circumcision](#): and so [[Abraham](#)] begot Isaac. [Acts 7:2-8](#) And the rest of his words announce the same [God](#), who was with Joseph and with the patriarchs, and who spoke with [Moses](#).

11. And that the whole range of the doctrine of the [apostles](#) proclaimed one and the same [God](#), who removed [Abraham](#), who made to him the promise of inheritance, who in due season gave to him the covenant of [circumcision](#), who called his descendants out of [Egypt](#), preserved outwardly by [circumcision](#)— for he gave it as a sign, that they might not be like the Egyptians— that He was the Maker of all things, that He was the Father of [our Lord Jesus Christ](#), that He was the [God](#) of [glory](#)—they who wish may learn from the very words and acts of the [apostles](#), and may contemplate the fact that this God is one, above whom is no other. But even if there were another god above Him, we should say, upon [instituting] a comparison of the quantity [of the work done by each], that the latter is superior to the former. For by [deeds](#) the better man appears, as I have already remarked; and, inasmuch as these men have no works of their father to adduce, the latter

is shown to be God alone. But if any one, doting about questions, [1 Timothy 6:4](#) do [imagine](#) that what the [apostles](#) have declared about God should be allegorized, let him consider my previous statements, in which I set forth one God as the Founder and Maker of all things, and destroyed and laid bare their allegations; and he shall find them agreeable to the doctrine of the [apostles](#), and so to maintain what they used to teach, and were persuaded of, that there is [one God](#), the Maker of all things. And when he shall have divested his mind of such [error](#), and of that [blasphemy](#) against God which it implies, he will of himself find reason to acknowledge that both the Mosaic law and the [grace](#) of the new covenant, as both fitted for the times [at which they were given], were bestowed by one and the same God for the benefit of the [human race](#).

12. For all those who are of a perverse [mind](#), having been set against the Mosaic legislation, judging it to be dissimilar and contrary to the doctrine of the [Gospel](#), have not applied themselves to investigate the causes of the difference of each covenant. Since, therefore, they have been deserted by the paternal [love](#), and puffed up by [Satan](#), being brought over to the doctrine of [Simon Magus](#), they have [apostatized](#) in their opinions from Him who is [God](#), and imagined that they have themselves discovered more than the [apostles](#), by finding out another god; and [maintained] that the [apostles](#) preached the [Gospel](#) still somewhat under the influence of Jewish opinions, but that they themselves are purer [in doctrine], and more intelligent, than the [apostles](#). Wherefore also [Marcion](#) and his followers have betaken themselves to mutilating the [Scriptures](#), not acknowledging some books at all; and, curtailing the [Gospel](#) according to Luke and the Epistles of [Paul](#), they assert that these are alone authentic, which they have themselves thus shortened. In another work, however, I shall, God granting [me strength], refute them out of these which they still retain. But all the rest, inflated with the false name of [knowledge](#), do certainly recognise the [Scriptures](#); but they pervert the interpretations, as I have shown in the first book. And, indeed, the followers of [Marcion](#) do directly [blaspheme](#) the Creator, alleging him to be the creator of [evils](#), [but] holding a more tolerable theory as to his origin, [and] maintaining that there are two beings, gods by nature, differing from each other—the one being good, but the other [evil](#). Those from [Valentinus](#), however, while they employ names of a more [honourable](#) kind, and set forth that He who is Creator is both Father, and Lord, and [God](#), do [nevertheless] render their theory or [sect](#) more [blasphemous](#), by maintaining that He was not produced from any one of those [Æons](#) within the Pleroma, but from that defect which had been expelled beyond the Pleroma. Ignorance of the [Scriptures](#) and of the dispensation of [God](#) has brought all these things upon them. And in the course of this work I shall touch upon the [cause](#) of the difference of the covenants on the one hand, and, on the other hand, of their unity and harmony.

13. But that both the [apostles](#) and their [disciples](#) thus taught as the [Church](#) preaches, and thus teaching were perfected, wherefore also they were called away to that which is perfect—Stephen, teaching these truths, when he was yet on earth, saw the [glory](#) of [God](#), and Jesus on His right hand, and exclaimed, Behold, I see the heavens opened, and the [Son of man](#) standing on the right hand of [God](#). [Acts 7:56](#) These words he said, and was [stoned](#); and thus did he fulfil the perfect doctrine, copying in every respect the Leader of [martyrdom](#), and [praying](#) for those who were slaying him, in these words: Lord, lay not this [sin](#) to their charge. Thus were they perfected who [knew](#) one and the same [God](#), who from beginning to end was present with [mankind](#) in the various dispensations; as the [prophet](#) Hosea declares: I have filled up visions, and used similitudes by the hands of the [prophets](#). [Hosea 12:10](#) Those, therefore, who delivered up their [souls](#) to death for Christ's [Gospel](#)— how could they have spoken to men in accordance with old-

established opinion? If this had been the course adopted by them, they should not have suffered; but inasmuch as they did preach things contrary to those [persons](#) who did not assent to the [truth](#), for that reason they suffered. It is evident, therefore, that they did not relinquish the [truth](#), but with all boldness preached to the [Jews](#) and Greeks. To the [Jews](#), indeed, [they proclaimed] that the Jesus who was crucified by them was the [Son of God](#), the Judge of quick and dead, and that He has received from His Father an [eternal](#) kingdom in [Israel](#), as I have pointed out; but to the Greeks they preached one [God](#), who made all things, and [Jesus Christ](#) His [Son](#).

14. This is shown in a still clearer light from the letter of the [apostles](#), which they forwarded neither to the [Jews](#) nor to the Greeks, but to those who from the [Gentiles](#) believed in [Christ](#), confirming their [faith](#). For when certain men had come down from [Judea](#) to [Antioch](#)— where also, first of all, the Lord's [disciples](#) were called [Christians](#), because of their [faith](#) in Christ— and sought to persuade those who had [believed](#) on the Lord to be [circumcised](#), and to perform other things after the observance of the law; and when [Paul](#) and [Barnabas](#) had gone up to Jerusalem to the [apostles](#) on account of this question, and the whole [Church](#) had convened together, Peter thus addressed them: Men, brethren, you [know](#) how that from the days of old God made choice among you, that the [Gentiles](#) by my mouth should hear the word of the [Gospel](#), and [believe](#). And [God](#), the Searcher of the heart, bore them [witness](#), giving them the [Holy Ghost](#), even as to us; and put no difference between us and them, purifying their hearts by [faith](#). Now therefore why do you tempt [God](#), to impose a yoke upon the neck of the [disciples](#), which neither our fathers nor we were able to bear? But we [believe](#) that, through the [grace](#) of [our Lord Jesus Christ](#), we are to be saved, even as they. [Acts 15:15](#), etc. After him James spoke as follows: Men, brethren, Simon has declared how God did purpose to take from among the [Gentiles](#) a people for His name. And thus do the words of the [prophets](#) agree, as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build the ruins thereof, and I will set it up: that the residue of men may seek after the Lord, and all the [Gentiles](#), among whom my name has been invoked, says the Lord, doing these things. [Amos 9:11-12](#) Known from [eternity](#) is His work to [God](#). Wherefore I for my part give judgment, that we trouble not them who from among the [Gentiles](#) are turned to God: but that it be enjoined them, that they do abstain from the vanities of [idols](#), and from fornication, and from blood; and whatsoever they wish not to be done to themselves, let them not do to others. [Acts 15:14](#), etc. And when these things had been said, and all had given their consent, they wrote to them after this manner: The [apostles](#), and the [presbyters](#), [and] the brethren, unto those brethren from among the [Gentiles](#) who are in [Antioch](#), and [Syria](#), and Cilicia, greeting: Forasmuch as we have heard that certain [persons](#) going out from us have troubled you with words, subverting your [souls](#), saying, You must be [circumcised](#), and keep the law; to whom we gave no such commandment: it seemed [good](#) unto us, being assembled with one accord, to send chosen men unto you with our beloved [Barnabas](#) and [Paul](#); men who have delivered up their [soul](#) for the name of [our Lord Jesus Christ](#). We have sent therefore Judas and Silas, that they may declare our opinion by word of mouth. For it seemed [good](#) to the [Holy Ghost](#), and to us, to lay upon you no greater burden than these necessary things; that you abstain from meats offered to [idols](#), and from blood, and from fornication; and whatsoever you do not wish to be done to you, do not to others: from which preserving yourselves, you shall do well, walking in the [Holy Spirit](#). From all these passages, then, it is evident that they did not teach the [existence](#) of another Father, but gave the new covenant of liberty to those who had lately [believed](#) in God by the [Holy Spirit](#). But they clearly indicated,

from the [nature](#) of the point debated by them, as to whether or not it were still necessary to circumcise the [disciples](#), that they had no idea of another god.

15. Neither [in that case] would they have had such a tenor with regard to the first covenant, as not even to have been willing to eat with the [Gentiles](#). For even Peter, although he had been sent to instruct them, and had been constrained by a vision to that effect, spoke nevertheless with not a little hesitation, saying to them: You [know](#) how it is an unlawful thing for a man that is a Jew to keep company with, or to come unto, one of another nation; but God has shown me that I should not call any man common or unclean. Therefore came I without gainsaying; [Acts 10:28-29](#) indicating by these words, that he would not have come to them unless he had been commanded. Neither, for a like reason, would he have given them [baptism](#) so readily, had he not heard them prophesying when the [Holy Ghost](#) rested upon them. And therefore did he exclaim, Can any man forbid water, that these should not be [baptized](#), who have received the [Holy Ghost](#) as well as we? [Acts 10:47](#) He persuaded, at the same time, those that were with him, and pointed out that, unless the [Holy Ghost](#) had rested upon them, there might have been some one who would have raised objections to their [baptism](#). And the [apostles](#) who were with James allowed the [Gentiles](#) to act freely, yielding us up to the [Spirit of God](#). But they themselves, while [knowing](#) the same [God](#), continued in the ancient observances; so that even Peter, fearing also lest he might incur their reproof, although formerly eating with the [Gentiles](#), because of the vision, and of the Spirit who had rested upon them, yet, when certain [persons](#) came from James, withdrew himself, and did not eat with them. And [Paul](#) said that Barnabas likewise did the same thing. [Galatians 2:12-13](#) Thus did the [apostles](#), whom the Lord made witnesses of every action and of every doctrine— for upon all occasions do we find Peter, and James, and John present with Him— scrupulously act according to the dispensation of the Mosaic law, showing that it was from one and the same [God](#); which they certainly never would have done, as I have already said, if they had learned from the Lord [that there [existed](#)] another Father besides Him who appointed the dispensation of the law.

Against Heresies (Book III, Chapter 13)

Refutation of the opinion, that Paul was the only apostle who had knowledge of the truth.

1. With regard to those (the Marcionites) who allege that [Paul](#) alone [knew](#) the [truth](#), and that to him the [mystery](#) was manifested by revelation, let [Paul](#) himself convict them, when he says, that one and the same God wrought in Peter for the apostolate of the [circumcision](#), and in himself for the [Gentiles](#). [Galatians 2:8](#) Peter, therefore, was an apostle of that very God whose was also [Paul](#); and Him whom Peter preached as God among those of the [circumcision](#), and likewise the [Son of God](#), did [Paul](#) [declare] also among the [Gentiles](#). For our Lord never came to save [Paul](#) alone, nor is God so limited in means, that He should have but one apostle who [knew](#) the dispensation of His [Son](#). And again, when [Paul](#) says, How beautiful are the feet of those bringing glad tidings of [good](#) things, and preaching the [Gospel](#) of peace, [Romans 10:15](#); [Isaiah 52:7](#) he shows clearly that it was not merely one, but there were many who used to preach the [truth](#). And again, in the Epistle to the Corinthians, when he had recounted all those who had seen God after the resurrection, he says in continuation, But whether it were I or they, so we preach, and so you

[believed](#), [1 Corinthians 15:11](#) acknowledging as one and the same, the preaching of all those who saw God after the [resurrection from the dead](#).

2. And again, the Lord replied to Philip, who wished to behold the [Father](#), Have I been so long a time with you, and yet you have not [known](#) Me, Philip? He that sees Me, sees also the Father; and how do you say then, Show us the Father? For I am in the [Father](#), and the Father in Me; and henceforth you [know](#) Him, and have seen Him. To these men, therefore, did the Lord bear [witness](#), that in Himself they had both [known](#) and seen the Father (and the Father is [truth](#)). To allege, then, that these men did not [know](#) the [truth](#), is to act the part of false witnesses, and of those who have been alienated from the doctrine of [Christ](#). For why did the Lord send the twelve [apostles](#) to the lost sheep of the house of [Israel](#), [Matthew 10:6](#) if these men did not [know](#) the [truth](#)? How also did the seventy preach, unless they had themselves previously [known](#) the [truth](#) of what was preached? Or how could Peter have been in [ignorance](#), to whom the Lord gave testimony, that flesh and blood had not revealed to him, but the [Father](#), who is in heaven? [Matthew 16:17](#) Just, then, as [Paul](#) [was] an [apostle](#), not of [men](#), neither by man, but by [Jesus Christ](#), and [God](#) the [Father](#), [Galatians 1:1](#) [so with the rest;] the Son indeed leading them to the [Father](#), but the Father revealing to them the Son.

3. But that [Paul](#) acceded to [the request of] those who summoned him to the [apostles](#), on account of the question [which had been raised], and went up to them, with Barnabas, to Jerusalem, not without reason, but that the liberty of the [Gentiles](#) might be confirmed by them, he does himself say, in the Epistle to the Galatians: Then, fourteen years after, I went up again to Jerusalem with Barnabas, taking also Titus. But I went up by revelation, and communicated to them that [Gospel](#) which I preached among the [Gentiles](#). [Galatians 2:1-2](#) And again he says, For an hour we did give place to subjection, that the [truth](#) of the gospel might continue with you. If, then, any one shall, from the Acts of the Apostles, carefully scrutinize the time concerning which it is written that he went up to Jerusalem on account of the forementioned question, he will find those years mentioned by [Paul](#) coinciding with it. Thus the statement of [Paul](#) harmonizes with, and is, as it were, identical with, the testimony of Luke regarding the [apostles](#).

Against Heresies (Book III, Chapter 14)

If Paul had known any mysteries unrevealed to the other apostles, Luke, his constant companion and fellow-traveller, could not have been ignorant of them; neither could the truth have possibly lain hid from him, through whom alone we learn many and most important particulars of the Gospel history.

1. But that this Luke was inseparable from [Paul](#), and his fellow-labourer in the [Gospel](#), he himself clearly evinces, not as a matter of boasting, but as bound to do so by the [truth](#) itself. For he says that when Barnabas, and John who was called Mark, had parted company from [Paul](#), and sailed to [Cyprus](#), we came to [Troas](#); [Acts 16:8](#), etc. and when [Paul](#) had beheld in a [dream](#) a man of Macedonia, saying, Come into Macedonia, [Paul](#), and help us, immediately, he says, we endeavoured to go into Macedonia, understanding that the Lord had called us to preach the [Gospel](#) unto them. Therefore, sailing from [Troas](#), we directed our ship's course towards Samothracia. And then he carefully indicates all the rest of their journey as far as Philippi, and

how they delivered their first address: for, sitting down, he says, we spoke unto the [women](#) who had assembled; [Acts 16:13](#) and certain [believed](#), even a great many. And again does he say, But we sailed from Philippi after the days of unleavened bread, and came to [Troas](#), where we abode seven days. [Acts 20:5-6](#) And all the remaining [details] of his course with [Paul](#) he recounts, indicating with all diligence both places, and cities, and number of days, until they went up to Jerusalem; and what befell [Paul](#) there, [Acts 21](#) how he was sent to [Rome](#) in bonds; the name of the centurion who took him in charge; [Acts 27](#) and the signs of the ships, and how they made shipwreck; [Acts 28:11](#) and the island upon which they escaped, and how they received kindness there, [Paul](#) healing the chief man of that island; and how they sailed from thence to Puteoli, and from that arrived at [Rome](#); and for what period they sojourned at [Rome](#). As Luke was present at all these occurrences, he carefully noted them down in writing, so that he cannot be convicted of [falsehood](#) or boastfulness, because all these [particulars] [proved](#) both that he was senior to all those who now teach otherwise, and that he was not [ignorant](#) of the [truth](#). That he was not merely a follower, but also a fellow-labourer of the [apostles](#), but especially of [Paul](#), [Paul](#) has himself declared also in the Epistles, saying: Demas has forsaken me, ... and is departed unto Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me. [2 Timothy 4:10-11](#) From this he shows that he was always attached to and inseparable from him. And again he says, in the Epistle to the Colossians: Luke, the beloved physician, greets you. [Colossians 4:14](#) But surely if Luke, who always preached in company with [Paul](#), and is called by him the beloved, and with him performed the work of an [evangelist](#), and was entrusted to hand down to us a [Gospel](#), learned nothing different from him ([Paul](#)), as has been pointed out from his words, how can these men, who were never attached to [Paul](#), boast that they have learned hidden and unspeakable [mysteries](#)?

2. But that [Paul](#) taught with simplicity what he [knew](#), not only to those who were [employed] with him, but to those that heard him, he does himself make manifest. For when the [bishops](#) and [presbyters](#) who came from Ephesus and the other cities adjoining had assembled in Miletus, since he was himself hastening to Jerusalem to observe Pentecost, after testifying many things to them, and declaring what must happen to him at Jerusalem, he added: I [know](#) that you shall see my face no more. Therefore I take you to record this day, that I am pure from the blood of all. For I have not shunned to declare unto you all the counsel of [God](#). Take heed, therefore, both to yourselves, and to all the flock over which the [Holy Ghost](#) has placed you as [bishops](#), to rule the [Church](#) of the Lord, which He has acquired for Himself through His own blood. [Acts 20:25](#), etc. Then, referring to the [evil](#) teachers who should arise, he said: I [know](#) that after my departure shall grievous wolves come to you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away [disciples](#) after them. I have not shunned, he says, to declare unto you all the counsel of [God](#). Thus did the [apostles](#) simply, and without respect of [persons](#), deliver to all what they had themselves learned from the Lord. Thus also does Luke, without respect of [persons](#), deliver to us what he had learned from them, as he has himself testified, saying, Even as they delivered them unto us, who from the beginning were eye-witnesses and ministers of the Word. [Luke 1:2](#)

3. Now if any man set Luke aside, as one who did not [know](#) the [truth](#), he will, [by so acting,] manifestly reject that [Gospel](#) of which he claims to be a [disciple](#). For through him we have become acquainted with very many and important parts of the [Gospel](#); for instance, the generation of John, the history of Zacharias, the coming of the [angel](#) to Mary, the exclamation of

[Elisabeth](#), the descent of the [angels](#) to the shepherds, the words spoken by them, the testimony of Anna and of Simeon with regard to [Christ](#), and that twelve years of age He was left behind at Jerusalem; also the [baptism](#) of John, the number of the Lord's years when He was [baptized](#), and that this occurred in the fifteenth year of [Tiberius Cæsar](#). And in His office of teacher this is what He has said to the rich: Woe unto you that are rich, for you have received your consolation; [Luke 6:24](#), etc. and Woe unto you that are full, for you shall hunger; and you who laugh now, for you shall weep; and, Woe unto you when all [men](#) shall speak well of you: for so did your fathers to the [false prophets](#). All things of the following kind we have [known](#) through Luke alone (and numerous actions of the Lord we have learned through him, which also all [the Evangelists] notice): the multitude of fishes which Peter's companions enclosed, when at the Lord's command they cast the nets; [Luke 5](#) the [woman](#) who had suffered for eighteen years, and was healed on the [Sabbath day](#); [Luke 13](#) the man who had the dropsy, whom the Lord made whole on the [Sabbath](#), and how He did defend Himself for having performed an act of healing on that day; how He taught His [disciples](#) not to aspire to the uppermost rooms; how we should invite the poor and feeble, who cannot recompense us; the man who knocked during the night to obtain loaves, and did obtain them, because of the urgency of his importunity; [Luke 11](#) how, when [our Lord] was sitting at meat with a [Pharisee](#), a [woman](#) that was a sinner kissed His feet, and anointed them with ointment, with what the Lord said to Simon on her behalf concerning the two debtors; [Luke 7](#) also about the [parable](#) of that rich man who stored up the goods which had accrued to him, to whom it was also said, In this night they shall demand your [soul](#) from you; whose then shall those things be which you have prepared? [Luke 12:20](#) and similar to this, that of the rich man, who was clothed in purple and who fared sumptuously, and the indigent Lazarus; [Luke 16](#) also the answer which He gave to His [disciples](#) when they said, Increase our [faith](#); [Luke 17:5](#) also His conversation with Zaccheus the [publican](#); [Luke 19](#) also about the [Pharisee](#) and the [publican](#), who were [praying](#) in the temple at the same time; [Luke 18](#) also the ten [lepers](#), whom He cleansed in the way simultaneously; [Luke 17](#) also how He ordered the lame and the blind to be gathered to the wedding from the lanes and streets; [Luke 18](#) also the [parable](#) of the judge who feared not [God](#), whom the [widow's](#) importunity led to avenge her [cause](#); [Luke 13](#) and about the fig-tree in the vineyard which produced no fruit. There are also many other particulars to be found mentioned by Luke alone, which are made use of by both [Marcion](#) and [Valentinus](#). And besides all these, [he records] what [Christ] said to His [disciples](#) in the way, after the resurrection, and how they recognised Him in the breaking of bread. [Luke 24](#)

4. It follows then, as of course, that these men must either receive the rest of his narrative, or else reject these parts also. For no [persons](#) of common sense can permit them to receive some things recounted by Luke as being [true](#), and to set others aside, as if he had not [known](#) the [truth](#). And if indeed [Marcion's](#) followers reject these, they will then possess no [Gospel](#); for, curtailing that according to Luke, as I have said already, they boast in having the [Gospel](#) [in what remains]. But the followers of [Valentinus](#) must give up their utterly vain talk; for they have taken from that [[Gospel](#)] many occasions for their own speculations, to put an [evil](#) interpretation upon what he has well said. If, on the other hand, they feel compelled to receive the remaining portions also, then, by studying the perfect [Gospel](#), and the doctrine of the [apostles](#), they will find it necessary to repent, that they may be saved from the danger [to which they are exposed].

Against Heresies (Book III, Chapter 15)

Refutation of the Ebionites, who disparaged the authority of St. Paul, from the writings of St. Luke, which must be received as a whole. Exposure of the hypocrisy, deceit, and pride of the Gnostics. The apostles and their disciples knew and preached one God, the Creator of the world.

1. But again, we allege the same against those who do not recognise [Paul](#) as an apostle: that they should either reject the other words of the [Gospel](#) which we have come to [know](#) through Luke alone, and not make use of them; or else, if they do receive all these, they must necessarily admit also that testimony concerning [Paul](#), when he (Luke) tells us that the Lord spoke at first to him from heaven: Saul, Saul, why do you [persecute](#) Me? I am [Jesus Christ](#), whom you persecute, [Acts 22:8](#), [Acts 26:15](#) and then to Ananias, saying regarding him: Go your way; for he is a chosen vessel unto Me, to bear My name among the [Gentiles](#), and kings, and the children of [Israel](#). For I will show him, from this time, how great things he must suffer for My name's sake. [Acts 9:15-16](#) Those, therefore, who do not accept of him [as a teacher], who was chosen by [God](#) for this purpose, that he might boldly bear His name, as being sent to the forementioned nations, do despise the election of [God](#), and separate themselves from the company of the [apostles](#). For neither can they contend that [Paul](#) was no apostle, when he was chosen for this purpose; nor can they prove Luke guilty of [falsehood](#), when he proclaims the [truth](#) to us with all diligence. It may be, indeed, that it was with this view that God set forth very many [Gospel](#) truths, through Luke's instrumentality, which all should esteem it necessary to use, in order that all [persons](#), following his subsequent testimony, which treats upon the acts and the doctrine of the [apostles](#), and holding the unadulterated rule of [truth](#), may be saved. His testimony, therefore, is [true](#), and the doctrine of the [apostles](#) is open and steadfast, holding nothing in reserve; nor did they teach one set of doctrines in private, and another in public.

2. For this is the subterfuge of false [persons](#), [evil](#) seducers, and hypocrites, as they act who are from [Valentinus](#). These men discourse to the multitude about those who belong to the [Church](#), whom they do themselves term vulgar, and ecclesiastic. By these words they entrap the more simple, and entice them, imitating our phraseology, that these [dupes] may listen to them the oftener; and then these are asked regarding us, how it is, that when they hold doctrines similar to ours, we, without [cause](#), keep ourselves aloof from their company; and [how it is, that] when they say the same things, and hold the same doctrine, we call them [heretics](#)? When they have thus, by means of questions, overthrown the [faith](#) of any, and rendered them uncontradicting hearers of their own, they describe to them in private the unspeakable [mystery](#) of their Pleroma. But they are altogether deceived, who [imagine](#) that they may learn from the Scriptural texts adduced by [heretics](#), that [doctrine] which their words plausibly teach. For [error](#) is plausible, and bears a resemblance to the [truth](#), but requires to be disguised; while [truth](#) is without disguise, and therefore has been entrusted to children. And if any one of their auditors do indeed demand explanations, or start objections to them, they affirm that he is one not capable of receiving the [truth](#), and not having from above the seed [derived] from their Mother; and thus really give him no reply, but simply declare that he is of the intermediate regions, that is, belongs to animal natures. But if any one do yield himself up to them like a little sheep, and follows out their practice, and their redemption, such an one is puffed up to such an extent, that he thinks he is neither in heaven nor on earth, but that he has passed within the Pleroma; and having already embraced his [angel](#), he walks with a strutting gait and a supercilious countenance, possessing all the pompous air of a cock. There are those among them who assert that that man who comes from above ought to follow a good course of conduct; wherefore they do also pretend a gravity

[of demeanour] with a certain superciliousness. The majority, however, having become scoffers also, as if already perfect, and living without regard [to appearances], yea, in contempt [of that which is [good](#)], call themselves the spiritual, and allege that they have already become acquainted with that place of refreshing which is within their Pleroma.

3. But let us revert to the same line of argument [hitherto pursued]. For when it has been manifestly declared, that they who were the preachers of the [truth](#) and the [apostles](#) of liberty termed no one else [God](#), or named him Lord, except the only [true God](#) the [Father](#), and His Word, who has the pre-eminence in all things; it shall then be clearly [proved](#), that they (the [apostles](#)) confessed as the Lord God Him who was the Creator of heaven and earth, who also spoke with [Moses](#), gave to him the dispensation of the law, and who called the fathers; and that they [knew](#) no other. The opinion of the [apostles](#), therefore, and of those (Mark and Luke) who learned from their words, concerning [God](#), has been made manifest.

Against Heresies (Book III, Chapter 16)

Proofs from the apostolic writings, that Jesus Christ was one and the same, the only begotten Son of God, perfect God and perfect man.

1. But there are some who say that [Jesus](#) was merely a receptacle of [Christ](#), upon whom the [Christ](#), as a dove, descended from above, and that when He had declared the unnameable Father He entered into the Pleroma in an incomprehensible and invisible manner: for that He was not comprehended, not only by men, but not even by those powers and [virtues](#) which are in heaven, and that [Jesus](#) was the [Son](#), but that Christ was the [Father](#), and the Father of [Christ](#), [God](#); while others say that He merely suffered in outward appearance, being naturally impassible. The [Valentinians](#), again, maintain that the dispensational Jesus was the same who passed through Mary, upon whom that Saviour from the more exalted [region] descended, who was also termed *Pan*, because He possessed the names (*vocabula*) of all those who had produced Him; but that [this latter] shared with Him, the dispensational one, His power and His name; so that by His means death was abolished, but the Father was made [known](#) by that Saviour who had descended from above, whom they do also allege to be Himself the receptacle of Christ and of the entire Pleroma; confessing, indeed, in tongue one [Christ Jesus](#), but being divided in [actual] opinion: for, as I have already observed, it is the practice of these men to say that there was one Christ, who was produced by Monogenes, for the confirmation of the Pleroma; but that another, the [Saviour](#), was sent [forth] for the glorification of the Father; and yet another, the dispensational one, and whom they represent as having suffered, who also bore [in himself] Christ, that Saviour who returned into the Pleroma. I judge it necessary therefore to take into account the entire mind of the [apostles](#) regarding [our Lord Jesus Christ](#), and to show that not only did they never hold any such opinions regarding Him; but, still further, that they announced through the [Holy Spirit](#), that those who should teach such doctrines were agents of [Satan](#), sent forth for the purpose of overturning the [faith](#) of some, and drawing them away from life.

2. That John [knew](#) the one and the same [Word of God](#), and that He was the only begotten, and that He became incarnate for our [salvation](#), [Jesus Christ](#) our Lord, I have sufficiently [proved](#) from the word of John himself. And Matthew, too, recognising one and the same [Jesus Christ](#),

exhibiting his generation as a man from the Virgin, even as God did promise David that He would raise up from the fruit of his body an [eternal](#) King, having made the same promise to [Abraham](#) a long time previously, says: The book of the generation of [Jesus Christ](#), the son of David, the son of [Abraham](#). [Matthew 1:1](#) Then, that he might free our mind from suspicion regarding Joseph, he says: But the birth of Christ was on this wise. When His mother was espoused to Joseph, before they came together, she was found with child of the [Holy Ghost](#). Then, when Joseph had it in [contemplation](#) to put Mary away, since she [proved](#) with child, [Matthew tells us of] the [angel](#) of God standing by him, and saying: Fear not to take unto you Mary your wife: for that which is conceived in her is of the [Holy Ghost](#). And she shall bring forth a son, and you shall call His name Jesus; for He shall save His people from their [sins](#). Now this was done, that it might be fulfilled which was spoken of the Lord by the [prophet](#): Behold, a [virgin](#) shall conceive, and bring forth a son, and they shall call His name [Emmanuel](#), which is, God with us; clearly signifying that both the promise made to the fathers had been accomplished, that the [Son of God](#) was born of a [virgin](#), and that He Himself was Christ the Saviour whom the [prophets](#) had foretold; not, as these men assert, that [Jesus](#) was He who was born of [Mary](#), but that Christ was He who descended from above. Matthew might certainly have said, Now the birth of [Jesus](#) was on this wise; but the [Holy Ghost](#), foreseeing the corrupters [of the [truth](#)], and guarding by anticipation against their deceit, says by Matthew, But the birth of [Christ](#) was on this wise; and that He is [Emmanuel](#), lest perchance we might consider Him as a mere man: for not by the [will](#) of the flesh nor by the [will](#) of [man](#), but by the [will](#) of God was the Word made flesh; and that we should not [imagine](#) that [Jesus](#) was one, and Christ another, but should [know](#) them to be one and the same.

3. [Paul](#), when writing to the Romans, has explained this very point: [Paul](#), an apostle of [Jesus Christ](#), [predestinated](#) unto the [Gospel](#) of [God](#), which He had promised by His [prophets](#) in the [holy Scriptures](#), concerning His Son, who was made to Him of the seed of [David](#) according to the flesh, who was [predestinated](#) the [Son of God](#) with power through the Spirit of [holiness](#), by the [resurrection from the dead](#) of [our Lord Jesus Christ](#). [Romans 1:1-4](#) And again, writing to the Romans about [Israel](#), he says: Whose are the fathers, and from whom is Christ according to the flesh, who is [God](#) over all, blessed for ever. [Romans 9:5](#) And again, in his Epistle to the Galatians, he says: But when the fullness of time had come, God sent forth His Son, made of a [woman](#), made under the law, to redeem them that were under the law, that we might receive the adoption; [Galatians 4:4-5](#) plainly indicating one [God](#), who did by the [prophets](#) make promise of the [Son](#), and one [Jesus Christ](#) our Lord, who was of the seed of [David](#) according to His birth from Mary; and that [Jesus Christ](#) was appointed the [Son of God](#) with power, according to the Spirit of [holiness](#), by the [resurrection from the dead](#), as being the first begotten in all the creation; [Colossians 1:14-15](#) the [Son of God](#) being made the [Son of man](#), that through Him we may receive the adoption,— humanity sustaining, and receiving, and embracing the [Son of God](#). Wherefore Mark also says: The beginning of the [Gospel](#) of [Jesus Christ](#), the [Son of God](#); as it is written in the [prophets](#). [Mark 1:1](#) [Knowing](#) one and the same [Son of God](#), [Jesus Christ](#), who was announced by the [prophets](#), who from the fruit of David's body was [Emmanuel](#), the messenger of great counsel of the Father; through whom God caused the day-spring and the Just One to arise to the house of David, and raised up for him an horn of [salvation](#), and established a testimony in Jacob; [Luke 1:69](#) as David says when discoursing on the causes of His birth: And He appointed a law in [Israel](#), that another generation might [know](#) [Him,] the children which should be born from these, and they arising shall themselves declare to their children, so that they might set their hope

in [God](#), and seek after His commandments. And again, the [angel](#) said, when bringing good tidings to Mary: He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto Him the throne of His father David; [Luke 1:32](#) acknowledging that He who is the Son of the Highest, the same is Himself also the Son of David. And David, [knowing](#) by the Spirit the dispensation of the advent of this Person, by which He is supreme over all the living and dead, confessed Him as Lord, sitting on the right hand of the Most High Father.

4. But Simeon also — he who had received an intimation from the [Holy Ghost](#) that he should not see death, until first he had beheld Christ Jesus— taking Him, the first-begotten of the Virgin, into his hands, blessed [God](#), and said, Lord, now let Your servant depart in peace, according to Your word: because my eyes have seen Your [salvation](#), which You have prepared before the face of all people; a light to lighten the [Gentiles](#), and the [glory](#) of Your people [Israel](#); [Luke 2:29](#) confessing thus, that the infant whom he was holding in his hands, [Jesus](#), born of [Mary](#), was Christ Himself, the [Son of God](#), the light of all, the [glory](#) of [Israel](#) itself, and the peace and refreshing of those who had fallen asleep. For He was already despoiling men, by removing their [ignorance](#), conferring upon them His own [knowledge](#), and scattering abroad those who recognised Him, as Esaias says: Call His name, Quickly spoil, Rapidly divide. [Isaiah 8:3](#) Now these are the works of [Christ](#). He therefore was Himself Christ, whom Simeon carrying [in his arms] blessed the Most High; on beholding whom the shepherds [glorified God](#); whom John, while yet in his mother's womb, and He (Christ) in that of [Mary](#), recognising as the Lord, saluted with leaping; whom the [Magi](#), when they had seen, adored, and offered their gifts [to Him], as I have already stated, and prostrated themselves to the [eternal](#) King, departed by another way, not now returning by the way of the [Assyrians](#). For before the child shall have [knowledge](#) to cry, Father or mother, He shall receive the power of Damascus, and the spoils of [Samaria](#), against the king of the [Assyrians](#); [Isaiah 8:4](#) declaring, in a [mysterious](#) manner indeed, but emphatically, that the Lord did fight with a hidden hand against Amalek. For this [cause](#), too, He suddenly removed those children belonging to the house of David, whose [happy](#) lot it was to have been born at that time, that He might send them on before into His kingdom; He, since He was Himself an infant, so arranging it that [human](#) infants should be [martyrs](#), slain, according to the [Scriptures](#), for the sake of [Christ](#), who was born in [Bethlehem](#) of Judah, in the city of David. [Matthew 2:16](#)

5. Therefore did the Lord also say to His [disciples](#) after the resurrection, O thoughtless ones, and slow of heart to [believe](#) all that the [prophets](#) have spoken! Ought not Christ to have suffered these things, and to enter into His [glory](#)? [Luke 24:25](#) And again does He say to them: These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the [law of Moses](#), and in the [prophets](#), and in the [Psalms](#), concerning Me. Then opened He their understanding, that they should understand the [Scriptures](#), and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead, and that repentance for the remission of [sins](#) be preached in His name among all nations. [Luke 24:44](#), etc. Now this is He who was born of Mary; for He says: The [Son of man](#) must suffer many things, and be rejected, and crucified, and on the third day rise again. The [Gospel](#), therefore, [knew](#) no other [son of man](#) but Him who was of [Mary](#), who also suffered; and no Christ who flew away from Jesus before the passion; but Him who was born it [knew](#) as [Jesus Christ](#) the [Son of God](#), and that this same suffered and rose again, as John, the [disciple](#) of the Lord, verifies, saying: But these are written, that you might [believe](#) that [Jesus](#) is the [Christ](#), the [Son of God](#), and that believing you might have [eternal](#) life in His name, [John 20:31](#) — foreseeing these

[blasphemous](#) systems which divide the Lord, as far as lies in their power, saying that He was formed of two different substances. For this reason also he has thus testified to us in his Epistle: Little children, it is the last time; and as you have heard that [Antichrist](#) does come, now have many antichrists appeared; whereby we [know](#) that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but [they departed], that they might be made manifest that they are not of us. Know therefore, that every lie is from without, and is not of the [truth](#). Who is a liar, but he that denies that [Jesus](#) is the Christ? This is [Antichrist](#).

6. But inasmuch as all those before mentioned, although they certainly do with their tongue confess one [Jesus Christ](#), make fools of themselves, thinking one thing and saying another; for their hypotheses vary, as I have already shown, alleging, [as they do,] that one Being suffered and was born, and that this was Jesus; but that there was another who descended upon Him, and that this was Christ, who also ascended again; and they argue, that he who proceeded from the [Demiurge](#), or he who was dispensational, or he who sprang from Joseph, was the Being subject to suffering; but upon the latter there descended from the invisible and ineffable [places] the former, whom they assert to be incomprehensible, invisible, and impassible: they thus wander from the [truth](#), because their doctrine departs from Him who is [truly God](#), being [ignorant](#) that His only-begotten Word, who is always present with the [human race](#), united to and mingled with His own creation, according to the Father's pleasure, and who became flesh, is Himself [Jesus Christ](#) our Lord, who did also suffer for us, and rose again on our behalf, and who will come again in the [glory](#) of His Father, to raise up all flesh, and for the manifestation of [salvation](#), and to apply the rule of just judgment to all who were made by Him. There is therefore, as I have pointed out, one [God](#) the [Father](#), and one [Christ Jesus](#), who came by means of the whole dispensational arrangements [connected with Him], and gathered together all things in Himself. [Ephesians 1:10](#) But in every respect, too, He is man, the formation of [God](#); and thus He took up man into Himself, the invisible becoming visible, the incomprehensible being made comprehensible, the impassible becoming capable of suffering, and the Word being made man, thus summing up all things in Himself: so that as in super-celestial, spiritual, and invisible things, the [Word of God](#) is supreme, so also in things visible and corporeal He might possess the supremacy, and, taking to Himself the pre-eminence, as well as constituting Himself Head of the [Church](#), He might draw all things to Himself at the proper time.

7. With Him is nothing incomplete or out of due season, just as with the Father there is nothing incongruous. For all these things were foreknown by the Father; but the Son works them out at the proper time in perfect order and sequence. This was the reason why, when Mary was urging [Him] on to [perform] the wonderful [miracle](#) of the wine, and was desirous before the time to partake of the cup of emblematic significance, the Lord, checking her untimely haste, said, Woman, what have I to do with you? My hour is not yet come [John 2:4](#) — waiting for that hour which was foreknown by the Father. This is also the reason why, when men were often desirous to take Him, it is said, No man laid hands upon Him, for the hour of His being taken was not yet come; [John 7:30](#) nor the time of His [passion](#), which had been foreknown by the Father; as also says the [prophet](#) Habakkuk, By this You shall be [known](#) when the years have drawn near; You shall be set forth when the time comes; because my [soul](#) is disturbed by [anger](#), You shall remember Your mercy. [Habakkuk 3:2](#) [Paul](#) also says: But when the fullness of time came, God sent forth His [Son](#). [Galatians 4:4](#) By which is made manifest, that all things which had been

foreknown of the [Father](#), our Lord did accomplish in their order, season, and hour, foreknown and fitting, being indeed one and the same, but rich and great. For He fulfils the bountiful and comprehensive will of His Father, inasmuch as He is Himself the Saviour of those who are saved, and the Lord of those who are under authority, and the [God](#) of all those things which have been formed, the only-begotten of the [Father](#), Christ who was announced, and the [Word of God](#), who became incarnate when the fullness of time had come, at which the [Son of God](#) had to become the [Son of man](#).

8. All, therefore, are outside of the [[Christian](#)] dispensation, who, under pretext of [knowledge](#), understand that [Jesus](#) was one, and Christ another, and the Only-begotten another, from whom again is the Word, and that the Saviour is another, whom these [disciples](#) of [error](#) allege to be a production of those who were made [Æons](#) in a state of degeneracy. Such men are to outward appearance sheep; for they appear to be like us, by what they say in public, repeating the same words as we do; but inwardly they are wolves. Their doctrine is homicidal, conjuring up, as it does, a number of gods, and simulating many Fathers, but lowering and dividing the [Son of God](#) in many ways. These are they against whom the Lord has cautioned us beforehand; and His [disciple](#), in his Epistle already mentioned, commands us to avoid them, when he says: For many deceivers are entered into the world, who confess not that [Jesus Christ](#) has come in the flesh. This is a deceiver and an antichrist. Take heed to them, that you lose not what you have wrought. And again does he say in the Epistle: Many [false prophets](#) are gone out into the world. Hereby [know](#) the [Spirit of God](#): Every spirit that confesses that [Jesus Christ](#) has come in the flesh is of [God](#); and every spirit which separates [Jesus Christ](#) is not of [God](#), but is of antichrist. These words agree with what was said in the [Gospel](#), that the [Word](#) was [made flesh](#), and dwelt among us. Wherefore he again exclaims in his Epistle, Every one that [believes](#) that [Jesus](#) is the [Christ](#), has been born of [God](#); [1 John 5:1 knowing Jesus Christ](#) to be one and the same, to whom the gates of heaven were opened, because of His taking upon Him flesh: who shall also come in the same flesh in which He suffered, revealing the [glory](#) of the Father.

9. Concurring with these statements, [Paul](#), speaking to the Romans, declares: Much more they who receive abundance of [grace](#) and righteousness for [[eternal](#)] life, shall reign by one, Christ Jesus. [Romans 5:17](#) It follows from this, that he [knew](#) nothing of that Christ who flew away from Jesus; nor did he of the Saviour above, whom they hold to be impassible. For if, in [truth](#), the one suffered, and the other remained incapable of suffering, and the one was born, but the other descended upon him who was born, and left him again, it is not one, but two, that are shown forth. But that the apostle did [know](#) Him as one, both who was born and who suffered, namely [Christ Jesus](#), he again says in the same Epistle: Do you not know, that so many of us as were [baptized](#) in Christ Jesus were [baptized](#) in His death? That like as Christ rose from the dead, so should we also walk in newness of life. [Romans 6:3-4](#) But again, showing that Christ did suffer, and was Himself the [Son of God](#), who died for us, and redeemed us with His blood at the time appointed beforehand, he says: For how is it, that [Christ](#), when we were yet without strength, in due time died for the ungodly? But God commends His [love](#) towards us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by His blood, we shall be saved from [wrath](#) through Him. For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life. He declares in the plainest manner, that the same Being who was laid hold of, and underwent suffering, and shed His blood for us, was both Christ and the [Son of God](#), who did also rise again, and was taken up

into heaven, as he himself [[Paul](#)] says: But at the same time, [it, is] Christ [that] died, yea rather, that is risen again, who is even at the right hand of [God](#). [Romans 8:34](#) And again, [Knowing](#) that [Christ](#), rising from the dead, dies no more: [Romans 6:9](#) for, as himself foreseeing, through the [Spirit](#), the subdivisions of [evil](#) teachers [with regard to the Lord's person], and being desirous of cutting away from them all occasion of cavil, he says what has been already stated, [and also declares:] But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies. [Romans 8:11](#) This he does not utter to those alone who wish to hear: Do not [err](#), [he says to all:] [Jesus Christ](#), the [Son of God](#), is one and the same, who did by suffering reconcile us to [God](#), and rose from the dead; who is at the right hand of the [Father](#), and perfect in all things; who, when He was buffeted, struck not in return; who, when He suffered, threatened not; [1 Peter 2:23](#) and when He underwent tyranny, He [prayed](#) His Father that He would forgive those who had crucified Him. For He did Himself [truly](#) bring in [salvation](#): since He is Himself the [Word of God](#), Himself the Only-begotten of the [Father](#), [Christ Jesus our Lord](#).

Against Heresies (Book III, Chapter 17)

The apostles teach that it was neither Christ nor the Saviour, but the Holy Spirit, who did descend upon Jesus. The reason for this descent.

1. It certainly was in the power of the [apostles](#) to declare that Christ descended upon Jesus, or that the so-called superior Saviour [came down] upon the dispensational one, or he who is from the invisible places upon him from the [Demiurge](#); but they neither [knew](#) nor said anything of the kind: for, had they [known](#) it, they would have also certainly stated it. But what really was the case, that did they record, [namely,] that the [Spirit of God](#) as a dove descended upon Him; this Spirit, of whom it was declared by [Isaiah](#), And the [Spirit of God](#) shall rest upon Him, [Isaiah 11:2](#) as I have already said. And again: The [Spirit of the Lord](#) is upon Me, because He has anointed Me. [Isaiah 61:1](#) That is the Spirit of whom the Lord declares, For it is not you that speak, but the Spirit of your Father which speaks in you. [Matthew 10:20](#) And again, giving to the [disciples](#) the power of regeneration into [God](#), He said to them, Go and teach all nations, [baptizing](#) them in the name of the [Father](#), and of the [Son](#), and of the [Holy Ghost](#). [Matthew 28:19](#) For [God] promised, that in the last times He would pour Him [the Spirit] upon [His] servants and handmaids, that they might prophesy; wherefore He did also descend upon the [Son of God](#), made the [Son of man](#), becoming accustomed in fellowship with Him to dwell in the [human race](#), to rest with [human](#) beings, and to dwell in the workmanship of [God](#), working the [will](#) of the Father in them, and renewing them from their old habits into the newness of [Christ](#).

2. This Spirit did David ask for the [human race](#), saying, And establish me with Your all-governing Spirit; who also, as Luke says, descended at the day of Pentecost upon the [disciples](#) after the Lord's ascension, having power to admit all nations to the entrance of life, and to the opening of the new covenant; from whence also, with one accord in all languages, they uttered praise to [God](#), the Spirit bringing distant tribes to unity, and offering to the Father the [first-fruits](#) of all nations. Wherefore also the Lord promised to send the Comforter, [John 16:7](#) who should join us to [God](#). For as a compacted lump of dough cannot be formed of dry wheat without fluid matter, nor can a loaf possess unity, so, in like manner, neither could we, being many, be made

one in Christ Jesus without the water from heaven. And as dry earth does not bring forth unless it receive moisture, in like manner we also, being originally a dry tree, could never have brought forth fruit unto life without the [voluntary](#) rain from above. For our bodies have received unity among themselves by means of that laver which leads to incorruption; but our [souls](#), by means of the Spirit. Wherefore both are necessary, since both contribute towards the life of [God](#), our Lord compassionating that erring [Samaritan woman](#) — who did not remain with one husband, but committed fornication by [contracting] many marriages— by pointing out, and promising to her living water, so that she should thirst no more, nor occupy herself in acquiring the refreshing water obtained by labour, having in herself water springing up to [eternal](#) life. The Lord, receiving this as a gift from His Father, does Himself also confer it upon those who are partakers of Himself, sending the [Holy Spirit](#) upon all the earth.

3. Gideon, [Judges 6:37](#), etc. that Israelite whom God chose, that he might save the people of [Israel](#) from the power of foreigners, foreseeing this gracious gift, changed his request, and prophesied that there would be dryness upon the fleece of wool (a type of the people), on which alone at first there had been dew; thus indicating that they should no longer have the [Holy Spirit](#) from [God](#), as says Esaias, I will also command the clouds, that they rain no rain upon it, [Isaiah 5:6](#) but that the dew, which is the [Spirit of God](#), who descended upon the Lord, should be diffused throughout all the earth, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of [knowledge](#) and [piety](#), the spirit of the [fear](#) of [God](#). [Isaiah 11:2](#) This Spirit, again, He did confer upon the [Church](#), sending throughout all the world the Comforter from heaven, from whence also the Lord tells us that the [devil](#), like lightning, was cast down. [Luke 10:18](#) Wherefore we have need of the dew of [God](#), that we be not consumed by fire, nor be rendered unfruitful, and that where we have an accuser there we may have also an Advocate, [1 John 2:1](#) the Lord commending to the [Holy Spirit](#) His own man, who had fallen among thieves, [Luke 10:35](#) whom He Himself compassionated, and bound up his wounds, giving two royal *denaria*; so that we, receiving by the Spirit the image and superscription of the Father and the [Son](#), might [cause](#) the *denarium* entrusted to us to be fruitful, counting out the increase [thereof] to the [Lord](#). [Matthew 25:14](#)

4. The Spirit, therefore, descending under the [predestined](#) dispensation, and the [Son of God](#), the Only-begotten, who is also the Word of the [Father](#), coming in the fullness of time, having become incarnate in man for the sake of [man](#), and fulfilling all the conditions of [human nature](#), [our Lord Jesus Christ](#) being one and the same, as He Himself the Lord does testify, as the [apostles](#) confess, and as the [prophets](#) announce—all the doctrines of these men who have invented putative Ogdoads and Tetrads, and imagined subdivisions [of the Lord's person], have been [proved](#) falsehoods. These men do, in fact, set the Spirit aside altogether; they understand that Christ was one and Jesus another; and they teach that there was not one Christ, but many. And if they speak of them as united, they do again separate them: for they show that one did indeed undergo sufferings, but that the other remained impassible; that the one [truly](#) did ascend to the Pleroma, but the other remained in the intermediate place; that the one does [truly](#) feast and revel in places invisible and above all name, but that the other is seated with the [Demiurge](#), emptying him of power. It will therefore be incumbent upon you, and all others who give their attention to this writing, and are anxious about their own [salvation](#), not readily to express acquiescence when they hear abroad the speeches of these men: for, speaking things resembling the [doctrine of the] faithful, as I have already observed, not only do they hold opinions which

are different, but absolutely contrary, and in all points full of [blasphemies](#), by which they destroy those [persons](#) who, by reason of the resemblance of the words, imbibe a poison which disagrees with their constitution, just as if one, giving lime mixed with water for milk, should mislead by the similitude of the colour; as a man superior to me has said, concerning all that in any way corrupt the things of [God](#) and adulterate the [truth](#), Lime is wickedly mixed with the milk of [God](#).

Against Heresies (Book III, Chapter 18)

Continuation of the foregoing argument. Proofs from the writings of St. Paul, and from the words of Our Lord, that Christ and Jesus cannot be considered as distinct beings; neither can it be alleged that the Son of God became man merely in appearance, but that He did so truly and actually.

1. As it has been clearly demonstrated that the Word, who [existed](#) in the beginning with [God](#), by whom all things were made, who was also always present with [mankind](#), was in these last days, according to the time appointed by the [Father](#), united to His own workmanship, inasmuch as He became a man liable to suffering, [it follows] that every objection is set aside of those who say, If our Lord was born at that time, Christ had therefore no previous [existence](#). For I have shown that the [Son of God](#) did not then begin to exist, being with the Father from the beginning; but when He became incarnate, and was made man, He commenced afresh the long line of [human](#) beings, and furnished us, in a brief, comprehensive manner, with [salvation](#); so that what we had lost in Adam— namely, to be according to the image and likeness of God— that we might recover in [Christ Jesus](#).

2. For as it was not possible that the man who had once for all been conquered, and who had been destroyed through disobedience, could reform himself, and obtain the prize of victory; and as it was also impossible that he could attain to [salvation](#) who had fallen under the power of [sin](#)—the Son effected both these things, being the [Word of God](#), descending from the [Father](#), becoming incarnate, stooping low, even to death, and consummating the arranged plan of our [salvation](#), upon whom [[Paul](#)], exhorting us unhesitatingly to [believe](#), again says, Who shall ascend into heaven? That is, to bring down Christ; or who shall descend into the deep? That is, to liberate Christ again from the dead. [Romans 10:6-7](#) Then he continues, If you shall confess with your mouth the [Lord Jesus](#), and shall [believe](#) in your heart that God has raised Him from the dead, you shall be saved. [Romans 10:9](#) And he renders the reason why the [Son of God](#) did these things, saying, For to this end Christ both lived, and died, and revived, that He might rule over the living and the dead. [Romans 14:9](#) And again, writing to the Corinthians, he declares, But we preach Christ Jesus crucified; [1 Corinthians 1:23](#) and adds, The cup of blessing which we bless, is it not the communion of the blood of Christ? [1 Corinthians 10:16](#)

3. But who is it that has had fellowship with us in the matter of food? Whether is it he who is conceived of by them as the Christ above, who extended himself through Horos, and imparted a form to their mother; or is it He who is from the Virgin, [Emmanuel](#), who ate butter and honey, [Isaiah 8:14](#) of whom the [prophet](#) declared, He is also a [man](#), and who shall [know](#) him? [Jeremiah 17:9](#) He was likewise preached by [Paul](#): For I delivered, he says, unto you first of all, that Christ died for our [sins](#), according to the [Scriptures](#); and that He was buried, and rose again

the third day, according to the [Scriptures](#). [1 Corinthians 15:3-4](#) It is plain, then, that [Paul knew](#) no other Christ besides Him alone, who both suffered, and was buried, and rose again, who was also born, and whom he speaks of as man. For after remarking, But if Christ be preached, that He rose from the dead, [1 Corinthians 15:12](#) he continues, rendering the reason of His [incarnation](#). For since by man came death, by man [came] also the resurrection of the dead. And everywhere, when [referring to] the passion of our Lord, and to His [human nature](#), and His subjection to death, he employs the name of [Christ](#), as in that passage: Destroy not him with your meat for whom Christ died. [Romans 14:15](#) And again: But now, in [Christ](#), you who sometimes were far off are made near by the blood of [Christ](#). [Ephesians 2:13](#) And again: Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs upon a tree. [Galatians 3:13](#); [Deuteronomy 21:23](#) And again: And through your [knowledge](#) shall the weak brother perish, for whom Christ died; [1 Corinthians 8:11](#) indicating that the impassible Christ did not descend upon Jesus, but that He Himself, because He was [Jesus Christ](#), suffered for us; He, who lay in the tomb, and rose again, who descended and ascended,— the [Son of God](#) having been made the [Son of man](#), as the very name itself does declare. For in the name of Christ is implied, He that anoints, He that is anointed, and the unction itself with which He is anointed. And it is the Father who anoints, but the Son who is anointed by the [Spirit](#), who is the unction, as the Word declares by [Isaiah](#), The [Spirit of the Lord](#) is upon me, because He has anointed me, [Isaiah 61:1](#) — pointing out both the anointing Father, the anointed Son, and the unction, which is the Spirit.

4. The Lord Himself, too, makes it evident who it was that suffered; for when He asked the [disciples](#), Who do men say that I, the [Son of man](#), am? [Matthew 16:13](#) and when [Peter](#) had replied, You are the [Christ](#), the Son of the living [God](#); and when he had been commended by Him [in these words], That flesh and blood had not revealed it to him, but the Father who is in heaven, He made it clear that He, the [Son of man](#), is Christ the Son of the living God. For from that time forth, it is said, He began to show to His [disciples](#), how that He must go unto Jerusalem, and suffer many things of the [priests](#), and be rejected, and crucified, and rise again the third day. [Matthew 16:21](#) He who was acknowledged by Peter as Christ, who pronounced him blessed because the Father had revealed the Son of the living God to him, said that He must Himself suffer many things, and be crucified; and then He rebuked Peter, who imagined that He was the Christ as the generality of men supposed [that the Christ should be], and was averse to the idea of His [suffering](#), [and] said to the [disciples](#), If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life, shall lose it; and whosoever will lose it for My sake shall save it. [Matthew 16:24-25](#) For these things Christ spoke openly, He being Himself the Saviour of those who should be delivered over to death for their confession of Him, and lose their lives.

5. If, however, He was Himself not to suffer, but should fly away from [Jesus](#), why did He exhort His [disciples](#) to take up the cross and follow Him—that cross which these men represent Him as not having taken up, but [speak of Him] as having relinquished the dispensation of suffering? For that He did not say this with reference to the acknowledging of the *Stauros* (cross) above, as some among them venture to expound, but with respect to the suffering which He should Himself undergo, and that His [disciples](#) should endure, He implies when He says, For whosoever will save his life, shall lose it; and whosoever will lose, shall find it. And that His [disciples](#) must suffer for His sake, He [implied when He] said to the [Jews](#), Behold, I send you [prophets](#), and

wise men, and [scribes](#): and some of them you shall kill and crucify. [Matthew 23:24](#) And to the [disciples](#) He was wont to say, And you shall stand before governors and kings for My sake; and they shall scourge some of you, and slay you, and [persecute](#) you from city to city. [Matthew 10:17-18](#) He [knew](#), therefore, both those who should suffer [persecution](#), and He [knew](#) those who should have to be scourged and slain because of Him; and He did not speak of any other cross, but of the suffering which He should Himself undergo first, and His [disciples](#) afterwards. For this purpose did He give them this exhortation: Fear not them which kill the body, but are not able to kill the [soul](#); but rather [fear](#) Him who is able to send both [soul](#) and body into [hell](#); [Matthew 10:28](#) [thus exhorting them] to hold fast those professions of [faith](#) which they had made in reference to Him. For He promised to confess before His Father those who should confess His name before men; but declared that He would deny those who should deny Him, and would be ashamed of those who should be ashamed to confess Him. And although these things are so, some of these men have proceeded to such a degree of temerity, that they even pour contempt upon the [martyrs](#), and vituperate those who are slain on account of the confession of the Lord, and who suffer all things predicted by the Lord, and who in this respect strive to follow the footprints of the Lord's passion, having become [martyrs](#) of the suffering One; these we do also enrol with the [martyrs](#) themselves. For, when inquisition shall be made for their blood, and they shall attain to [glory](#), then all shall be confounded by Christ, who have cast a slur upon their [martyrdom](#). And from this fact, that He exclaimed upon the [cross](#), Father, forgive them, for they [know](#) not what they do, [Luke 23:34](#) the long-suffering, patience, compassion, and goodness of Christ are exhibited, since He both suffered, and did Himself exculpate those who had maltreated Him. For the [Word of God](#), who said to us, Love your enemies, and [pray](#) for those that [hate](#) you, [Matthew 5:44](#) Himself did this very thing upon the cross; loving the [human race](#) to such a degree, that He even [prayed](#) for those putting Him to death. If, however, any one, going upon the supposition that there are two [Christs], forms a judgment in regard to them, that [Christ] shall be found much the better one, and more patient, and the [truly](#) good one, who, in the midst of His own wounds and stripes, and the other [cruelties] inflicted upon Him, was beneficent, and unmindful of the wrongs perpetrated upon Him, than he who flew away, and sustained neither injury nor insult.

6. This also does likewise meet [the case] of those who maintain that He suffered only in appearance. For if He did not [truly](#) suffer, no thanks to Him, since there was no suffering at all; and when we shall actually begin to suffer, He will seem as leading us astray, exhorting us to endure buffering, and to turn the other [Matthew 5:39](#) cheek, if He did not Himself before us in reality suffer the same; and as He misled them by seeming to them what He was not, so does He also mislead us, by exhorting us to endure what He did not endure Himself. [In that case] we shall be even above the Master, because we suffer and sustain what our Master never bore or endured. But as our Lord is alone [truly](#) Master, so the [Son of God](#) is [truly](#) good and patient, the [Word of God](#) the Father having been made the [Son of man](#). For He fought and conquered; for He was man contending for the fathers, and through [obedience](#) doing away with disobedience completely: for He bound the strong man, [Matthew 12:29](#) and set free the weak, and endowed His own handiwork with [salvation](#), by destroying [sin](#). For He is a most [holy](#) and merciful Lord, and loves the [human race](#).

7. Therefore, as I have already said, He caused man ([human nature](#)) to cleave to and to become, one with [God](#). For unless man had overcome the enemy of [man](#), the enemy would not have been

legitimately vanquished. And again: unless it had been God who had freely given [salvation](#), we could never have possessed it securely. And unless man had been joined to [God](#), he could never have become a partaker of incorruptibility. For it was incumbent upon the Mediator between God and men, by His relationship to both, to bring both to friendship and concord, and present man to [God](#), while He revealed God to man. For, in what way could we be partaken of the adoption of sons, unless we had received from Him through the Son that fellowship which refers to Himself, unless His Word, having been made flesh, had entered into communion with us? Wherefore also He passed through every stage of life, restoring to all communion with [God](#). Those, therefore, who assert that He appeared putatively, and was neither born in the flesh nor [truly](#) made man, are as yet under the old condemnation, holding out patronage to [sin](#); for, by their showing, death has not been vanquished, which reigned from [Adam](#) to [Moses](#), even over them that had not [sinned](#) after the similitude of Adam's transgression. [Romans 5:14](#) But the law coming, which was given by [Moses](#), and testifying of [sin](#) that it is a sinner, did [truly](#) take away his (death's) kingdom, showing that he was no king, but a robber; and it revealed him as a murderer. It laid, however, a weighty burden upon man, who had [sin](#) in himself, showing that he was liable to death. For as the law was spiritual, it merely made [sin](#) to stand out in relief, but did not destroy it. For [sin](#) had no dominion over the spirit, but over man. For it behooved Him who was to destroy [sin](#), and redeem man under the power of death, that He should Himself be made that very same thing which he was, that is, man; who had been drawn by [sin](#) into bondage, but was held by death, so that [sin](#) should be destroyed by man, and man should go forth from death. For as by the disobedience of the one man who was originally moulded from virgin soil, the many were made sinners, [Romans 5:19](#) and forfeited life; so was it necessary that, by the [obedience](#) of one man, who was originally born from a [virgin](#), many should be justified and receive [salvation](#). Thus, then, was the [Word of God](#) made man, as also [Moses](#) says: [God](#), [true](#) are His works. [Deuteronomy 32:4](#) But if, not having been made flesh, He did appear as if flesh, His work was not a [true](#) one. But what He did appear, that He also was: God recapitulated in Himself the ancient formation of [man](#), that He might kill [sin](#), deprive death of its power, and vivify man; and therefore His works are [true](#).

Against Heresies (Book III, Chapter 19)

Jesus Christ was not a mere man, begotten from Joseph in the ordinary course of nature, but was very God, begotten of the Father most high, and very man, born of the Virgin.

1. But again, those who assert that He was simply a mere man, begotten by Joseph, remaining in the bondage of the old disobedience, are in a state of death having been not as yet joined to the [Word of God](#) the [Father](#), nor receiving liberty through the [Son](#), as He does Himself declare: If the Son shall make you free, you shall be free indeed. [John 8:36](#) But, being [ignorant](#) of Him who from the [Virgin](#) is [Emmanuel](#), they are deprived of His gift, which is [eternal](#) life; [Romans 6:23](#) and not receiving the incorruptible Word, they remain in mortal flesh, and are debtors to death, not obtaining the antidote of life. To whom the Word says, mentioning His own gift of [grace](#): I said, You are all the sons of the Highest, and gods; but you shall die like men. He speaks undoubtedly these words to those who have not received the gift of adoption, but who despise the [incarnation](#) of the pure generation of the [Word of God](#), defraud [human nature](#) of promotion into [God](#), and prove themselves ungrateful to the [Word of God](#), who became flesh for them. For

it was for this end that the [Word of God](#) was made man, and He who was the [Son of God](#) became the [Son of man](#), that man, having been taken into the Word, and receiving the adoption, might become the [son of God](#). For by no other means could we have attained to incorruptibility and [immortality](#), unless we had been united to incorruptibility and [immortality](#). But how could we be joined to incorruptibility and [immortality](#), unless, first, incorruptibility and [immortality](#) had become that which we also are, so that the corruptible might be swallowed up by incorruptibility, and the mortal by [immortality](#), that we might receive the adoption of sons?

2. For this reason [it is, said], Who shall declare His generation? [Isaiah 53:8](#) since He is a [man](#), and who shall recognise Him? [Jeremiah 17:9](#) But he to whom the Father which is in heaven has revealed Him, [Matthew 16:16](#) [knows](#) Him, so that he understands that He who was not born either by the [will](#) of the flesh, or by the [will](#) of [man](#), [John 1:13](#) is the [Son of man](#), this is Christ, the Son of the living God. For I have shown from the [Scriptures](#), that no one of the sons of [Adam](#) is as to everything, and absolutely, called [God](#), or named Lord. But that He is Himself in His own right, beyond all [men](#) who ever lived, [God](#), and Lord, and King Eternal, and the Incarnate Word, proclaimed by all the [prophets](#), the [apostles](#), and by the Spirit Himself, may be seen by all who have attained to even a small portion of the [truth](#). Now, the [Scriptures](#) would not have testified these things of Him, if, like others, He had been a mere man. But that He had, beyond all others, in Himself that pre-eminent birth which is from the Most High Father, and also experienced that pre-eminent generation which is from the Virgin, [Isaiah 7:14](#) the [divine Scriptures](#) do in both respects testify of Him: also, that He was a man without comeliness, and liable to suffering; [Isaiah 53:2](#) that He sat upon the foal of an ass; [Zechariah 9:9](#) that He received for drink, vinegar and gall; that He was despised among the people, and humbled Himself even to death and that He is the [holy](#) Lord, the Wonderful, the Counsellor, the Beautiful in appearance, and the Mighty [God](#), [Isaiah 9:6](#) coming on the clouds as the Judge of all [men](#); [Daniel 7:13](#) — all these things did the [Scriptures](#) prophesy of Him.

3. For as He became man in order to undergo [temptation](#), so also was He the Word that He might be [glorified](#); the Word remaining quiescent, that He might be capable of being tempted, dishonoured, crucified, and of suffering death, but the [human nature](#) being swallowed up in it (the divine), when it conquered, and endured [without yielding], and performed acts of kindness, and rose again, and was received up [into heaven]. He therefore, the [Son of God](#), our Lord, being the Word of the [Father](#), and the [Son of man](#), since He had a generation as to His [human nature](#) from Mary— who was descended from [mankind](#), and who was herself a [human](#) being— was made the [Son of man](#). [Isaiah 7:13](#) Wherefore also the Lord Himself gave us a sign, in the depth below, and in the height above, which man did not ask for, because he never expected that a [virgin](#) could conceive, or that it was possible that one remaining a [virgin](#) could bring forth a son, and that what was thus born should be *God with us*, and descend to those things which are of the earth beneath, seeking the sheep which had perished, which was indeed His own peculiar handiwork, and ascend to the height above, offering and commending to His Father that [human nature](#) (*hominem*) which had been found, making in His own person the [first-fruits](#) of the resurrection of man; that, as the Head rose from the dead, so also the remaining part of the body— [namely, the body] of everyman who is found in life— when the time is fulfilled of that condemnation which [existed](#) by reason of disobedience, may arise, blended together and strengthened through means of joints and bands [Ephesians 4:16](#) by the increase of [God](#), each of

the members having its own proper and fit position in the body. For there are many mansions in the Father's house, [John 14:2](#) inasmuch as there are also many members in the body.

Against Heresies (Book III, Chapter 20)

God showed himself, by the fall of man, as patient, benign, merciful, mighty to save. Man is therefore most ungrateful, if, unmindful of his own lot, and of the benefits held out to him, he do not acknowledge divine grace.

1. Long-suffering therefore was [God](#), when man became a defaulter, as foreseeing that victory which should be granted to him through the Word. For, when strength was made perfect in weakness, [2 Corinthians 12:9](#) it showed the kindness and transcendent power of [God](#). For as He patiently suffered Jonah to be swallowed by the whale, not that he should be swallowed up and perish altogether, but that, having been cast out again, he might be the more subject to [God](#), and might glorify Him the more who had conferred upon him such an unhopd-for deliverance, and might bring the Ninevites to a lasting repentance, so that they should be converted to the Lord, who would deliver them from death, having been struck with awe by that portent which had been wrought in Jonah's case, as the [Scripture](#) says of them, And they returned each from his [evil](#) way, and the unrighteousness which was in their hands, saying, Who [knows](#) if God will repent, and turn away His [anger](#) from us, and we shall not perish? [Jonah 3:8-9](#) — so also, from the beginning, did God permit man to be swallowed up by the great whale, who was the author of transgression, not that he should perish altogether when so engulfed; but, arranging and preparing the plan of [salvation](#), which was accomplished by the Word, through the sign of Jonah, for those who held the same opinion as Jonah regarding the Lord, and who confessed, and said, I am a servant of the Lord, and I worship the Lord God of heaven, who has made the sea and the dry land. [Jonah 1:9](#) [This was done] that man, receiving an unhopd-for [salvation](#) from [God](#), might rise from the dead, and glorify [God](#), and repeat that word which was uttered in [prophecy](#) by Jonah: I cried by reason of my affliction to the Lord my [God](#), and He heard me out of the belly of [hell](#); [Jonah 2:2](#) and that he might always continue glorifying [God](#), and giving thanks without ceasing, for that [salvation](#) which he has derived from Him, that no flesh should [glory](#) in the Lord's presence; [1 Corinthians 1:29](#) and that man should never adopt an opposite opinion with regard to [God](#), supposing that the incorruptibility which belongs to him is his own naturally, and by thus not holding the [truth](#), should boast with empty superciliousness, as if he were naturally like to [God](#). For he ([Satan](#)) thus rendered him (man) more ungrateful towards his Creator, obscured the [love](#) which [God](#) had towards man, and blinded his mind not to perceive what is worthy of [God](#), comparing himself with, and judging himself equal to, God.

2. This, therefore, was the [object of the] long-suffering of [God](#), that man, passing through all things, and acquiring the [knowledge](#) of moral discipline, then attaining to the [resurrection from the dead](#), and learning by experience what is the source of his deliverance, may always live in a state of gratitude to the Lord, having obtained from Him the gift of incorruptibility, that he might [love](#) Him the more; for he to whom more is forgiven, loves more: [Luke 7:43](#) and that he may [know](#) himself, how mortal and weak he is; while he also understands respecting [God](#), that He is [immortal](#) and powerful to such a degree as to confer [immortality](#) upon what is mortal, and [eternity](#) upon what is temporal; and may understand also the other attributes of God displayed

towards himself, by means of which being instructed he may think of [God](#) in accordance with the divine greatness. For the [glory](#) of man [is] [God](#), but [His] works [are the [glory](#)] of [God](#); and the receptacle of all His wisdom and power [is] man. Just as the physician is [proved](#) by his patients, so is God also revealed through men. And therefore [Paul](#) declares, For God has concluded all in unbelief, that He may have mercy upon all; [Romans 11:32](#) not saying this in reference to spiritual [Æons](#), but to [man](#), who had been disobedient to [God](#), and being cast off from [immortality](#), then obtained mercy, receiving through the [Son of God](#) that adoption which is [accomplished] by Himself. For he who holds, without [pride](#) and boasting, the [true glory](#) (opinion) regarding [created](#) things and the Creator, who is the [Almighty God](#) of all, and who has granted [existence](#) to all; [such an one,] continuing in His [love John 15:9](#) and subjection, and giving of thanks, shall also receive from Him the greater [glory](#) of promotion, looking forward to the time when he shall become like Him who died for him, for He, too, was made in the likeness of sinful flesh, [Romans 8:3](#) to condemn [sin](#), and to cast it, as now a condemned thing, away beyond the flesh, but that He might call man forth into His own likeness, assigning him as [His own] imitator to [God](#), and imposing on him His Father's law, in order that he may see [God](#), and granting him power to receive the Father; [being] the [Word of God](#) who dwelt in man, and became the [Son of man](#), that He might accustom man to receive [God](#), and God to dwell in man, according to the good pleasure of the Father.

3. On this account, therefore, the Lord Himself, who is [Emmanuel](#) from the Virgin, [Isaiah 7:4](#) is the sign of our [salvation](#), since it was the Lord Himself who saved them, because they could not be saved by their own instrumentality; and, therefore, when [Paul](#) sets forth [human](#) infirmity, he says: For I [know](#) that there dwells in my flesh no good thing, [Romans 7:18](#) showing that the good thing of our [salvation](#) is not from us, but from [God](#). And again: Wretched man that I am, who shall deliver me from the body of this death? [Romans 7:24](#) Then he introduces the Deliverer, [saying,] The [grace](#) of [Jesus Christ](#) our Lord. And Isaiah declares this also, [when he says:] Be strengthened, you hands that hang down, and you feeble knees; be encouraged, you feeble-minded; be comforted, [fear](#) not: behold, our God has given judgment with retribution, and shall recompense: He will come Himself, and will save us. [Isaiah 25:3](#) Here we see, that not by ourselves, but by the help of [God](#), we must be saved.

4. Again, that it should not be a mere man who should save us, nor [one] without flesh— for the [angels](#) are without flesh— [the same [prophet](#)] announced, saying: Neither an elder, nor [angel](#), but the Lord Himself will save them because He loves them, and will spare them: He will Himself set them free. [Isaiah 63:9](#) And that He should Himself become very man, visible, when He should be the Word giving [salvation](#), Isaiah again says: Behold, city of Zion: your eyes shall see our [salvation](#). [Isaiah 33:20](#) And that it was not a mere man who died for us, Isaiah says: And the [holy](#) Lord remembered His dead [Israel](#), who had slept in the land of sepulture; and He came down to preach His [salvation](#) to them, that He might save them. And Amos (Micah) the [prophet](#) declares the same: He will turn again, and will have compassion upon us: He will destroy our iniquities, and will cast our [sins](#) into the depths of the sea. [Micah 7:9](#) And again, specifying the place of His advent, he says: The Lord has spoken from Zion, and He has uttered His voice from Jerusalem. [Joel 3:16](#); [Amos 1:2](#) And that it is from that region which is towards the south of the inheritance of Judah that the [Son of God](#) shall come, who is [God](#), and who was from [Bethlehem](#), where the Lord was born [and] will send out His praise through all the earth, thus says the [prophet](#) Habakkuk: [God](#) shall come from the south, and the Holy One from Mount Effrem. His

power covered the heavens over, and the earth is full of His praise. Before His face shall go forth the Word, and His feet shall advance in the plains. Thus he indicates in clear terms that He is [God](#), and that His advent was [to take place] in [Bethlehem](#), and from Mount Effrem which is towards the south of the inheritance, and that [He is] man. For he says, His feet shall advance in the plains: and this is an indication proper to man.

Against Heresies (Book III, Chapter 21)

A vindication of the prophecy in Isa. vii. 14 against the misinterpretations of Theodotion, Aquila, the Ebionites, and the Jews. Authority of the Septuagint version. Arguments in proof that Christ was born of a virgin.

1. [God](#), then, was made man, and the Lord did Himself save us, giving us the token of the Virgin. But not as some allege, among those now presuming to expound the [Scripture](#), [thus:] Behold, a young [woman](#) shall conceive, and bring forth a son, [Isaiah 7:14](#) as Theodotion the Ephesian has interpreted, and Aquila of [Pontus](#), both Jewish proselytes. The [Ebionites](#), following these, assert that He was begotten by Joseph; thus destroying, as far as in them lies, such a marvellous dispensation of [God](#), and setting aside the testimony of the [prophets](#) which proceeded from [God](#). For [truly](#) this prediction was uttered before the removal of the people to [Babylon](#); that is, anterior to the supremacy acquired by the Medes and Persians. But it was interpreted into Greek by the [Jews](#) themselves, much before the period of our Lord's advent, that there might remain no suspicion that perchance the [Jews](#), complying with our humour, did put this interpretation upon these words. They indeed, had they been cognizant of our future [existence](#), and that we should use these [proofs](#) from the [Scriptures](#), would themselves never have hesitated to burn their own Scriptures, which do declare that all other nations partake of [eternal](#) life, and show that they who boast themselves as being the house of Jacob and the people of [Israel](#), are disinherited from the [grace](#) of [God](#).

2. For before the Romans possessed their kingdom, while as yet the Macedonians held Asia, Ptolemy the son of Lagus, being anxious to adorn the [library](#) which he had founded in [Alexandria](#), with a collection of the writings of all [men](#), which were [works] of merit, made request to the people of Jerusalem, that they should have their Scriptures translated into the Greek language. And they— for at that time they were still subject to the Macedonians— sent to Ptolemy seventy of their elders, who were thoroughly skilled in the [Scriptures](#) and in both the languages, to carry out what he had desired. But he, wishing to test them individually, and fearing lest they might perchance, by taking counsel together, conceal the [truth](#) in the [Scriptures](#), by their interpretation, separated them from each other, and commanded them all to write the same translation. He did this with respect to all the books. But when they came together in the same place before Ptolemy, and each of them compared his own interpretation with that of every other, God was indeed [glorified](#), and the [Scriptures](#) were acknowledged as [truly](#) divine. For all of them read out the common translation [which they had prepared] in the very same words and the very same names, from beginning to end, so that even the [Gentiles](#) present perceived that the [Scriptures](#) had been interpreted by the inspiration of [God](#). And there was nothing astonishing in God having done this—He who, when, during the captivity of the people under [Nebuchadnezzar](#), the [Scriptures](#) had been corrupted, and when, after seventy years, the [Jews](#) had returned to their

own land, then, in the times of Artaxerxes king of the Persians, inspired Esdras the [priest](#), of the tribe of Levi, to recast all the words of the former [prophets](#), and to re-establish with the people the Mosaic legislation.

3. Since, therefore, the [Scriptures](#) have been interpreted with such fidelity, and by the [grace](#) of [God](#), and since from these God has prepared and formed again our [faith](#) towards His Son, and has preserved to us the unadulterated Scriptures in [Egypt](#), where the house of Jacob flourished, fleeing from the famine in Canaan; where also our Lord was preserved when He fled from the [persecution](#) set on foot by [Herod](#); and [since] this interpretation of these Scriptures was made prior to our Lord's descent [to earth], and came into being before the [Christians](#) appeared — for our Lord was born about the forty-first year of the reign of Augustus; but Ptolemy was much earlier, under whom the [Scriptures](#) were interpreted—[since these things are so, I say,] [truly](#) these men are [proved](#) to be impudent and presumptuous, who would now show a desire to make different translations, when we refute them out of these Scriptures, and shut them up to a belief in the advent of the [Son of God](#). But *our faith* is steadfast, unfeigned, and the only [true](#) one, having clear [proof](#) from these Scriptures, which were interpreted in the way I have related; and the preaching of the [Church](#) is without interpolation. For the [apostles](#), since they are of more ancient date than all these [[heretics](#)], agree with this aforesaid translation; and the translation harmonizes with the tradition of the [apostles](#). For Peter, and John, and Matthew, and [Paul](#), and the rest successively, as well as their followers, did set forth all prophetic [announcements], just as the interpretation of the elders contains them.

4. For the one and the same [Spirit of God](#), who proclaimed by the [prophets](#) what and of what sort the advent of the Lord should be, did by these elders give a [just](#) interpretation of what had been [truly](#) prophesied; and He did Himself, by the [apostles](#), announce that the fullness of the times of the adoption had arrived, that the [kingdom of heaven](#) had drawn near, and that *He* was dwelling within those that [believe](#) in Him who was born [Emmanuel](#) of the Virgin. To this effect they testify, [saying,] that before Joseph had come together with Mary, while she therefore remained in [virginity](#), she was found with child of the [Holy Ghost](#); [Matthew 1:18](#) and that the [angel](#) Gabriel said unto her, The [Holy Ghost](#) shall come upon you, and the power of the Highest shall overshadow you; therefore also that [holy](#) thing which shall be born of you shall be called the [Son of God](#); [Luke 1:35](#) and that the [angel](#) said to Joseph in a [dream](#), Now this was done, that it might be fulfilled which was spoken by Isaiah the [prophet](#), Behold, a [virgin](#) shall be with child. [Matthew 1:23](#) But the elders have thus interpreted what Esaias said: And the Lord, moreover, said unto Ahaz, Ask for yourself a sign from the Lord your God out of the depth below, or from the height above. And Ahaz said, I will not ask, and I will not tempt the Lord. And he said, It is not a small thing for you to weary men; and how does the Lord weary them? Therefore the Lord himself shall give you a sign; Behold, a [virgin](#) shall conceive, and bear a son; and you shall call His name [Emmanuel](#). Butter and honey shall He eat: before He [knows](#) or chooses out things that are [evil](#), He shall exchange them for what is [good](#); for before the child [knows](#) good or [evil](#), He shall not consent to [evil](#), that He may choose that which is [good](#). [Isaiah 7:10-17](#) Carefully, then, has the [Holy Ghost](#) pointed out, by what has been said, His birth from a [virgin](#), and His [essence](#), that He is God (for the name [Emmanuel](#) indicates this). And He shows that He is a [man](#), when He says, Butter and honey shall He eat; and in that He terms Him a child also, [in saying,] before He [knows](#) good and [evil](#); for these are all the tokens of a [human](#) infant. But that He will not consent to [evil](#), that He may choose that which is [good](#),— this is proper to [God](#); that by the fact,

that He shall eat butter and honey, we should not understand that He is a mere man only, nor, on the other hand, from the name [Emmanuel](#), should suspect Him to be God without flesh.

5. And when He says, Hear, O house of David, [Isaiah 7:13](#) He performed the part of one indicating that He whom God promised David that He would raise up from the fruit of his belly (*ventris*) an [eternal](#) King, is the same who was born of the Virgin, herself of the lineage of David. For on this account also, He promised that the King should be of the fruit of his *belly*, which was the appropriate [term to use with respect] to a [virgin](#) conceiving, and not of the fruit of his *loins*, nor of the fruit of his *reins*, which expression is appropriate to a generating man, and a [woman](#) conceiving by a [man](#). In this promise, therefore, the [Scripture](#) excluded all virile influence; yet it certainly is not mentioned that He who was born was not from the [will](#) of man. But it has fixed and established the fruit of the *belly*, that it might declare the generation of Him who should be [born] from the Virgin, as [Elisabeth](#) testified when filled with the [Holy Ghost](#), saying to Mary, Blessed are you among [women](#), and blessed is the fruit of your belly; [Luke 1:42](#) the [Holy Ghost](#) pointing out to those willing to hear, that the promise which [God](#) had made, of raising up a King from the fruit of [David's] belly, was fulfilled in the birth from the Virgin, that is, from Mary. Let those, therefore, who alter the passage of Isaiah thus, Behold, a young [woman](#) shall conceive, and who will have Him to be Joseph's son, also alter the form of the promise which was given to David, when God promised him to raise up, from the fruit of his belly, the horn of Christ the King. But they did not understand, otherwise they would have presumed to alter even this passage also.

6. But what Isaiah said, From the height above, or from the depth beneath, [Isaiah 7:11](#) was meant to indicate, that He who descended was the same also who ascended. [Ephesians 4:10](#) But in this that he said, The Lord Himself shall give you a sign, he declared an unlooked-for thing with regard to His generation, which could have been accomplished in no other way than by [God](#) the Lord of all, [God](#) Himself giving a sign in the house of David. For what great thing or what sign should have been in this, that a young [woman](#) conceiving by a man should bring forth—a thing which happens to all [women](#) that produce offspring? But since an unlooked-for [salvation](#) was to be provided for men through the help of [God](#), so also was the unlooked-for birth from a [virgin](#) accomplished; God giving this sign, but man not working it out.

7. On this account also, Daniel, [Daniel 2:34](#) foreseeing His advent, said that a stone, cut out without hands, came into this world. For this is what without hands means, that His coming into this world was not by the operation of [human](#) hands, that is, of those men who are accustomed to stone-cutting; that is, Joseph taking no part with regard to it, but Mary alone co-operating with the pre-arranged plan. For this stone from the earth derives [existence](#) from both the power and the wisdom of [God](#). Wherefore also Isaiah says: Thus says the Lord, Behold, I deposit in the foundations of Zion a stone, precious, elect, the chief, the corner-one, to be had in [honour](#). [Isaiah 28:16](#) So, then, we understand that His advent in [human nature](#) was not by the [will](#) of a [man](#), but by the [will](#) of [God](#).

8. Wherefore also [Moses](#) giving a type, cast his rod upon the earth, [Exodus 7:9](#) in order that it, by becoming flesh, might expose and swallow up all the opposition of the Egyptians, which was lifting itself up against the pre-arranged plan of [God](#); [Exodus 8:19](#) that the Egyptians themselves might testify that it is the finger of God which works [salvation](#) for the people, and not the son of

Joseph. For if He were the son of Joseph, how could He be greater than Solomon, or greater than Jonah, [Matthew 12:41-42](#) or greater than David, [Matthew 22:43](#) when He was generated from the same seed, and was a descendant of these men? And how was it that He also pronounced Peter blessed, because he acknowledged Him to be the Son of the living God? [Matthew 16:17](#)

9. But besides, if indeed He had been the son of Joseph, He could not, according to Jeremiah, be either king or heir. For Joseph is shown to be the son of Joachim and Jechoniah, as also Matthew sets forth in his pedigree. [Matthew 1:12-16](#) But Jechoniah, and all his posterity, were disinherited from the kingdom; Jeremiah thus declaring, As I live, says the Lord, if Jechoniah the son of Joachim king of Judah had been made the signet of my right hand, I would pluck him thence, and deliver him into the hand of those seeking your life. [Jeremiah 22:24-25](#) And again: Jechoniah is dishonoured as a useless vessel, for he has been cast into a land which he [knew](#) not. Earth, hear the word of the Lord: Write this man a disinherited person; for none of his seed, sitting on the throne of David, shall prosper, or be a prince in Judah. [Jeremiah 22:28](#), etc. And again, God speaks of Joachim his father: Therefore thus says the Lord concerning Joachim his father, king of [Judea](#), There shall be from him none sitting upon the throne of David: and his dead body shall be cast out in the heat of day, and in the frost of night. And I will look upon him, and upon his sons, and will bring upon them, and upon the inhabitants of Jerusalem, upon the land of Judah, all the [evils](#) that I have pronounced against them. [Jeremiah 36:30-31](#) Those, therefore, who say that He was begotten of Joseph, and that they have hope in Him, do [cause](#) themselves to be disinherited from the kingdom, failing under the curse and rebuke directed against Jechoniah and his seed. Because for this reason have these things been spoken concerning Jechoniah, the [Holy] Spirit foreknowing the doctrines of the [evil](#) teachers; that they may learn that from his seed— that is, from Joseph— He was not to be born but that, according to the promise of [God](#), from David's belly the King [eternal](#) is raised up, who sums up all things in Himself, and has gathered into Himself the ancient formation [of man].

10. For as by one man's disobedience [sin](#) entered, and death obtained [a place] through [sin](#); so also by the [obedience](#) of one man, righteousness having been introduced, shall [cause](#) life to fructify in those [persons](#) who in times past were dead. [Romans 5:19](#) And as the protoplast himself Adam, had his substance from untilled and as yet virgin soil (for God had not yet sent rain, and man had not tilled the ground [Genesis 2:5](#)), and was formed by the hand of [God](#), that is, by the [Word of God](#), for all things were made by Him, [John 1:3](#) and the Lord took dust from the earth and formed man; so did He who is the Word, recapitulating [Adam](#) in Himself, rightly receive a birth, enabling Him to gather up Adam [into Himself], from Mary, who was as yet a [virgin](#). If, then, the first [Adam](#) had a man for his father, and was born of [human](#) seed, it were reasonable to say that the second [Adam](#) was begotten of Joseph. But if the former was taken from the dust, and God was his Maker, it was incumbent that the latter also, making a recapitulation in Himself, should be formed as man by [God](#), to have an analogy with the former as respects His origin. Why, then, did not God again take dust, but wrought so that the formation should be made of Mary? It was that there might not be another formation called into being, nor any other which should [require to] be saved, but that the very same formation should be summed up [in Christ as had [existed](#) in Adam], the analogy having been preserved.

Against Heresies (Book III, Chapter 22)

Christ assumed actual flesh, conceived and born of the Virgin.

1. Those, therefore, who allege that He took nothing from the Virgin do greatly [err](#), [since,] in order that they may cast away the inheritance of the flesh, they also reject the analogy [between Him and Adam]. For if the one [who sprang] from the earth had indeed formation and substance from both the hand and workmanship of [God](#), but the other not from the hand and workmanship of [God](#), then He who was made after the image and likeness of the former did not, in that case, preserve the analogy of [man](#), and He must seem an inconsistent piece of work, not having wherewith He may show His wisdom. But this is to say, that He also appeared putatively as man when He was not man, and that He was made man while taking nothing from man. For if He did not receive the substance of flesh from a [human](#) being, He neither was made man nor the [Son of man](#); and if He was not made what we were, He did no great thing in what He suffered and endured. But every one will allow that we are [composed of] a body taken from the earth, and a [soul](#) receiving spirit from [God](#). This, therefore, the [Word of God](#) was made, recapitulating in Himself His own handiwork; and on this account does He confess Himself the [Son of man](#), and blesses the meek, because they shall inherit the earth. [Matthew 5:5](#) The [Apostle Paul](#), moreover, in the Epistle to the Galatians, declares plainly, [God](#) sent His Son, made of a [woman](#). [Galatians 4:4](#) And again, in that to the Romans, he says, Concerning His Son, who was made of the seed of [David](#) according to the flesh, who was [predestinated](#) as the [Son of God](#) with power, according to the spirit of [holiness](#), by the [resurrection from the dead](#), [Jesus Christ](#) our Lord. [Romans 1:3-4](#)

2. Superfluous, too, in that case is His descent into Mary; for why did He come down into her if He were to take nothing of her? Still further, if He had taken nothing of [Mary](#), He would never have availed Himself of those kinds of food which are derived from the earth, by which that body which has been taken from the earth is nourished; nor would He have hungered, [fasting](#) those forty days, like [Moses](#) and Elias, unless His body was craving after its own proper nourishment; nor, again, would John His [disciple](#) have said, when writing of Him, But [Jesus](#), being wearied with the journey, was sitting [to rest]; [John 4:6](#) nor would David have proclaimed of Him beforehand, They have added to the grief of my wounds; nor would He have wept over Lazarus, nor have sweated great drops of blood; nor have declared, My [soul](#) is exceeding sorrowful; [Matthew 26:38](#) nor, when His side was pierced, would there have come forth blood and water. For all these are tokens of the flesh which had been derived from the earth, which He had recapitulated in Himself, bearing [salvation](#) to His own handiwork.

3. Wherefore Luke points out that the pedigree which traces the generation of our Lord back to [Adam](#) contains seventy-two generations, connecting the end with the beginning, and implying that it is He who has summed up in Himself all nations dispersed from [Adam](#) downwards, and all languages and generations of [men](#), together with [Adam](#) himself. Hence also was [Adam](#) himself termed by [Paul](#) the figure of Him that was to come, [Romans 5:14](#) because the Word, the Maker of all things, had formed beforehand for Himself the future dispensation of the [human race](#), connected with the [Son of God](#); God having [predestined](#) that the first man should be of an animal nature, with this view, that he might be saved by the spiritual One. For inasmuch as He had a [pre-existence](#) as a saving Being, it was necessary that what might be saved should also be called into [existence](#), in order that the Being who saves should not exist in vain.

4. In accordance with this design, [Mary the Virgin](#) is found [obedient](#), saying, Behold the handmaid of the Lord; be it unto me according to your word. [Luke 1:38](#) But Eve was disobedient; for she did not [obey](#) when as yet she was a [virgin](#). And even as she, having indeed a husband, Adam, but being nevertheless as yet a [virgin](#) (for in Paradise they were both naked, and were not ashamed, [Genesis 2:25](#) inasmuch as they, having been created a short time previously, had no understanding of the procreation of children: for it was necessary that they should first come to adult age, and then multiply from that time onward), having become disobedient, was made the [cause](#) of death, both to herself and to the entire [human race](#); so also did Mary, having a [man betrothed](#) [to her], and being nevertheless a [virgin](#), by yielding [obedience](#), become the [cause](#) of [salvation](#), both to herself and the whole [human race](#). And on this account does the law term a [woman betrothed](#) to a [man](#), the wife of him who had [betrothed](#) her, although she was as yet a [virgin](#); thus indicating the back-reference from Mary to Eve, because what is joined together could not otherwise be put asunder than by inversion of the process by which these bonds of union had arisen; so that the former ties be cancelled by the latter, that the latter may set the former again at liberty. And it has, in fact, happened that the first compact looses from the second tie, but that the second tie takes the position of the first which has been cancelled. For this reason did the Lord declare that the first should in [truth](#) be last, and the last first. [Matthew 19:30](#), [Matthew 20:16](#) And the [prophet](#), too, indicates the same, saying, instead of fathers, children have been born unto you. For the Lord, having been born the First-begotten of the dead, [Revelation 1:5](#) and receiving into His bosom the ancient fathers, has regenerated them into the life of [God](#), He having been made Himself the beginning of those that live, as [Adam](#) became the beginning of those who die. [1 Corinthians 15:20-22](#) Wherefore also Luke, commencing the genealogy with the Lord, carried it back to Adam, indicating that it was He who regenerated them into the [Gospel](#) of life, and not they Him. And thus also it was that the knot of Eve's disobedience was loosed by the [obedience](#) of Mary. For what the virgin Eve had bound fast through unbelief, this did the virgin Mary set free through [faith](#).

Against Heresies (Book III, Chapter 23)

Arguments in opposition to Tatian, showing that it was consonant to divine justice and mercy that the first Adam should first partake in that salvation offered to all by Christ.

1. It was necessary, therefore, that the Lord, coming to the lost sheep, and making recapitulation of so comprehensive a dispensation, and seeking after His own handiwork, should save that very man who had been created after His image and likeness, that is, Adam, filling up the times of His condemnation, which had been incurred through disobedience—[times] which the Father had placed in His own power. [Acts 1:7](#) [This was necessary,] too, inasmuch as the whole economy of [salvation](#) regarding man came to pass according to the good pleasure of the [Father](#), in order that God might not be conquered, nor His wisdom lessened, [in the estimation of His creatures.] For if man, who had been created by [God](#) that he might live, after losing life, through being injured by the serpent that had corrupted him, should not any more return to life, but should be utterly [and for ever] abandoned to death, God would [in that case] have been conquered, and the [wickedness](#) of the serpent would have prevailed over the [will](#) of [God](#). But inasmuch as God is invincible and long-suffering, He did indeed show Himself to be long-suffering in the matter of the correction of man and the probation of all, as I have already observed; and by means of the

second man did He bind the strong man, and spoiled his goods, [Matthew 12:29](#) and abolished death, vivifying that man who had been in a state of death. For at the first [Adam](#) became a vessel in his ([Satan's](#)) possession, whom he did also hold under his power, that is, by bringing [sin](#) on him iniquitously, and under colour of [immortality](#) entailing death upon him. For, while promising that they should be as gods, which was in no way possible for him to be, he wrought death in them: wherefore he who had led man captive, was [justly](#) captured in his turn by [God](#); but man, who had been led captive, was loosed from the bonds of condemnation.

2. But this is Adam, if the [truth](#) should be told, the first formed man, of whom the [Scripture](#) says that the Lord spoke, Let Us make man after Our own image and likeness; [Genesis 1:26](#) and we are all from him: and as we are from him, therefore have we all inherited his title. But inasmuch as man is saved, it is fitting that he who was created the original man should be saved. For it is too absurd to maintain, that he who was so deeply injured by the enemy, and was the first to suffer captivity, was not rescued by Him who conquered the enemy, but that his children were, — those whom he had begotten in the same captivity. Neither would the enemy appear to be as yet conquered, if the old spoils remained with him. To give an illustration: If a hostile force had overcome certain [enemies], had bound them, and led them away captive, and held them for a long time in servitude, so that they begot children among them; and somebody, compassionating those who had been made slaves, should overcome this same hostile force; he certainly would not act equitably, were he to liberate the children of those who had been led captive, from the sway of those who had enslaved their fathers, but should leave these latter, who had suffered the act of capture, subject to their enemies—those, too, on whose very account he had proceeded to this retaliation—the children succeeding to liberty through the avenging of their fathers' [cause](#), but not so that their fathers, who suffered the act of capture itself, should be left [in bondage]. For God is neither devoid of power nor of [justice](#), who has afforded help to [man](#), and restored him to His own liberty.

3. It was for this reason, too, that immediately after [Adam](#) had transgressed, as the [Scripture](#) relates, He pronounced no curse against [Adam](#) personally, but against the ground, in reference to his works, as a certain person among the ancients has observed: [God](#) did indeed transfer the curse to the earth, that it might not remain in man. [Genesis 3:16](#), etc. But man received, as the punishment of his transgression, the toilsome task of tilling the earth, and to eat bread in the sweat of his face, and to return to the dust from whence he was taken. Similarly also did the [woman](#) [receive] toil, and labour, and groans, and the pangs of parturition, and a state of subjection, that is, that she should serve her husband; so that they should neither perish altogether when cursed by [God](#), nor, by remaining unrebuked, should be led to despise God. But the curse in all its fullness fell upon the serpent, which had beguiled them. And [God](#), it is declared, said to the serpent: Because you have done this, cursed are you above all cattle, and above all the beasts of the earth. [Genesis 3:14](#) And this same thing does the Lord also say in the [Gospel](#), to those who are found upon the left hand: Depart from me, you cursed, into [everlasting fire](#), which my Father has prepared for the [devil](#) and his [angels](#); indicating that [eternal fire](#) was not originally prepared for [man](#), but for him who beguiled man, and caused him to offend— for him, I say, who is chief of the [apostasy](#), and for those [angels](#) who became [apostates](#) along with him; which [fire], indeed, they too shall [justly](#) feel, who, like him, persevere in works of [wickedness](#), without repentance, and without retracing their steps.

4. [These act] as Cain [did, who], when he was counselled by [God](#) to keep quiet, because he had not made an equitable division of that share to which his brother was entitled, but with [envy](#) and [malice](#) thought that he could domineer over him, not only did not acquiesce, but even added [sin](#) to [sin](#), indicating his state of mind by his action. For what he had planned, that did he also put in practice: he tyrannized over and slew him; God subjecting the just to the [unjust](#), that the former might be [proved](#) as the just one by the things which he suffered, and the latter detected as the [unjust](#) by those which he perpetrated. And he was not softened even by this, nor did he stop short with that [evil deed](#); but being asked where his brother was, he said, I [know](#) not; am I my brother's keeper? extending and aggravating [his] [wickedness](#) by his answer. For if it is [wicked](#) to slay a brother, much worse is it thus insolently and irreverently to reply to the omniscient God as if he could battle Him. And for this he did himself bear a curse about with him, because he gratuitously brought an offering of [sin](#), having had no reverence for [God](#), nor being put to confusion by the act of fratricide.

5. The case of Adam, however, had no analogy with this, but was altogether different. For, having been beguiled by another under the pretext of [immortality](#), he is immediately seized with terror, and hides himself; not as if he were able to escape from [God](#); but, in a state of confusion at having transgressed His command, he feels unworthy to appear before and to hold converse with [God](#). Now, the [fear](#) of the Lord is the beginning of wisdom; [Proverbs 1:7](#), [Proverbs 9:10](#) the sense of [sin](#) leads to repentance, and God bestows His compassion upon those who are penitent. For [Adam] showed his repentance by his conduct, through means of the girdle [which he used], covering himself with fig-leaves, while there were many other leaves, which would have irritated his body in a less degree. He, however, adopted a dress conformable to his disobedience, being awed by the [fear](#) of [God](#); and resisting the erring, the lustful propensity of his flesh (since he had lost his natural disposition and child-like [mind](#), and had come to the [knowledge](#) of [evil](#) things), he girded a bridle of continence upon himself and his wife, fearing [God](#), and waiting for His coming, and indicating, as it were, some such thing [as follows]: Inasmuch as, he says, I have by disobedience lost that robe of [sanctity](#) which I had from the [Spirit](#), I do now also acknowledge that I am deserving of a covering of this nature, which affords no gratification, but which gnaws and frets the body. And he would no [doubt](#) have retained this clothing for ever, thus humbling himself, if [God](#), who is merciful, had not clothed them with tunics of skins instead of fig-leaves. For this purpose, too, He interrogates them, that the blame might light upon the [woman](#); and again, He interrogates her, that she might convey the blame to the serpent. For she related what had occurred. The serpent, says she, beguiled me, and I ate. [Genesis 3:13](#) But He put no question to the serpent; for He [knew](#) that he had been the prime mover in the guilty deed; but He pronounced the curse upon him in the first instance, that it might fall upon man with a mitigated rebuke. For God detested him who had led man astray, but by degrees, and little by little, He showed compassion to him who had been beguiled.

6. Wherefore also He drove him out of Paradise, and removed him far from the tree of life, not because He envied him the tree of life, as some venture to assert, but because He pitied him, [and did not desire] that he should continue a sinner for ever, nor that the [sin](#) which surrounded him should be [immortal](#), and [evil](#) interminable and irremediable. But He set a bound to his [state of] [sin](#), by interposing death, and thus causing [sin](#) to cease, [Romans 6:7](#) putting an end to it by the dissolution of the flesh, which should take place in the earth, so that man, ceasing at length to live to [sin](#), and dying to it, might begin to live to [God](#).

7. For this end did He put enmity between the serpent and the [woman](#) and her seed, they keeping it up mutually: He, the sole of whose foot should be bitten, having power also to tread upon the enemy's head; but the other biting, killing, and impeding the steps of [man](#), until the seed did come appointed to tread down his head—which was born of [Mary](#), of whom the [prophet](#) speaks: You shall tread upon the asp and the basilisk; you shall trample down the lion and the dragon; — indicating that [sin](#), which was set up and spread out against man, and which rendered him subject to death, should be deprived of its power, along with death, which rules [over men]; and that the lion, that is, antichrist, rampant against [mankind](#) in the latter days, should be trampled down by Him; and that He should bind the dragon, that old serpent [Revelation 20:2](#) and subject him to the power of [man](#), who had been conquered [Luke 10:19](#) so that all his might should be trodden down. Now [Adam](#) had been conquered, all life having been taken away from him: wherefore, when the foe was conquered in his turn, [Adam](#) received new life; and the last enemy, death, is destroyed, [1 Corinthians 15:26](#) which at the first had taken possession of man. Therefore, when man has been liberated, what is written shall come to pass, Death is swallowed up in victory. O death, where is your sting? [1 Corinthians 15:54-55](#) This could not be said with [justice](#), if that man, over whom death did first obtain dominion, were not set free. For his [salvation](#) is death's destruction. When therefore the Lord vivifies man, that is, Adam, death is at the same time destroyed.

8. All therefore speak [falsely](#) who disallow his (Adam's) [salvation](#), shutting themselves out from life for ever, in that they do not [believe](#) that the sheep which had perished has been found. [Luke 15:4](#) For if it has not been found, the whole [human race](#) is still held in a state of perdition. False, therefore, is that, man who first started this idea, or rather, this [ignorance](#) and blindness—[Tatian](#). As I have already indicated, this man entangled himself with all the [heretics](#). This dogma, however, has been invented by himself, in order that, by introducing something new, independently of the rest, and by speaking vanity, he might acquire for himself hearers void of [faith](#), affecting to be esteemed a teacher, and endeavouring from time to time to employ sayings of this kind often [made use of] by [Paul](#): In [Adam](#) we all die; [1 Corinthians 15:22](#) [ignorant](#), however, that where [sin](#) abounded, [grace](#) did much more abound. [Romans 5:20](#) Since this, then, has been clearly shown, let all his [disciples](#) be put to shame, and let them wrangle about Adam, as if some great gain were to accrue to them if he be not saved; when they profit nothing more [by that], even as the serpent also did not profit when persuading man [to [sin](#)], except to this effect, that he [proved](#) him a transgressor, obtaining man as the [first-fruits](#) of his own [apostasy](#). But he did not [know](#) God's power. Thus also do those who disallow Adam's [salvation](#) gain nothing, except this, that they render themselves [heretics](#) and [apostates](#) from the [truth](#), and show themselves patrons of the serpent and of death.

Against Heresies (Book III, Chapter 24)

Recapitulation of the various arguments adduced against Gnostic impiety under all its aspects. The heretics, tossed about by every blast of doctrine, are opposed by the uniform teaching of the Church, which remains so always, and is consistent with itself.

1. Thus, then, have all these men been exposed, who bring in impious doctrines regarding our Maker and Framer, who also formed this world, and above whom there is no other [God](#); and

those have been overthrown by their own arguments who teach falsehoods regarding the substance of our Lord, and the dispensation which He fulfilled for the sake of His own creature man. But [it has, on the other hand, been shown], that the preaching of the [Church](#) is everywhere consistent, and continues in an even course, and receives testimony from the [prophets](#), the [apostles](#), and all the [disciples](#)— as I have [proved](#)— through [those in] the beginning, the middle, and the end, and through the entire dispensation of [God](#), and that well-grounded system which tends to man's [salvation](#), namely, our [faith](#); which, having been received from the [Church](#), we do preserve, and which always, by the [Spirit of God](#), renewing its youth, as if it were some precious deposit in an excellent vessel, causes the vessel itself containing it to renew its youth also. For this gift of God has been entrusted to the [Church](#), as breath was to the first created man, for this purpose, that all the members receiving it may be vivified; and the [means of] communion with Christ has been distributed throughout it, that is, the [Holy Spirit](#), the earnest of incorruption, the means of confirming our [faith](#), and the ladder of ascent to [God](#). For in the [Church](#), it is said, [God](#) has set [apostles](#), [prophets](#), teachers, [1 Corinthians 12:28](#) and all the other means through which the Spirit works; of which all those are not partakers who do not join themselves to the [Church](#), but defraud themselves of life through their perverse opinions and [infamous](#) behaviour. For where the [Church](#) is, there is the [Spirit of God](#); and where the [Spirit of God](#) is, there is the [Church](#), and every kind of [grace](#); but the Spirit is [truth](#). Those, therefore, who do not partake of Him, are neither nourished into life from the mother's breasts, nor do they enjoy that most limpid fountain which issues from the body of Christ; but they dig for themselves broken cisterns [Jeremiah 2:13](#) out of earthly trenches, and drink putrid water out of the mire, fleeing from the [faith](#) of the [Church](#) lest they be convicted; and rejecting the [Spirit](#), that they may not be instructed.

2. Alienated thus from the [truth](#), they do deservedly wallow in all [error](#), tossed to and fro by it, thinking differently in regard to the same things at different times, and never attaining to a well-grounded [knowledge](#), being more anxious to be sophists of words than [disciples](#) of the [truth](#). For they have not been founded upon the one rock, but upon the sand, which has in itself a multitude of stones. Wherefore they also [imagine](#) many gods, and they always have the excuse of searching [after [truth](#)] (for they are blind), but never succeed in finding it. For they [blaspheme](#) the Creator, Him who is [truly God](#), who also furnishes power to find [the [truth](#)]; imagining that they have discovered another god beyond [God](#), or another Pleroma, or another dispensation. Wherefore also the light which is from God does not illumine them, because they have dishonoured and despised [God](#), holding Him of small account, because, through His [love](#) and [infinite](#) benignity, He has come within reach of [human knowledge](#) ([knowledge](#), however, not with regard to His greatness, or with regard to His [essence](#)— for that has no man measured or handled— but after this sort: that we should [know](#) that He who made, and formed, and breathed in them the breath of life, and nourishes us by means of the creation, establishing all things by His Word, and binding them together by His Wisdom — this is He who is the only [true](#) God); but they dream of a non-existent being above Him, that they may be regarded as having found out the great [God](#), whom nobody, [they hold,] can recognise holding communication with the [human race](#), or as directing mundane matters: that is to say, they find out the god of [Epicurus](#), who does nothing either for himself or others; that is, he exercises no [providence](#) at all.

Against Heresies (Book III, Chapter 25)

This world is ruled by the providence of one God, who is both endowed with infinite justice to punish the wicked, and with infinite goodness to bless the pious, and impart to them salvation.

1. God does, however, exercise a [providence](#) over all things, and therefore He also gives counsel; and when giving counsel, He is present with those who attend to moral discipline. It follows then of course, that the things which are watched over and governed should be acquainted with their ruler; which things are not irrational or vain, but they have understanding derived from the [providence](#) of [God](#). And, for this reason certain of the [Gentiles](#), who were less addicted to [sensual] allurements and voluptuousness, and were not led away to such a degree of [superstition](#) with regard to [idols](#), being moved, though but slightly, by His [providence](#), were nevertheless convinced that they should call the Maker of this [universe](#) the [Father](#), who exercises a [providence](#) over all things, and arranges the affairs of our world.

2. Again, that they might remove the rebuking and judicial power from the [Father](#), reckoning that as unworthy of [God](#), and thinking that they had found out a God both without [anger](#) and [merely] good, they have alleged that one [God] judges, but that another saves, unconsciously taking away the intelligence and [justice](#) of both deities. For if the judicial one is not also good, to bestow favours upon the deserving, and to direct reproofs against those requiring them, he will appear neither a [just](#) nor a wise judge. On the other hand, the good [God](#), if he is merely good, and not one who tests those upon whom he shall send his goodness, will be out of the range of [justice](#) and goodness; and his goodness will seem imperfect, as not saving all; [for it should do so,] if it be not accompanied with judgment.

3. [Marcion](#), therefore, himself, by dividing God into two, maintaining one to be good and the other judicial, does in fact, on both sides, put an end to deity. For he that is the judicial one, if he be not good, is not [God](#), because he from whom goodness is absent is no God at all; and again, he who is [good](#), if he has no judicial power, suffers the same [loss] as the former, by being deprived of his character of deity. And how can they call the Father of all wise, if they do not assign to Him a judicial faculty? For if He is wise, He is also one who tests [others]; but the judicial power belongs to him who tests, and [justice](#) follows the judicial faculty, that it may reach a [just](#) conclusion; [justice](#) calls forth judgment, and judgment, when it is executed with [justice](#), will pass on to wisdom. Therefore the Father will excel in wisdom all [human](#) and angelic wisdom, because He is Lord, and Judge, and the Just One, and Ruler over all. For He is [good](#), and merciful, and patient, and saves whom He ought: nor does goodness desert Him in the exercise of [justice](#), nor is His wisdom lessened; for He saves those whom He should save, and judges those worthy of judgment. Neither does He show Himself unmercifully just; for His goodness, no [doubt](#), goes on before, and takes precedency.

4. The [God](#), therefore, who does benevolently [cause](#) His sun to rise upon all, [Matthew 5:45](#) and sends rain upon the just and [unjust](#), shall judge those who, enjoying His equally distributed kindness, have led lives not corresponding to the dignity of His bounty; but who have spent their days in wantonness and luxury, in opposition to His benevolence, and have, moreover, even [blasphemed](#) Him who has conferred so great benefits upon them.

5. [Plato](#) is [proved](#) to be more religious than these men, for he allowed that the same God was both just and good, having power over all things, and Himself executing judgment, expressing

himself thus, And God indeed, as He is also the ancient Word, possessing the beginning, the end, and the mean of all existing things, does everything rightly, moving round about them according to their nature; but retributive [justice](#) always follows Him against those who depart from the divine law. Then, again, he points out that the Maker and Framer of the [universe](#) is [good](#). And to the good, he says, no [envy](#) ever springs up with regard to anything; thus establishing the goodness of [God](#), as the beginning and the [cause](#) of the creation of the world, but not [ignorance](#), nor an erring [Æon](#), nor the consequence of a defect, nor the Mother weeping and lamenting, nor another God or Father.

6. Well may their Mother bewail them, as capable of conceiving and inventing such things for they have worthily uttered this [falsehood](#) against themselves, that their Mother is beyond the Pleroma, that is beyond the [knowledge](#) of [God](#), and that their entire multitude became a shapeless and crude [abortion](#): for it apprehends nothing of the [truth](#); it falls into void and darkness: for their wisdom (*Sophia*) was void, and wrapped up in darkness; and Horos did not permit her to enter the Pleroma: for the Spirit (Achamoth) did not receive them into the place of refreshment. For their father, by begetting [ignorance](#), wrought in them the sufferings of death. We do not misrepresent [their opinions on] these points; but they do themselves confirm, they do themselves teach, they do [glory](#) in them, they [imagine](#) a lofty [[mystery](#)] about their Mother, whom they represent as having been begotten without a father, that is, without [God](#), a female from a female, that is, corruption from [error](#).

7. We do indeed [pray](#) that these men may not remain in the pit which they themselves have dug, but separate themselves from a Mother of this nature, and depart from Bythus, and stand away from the void, and relinquish the shadow; and that they, being converted to the [Church of God](#), may be lawfully begotten, and that Christ may be formed in them, and that they may [know](#) the Framer and Maker of this [universe](#), the only [true](#) God and Lord of all. We [pray](#) for these things on their behalf, loving them better than they seem to [love](#) themselves. For our [love](#), inasmuch as it is [true](#), is salutary to them, if they will but receive it. It may be compared to a severe remedy, extirpating the [proud](#) and sloughing flesh of a wound; for it puts an end to their [pride](#) and haughtiness. Wherefore it shall not weary us, to endeavour with all our might to stretch out the hand unto them. Over and above what has been already stated, I have deferred to the following book, to adduce the words of the Lord; if, by convincing some among them, through means of the very instruction of [Christ](#), I may succeed in persuading them to abandon such [error](#), and to cease from [blaspheming](#) their Creator, who is both God alone, and the Father of [our Lord Jesus Christ](#). [Amen](#).

Book IV

Against Heresies (Book IV, Preface)

1. By transmitting to you, my very dear friend, this fourth book of the work which is [entitled] *The Detection and Refutation of False Knowledge*, I shall, as I have promised, add weight, by means of the words of the Lord, to what I have already advanced; so that you also, as you have requested, may obtain from me the means of confuting all the [heretics](#) everywhere, and not

permit them, beaten back at all points, to launch out further into the deep of [error](#), nor to be drowned in the sea of [ignorance](#); but that you, turning them into the haven of the [truth](#), may [cause](#) them to attain their [salvation](#).

2. The man, however, who would undertake their conversion, must possess an accurate [knowledge](#) of their systems or schemes of doctrine. For it is impossible for any one to heal the sick, if he has no [knowledge](#) of the disease of the patients. This was the reason that my predecessors— much superior men to myself, too — were unable, notwithstanding, to refute the [Valentinians](#) satisfactorily, because they were [ignorant](#) of these men's system; which I have with all care delivered to you in the first book in which I have also shown that their doctrine is a recapitulation of all the [heretics](#). For which reason also, in the second, we have had, as in a mirror, a sight of their entire discomfiture. For they who oppose these men (the [Valentinians](#)) by the right method, do [thereby] oppose all who are of an [evil](#) mind; and they who overthrow them, do in fact overthrow every kind of [heresy](#).

3. For their system is [blasphemous](#) above all [others], since they represent that the Maker and Framer, who is [one God](#), as I have shown, was produced from a defect or [apostasy](#). They utter [blasphemy](#), also, against our Lord, by cutting off and dividing Jesus from Christ, and Christ from the [Saviour](#), and again the Saviour from the Word, and the Word from the Only-begotten. And since they allege that the Creator originated from a defect or [apostasy](#), so have they also taught that Christ and the [Holy Spirit](#) were emitted on account of this defect, and that the Saviour was a product of those [Æons](#) who were produced from a defect; so that there is nothing but [blasphemy](#) to be found among them. In the preceding book, then, the ideas of the [apostles](#) as to all these points have been set forth, [to the effect] that not only did they, who from the beginning were eye-witnesses and ministers of the word [Luke 1:2](#) of [truth](#), hold no such opinions, but that they did also preach to us to shun these doctrines, [2 Timothy 2:23](#) foreseeing by the Spirit those weak-minded [persons](#) who should be led astray.

4. For as the serpent beguiled Eve, by promising her what he had not himself, [2 Peter 2:19](#). so also do these men, by pretending [to possess] superior [knowledge](#), and [to be acquainted with] ineffable [mysteries](#); and, by promising that admittance which they speak of as taking place within the Pleroma, plunge those that [believe](#) them into death, rendering them [apostates](#) from Him who made them. And at that time, indeed, the [apostate angel](#), having effected the disobedience of [mankind](#) by means of the serpent, imagined that he escaped the notice of the Lord; wherefore God assigned him the form and name [of a serpent]. But now, since the last times are [come upon us], [evil](#) is spread abroad among [men](#), which not only renders them [apostates](#), but by many machinations does [the [devil](#)] raise up [blasphemers](#) against the Creator, namely, by means of all the [heretics](#) already mentioned. For all these, although they issue forth from diverse regions, and promulgate different [opinions], do nevertheless concur in the same [blasphemous](#) design, wounding [men] unto death, by teaching [blasphemy](#) against God our Maker and Supporter, and derogating from the [salvation](#) of man. Now man is a mixed organization of [soul](#) and flesh, who was formed after the likeness of [God](#), and moulded by His hands, that is, by the Son and [Holy Spirit](#), to whom also He said, Let Us make man. [Genesis 1:26](#) This, then, is the aim of him who envies our life, to render men disbelievers in their own [salvation](#), and [blasphemous](#) against God the Creator. For whatsoever all the [heretics](#) may have advanced with the utmost [solemnity](#), they come to this at last, that they [blaspheme](#) the Creator, and disallow the

[salvation](#) of God's workmanship, which the flesh [truly](#) is; on behalf of which I have [proved](#), in a variety of ways, that the [Son of God](#) accomplished the whole dispensation [of mercy], and have shown that there is none other called God by the [Scriptures](#) except the Father of all, and the [Son](#), and those who possess the adoption.

Against Heresies (Book IV, Chapter 1)

The Lord acknowledged but one God and Father.

1. Since, therefore, this is sure and steadfast, that no other God or Lord was announced by the [Spirit](#), except Him who, as [God](#), rules over all, together with His Word, and those who receive the Spirit of adoption, that is, those who [believe](#) in the one and [true God](#), and in [Jesus Christ](#) the [Son of God](#); and likewise that the [apostles](#) did of themselves term no one else as [God](#), or name [no other] as Lord; and, what is much more important, [since it is [true](#)] that our Lord [acted likewise], who did also command us to confess no one as Father, except Him who is in the heavens, who is the [one God](#) and the one Father;— those things are clearly shown to be false which these deceivers and most perverse sophists advance, maintaining that the being whom they have themselves invented is by nature both God and Father; but that the [Demiurge](#) is naturally neither God nor Father, but is so termed merely by courtesy (*verbo tenus*), because of his ruling the creation, these perverse mythologists state, setting their thoughts against [God](#); and, putting aside the doctrine of [Christ](#), and of themselves divining falsehoods, they dispute against the entire dispensation of [God](#). For they maintain that their [Æons](#), and gods, and fathers, and lords, are also still further termed heavens, together with their Mother, whom they do also call the Earth, and Jerusalem, while they also style her many other names.

2. Now to whom is it not clear, that if the Lord had [known](#) many fathers and gods, He would not have taught His [disciples](#) to [know](#) [only] one [God](#), [John 17:3](#) and to call Him alone Father? But He did the rather distinguish those who by word merely (*verbo tenus*) are termed gods, from Him who is [truly God](#), that they should not [err](#) as to His doctrine, nor understand one [in mistake] for another. And if He did indeed teach us to call one Being Father and [God](#), while He does from time to time Himself confess other fathers and gods in the same sense, then He will appear to enjoin a different course upon His [disciples](#) from what He follows Himself. Such conduct, however, does not bespeak the good teacher, but a misleading and invidious one. The [apostles](#), too, according to these men's showing, are [proved](#) to be transgressors of the commandment, since they confess the Creator as [God](#), and Lord, and Father, as I have shown— if He is not alone God and Father. [Jesus](#), therefore, will be to them the author and teacher of such transgression, inasmuch as He commanded that one Being should be called Father, [Matthew 23:9](#) thus imposing upon them the [necessity](#) of confessing the Creator as their Father, as has been pointed out.

Against Heresies (Book IV, Chapter 2)

Proofs from the plain testimony of Moses, and of the other prophets, whose words are the words of Christ, that there is But one God, the founder of the world, whom Our Lord preached, and whom He called His Father.

1. [Moses](#), therefore, making a recapitulation of the whole law, which he had received from the Creator ([Demiurge](#)), thus speaks in Deuteronomy: Give ear, O you heavens, and I will speak; and hear, O earth, the words of my mouth. [Deuteronomy 32:1](#) Again, David saying that his help came from the Lord, asserts: My help is from the Lord, who made heaven and earth. And Esaias confesses that words were uttered by [God](#), who made heaven and earth, and governs them. He says: Hear, O heavens; and give ear, O earth: for the Lord has spoken. [Isaiah 1:2](#) And again: Thus says the [Lord God](#), who made the heaven, and stretched it out; who established the earth, and the things in it; and who gives breath to the people upon it, and spirit to them who walk therein. [Isaiah 42:5](#)

2. Again, [our Lord Jesus Christ](#) confesses this same Being as His Father, where He says: I confess to you, O Father, Lord of heaven and earth. [Matthew 11:25](#); [Luke 10:21](#) What Father will those men have us to understand [by these words], those who are most perverse sophists of Pandora? Whether shall it be Bythus, whom they have fabled of themselves; or their Mother; or the Only-begotten? Or shall it be he whom the Marcionites or the others have invented as god (whom I indeed have amply demonstrated to be no god at all); or shall it be (what is really the case) the Maker of heaven and earth, whom also the [prophets](#) proclaimed—whom Christ, too, confesses as His Father,— whom also the law announces, saying: Hear, O [Israel](#); The Lord your God is one God? [Deuteronomy 6:4](#)

3. But since the writings (*literæ*) of [Moses](#) are the words of [Christ](#), He does Himself declare to the [Jews](#), as John has recorded in the [Gospel](#): If you had [believed Moses](#), you would have [believed](#) Me: for he wrote of Me. But if you [believe](#) not his writings, neither will you [believe](#) My words. [John 5:46-47](#) He thus indicates in the clearest manner that the writings of [Moses](#) are His words. If, then, [this be the case with regard] to [Moses](#), so also, beyond a [doubt](#), the words of the other [prophets](#) are His [words], as I have pointed out. And again, the Lord Himself exhibits [Abraham](#) as having said to the rich man, with reference to all those who were still alive: If they do not [obey Moses](#) and the [prophets](#), neither, if any one were to rise from the dead and go to them, will they [believe](#) him. [Luke 16:31](#)

4. Now, He has not merely related to us a story respecting a [poor](#) man and a rich one; but He has taught us, in the first place, that no one should lead a luxurious life, nor, living in worldly pleasures and perpetual feasting, should be the slave of his [lusts](#), and forget God. For there was, He says, a rich man, who was clothed in purple and fine linen, and delighted himself with splendid feasts. [Luke 16:19](#)

5. Of such [persons](#), too, the Spirit has spoken by Esaias: They drink wine with [the accompaniment of] harps, and tablets, and psalteries, and flutes; but they regard not the works of [God](#), neither do they consider the work of His hands. [Isaiah 5:12](#) Lest, therefore, we should incur the same punishment as these men, the Lord reveals [to us] their end; showing at the same time, that if they [obeyed Moses](#) and the [prophets](#), they would [believe](#) in Him whom these had preached, the [Son of God](#), who rose from the dead, and bestows life upon us; and He shows that

all are from one [essence](#), that is, [Abraham](#), and [Moses](#), and the [prophets](#), and also the Lord Himself, who rose from the dead, in whom many [believe](#) who are of the [circumcision](#), who do also hear [Moses](#) and the [prophets](#) announcing the coming of the [Son of God](#). But those who scoff [at the [truth](#)] assert that these men were from another [essence](#), and they do not [know](#) the first-begotten from the dead; understanding Christ as a distinct being, who continued as if He were impassible, and [Jesus](#), who suffered, as being altogether separate [from Him].

6. For they do not receive from the Father the [knowledge](#) of the Son; neither do they learn who the Father is from the [Son](#), who teaches clearly and without [parables](#) Him who [truly](#) is [God](#). He says: Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King. [Matthew 5:34](#) For these words are evidently spoken with reference to the Creator, as also Esaias says: [Heaven](#) is my throne, the earth is my footstool. [Isaiah 66:1](#) And besides this Being there is no other [God](#); otherwise He would not be termed by the Lord either [God](#) or the great King; for a Being who can be so described admits neither of any other being compared with nor set above Him. For he who has any superior over him, and is under the power of another, this being never can be called either [God](#) or the great King.

7. But neither will these men be able to maintain that such words were uttered in an ironical manner, since it is [proved](#) to them by the words themselves that they were in earnest. For He who uttered them was Truth, and did [truly](#) vindicate His own house, by driving out of it the changers of money, who were buying and selling, saying unto them: It is written, My house shall be called the house of [prayer](#); but you have made it a den of thieves. [Matthew 21:13](#) And what reason had He for thus doing and saying, and vindicating His house, if He did preach another God? But [He did so], that He might point out the transgressors of His Father's law; for neither did He bring any accusation against the house, nor did He blame the law, which He had come to fulfil; but He reproved those who were putting His house to an improper use, and those who were transgressing the law. And therefore the [scribes](#) and [Pharisees](#), too, who from the times of the law had begun to despise [God](#), did not receive His Word, that is, they did not [believe](#) in [Christ](#). Of these Esaias says: Your princes are rebellious, companions of thieves, loving gifts, following after rewards, not judging the fatherless, and negligent of the [cause](#) of the [widows](#). [Isaiah 1:23](#) And Jeremiah, in like manner: They, he says, who rule my people did not [know](#) me; they are senseless and imprudent children; they are wise to do [evil](#), but to do well they have no [knowledge](#). [Jeremiah 4:22](#)

8. But as many as feared [God](#), and were anxious about His law, these ran to [Christ](#), and were all saved. For He said to His [disciples](#): Go to the sheep of the house of [Israel](#), [Matthew 10:6](#) which have perished. And many more [Samaritans](#), it is said, when the Lord had tarried among them, two days, [believed](#) because of His words, and said to the [woman](#), Now we [believe](#), not because of your saying, for we ourselves have heard [Him], and [know](#) that this man is [truly](#) the Saviour of the world. [John 4:41](#) And [Paul](#) likewise declares, And so all [Israel](#) shall be saved; [Romans 11:26](#) but he has also said, that the law was our pedagogue [to bring us] to [Christ Jesus](#). [Galatians 3:24](#) Let them not therefore ascribe to the law the unbelief of certain [among them]. For the law never hindered them from believing in the [Son of God](#); nay, but it even exhorted them [Numbers 21:8](#) so to do, saying that men can be saved in no other way from the old wound of the serpent than by

believing in Him who, in the likeness of sinful flesh, is lifted up from the earth upon the tree of [martyrdom](#), and draws all things to Himself, [John 12:32](#), [John 3:14](#) and vivifies the dead.

Against Heresies (Book IV, Chapter 3)

Answer to the cavils of the Gnostics. We are not to suppose that the true God can be changed, or come to an end because the heavens, which are His throne and the earth, His footstool, shall pass away.

1. Again, as to their malignantly asserting that if heaven is indeed the throne of [God](#), and earth His footstool, and if it is declared that the heaven and earth shall pass away, then when these pass away the God who sits above must also pass away, and therefore He cannot be the God who is over all; in the first place, they are [ignorant](#) what the expression means, that heaven is [His] throne and earth [His] footstool. For they do not [know](#) what God is, but they [imagine](#) that He sits after the fashion of a [man](#), and is contained within bounds, but does not contain. And they are also unacquainted with [the meaning of] the passing away of the heaven and earth; but [Paul](#) was not [ignorant](#) of it when he declared, For the figure of this world passes away. [1 Corinthians 7:31](#) In the next place, David explains their question, for he says that when the fashion of this world passes away, not only shall God remain, but His servants also, expressing himself thus in the 101st Psalm: In the beginning, You, O Lord, have founded the earth, and the heavens are the works of Your hands. They shall perish, but You shall endure, and all shall wax old as a garment; and as a vesture You shall change them, and they shall be changed: but You are the same, and Your years shall not fail. The children of Your servants shall continue, and their seed shall be established for ever; pointing out plainly what things they are that pass away, and who it is that does endure for ever— [God](#), together with His servants. And in like manner Esaias says: Lift up your eyes to the heavens, and look upon the earth beneath; for the heaven has been set together as smoke, and the earth shall wax old like a garment, and they who dwell therein shall die in like manner. But my [salvation](#) shall be for ever, and my righteousness shall not pass away. [Isaiah 51:6](#)

Against Heresies (Book IV, Chapter 4)

Answer to another objection, showing that the destruction of Jerusalem, which was the city of the great King, diminished nothing from the supreme majesty and power of God, for that this destruction was put in execution by the most wise counsel of the same God.

1. Further, also, concerning Jerusalem and the Lord, they venture to assert that, if it had been the city of the great King, [Matthew 5:35](#) it would not have been deserted. This is just as if any one should say, that if straw were a creation of [God](#), it would never part company with the wheat; and that the vine twigs, if made by [God](#), never would be lopped away and deprived of the clusters. But as these [vine twigs] have not been originally made for their own sake, but for that of the fruit growing upon them, which having come to maturity and been taken away, they are left behind, and those which do not conduce to fructification are lopped off altogether; so also [was it with] Jerusalem, which had in herself borne the yoke of bondage (under which man was

reduced, who in former times was not subject to God when death was reigning, and being subdued, became a fit subject for liberty), when the fruit of liberty had come, and reached maturity, and been reaped and stored in the barn, and when those which had the power to produce fruit had been carried away from her [i.e., from Jerusalem], and scattered throughout all the world. Even as Esaias says, The children of Jacob shall strike root, and [Israel](#) shall flourish, and the whole world shall be filled with his fruit. [Isaiah 27:6](#) The fruit, therefore, having been sown throughout all the world, she (Jerusalem) was deservedly forsaken, and those things which had formerly brought forth fruit abundantly were taken away; for from these, according to the flesh, were Christ and the [apostles](#) enabled to bring forth fruit. But now these are no longer useful for bringing forth fruit. For all things which have a beginning in time must of course have an end in time also.

2. Since, then, the law originated with [Moses](#), it terminated with John as a necessary consequence. Christ had come to fulfil it: wherefore the law and the [prophets](#) were with them until John. [Luke 16:16](#) And therefore Jerusalem, taking its commencement from David, and fulfilling its own times, must have an end of legislation when the new covenant was revealed. For God does all things by measure and in order; nothing is unmeasured with Him, because nothing is out of order. Well spoke he, who said that the unmeasurable Father was Himself subjected to measure in the Son; for the Son is the measure of the [Father](#), since He also comprehends Him. But that the administration of them (the [Jews](#)) was temporary, Esaias says: And the daughter of Zion shall be left as a cottage in a vineyard, and as a lodge in a garden of cucumbers. [Isaiah 1:8](#) And when shall these things be left behind? Is it not when the fruit shall be taken away, and the leaves alone shall be left, which now have no power of producing fruit?

3. But why do we speak of Jerusalem, since, indeed, the fashion of the whole world must also pass away, when the time of its disappearance has come, in order that the fruit indeed may be gathered into the garner, but the chaff, left behind, may be consumed by fire? For the day of the Lord comes as a burning furnace, and all sinners shall be stubble, they who do [evil](#) things, and the day shall burn them up. [Malachi 4:1](#) Now, who this Lord is that brings such a day about, John the Baptist points out, when he says of [Christ](#), He shall [baptize](#) you with the [Holy Ghost](#) and with fire, having His fan in His hand to cleanse His floor; and He will gather His fruit into the garner, but the chaff He will burn up with unquenchable fire. [Matthew 3:11](#), etc. For He who makes the chaff and He who makes the wheat are not different [persons](#), but one and the same, who judges them, that is, separates them. But the wheat and the chaff, being inanimate and irrational, have been made such by nature. But man, being endowed with reason, and in this respect like to [God](#), having been made free in his will, and with power over himself, is himself the [cause](#) to himself, that sometimes he becomes wheat, and sometimes chaff. Wherefore also he shall be [justly](#) condemned, because, having been created a rational being, he lost the [true](#) rationality, and living irrationally, opposed the righteousness of [God](#), giving himself over to every earthly spirit, and serving all [lusts](#); as says the [prophet](#), Man, being in [honour](#), did not understand: he was assimilated to senseless beasts, and made like to them.

Against Heresies (Book IV, Chapter 5)

The author returns to his former argument, and shows that there was but one God announced by the law and prophets, whom Christ confesses as His Father, and who, through His word, one living God with Him, made Himself known to men in both covenants.

1. [God](#), therefore, is one and the same, who rolls up the heaven as a book, and renews the face of the earth; who made the things of time for [man](#), so that coming to maturity in them, he may produce the fruit of [immortality](#); and who, through His kindness, also bestows [upon him] [eternal](#) things, that in the ages to come He may show the exceeding riches of His [grace](#); [Ephesians 2:7](#) who was announced by the law and the [prophets](#), whom Christ confessed as His Father. Now He is the Creator, and He it is who is [God](#) over all, as Esaias says, I am [witness](#), says the [Lord God](#), and my servant whom I have chosen, that you may [know](#), and [believe](#), and understand that I am. Before me there was no other [God](#), neither shall be after me. I am [God](#), and besides me there is no Saviour. I have proclaimed, and I have saved. [Isaiah 43:10](#), etc. And again: I myself am the first [God](#), and I am above things to come. [Isaiah 12:4](#) For neither in an ambiguous, nor arrogant, nor boastful manner, does He say these things; but since it was impossible, without [God](#), to come to a [knowledge](#) of [God](#), He teaches men, through His Word, to [know](#) God. To those, therefore, who are [ignorant](#) of these matters, and on this account [imagine](#) that they have discovered another Father, [justly](#) does one say, You do [err](#), not [knowing](#) the [Scriptures](#), nor the power of [God](#). [Matthew 22:29](#)

2. For our Lord and Master, in the answer which He gave to the [Sadducees](#), who say that there is no resurrection, and who do therefore dishonour [God](#), and lower the credit of the law, did both indicate a resurrection, and reveal [God](#), saying to them, You do [err](#), not [knowing](#) the [Scriptures](#), nor the power of [God](#). For, touching the resurrection of the dead, He says, have you not read that which was spoken by [God](#), saying, I am the [God](#) of [Abraham](#), the [God](#) of Isaac, and the [God](#) of Jacob? And He added, He is not the [God](#) of the dead, but of the living; for all live to Him. By these arguments He unquestionably made it clear, that He who spoke to [Moses](#) out of the bush, and declared Himself to be the [God](#) of the fathers, He is the [God](#) of the living. For who is the [God](#) of the living unless He who is [God](#), and above whom there is no other God? Whom also Daniel the [prophet](#), when Cyrus king of the Persians said to him, Why do you not worship Bel? did proclaim, saying, Because I do not worship [idols](#) made with hands, but the living [God](#), who established the heaven and the earth and has dominion over all flesh. Again did he say, I will adore the Lord my [God](#), because He is the living God. He, then, who was adored by the [prophets](#) as the living [God](#), He is the [God](#) of the living; and His Word is He who also spoke to [Moses](#), who also put the [Sadducees](#) to silence, who also bestowed the gift of resurrection, thus revealing [both] truths to those who are blind, that is, the resurrection and God [in His [true](#) character]. For if He be not the [God](#) of the dead, but of the living, yet was called the [God](#) of the fathers who were sleeping, they do indubitably live to [God](#), and have not passed out of [existence](#), since they are children of the resurrection. But our Lord is Himself the resurrection, as He does Himself declare, I am the resurrection and the life. [John 11:25](#) But the fathers are His children; for it is said by the [prophet](#): Instead of your fathers, your children have been made to you. Christ Himself, therefore, together with the [Father](#), is the [God](#) of the living, who spoke to [Moses](#), and who was also manifested to the fathers.

3. And teaching this very thing, He said to the [Jews](#): Your father [Abraham](#) rejoiced that he should see my day; and he saw it, and was glad. [John 8:56](#) What is intended? [Abraham believed](#)

[God](#), and it was imputed unto him for righteousness. [Romans 4:3](#) In the first place, [he [believed](#)] that He was the maker of heaven and earth, the only [God](#); and in the next place, that He would make his seed as the stars of heaven. This is what is meant by [Paul](#), [when he says,] as lights in the world. [Philippians 2:15](#) Righteously, therefore, having left his earthly kindred, he followed the [Word of God](#), walking as a pilgrim with the Word, that he might [afterwards] have his abode with the Word.

4. Righteously also the [apostles](#), being of the race of [Abraham](#), left the ship and their father, and followed the Word. Righteously also do we, possessing the same [faith](#) as [Abraham](#), and taking up the cross as Isaac did the wood, [Genesis 22:6](#) follow Him. For in [Abraham](#) man had learned beforehand, and had been accustomed to follow the [Word of God](#). For [Abraham](#), according to his [faith](#), followed the command of the [Word of God](#), and with a ready mind delivered up, as a [sacrifice](#) to [God](#), his only-begotten and beloved son, in order that God also might be pleased to offer up for all his seed His own beloved and only-begotten Son, as a [sacrifice](#) for our redemption.

5. Since, therefore, [Abraham](#) was a [prophet](#) and saw in the [Spirit](#) the day of the Lord's coming, and the dispensation of His [suffering](#), through whom both he himself and all who, following the example of his [faith](#), trust in [God](#), should be saved, he rejoiced exceedingly. The Lord, therefore, was not unknown to [Abraham](#), whose day he desired to see; [John 8:56](#) nor, again, was the Lord's Father, for he had learned from the Word of the Lord, and [believed](#) Him; wherefore it was accounted to him by the Lord for righteousness. For [faith](#) towards God justifies a man; and therefore he said, I will stretch forth my hand to the most high [God](#), who made the heaven and the earth. [Genesis 14:22](#) All these truths, however, do those holding perverse opinions endeavour to overthrow, because of one passage, which they certainly do not understand correctly.

Against Heresies (Book IV, Chapter 6)

Explanation of the words of Christ, No man knows the Father, but the Son, etc.; which words the heretics misinterpret. Proof that, by the Father revealing the Son, and by the Son being revealed, the Father was never unknown.

1. For the Lord, revealing Himself to His [disciples](#), that He Himself is the Word, who imparts [knowledge](#) of the [Father](#), and reproving the [Jews](#), who imagined that they, had [the [knowledge](#) of] [God](#), while they nevertheless rejected His Word, through whom God is made [known](#), declared, No man [knows](#) the [Son](#), but the Father; neither [knows](#) any man the [Father](#), save the [Son](#), and he to whom the Son has willed to reveal [Him]. [Matthew 11:27](#); [Luke 10:22](#) Thus has Matthew set it down, and Luke in like manner, and Mark the very same; for John omits this passage. They, however, who would be wiser than the [apostles](#), write [the verse] in the following manner: No man [knew](#) the [Father](#), but the Son; nor the [Son](#), but the [Father](#), and he to whom the Son has willed to reveal [Him]; and they explain it as if the [true](#) God were [known](#) to none prior to our Lord's advent; and that God who was announced by the [prophets](#), they allege not to be the Father of [Christ](#).

2. But if Christ did then [only] begin to have [existence](#) when He came [into the world] as man, and [if] the Father did remember [only] in the times of [Tiberius Cæsar](#) to provide for [the wants of] men, and His Word was shown to have not always coexisted with His creatures; [it may be remarked that] neither then was it necessary that another God should be proclaimed, but [rather] that the reasons for so great carelessness and neglect on His part should be made the subject of investigation. For it is fitting that no such question should arise, and gather such strength, that it would indeed both change [God](#), and destroy our [faith](#) in that Creator who supports us by means of His creation. For as we do direct our [faith](#) towards the [Son](#), so also should we possess a firm and immoveable [love](#) towards the Father. In his book against [Marcion](#), [Justin](#) does well say: I would not have [believed](#) the Lord Himself, if He had announced any other than He who is our framer, maker, and nourisher. But because the only-begotten Son came to us from the one [God](#), who both made this world and formed us, and contains and administers all things, summing up His own handiwork in Himself, my [faith](#) towards Him is steadfast, and my [love](#) to the Father immoveable, God bestowing both upon us.

3. For no one can [know](#) the [Father](#), unless through the [Word of God](#), that is, unless by the Son revealing [Him]; neither can he have [knowledge](#) of the [Son](#), unless through the good pleasure of the Father. But the Son performs the good pleasure of the Father; for the Father sends, and the Son is sent, and comes. And His Word [knows](#) that His Father is, as far as regards us, invisible and [infinite](#); and since He cannot be declared [by any one else], He does Himself declare Him to us; and, on the other hand, it is the Father alone who [knows](#) His own Word. And both these truths has our Lord declared. Wherefore the Son reveals the [knowledge](#) of the Father through His own manifestation. For the manifestation of the Son is the [knowledge](#) of the Father; for all things are manifested through the Word. In order, therefore, that we might [know](#) that the Son who came is He who imparts to those believing on Him a [knowledge](#) of the [Father](#), He said to His [disciples](#): No man [knows](#) the Son but the [Father](#), nor the Father but the [Son](#), and those to whomsoever the Son shall reveal Him; thus setting Himself forth and the Father as He [really] is, that we may not receive any other Father, except Him who is revealed by the Son.

4. But this [Father] is the Maker of heaven and earth, as is shown from His words; and not he, the false father, who has been invented by [Marcion](#), or by [Valentinus](#), or by [Basilides](#), or by Carpocrates, or by Simon, or by the rest of the [Gnostics](#), [falsely](#) so called. For none of these was the [Son of God](#); but [Christ Jesus our Lord](#) [was], against whom they set their teaching in opposition, and have the daring to preach an unknown God. But they ought to hear [this] against themselves: How is it that He is unknown, who is [known](#) by them? For, whatever is [known](#) even by a few, is not unknown. But the Lord did not say that both the Father and the [Son](#) could not be [known](#) at all (*in totum*), for in that case His advent would have been superfluous. For why did He come hither? Was it that He should say to us, Never mind seeking after [God](#); for He is unknown, and you shall not find Him; as also the [disciples](#) of [Valentinus](#) [falsely](#) declare that Christ said to their [Æons](#)? But this is indeed vain. For the Lord taught us that no man is capable of [knowing](#) [God](#), unless he be taught of [God](#); that is, that God cannot be [known](#) without God: but that this is the express will of the [Father](#), that [God](#) should be [known](#). For they shall [know](#) Him to whomsoever the Son has revealed Him.

5. And for this purpose did the Father reveal the [Son](#), that through His instrumentality He might be manifested to all, and might receive those righteous ones who [believe](#) in Him into

incorruption and everlasting enjoyment (now, to [believe](#) in Him is to do His [will](#)); but He shall righteously shut out into the darkness which they have chosen for themselves, those who do not [believe](#), and who do consequently avoid His light. The Father therefore has revealed Himself to all, by making His Word visible to all; and, conversely, the Word has declared to all the Father and the [Son](#), since He has become visible to all. And therefore the righteous [judgment of God](#) [shall fall] upon all who, like others, have seen, but have not, like others, [believed](#).

6. For by means of the creation itself, the Word reveals God the Creator; and by means of the world [does He declare] the Lord the Maker of the world; and by means of the formation [of man] the Artificer who formed him; and by the Son that Father who begot the Son: and these things do indeed address all [men](#) in the same manner, but all do not in the same way [believe](#) them. But by the law and the [prophets](#) did the Word preach both Himself and the Father alike [to all]; and all the people heard Him alike, but all did not alike [believe](#). And through the [Word](#) Himself who had been made visible and palpable, was the Father shown forth, although all did not equally [believe](#) in Him; but all saw the Father in the Son: for the Father is the invisible of the [Son](#), but the Son the visible of the Father. And for this reason all spoke with Christ when He was present [upon earth], and they named Him God. Yea, even the [demons](#) exclaimed, on beholding the Son: We [know](#) You who You are, the Holy One of [God](#). [Mark 1:24](#) And the [devil](#) looking at Him, and tempting Him, said: If You are the [Son of God](#); [Matthew 4:3](#); [Luke 4:3](#) — all thus indeed seeing and speaking of the Son and the [Father](#), but all not believing [in them].

7. For it was fitting that the [truth](#) should receive testimony from all, and should become [a means of] judgment for the [salvation](#) indeed of those who [believe](#), but for the condemnation of those who [believe](#) not; that all should be fairly judged, and that the [faith](#) in the Father and Son should be approved by all, that is, that it should be established by all [as the one means of [salvation](#)], receiving testimony from all, both from those belonging to it, since they are its friends, and by those having no connection with it, though they are its enemies. For that evidence is [true](#), and cannot be gainsaid, which elicits even from its adversaries striking testimonies in its behalf; they being convinced with respect to the matter in hand by their own plain [contemplation](#) of it, and bearing testimony to it, as well as declaring it. But after a while they break forth into enmity, and become accusers [of what they had approved], and are desirous that their own testimony should not be [regarded as] [true](#). He, therefore, who was [known](#), was not a different being from Him who declared No man [knows](#) the [Father](#), but one and the same, the Father making all things subject to Him; while He received testimony from all that He was very man, and that He was very [God](#), from the [Father](#), from the [Spirit](#), from [angels](#), from the creation itself, from men, from [apostate](#) spirits and [demons](#), from the enemy, and last of all, from death itself. But the [Son](#), administering all things for the [Father](#), works from the beginning even to the end, and without Him no man can attain the [knowledge](#) of [God](#). For the Son is the [knowledge](#) of the Father; but the [knowledge](#) of the Son is in the [Father](#), and has been revealed through the Son; and this was the reason why the Lord declared: No man [knows](#) the [Son](#), but the Father; nor the [Father](#), save the [Son](#), and those to whomsoever the Son shall reveal [Him]. For shall reveal was said not with reference to the future alone, as if then [only] the Word had begun to manifest the Father when He was born of [Mary](#), but it applies indifferently throughout all time. For the [Son](#), being present with His own handiwork from the beginning, reveals the Father to all; to whom He wills, and when He wills, and as the Father wills. Wherefore, then, in all things, and through all things,

there is [one God](#), the [Father](#), and one Word, and one Son, and one Spirit, and one [salvation](#) to all who [believe](#) in Him.

Against Heresies (Book IV, Chapter 7)

Recapitulation of the foregoing argument, showing that Abraham, through the revelation of the Word, knew the Father, and the coming of the Son of God. For this cause, he rejoiced to see the day of Christ, when the promises made to him should be fulfilled. The fruit of this rejoicing has flowed to posterity, viz., to those who are partakers in the faith of Abraham, but not to the Jews who reject the Word of God.

1. Therefore [Abraham](#) also, [knowing](#) the Father through the Word, who made heaven and earth, confessed Him to be [God](#); and having learned, by an announcement [made to him], that the [Son of God](#) would be a man among [men](#), by whose advent his seed should be as the stars of heaven, he desired to see that day, so that he might himself also embrace Christ; and, seeing it through the spirit of [prophecy](#), he rejoiced. [Genesis 17:17](#) Wherefore Simeon also, one of his descendants, carried fully out the rejoicing of the patriarch, and said: Lord, now let Your servant depart in peace. For my eyes have seen Your [salvation](#), which You have prepared before the face of all people: a light for the revelation of the [Gentiles](#), and the [glory](#) of the people [Israel](#). [Luke 2:29](#), etc. And the [angels](#), in like manner, announced tidings of great [joy](#) to the shepherds who were keeping watch by night. [Luke 2:8](#) Moreover, Mary said, My [soul](#) does magnify the Lord, and my spirit has rejoiced in God my [salvation](#); [Luke 1:46](#) — the rejoicing of [Abraham](#) descending upon those who sprang from him—those, namely, who were watching, and who beheld Christ, and [believed](#) in Him; while, on the other hand, there was a reciprocal rejoicing which passed backwards from the children to [Abraham](#), who did also desire to see the day of [Christ's](#) coming. Rightly, then, did our Lord bear [witness](#) to him, saying, Your father [Abraham](#) rejoiced to see my day; and he saw it, and was glad.

2. For not alone upon [Abraham's](#) account did He say these things, but also that He might point out how all who have [known](#) God from the beginning, and have foretold the advent of [Christ](#), have received the revelation from the Son Himself; who also in the last times was made visible and passible, and spoke with the [human race](#), that He might from the stones raise up children unto [Abraham](#), and fulfil the promise which [God](#) had given him, and that He might make his seed as the stars of heaven, [Genesis 15:5](#) as John the Baptist says: For God is able from these stones to raise up children unto [Abraham](#). [Matthew 3:9](#) Now, this Jesus did by drawing us off from the religion of stones, and bringing us over from hard and fruitless cogitations, and establishing in us a [faith](#) like to [Abraham](#). As [Paul](#) does also testify, saying that we are children of [Abraham](#) because of the similarity of our [faith](#), and the promise of inheritance. [Romans 4:12](#); [Galatians 4:28](#)

3. He is therefore one and the same [God](#), who called [Abraham](#) and gave him the promise. But He is the Creator, who does also through Christ prepare lights in the world, [namely] those who [believe](#) from among the [Gentiles](#). And He says, You are the light of the world; [Matthew 5:14](#) that is, as the stars of heaven. Him, therefore, I have rightly shown to be [known](#) by no man, unless by the [Son](#), and to whomsoever the Son shall reveal Him. But the Son reveals the Father to all to

whom He wills that He should be [known](#); and neither without the goodwill of the Father nor without the agency of the [Son](#), can any man [know](#) God. Wherefore did the Lord say to His [disciples](#), I am the way, the [truth](#), and the life and no man comes unto the Father but by Me. If you had [known](#) Me, you would have [known](#) My Father also: and from henceforth you have both [known](#) Him, and have seen Him. [John 14:6-7](#) From these words it is evident, that He is [known](#) by the [Son](#), that is, by the Word.

4. Therefore have the [Jews](#) departed from [God](#), in not receiving His Word, but imagining that they could [know](#) the Father [apart] by Himself, without the Word, that is, without the Son; they being [ignorant](#) of that God who spoke in [human](#) shape to [Abraham](#), [Genesis 18:1](#) and again to [Moses](#), saying, I have surely seen the affliction of My people in [Egypt](#), and I have come down to deliver them. [Exodus 3:7-8](#) For the [Son](#), who is the [Word of God](#), arranged these things beforehand from the beginning, the Father being in no want of [angels](#), in order that He might call the creation into being, and form man, for whom also the creation was made; nor, again, standing in need of any instrumentality for the framing of [created](#) things, or for the ordering of those things which had reference to man; while, [at the same time,] He has a vast and unspeakable number of servants. For His *offspring* and His *similitude* do minister to Him in every respect; that is, the Son and the [Holy Spirit](#), the Word and Wisdom; whom all the [angels](#) serve, and to whom they are subject. Vain, therefore, are those who, because of that declaration, No man [knows](#) the [Father](#), but the [Son](#), [Matthew 11:27](#); [Luke 10:22](#) do introduce another unknown Father.

Against Heresies (Book IV, Chapter 8)

Vain attempts of Marcion and his followers, who exclude Abraham from the salvation bestowed by Christ, who liberated not only Abraham, but the seed of Abraham, by fulfilling and not destroying the law when He healed on the [Sabbath day](#).

1. Vain, too, is [the effort of] [Marcion](#) and his followers when they [seek to] exclude [Abraham](#) from the inheritance, to whom the Spirit through many men, and now by [Paul](#), bears [witness](#), that he [believed God](#), and it was imputed unto him for righteousness. [Romans 4:3](#) And the Lord [also bears [witness](#) to him,] in the first place, indeed, by raising up children to him from the stones, and making his seed as the stars of heaven, saying, They shall come from the east and from the west, from the north and from the south, and shall recline with [Abraham](#), and Isaac, and Jacob in the [kingdom of heaven](#); [Matthew 8:11](#) and then again by saying to the [Jews](#), When you shall see [Abraham](#), and Isaac, and Jacob, and all the [prophets](#) in the [kingdom of heaven](#), but you yourselves cast out. [Luke 13:28](#) This, then, is a clear point, that those who disallow his [salvation](#), and frame the idea of another God besides Him who made the promise to [Abraham](#), are outside the [kingdom of God](#), and are disinherited from [the gift of] incorruption, setting at naught and [blaspheming God](#), who introduces, through [Jesus Christ](#), [Abraham](#) to the [kingdom of heaven](#), and his seed, that is, the [Church](#), upon which also is conferred the adoption and the inheritance promised to [Abraham](#).

2. For the Lord vindicated [Abraham's](#) posterity by loosing them from bondage and calling them to [salvation](#), as He did in the case of the [woman](#) whom He healed, saying openly to those who

had not [faith](#) like [Abraham](#), You hypocrites, does not each one of you on the Sabbath-days loose his ox or his ass, and lead him away to watering? And ought not this [woman](#), being a daughter of [Abraham](#), whom [Satan](#) has bound these eighteen years, be loosed from this bond on the Sabbath-days? [Luke 13:15-16](#) It is clear therefore, that He loosed and vivified those who [believe](#) in Him as [Abraham](#) did, doing nothing contrary to the law when He healed upon the [Sabbath day](#). For the law did not prohibit men from being healed upon the [Sabbaths](#); [on the contrary,] it even [circumcised](#) them upon that day, and gave command that the offices should be performed by the [priests](#) for the people; yea, it did not disallow the healing even of dumb animals. Both at Siloam and on frequent subsequent occasions, did He perform cures upon the [Sabbath](#); and for this reason many used to resort to Him on the Sabbath-days. For the law commanded them to abstain from every servile work, that is, from all grasping after [wealth](#) which is procured by trading and by other worldly business; but it exhorted them to attend to the exercises of the [soul](#), which consist in reflection, and to addresses of a beneficial kind for their neighbours' benefit. And therefore the Lord reproveth those who [unjustly](#) blamed Him for having healed upon the Sabbath-days. For He did not make void, but fulfilled the law, by performing the offices of the [high priest](#), propitiating God for men, and cleansing the [lepers](#), healing the sick, and Himself suffering death, that exiled man might go forth from condemnation, and might return without [fear](#) to his own inheritance.

3. And again, the law did not forbid those who were hungry on the Sabbath-days to take food lying ready at hand: it did, however, forbid them to reap and to gather into the barn. And therefore did the Lord say to those who were blaming His [disciples](#) because they plucked and ate the ears of grain, rubbing them in their hands, Have you not read this, what David did, when himself was an hungered; how he went into the house of [God](#), and ate the [show-bread](#), and gave to those who were with him; which it is not lawful to eat, but for the [priests](#) alone? [Luke 6:3-4](#) justifying His [disciples](#) by the words of the law, and pointing out that it was lawful for the [priests](#) to act freely. For David had been appointed a [priest](#) by [God](#), although Saul [persecuted](#) him. For all the righteous possess the sacerdotal rank. And all the [apostles](#) of the Lord are [priests](#), who do inherit here neither lands nor houses, but serve God and the altar continually. Of whom [Moses](#) also says in Deuteronomy, when blessing Levi, Who said unto his father and to his mother, I have not [known](#) you; neither did he acknowledge his brethren, and he disinherited his own sons: he kept Your commandments, and observed Your covenant. [Deuteronomy 33:9](#) But who are they that have left father and mother, and have said adieu to all their neighbours, on account of the word of [God](#) and His covenant, unless the [disciples](#) of the Lord? Of whom again [Moses](#) says, They shall have no inheritance, for the Lord Himself is their inheritance. [Numbers 18:20](#) And again, The [priests](#) the [Levites](#) shall have no part in the whole tribe of Levi, nor substance with [Israel](#); their substance is the offerings (*fructifications*) of the Lord: these shall they eat. [Deuteronomy 18:1](#) Wherefore also [Paul](#) says, I do not seek after a gift, but I seek after fruit. [Philippians 4:17](#) To His [disciples](#) He said, who had a [priesthood](#) of the Lord, to whom it was lawful when hungry to eat the ears of grain, For the workman is worthy of his meat. [Matthew 10:10](#) And the [priests](#) in the temple profaned the [Sabbath](#), and were blameless. Wherefore, then, were they blameless? Because when in the temple they were not engaged in secular affairs, but in the service of the Lord, fulfilling the law, but not going beyond it, as that man did, who of his own accord carried dry wood into the camp of [God](#), and was [justly stoned to death](#). [Numbers 15:32](#), etc. For every tree that brings not forth good fruit shall be hewn down,

and cast into the fire; [Matthew 3:10](#) and whosoever shall defile the temple of [God](#), him shall God defile. [1 Corinthians 3:17](#)

Against Heresies (Book IV, Chapter 9)

There is but one author, and one end to both covenants.

1. All things therefore are of one and the same substance, that is, from one and the same [God](#); as also the Lord says to the [disciples](#) Therefore every scribe, which is instructed unto the [kingdom of heaven](#), is like a man that is an householder, which brings forth out of his treasure things new and old. [Matthew 13:52](#) He did not teach that he who brought forth the old was one, and he that brought forth the new, another; but that they were one and the same. For the Lord is the [good](#) man of the house, who rules the entire house of His Father; and who delivers a law suited both for slaves and those who are as yet undisciplined; and gives fitting precepts to those that are free, and have been justified by [faith](#), as well as throws His own inheritance open to those that are sons. And He called His [disciples scribes](#) and teachers of the [kingdom of heaven](#); of whom also He elsewhere says to the [Jews](#): Behold, I send unto you wise men, and [scribes](#), and teachers; and some of them you shall kill, and [persecute](#) from city to city. [Matthew 23:34](#) Now, without contradiction, He means by those things which are brought forth from the treasure new and old, the two covenants; the old, that giving of the law which took place formerly; and He points out as the new, that manner of life required by the [Gospel](#), of which David says, Sing unto the Lord a new song; and Esaias, Sing unto the Lord a new hymn. His beginning (*initium*), His name is [glorified](#) from the height of the earth: they declare His powers in the isles. And Jeremiah says: Behold, I will make a new covenant, not as I made with your fathers [Jeremiah 31:31](#) in Mount Horeb. But one and the same householder produced both covenants, the [Word of God](#), [our Lord Jesus Christ](#), who spoke with both [Abraham](#) and [Moses](#), and who has restored us anew to liberty, and has multiplied that [grace](#) which is from Himself.

2. He declares: For in this place is One greater than the temple. [Matthew 12:6](#) But [the words] *greater* and *less* are not applied to those things which have nothing in common between themselves, and are of an opposite nature, and mutually repugnant; but are used in the case of those of the same substance, and which possess properties in common, but merely differ in number and size; such as water from water, and light from light, and [grace](#) from [grace](#). Greater, therefore, is that legislation which has been given in order to liberty than that given in order to bondage; and therefore it has also been diffused, not throughout one nation [only], but over the whole world. For one and the same Lord, who is greater than the temple, greater than Solomon, and greater than Jonah, confers gifts upon men, that is, His own presence, and the [resurrection from the dead](#); but He does not change [God](#), nor proclaim another Father, but that very same one, who always has more to measure out to those of His household. And as their [love](#) towards God increases, He bestows more and greater [gifts]; as also the Lord said to His [disciples](#): You shall see greater things than these. [John 1:50](#) And [Paul](#) declares: Not that I have already attained, or that I am justified, or already have been made perfect. For we [know](#) in part, and we prophesy in part; but when that which is perfect has come, the things which are in part shall be done away. As, therefore, when that which is perfect has come, we shall not see another Father, but Him whom we now desire to see (for blessed are the pure in heart: for they shall see God

[Matthew 5:8](#)); neither shall we look for another Christ and [Son of God](#), but Him who [was born] of the [Virgin Mary](#), who also suffered, in whom too we trust, and whom we [love](#); as Esaias says: And they shall say in that day, Behold our Lord [God](#), in whom we have trusted, and we have rejoiced in our [salvation](#); [Isaiah 25:9](#) and Peter says in his Epistle: Whom, not seeing, you [love](#); in whom, though now you see Him not, you have [believed](#), you shall [rejoice](#) with [joy](#) unspeakable; [1 Peter 1:8](#) neither do we receive another [Holy Spirit](#), besides Him who is with us, and who cries, Abba, Father; [Romans 8:15](#) and we shall make increase in the very same things [as now], and shall make progress, so that no longer through a glass, or by means of enigmas, but face to face, we shall enjoy the gifts of [God](#)—so also now, receiving more than the temple, and more than Solomon, that is, the advent of the [Son of God](#), we have not been taught another God besides the Framer and the Maker of all, who has been pointed out to us from the beginning; nor another Christ, the [Son of God](#), besides Him who was foretold by the [prophets](#).

3. For the new covenant having been [known](#) and preached by the [prophets](#), He who was to carry it out according to the good pleasure of the Father was also preached, having been revealed to men as God pleased; that they might always make progress through believing in Him, and by means of the [successive] covenants, should gradually attain to perfect [salvation](#). For there is one [salvation](#) and one [God](#); but the precepts which form the man are numerous, and the steps which lead man to God are not a few. It is allowable for an earthly and temporal king, though he is [but] a [man](#), to grant to his subjects greater advantages at times: shall not this then be lawful for [God](#), since He is [ever] the same, and is always willing to confer a greater [degree of] [grace](#) upon the [human race](#), and to [honour](#) continually with many gifts those who please Him? But if this be to make progress, [namely,] to find out another Father besides Him who was preached from the beginning; and again, besides him who is imagined to have been discovered in the second place, to find out a third other, — then the progress of this man will consist in his also proceeding from a third to a fourth; and from this, again, to another and another: and thus he who thinks that he is always making progress of such a kind, will never rest in one God. For, being driven away from Him who [truly](#) is [God], and being turned backwards, he shall be for ever seeking, yet shall never find out [God](#); [2 Timothy 3:7](#) but shall continually swim in an abyss without limits, unless, being converted by repentance, he return to the place from which he had been cast out, confessing one [God](#), the [Father](#), the Creator, and believing [in Him] who was declared by the law and the [prophets](#), who was borne [witness](#) to by Christ, as He did Himself declare to those who were accusing His [disciples](#) of not observing the tradition of the elders: Why do you make void the law of God by reason of your tradition? For God said, Honour your father and mother; and, Whosoever curses father or mother, let him die the death. [Matthew 15:3-4](#) And again, He says to them a second time: And you have made void the word of God by reason of your tradition; Christ confessing in the plainest manner Him to be Father and [God](#), who said in the law, Honour your father and mother; that it may be well with you. For the [true](#) God did confess the commandment of the law as the word of [God](#), and called no one else God besides His own Father.

Against Heresies (Book IV, Chapter 10)

The Old Testament Scriptures, and those written by Moses in particular, do everywhere make mention of the Son of God, and foretell His advent and passion. From this fact it follows that they were inspired by one and the same God.

1. Wherefore also John does appropriately relate that the Lord said to the [Jews](#): You search the [Scriptures](#), in which you think you have [eternal](#) life; these are they which testify of me. And you are not willing to come unto Me, that you may have life. [John 5:39-40](#) How therefore did the [Scriptures](#) testify of Him, unless they were from one and the same Father, instructing men beforehand as to the advent of His Son, and foretelling the [salvation](#) brought in by Him? For if you had [believed Moses](#), you would also have [believed Me](#); for he wrote of Me; [John 5:46](#) [saying this,] no [doubt](#), because the [Son of God](#) is implanted everywhere throughout his writings: at one time, indeed, speaking with [Abraham](#), when about to eat with him; at another time with [Noah](#), giving to him the dimensions [of the ark]; at another; inquiring after Adam; at another, bringing down judgment upon the Sodomites; and again, when He becomes visible, and directs Jacob on his journey, and speaks with [Moses](#) from the bush. [Exodus 3:4](#), etc. And it would be endless to recount [the occasions] upon which the [Son of God](#) is shown forth by [Moses](#). Of the day of His [passion](#), too, he was not [ignorant](#); but foretold Him, after a figurative manner, by the name given to the passover; and at that very festival, which had been proclaimed such a long time previously by [Moses](#), did our Lord suffer, thus fulfilling the passover. And he did not describe the day only, but the place also, and the time of day at which the sufferings ceased, and the sign of the setting of the sun, saying: You may not [sacrifice](#) the passover within any other of your cities which the Lord God gives you; but in the place which the Lord your God shall choose that His name be called on there, you shall [sacrifice](#) the passover at even, towards the setting of the sun. [Deuteronomy 16:5-6](#)

2. And already he had also declared His advent, saying, There shall not fail a chief in Judah, nor a leader from his loins, until He come for whom it is laid up, and He is the hope of the nations; binding His foal to the vine, and His ass's colt to the creeping ivy. He shall wash His stole in wine, and His upper garment in the blood of the grape; His eyes shall be more joyous than wine, and His teeth whiter than milk. For, let those who have the [reputation](#) of investigating everything, inquire at what time a prince and leader failed out of Judah, and who is the hope of the [nations](#), who also is the vine, what was the ass's colt [referred to as] His, what the clothing, and what the eyes, what the teeth, and what the wine, and thus let them investigate every one of the points mentioned; and they shall find that there was none other announced than our Lord, Christ Jesus. Wherefore [Moses](#), when chiding the ingratitude of the people, said, You infatuated people, and unwise, do you thus requite the Lord? [Deuteronomy 32:6](#) And again, he indicates that He who from the beginning founded and created them, the Word, who also redeems and vivifies us in the last times, is shown as hanging on the tree, and they will not [believe](#) in Him. For he says, And your life shall be hanging before your eyes, and you will not [believe](#) your life. And again, Has not this same one your Father owned you, and made you, and created you?

Against Heresies (Book IV, Chapter 11)

The old prophets and righteous men knew beforehand of the advent of Christ, and earnestly desired to see and hear Him, He revealing himself in the Scriptures by the Holy Ghost, and

without any change in Himself, enriching men day by day with benefits, but conferring them in greater abundance on later than on former generations.

1. But that it was not only the [prophets](#) and many righteous men, who, foreseeing through the [Holy Spirit](#) His advent, [prayed](#) that they might attain to that period in which they should see their Lord face to face, and hear His words, the Lord has made manifest, when He says to His [disciples](#), Many [prophets](#) and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which you hear, and have not heard them. [Matthew 13:17](#) In what way, then, did they desire both to hear and to see, unless they had foreknowledge of His future advent? But how could they have foreknown it, unless they had previously received foreknowledge from Himself? And how do the [Scriptures](#) testify of Him, unless all things had ever been revealed and shown to [believers](#) by one and the same God through the Word; He at one time conferring with His creature, and at another propounding His law; at one time, again, reprovng, at another exhorting, and then setting free His servant, and adopting him as a son (*in filium*); and, at the proper time, bestowing an incorruptible inheritance, for the purpose of bringing man to perfection? For He formed him for growth and increase, as the [Scripture](#) says: Increase and multiply. [Genesis 1:28](#)

2. And in this respect God differs from man, that God indeed makes, but man is made; and [truly](#), He who makes is always the same; but that which is made must receive both beginning, and middle, and addition, and increase. And God does indeed create after a skilful manner, while, [as regards] man, he *is* created skilfully. God also is [truly](#) perfect in all things, Himself equal and similar to Himself, as He is all light, and all [mind](#), and all substance, and the fount of all good; but man receives advancement and increase towards God. For as God is always the same, so also man, when found in [God](#), shall always go on towards God. For neither does God at any time cease to confer benefits upon, or to enrich man; nor does man ever cease from receiving the benefits, and being enriched by [God](#). For the receptacle of His goodness, and the instrument of His glorification, is the man who is grateful to Him that made him; and again, the receptacle of His just judgment is the ungrateful man, who both despises his Maker and is not subject to His Word; who has promised that He will give very much to those always bringing forth fruit, and more [and more] to those who have the Lord's money. Well done, He says, good and faithful servant: because you have been faithful in little, I will appoint you over many things; enter into the [joy](#) of your Lord. [Matthew 25:21](#), etc. The Lord Himself thus promises very much.

3. As, therefore, He has promised to give very much to those who do now bring forth fruit, according to the gift of His [grace](#), but not according to the changeableness of [knowledge](#); for the Lord remains the same, and the same Father is revealed; thus, therefore, has the one and the same Lord granted, by means of His advent, a greater gift of [grace](#) to those of a later period, than what He had granted to those under the [Old Testament](#) dispensation. For they indeed used to hear, by means of [His] servants, that the King would come, and they rejoiced to a certain extent, inasmuch as they hoped for His coming; but those who have beheld Him actually present, and have obtained liberty, and been made partakers of His gifts, do possess a greater amount of [grace](#), and a higher degree of exultation, rejoicing because of the King's arrival: as also David says, My [soul](#) shall [rejoice](#) in the Lord; it shall be glad in His [salvation](#). And for this [cause](#), upon His entrance into Jerusalem, all those who were in the way recognised David their king in His sorrow of [soul](#), and spread their garments for Him, and ornamented the way with green boughs,

crying out with great [joy](#) and [gladness](#), [Hosanna](#) to the Son of David; blessed is He that comes in the name of the Lord: hosanna in the highest. [Matthew 21:8](#) But to the [envious](#) [wicked](#) stewards, who circumvented those under them, and ruled over those that had no great intelligence, and for this reason were unwilling that the king should come, and who said to Him, Do you hear what these say? did the Lord reply, Have you never read, Out of the mouths of babes and sucklings have You perfected praise? — thus pointing out that what had been declared by David concerning the [Son of God](#), was accomplished in His own person; and indicating that they were indeed [ignorant](#) of the meaning of the [Scripture](#) and the dispensation of [God](#); but declaring that it was Himself who was announced by the [prophets](#) as Christ, whose name is praised in all the earth, and who perfects praise to His Father from the mouth of babes and sucklings; wherefore also His [glory](#) has been raised above the heavens.

4. If, therefore, the self-same person is present who was announced by the [prophets](#), [our Lord Jesus Christ](#), and if His advent has brought in a fuller [measure of] [grace](#) and greater gifts to those who have received Him, it is plain that the Father also is Himself the same who was proclaimed by the [prophets](#), and that the [Son](#), on His coming, did not spread the [knowledge](#) of another Father, but of the same who was preached from the beginning; from whom also He has brought down liberty to those who, in a lawful manner, and with a willing [mind](#), and with all the heart, do Him service; whereas to scoffers, and to those not subject to [God](#), but who follow outward purifications for the praise of men (which observances had been given as a type of future things—the law typifying, as it were, certain things in a shadow, and delineating [eternal](#) things by temporal, celestial by terrestrial), and to those who pretend that they do themselves observe more than what has been prescribed, as if preferring their own [zeal](#) to God Himself, while within they are full of hypocrisy, and [covetousness](#), and all [wickedness](#)—[to such] has He assigned everlasting perdition by cutting them off from life.

Against Heresies (Book IV, Chapter 12)

It clearly appears that there was but one author of both the old and the new law, from the fact that Christ condemned traditions and customs repugnant to the former, while He confirmed its most important precepts, and taught that He was Himself the end of the Mosaic law.

1. For the tradition of the elders themselves, which they pretended to observe from the law, was contrary to the law given by [Moses](#). Wherefore also Esaias declares: Your dealers mix the wine with water, [Isaiah 1:22](#) showing that the elders were in the [habit](#) of mingling a watered tradition with the simple command of [God](#); that is, they set up a spurious law, and one contrary to the [\[true\]](#) law; as also the Lord made plain, when He said to them, Why do you transgress the commandment of [God](#), for the sake of your tradition? [Matthew 15:3](#) For not only by actual transgression did they set the law of God at nought, mingling the wine with water; but they also set up their own law in opposition to it, which is termed, even to the present day, the pharisaical. In this [law] they suppress certain things, add others, and interpret others, again, as they think proper, which their teachers use, each one in particular; and desiring to uphold these traditions, they were unwilling to be subject to the law of [God](#), which prepares them for the coming of [Christ](#). But they did even blame the Lord for healing on the Sabbath-days, which, as I have already observed, the law did not prohibit. For they did themselves, in one sense, perform acts of

healing upon the [Sabbath day](#), when they [circumcised](#) a man [on that day]; but they did not blame themselves for transgressing the command of God through tradition and the aforesaid pharisaical law, and for not keeping the commandment of the law, which is the [love](#) of [God](#).

2. But that this is the first and greatest commandment, and that the next [has respect to [love](#)] towards our neighbour, the Lord has taught, when He says that the entire law and the [prophets](#) hang upon these two commandments. Moreover, He did not Himself bring down [from heaven] any other commandment greater than this one, but renewed this very same one to His [disciples](#), when He enjoined them to [love](#) God with all their heart, and others as themselves. But if He had descended from another Father, He never would have made use of the first and greatest commandment of the law; but He would undoubtedly have endeavoured by all means to bring down a greater one than this from the perfect Father, so as not to make use of that which had been given by the God of the law. And [Paul](#) in like manner declares, Love is the fulfilling of the law: [Romans 13:10](#) and [he declares] that when all other things have been destroyed, there shall remain [faith](#), hope, and [love](#); but the greatest of all is [love](#); [1 Corinthians 13:13](#) and that apart from the [love](#) of [God](#), neither [knowledge](#) avails anything, [1 Corinthians 13:2](#) nor the understanding of [mysteries](#), nor [faith](#), nor [prophecy](#), but that without [love](#) all are hollow and vain; moreover, that [love](#) makes man perfect; and that he who loves God is perfect, both in this world and in that which is to come. For we do never cease from loving [God](#); but in proportion as we continue to contemplate Him, so much the more do we [love](#) Him.

3. As in the law, therefore, and in the [Gospel](#) [likewise], the first and greatest commandment is, to [love](#) the Lord God with the whole heart, and then there follows a commandment like to it, to [love](#) one's neighbour as one's self; the author of the law and the [Gospel](#) is shown to be one and the same. For the precepts of an absolutely perfect life, since they are the same in each Testament, have pointed out [to us] the same [God](#), who certainly has promulgated particular [laws](#) adapted for each; but the more prominent and the greatest [commandments], without which [salvation](#) cannot [be attained], He has exhorted [us to observe] the same in both.

4. The Lord, too, does not do away with this [God], when He shows that the law was not derived from another [God](#), expressing Himself as follows to those who were being instructed by Him, to the multitude and to His [disciples](#): The [scribes](#) and [Pharisees](#) sit in [Moses'](#) seat. All, therefore, whatsoever they bid you observe, that observe and do; but do not after their works: for they say, and do not. For they bind heavy burdens, and lay them upon men's shoulders; but they themselves will not so much as move them with a finger. [Matthew 23:2-4](#) He therefore did not throw blame upon that law which was given by [Moses](#), when He exhorted it to be observed, Jerusalem being as yet in safety; but He *did* throw blame upon those [persons](#), because they repeated indeed the words of the law, yet were without [love](#). And for this reason were they held as being unrighteous as respects [God](#), and as respects their neighbours. As also Isaiah says: This people honours Me with their lips, but their heart is far from Me: howbeit in vain do they worship Me, teaching the doctrines and the commandments of men. [Isaiah 29:13](#) He does not call the law given by [Moses](#) commandments of [men](#), but the traditions of the elders themselves which they had invented, and in upholding which they made the law of God of none effect, and were on this account also not subject to His Word. For this is what [Paul](#) says concerning these men: For they, being [ignorant](#) of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of [God](#). For Christ is the end

of the law for righteousness to every one that [believes](#). [Romans 10:3-4](#) And how is Christ the end of the law, if He be not also the final [cause](#) of it? For He who has brought in the end has Himself also wrought the beginning; and it is He who does Himself say to [Moses](#), I have surely seen the affliction of my people which is in [Egypt](#), and I have come down to deliver them; [Exodus 3:7-8](#) it being customary from the beginning with the [Word of God](#) to ascend and descend for the purpose of saving those who were in affliction.

5. Now, that the law did beforehand teach [mankind](#) the [necessity](#) of following Christ, He does Himself make manifest, when He replied as follows to him who asked Him what he should do that he might inherit [eternal](#) life: If you will enter into life, keep the commandments. [Matthew 19:17-18](#), etc. But upon the other asking Which? again the Lord replies: Do not commit [adultery](#), do not kill, do not steal, do not bear false [witness](#), [honour](#) father and mother, and you shall [love](#) your neighbour as yourself,— setting as an ascending series (*velut gradus*) before those who wished to follow Him, the precepts of the law, as the entrance into life; and what He then said to one He said to all. But when the former said, All these have I done (and most likely he had not kept them, for in that case the Lord would not have said to him, Keep the commandments), the Lord, exposing his [covetousness](#), said to him, If you will be perfect, go, sell all that you have, and distribute to the poor; and come, follow me; promising to those who would act thus, the portion belonging to the [apostles](#) (*apostolorum partem*). And He did not preach to His followers another [God](#) the [Father](#), besides Him who was proclaimed by the law from the beginning; nor another Son; nor the Mother, the enthymesis of the [Æon](#), who [existed](#) in suffering and [apostasy](#); nor the Pleroma of the thirty [Æons](#), which has been [proved](#) vain, and incapable of being [believed](#) in; nor that fable invented by the other [heretics](#). But He taught that they should [obey](#) the commandments which [God](#) enjoined from the beginning, and do away with their former [covetousness](#) by good works, and follow after Christ. But that possessions distributed to the poor do annul former [covetousness](#), Zaccheus made evident, when he said, Behold, the half of my goods I give to the poor; and if I have defrauded any one, I restore fourfold. [Luke 19:8](#)

Against Heresies (Book IV, Chapter 13)

Christ did not abrogate the natural precepts of the law, but rather fulfilled and extended them. He removed the yoke and bondage of the old law, so that mankind, being now set free, might serve God with that trustful piety which becomes sons.

1. And that the Lord did not abrogate the natural [precepts] of the law, by which man is justified, which also those who were justified by [faith](#), and who pleased [God](#), did observe previous to the giving of the law, but that He extended and fulfilled them, is shown from His words. For, He remarks, it has been said to them of old time, Do not commit [adultery](#). But I say unto you, That every one who has looked upon a [woman](#) to [lust](#) after her, has committed [adultery](#) with her already in his heart. [Matthew 5:27-28](#) And again: It has been said, You shall not kill. But I say unto you, Every one who is [angry](#) with his brother without a [cause](#), shall be in danger of the judgment. [Matthew 5:21-22](#) And, It has been said, You shall not forswear yourself. But I say unto you, Swear not at all; but let your conversation be, Yea, yea, and Nay, nay. [Matthew 5:33](#), etc. And other statements of a like nature. For all these do not contain or imply an opposition to and an overturning of the [precepts] of the past, as [Marcion's](#) followers do

strenuously maintain; but [they exhibit] a fulfilling and an extension of them, as He does Himself declare: Unless your righteousness shall exceed that of the [scribes](#) and [Pharisees](#), you shall not enter into the [kingdom of heaven](#). [Matthew 5:20](#) For what meant the excess referred to? In the first place, [we must] [believe](#) not only in the [Father](#), but also in His Son now revealed; for He it is who leads man into fellowship and unity with [God](#). In the next place, [we must] not only say, but we must do; for they said, but did not. And [we must] not only abstain from [evil deeds](#), but even from the desires after them. Now He did not teach us these things as being opposed to the law, but as fulfilling the law, and implanting in us the varied righteousness of the law. That would have been contrary to the law, if He had commanded His [disciples](#) to do anything which the law had prohibited. But this which He did command— namely, not only to abstain from things forbidden by the law, but even from longing after them— is not contrary to [the law], as I have remarked, neither is it the utterance of one destroying the law, but of one fulfilling, extending, and affording greater scope to it.

2. For the law, since it was laid down for those in bondage, used to instruct the [soul](#) by means of those corporeal objects which were of an external nature, drawing it, as by a bond, to [obey](#) its commandments, that man might learn to serve God. But the Word set free the [soul](#), and taught that through it the body should be willingly purified. Which having been accomplished, it followed as of course, that the bonds of slavery should be removed, to which man had now become accustomed, and that he should follow God without fetters: moreover, that the [laws](#) of liberty should be extended, and subjection to the king increased, so that no one who is converted should appear unworthy to Him who set him free, but that the [piety](#) and [obedience](#) due to the Master of the household should be equally rendered both by servants and children; while the children possess greater confidence [than the servants], inasmuch as the working of liberty is greater and more [glorious](#) than that [obedience](#) which is rendered in [a state of] slavery.

3. And for this reason did the Lord, instead of that [commandment], You shall not commit [adultery](#), forbid even concupiscence; and instead of that which runs thus, You shall not kill, He prohibited [anger](#); and instead of the law enjoining the giving of [tithes](#), [He told us] to share [Matthew 19:21](#) all our possessions with the poor; and not to [love](#) our neighbours only, but even our enemies; and not merely to be liberal givers and bestowers, but even that we should present a gratuitous gift to those who take away our goods. For to him that takes away your coat, He says, give to him your cloak also; and from him that takes away your goods, ask them not again; and as you would that men should do unto you, do unto them: [Luke 6:29-31](#) so that we may not grieve as those who are unwilling to be defrauded, but may [rejoice](#) as those who have given willingly, and as rather conferring a favour upon our neighbours than yielding to necessity. And if any one, He says, shall compel you [to go] a mile, go with him two; [Matthew 5:41](#) so that you may not follow him as a slave, but may as a free man go before him, showing yourself in all things kindly disposed and useful to your neighbour, not regarding their [evil](#) intentions, but performing your kind offices, assimilating yourself to the [Father](#), who makes His sun to rise upon the [evil](#) and the good, and sends rain upon the just and [unjust](#). [Matthew 5:45](#) Now all these [precepts], as I have already observed, were not [the injunctions] of one doing away with the law, but of one fulfilling, extending, and widening it among us; just as if one should say, that the more extensive operation of liberty implies that a more complete subjection and affection towards our Liberator had been implanted within us. For He did not set us free for this purpose, that we should depart from Him (no one, indeed, while placed out of reach of the Lord's benefits,

has power to procure for himself the means of [salvation](#)), but that the more we receive His [grace](#), the more we should [love](#) Him. Now the more we have loved Him, the more [glory](#) shall we receive from Him, when we are continually in the presence of the Father.

4. Inasmuch, then, as all natural precepts are common to us and to them (the [Jews](#)), they had in them indeed the beginning and origin; but in us they have received growth and completion. For to yield assent to [God](#), and to follow His Word, and to [love](#) Him above all, and one's neighbour as one's self (now man is neighbour to man), and to abstain from every [evil deed](#), and all other things of a like nature which are common to both [covenants], do reveal one and the same God. But this is our Lord, the [Word of God](#), who in the first instance certainly drew slaves to [God](#), but afterwards He set those free who were subject to Him, as He does Himself declare to His [disciples](#): I will not now call you servants, for the servant [knows](#) not what his lord does; but I have called you friends, for all things which I have heard from My Father I have made [known](#). [John 15:15](#) For in that which He says, I will not now call you servants, He indicates in the most marked manner that it was Himself who did originally appoint for men that bondage with respect to God through the law, and then afterwards conferred upon them freedom. And in that He says, For the servant [knows](#) not what his lord does, He points out, by means of His own advent, the [ignorance](#) of a people in a servile condition. But when He terms His [disciples](#) the friends of [God](#), He plainly declares Himself to be the [Word of God](#), whom [Abraham](#) also followed voluntarily and under no compulsion (*sine vinculis*), because of the noble nature of his [faith](#), and so became the friend of [God](#). [James 2:23](#) But the [Word of God](#) did not accept of the friendship of [Abraham](#), as though He stood in need of it, for He was perfect from the beginning (Before [Abraham](#) was, He says, I am [John 8:58](#)), but that He in His goodness might bestow [eternal](#) life upon [Abraham](#) himself, inasmuch as the friendship of God imparts [immortality](#) to those who embrace it.

Against Heresies (Book IV, Chapter 14)

If God demands obedience from man, if He formed man, called him and placed him under laws, it was merely for man's welfare; not that God stood in need of man, but that He graciously conferred upon man His favours in every possible manner.

1. In the beginning, therefore, did God form Adam, not as if He stood in need of [man](#), but that He might have [some one] upon whom to confer His benefits. For not alone antecedently to Adam, but also before all creation, the Word [glorified](#) His Father, remaining in Him; and was Himself [glorified](#) by the [Father](#), as He did Himself declare, Father, glorify Me with the [glory](#) which I had with You before the world was. [John 17:5](#) Nor did He stand in need of our service when He ordered us to follow Him; but He thus bestowed [salvation](#) upon ourselves. For to follow the Saviour is to be a partaker of [salvation](#), and to follow light is to receive light. But those who are in light do not themselves illumine the light, but are illumined and revealed by it: they do certainly contribute nothing to it, but, receiving the benefit, they are illumined by the light. Thus, also, service [rendered] to God does indeed profit God nothing, nor has God need of [human obedience](#); but He grants to those who follow and serve Him life and incorruption and [eternal glory](#), bestowing benefit upon those who serve [Him], because they do serve Him, and on His followers, because they do follow Him; but does not receive any benefit from them: for He is rich, perfect, and in need of nothing. But for this reason does God demand service from men, in

order that, since He is [good](#) and merciful, He may benefit those who continue in His service. For, as much as God is in want of nothing, so much does man stand in need of fellowship with [God](#). For this is the [glory](#) of [man](#), to continue and remain permanently in God's service. Wherefore also did the Lord say to His [disciples](#), You have not chosen Me, but I have chosen you; [John 15:16](#) indicating that they did not glorify Him when they followed Him; but that, in following the [Son of God](#), they were [glorified](#) by Him. And again, I will, that where I am, there they also may be, that they may behold My [glory](#); [John 17:24](#) not vainly boasting because of this, but desiring that His [disciples](#) should share in His [glory](#): of whom Esaias also says, I will bring your seed from the east, and will gather you from the west; and I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth; all, as many as have been called in My name: for in My [glory](#) I have prepared, and formed, and made him. [Isaiah 43:5](#) Inasmuch as then, wheresoever the carcass is, there shall also the eagles be gathered together, [Matthew 24:28](#) we do participate in the [glory](#) of the Lord, who has both formed us, and prepared us for this, that, when we are with Him, we may partake of His [glory](#).

2. Thus it was, too, that God formed man at the first, because of His munificence; but chose the patriarchs for the sake of their [salvation](#); and prepared a people beforehand, teaching the headstrong to follow [God](#); and raised up [prophets](#) upon earth, accustoming man to bear His Spirit [within him], and to hold communion with God: He Himself, indeed, having need of nothing, but granting communion with Himself to those who stood in need of it, and sketching out, like an architect, the plan of [salvation](#) to those that pleased Him. And He did Himself furnish guidance to those who beheld Him not in [Egypt](#), while to those who became unruly in the [desert](#) He promulgated a law very suitable [to their condition]. Then, on the people who entered into the good land He bestowed a noble inheritance; and He killed the fatted calf for those converted to the [Father](#), and presented them with the finest robe. [Luke 15:22-23](#) Thus, in a variety of ways, He adjusted the [human race](#) to an agreement with [salvation](#). On this account also does John declare in the Apocalypse, And His voice as the sound of many waters. [Revelation 1:15](#) For the Spirit [of God] is [truly](#) [like] many waters, since the Father is both rich and great. And the Word, passing through all those [men], did liberally confer benefits upon His subjects, by drawing up in writing a law adapted and applicable to every class [among them].

3. Thus, too, He imposed upon the [Jewish] people the construction of the tabernacle, the building of the temple, the election of the [Levites](#), [sacrifices](#) also, and oblations, legal monitions, and all the other service of the law. He does Himself [truly](#) want none of these things, for He is always full of all good, and had in Himself all the odour of kindness, and every perfume of sweet-smelling savours, even before [Moses existed](#). Moreover, He instructed the people, who were prone to turn to [idols](#), instructing them by repeated appeals to persevere and to serve [God](#), calling them to the things of primary importance by means of those which were secondary; that is, to things that are real, by means of those that are typical; and by things temporal, to [eternal](#); and by the carnal to the spiritual; and by the earthly to the heavenly; as was also said to [Moses](#), You shall make all things after the pattern of those things which you saw in the mount. [Exodus 25:40](#) For during forty days He was learning to keep [in his memory] the words of [God](#), and the celestial patterns, and the spiritual images, and the types of things to come; as also [Paul](#) says: For they drank of the rock which followed them: and the rock was Christ. [1 Corinthians 10:11](#) And again, having first mentioned what are contained in the law, he goes on

to say: Now all these things happened to them in a figure; but they were written for our admonition, upon whom the end of the ages has come. For by means of types they learned to [fear God](#), and to continue devoted to His service.

Against Heresies (Book IV, Chapter 15)

At first God deemed it sufficient to inscribe the natural law, or the Decalogue, upon the hearts of men; but afterwards He found it necessary to bridle, with the yoke of the Mosaic law, the desires of the Jews, who were abusing their liberty; and even to add some special commands, because of the hardness of their hearts.

1. They (the [Jews](#)) had therefore a law, a course of discipline, and a [prophecy](#) of future things. For God at the first, indeed, warning them by means of natural precepts, which from the beginning He had implanted in [mankind](#), that is, by means of the Decalogue (which, if any one does not observe, he has no [salvation](#)), did then demand nothing more of them. As [Moses](#) says in Deuteronomy, These are all the words which the Lord spoke to the whole assembly of the sons of [Israel](#) on the mount, and He added no more; and He wrote them on two tables of stone, and gave them to me. [Deuteronomy 5:22](#) For this reason [He did so], that they who are willing to follow Him might keep these commandments. But when they turned themselves to make a calf, and had gone back in their minds to [Egypt](#), desiring to be slaves instead of free-men, they were placed for the future in a state of servitude suited to their wish—[a slavery] which did not indeed cut them off from [God](#), but subjected them to the yoke of bondage; as Ezekiel the [prophet](#), when stating the reasons for the giving of such a law, declares: And their eyes were after the desire of their heart; and I gave them statutes that were not good, and judgments in which they shall not live. [Ezekiel 20:24](#) Luke also has recorded that Stephen, who was the first elected into the [diaconate](#) by the [apostles](#), and who was the first slain for the testimony of [Christ](#), spoke regarding [Moses](#) as follows: This man did indeed receive the commandments of the living God to give to us, whom your fathers would not [obey](#), but thrust [Him from them], and in their hearts turned back again into [Egypt](#), saying unto [Aaron](#), Make us gods to go before us; for we do not [know](#) what has happened to [this] [Moses](#), who led us from the land of [Egypt](#). And they made a calf in those days, and offered [sacrifices](#) to the idol, and were rejoicing in the works of their own hands. But God turned, and gave them up to worship the hosts of heaven; as it is written in the book of the [prophets](#): [Amos 5:25-26](#) O you house of [Israel](#), have you offered to Me [sacrifices](#) and oblations for forty years in the wilderness? And you took up the tabernacle of [Moloch](#), and the star of the god Remphan, figures which you made to worship them; [Acts 7:38](#), etc. pointing out plainly, that the law being such, was not given to them by another [God](#), but that, adapted to their condition of servitude, [it originated] from the very same [God as we worship]. Wherefore also He says to [Moses](#) in Exodus: I will send forth My [angel](#) before you; for I will not go up with you, because you are a stiff-necked people. [Exodus 33:2-3](#)

2. And not only so, but the Lord also showed that certain precepts were enacted for them by [Moses](#), on account of their hardness [of heart], and because of their unwillingness to be [obedient](#), when, on their saying to Him, Why then did [Moses](#) command to give a writing of divorcement, and to send away a wife? He said to them, Because of the hardness of your hearts he permitted these things to you; but from the beginning it was not so; [Matthew 19:7-8](#) thus exculpating

[Moses](#) as a faithful servant, but acknowledging one [God](#), who from the beginning made male and female, and reproving them as hard-hearted and disobedient. And therefore it was that they received from [Moses](#) this law of divorcement, adapted to their hard nature. But why say I these things concerning the [Old Testament](#)? For in the New also are the [apostles](#) found doing this very thing, on the ground which has been mentioned, [Paul](#) plainly declaring, But these things I say, not the Lord. [1 Corinthians 7:12](#) And again: But this I speak by permission, not by commandment. [1 Corinthians 7:6](#) And again: Now, as concerning [virgins](#), I have no commandment from the Lord; yet I give my judgment, as one that has obtained mercy of the Lord to be faithful. [1 Corinthians 7:25](#) But further, in another place he says: That [Satan](#) tempt you not for your incontinence. [1 Corinthians 7:5](#) If, therefore, even in the [New Testament](#), the [apostles](#) are found granting certain precepts in consideration of [human](#) infirmity, because of the incontinence of some, lest such [persons](#), having grown obdurate, and despairing altogether of their [salvation](#), should become [apostates](#) from [God](#)—it ought not to be wondered at, if also in the [Old Testament](#) the same God permitted similar indulgences for the benefit of His people, drawing them on by means of the ordinances already mentioned, so that they might obtain the gift of [salvation](#) through them, while they [obeyed](#) the Decalogue, and being restrained by Him, should not revert to [idolatry](#), nor [apostatize](#) from [God](#), but learn to [love](#) Him with the whole heart. And if certain [persons](#), because of the disobedient and ruined [Israelites](#), do assert that the giver (*doctor*) of the law was limited in power, they will find in our dispensation, that many are called, but few chosen; [Matthew 20:16](#) and that there are those who inwardly are wolves, yet wear sheep's clothing in the eyes of the world (*foris*); and that God has always preserved freedom, and the power of self-government in man, while at the same time He issued His own exhortations, in order that those who do not [obey](#) Him should be righteously judged (condemned) because they have not [obeyed](#) Him; and that those who have [obeyed](#) and [believed](#) on Him should be honoured with [immortality](#).

Against Heresies (Book IV, Chapter 16)

Perfect righteousness was conferred neither by circumcision nor by any other legal ceremonies. The Decalogue, however, was not cancelled by Christ, but is always in force: men were never released from its commandments.

1. Moreover, we learn from the [Scripture](#) itself, that God gave [circumcision](#), not as the completer of righteousness, but as a sign, that the race of [Abraham](#) might continue recognisable. For it declares: [God](#) said unto [Abraham](#), Every male among you shall be [circumcised](#); and you shall circumcise the flesh of your foreskins, as a token of the covenant between Me and you. [Genesis 17:9-11](#) This same does Ezekiel the [prophet](#) say with regard to the [Sabbaths](#): Also I gave them My [Sabbaths](#), to be a sign between Me and them, that they might [know](#) that I am the Lord, that sanctify them. [Ezekiel 20:12](#) And in Exodus, God says to [Moses](#): And you shall observe My [Sabbaths](#); for it shall be a sign between Me and you for your generations. [Exodus 21:13](#) These things, then, were given for a sign; but the signs were not unsymbolical, that is, neither unmeaning nor to no purpose, inasmuch as they were given by a wise Artist; but the [circumcision](#) after the flesh typified that after the Spirit. For we, says the apostle, have been [circumcised](#) with the [circumcision](#) made without hands. [Colossians 2:11](#) And the [prophet](#) declares, Circumcise the hardness of your heart. But the [Sabbaths](#) taught that we should continue

day by day in God's service. For we have been counted, says the [Apostle Paul](#), all the day long as sheep for the slaughter; [Romans 8:36](#) that is, [consecrated](#) [to God], and ministering continually to our [faith](#), and persevering in it, and abstaining from all [avarice](#), and not acquiring or possessing treasures upon earth. [Matthew 6:19](#) Moreover, the [Sabbath](#) of God (*requietio Dei*), that is, the kingdom, was, as it were, indicated by [created](#) things; in which [kingdom], the man who shall have persevered in serving God (*Deo assistere*) shall, in a state of rest, partake of God's table.

2. And that man was not justified by these things, but that they were given as a sign to the people, this fact shows—that [Abraham](#) himself, without [circumcision](#) and without observance of [Sabbaths](#), [believed God](#), and it was imputed unto him for righteousness; and he was called the friend of [God](#). [James 2:23](#) Then, again, [Lot](#), without [circumcision](#), was brought out from [Sodom](#), receiving [salvation](#) from [God](#). So also did [Noah](#), pleasing [God](#), although he was uncircumcised, receive the dimensions [of the ark], of the world of the second race [of men]. [Enoch](#), too, pleasing [God](#), without [circumcision](#), discharged the office of God's legate to the [angels](#) although he was a [man](#), and was translated, and is preserved until now as a [witness](#) of the just judgment of [God](#), because the [angels](#) when they had transgressed fell to the earth for judgment, but the man who pleased [God] was translated for [salvation](#). Moreover, all the rest of the multitude of those righteous men who lived before [Abraham](#), and of those patriarchs who preceded [Moses](#), were justified independently of the things above mentioned, and without the [law of Moses](#). As also [Moses](#) himself says to the people in Deuteronomy: The Lord your God formed a covenant in Horeb. The Lord formed not this covenant with your fathers, but for you. [Deuteronomy 5:2](#)

3. Why, then, did the Lord not form the covenant for the fathers? Because the law was not established for righteous men. [1 Timothy 1:9](#) But the righteous fathers had the meaning of the Decalogue written in their hearts and [souls](#), that is, they loved the God who made them, and did no injury to their neighbour. There was therefore no occasion that they should be cautioned by prohibitory mandates (*correptoriis literis*), because they had the righteousness of the law in themselves. But when this righteousness and [love](#) to God had passed into oblivion, and became extinct in [Egypt](#), God did necessarily, because of His great goodwill to [men](#), reveal Himself by a voice, and led the people with power out of [Egypt](#), in order that man might again become the [disciple](#) and follower of [God](#); and He afflicted those who were disobedient, that they should not contemn their Creator; and He fed them with manna, that they might receive food for their [souls](#) (*uti rationalem acciperent escam*); as also [Moses](#) says in Deuteronomy: And fed you with manna, which your fathers did not [know](#), that you might [know](#) that man does not live by bread alone; but by every word of God proceeding out of His mouth does man live. [Deuteronomy 8:3](#) And it enjoined [love](#) to [God](#), and taught just dealing towards our neighbour, that we should neither be [unjust](#) nor unworthy of [God](#), who prepares man for His friendship through the medium of the Decalogue, and likewise for agreement with his neighbour—matters which did certainly profit man himself; [God](#), however, standing in no need of anything from man.

4. And therefore does the [Scripture](#) say, These words the Lord spoke to all the assembly of the children of [Israel](#) in the mount, and He added no more; [Deuteronomy 5:22](#) for, as I have already observed, He stood in need of nothing from them. And again [Moses](#) says: And now [Israel](#), what does the Lord your God require of you, but to [fear](#) the Lord your [God](#), to walk in all His ways, and to [love](#) Him, and to serve the Lord your God with all your heart, and with all your [soul](#)? [Deuteronomy 10:12](#) Now these things did indeed make man [glorious](#), by supplying what was

wanting to him, namely, the friendship of [God](#); but they profited God nothing, for God did not at all stand in need of [man's love](#). For the [glory](#) of God was wanting to [man](#), which he could obtain in no other way than by serving God. And therefore [Moses](#) says to them again: Choose life, that you may live, and your seed, to [love](#) the Lord your [God](#), to hear His voice, to cleave unto Him; for this is your life, and the length of your days. [Deuteronomy 30:19-20](#) Preparing man for this life, the Lord Himself did speak in His own person to all alike the words of the Decalogue; and therefore, in like manner, do they remain permanently with us, receiving by means of His advent in the flesh, extension and increase, but not abrogation.

5. The [laws](#) of bondage, however, were one by one promulgated to the people by [Moses](#), suited for their instruction or for their punishment, as [Moses](#) himself declared: And the Lord commanded me at that time to teach you statutes and judgments. [Deuteronomy 4:14](#) These things, therefore, which were given for bondage, and for a sign to them, He cancelled by the new covenant of liberty. But He has increased and widened those [laws](#) which are natural, and noble, and common to all, granting to men largely and without grudging, by means of adoption, to [know God](#) the [Father](#), and to [love](#) Him with the whole heart, and to follow His word unswervingly, while they abstain not only from [evil deeds](#), but even from the desire after them. But He has also increased the feeling of reverence; for sons should have more veneration than slaves, and greater [love](#) for their father. And therefore the Lord says, As to every idle word that men have spoken, they shall render an account for it in the day of judgment. [Matthew 12:36](#) And, he who has looked upon a [woman](#) to [lust](#) after her, has committed [adultery](#) with her already in his heart; [Matthew 5:28](#) and, he that is [angry](#) with his brother without a [cause](#), shall be in danger of the judgment. [Matthew 5:22](#) [All this is declared,] that we may [know](#) that we shall give account to God not of [deeds](#) only, as slaves, but even of words and thoughts, as those who have [truly](#) received the power of liberty, in which [condition] a man is more severely tested, whether he will reverence, and [fear](#), and [love](#) the Lord. And for this reason Peter says that we have not liberty as a cloak of maliciousness, [1 Peter 2:16](#) but as the means of testing and evidencing [faith](#).

Against Heresies (Book IV, Chapter 17)

Proof that God did not appoint the Levitical dispensation for His own sake, or as requiring such service; for He does, in fact, need nothing from men.

1. Moreover, the [prophets](#) indicate in the fullest manner that God stood in no need of their slavish [obedience](#), but that it was upon their own account that He enjoined certain observances in the law. And again, that God needed not their oblation, but [merely demanded it], on account of man himself who offers it, the Lord taught distinctly, as I have pointed out. For when He perceived them neglecting righteousness, and abstaining from the [love](#) of [God](#), and imagining that God was to be propitiated by [sacrifices](#) and the other typical observances, Samuel did even thus speak to them: [God](#) does not desire whole burnt-offerings and [sacrifices](#), but He will have His voice to be hearkened to. Behold, a ready [obedience](#) is better than [sacrifice](#), and to hearken than the fat of rams. [1 Samuel 15:22](#) David also says: Sacrifice and oblation You did not desire, but my ears have You perfected; burnt-offerings also for [sin](#) You have not required. He thus teaches them that God desires [obedience](#), which renders them secure, rather than [sacrifices](#) and [holocausts](#), which avail them nothing towards righteousness; and [by this declaration] he

prophesies the new covenant at the same time. Still clearer, too, does he speak of these things in the fiftieth Psalm: For if You had desired [sacrifice](#), then would I have given it: You will not delight in burnt-offerings. The [sacrifice](#) of God is a broken spirit; a broken and contrite heart the Lord will not despise. Because, therefore, God stands in need of nothing, He declares in the preceding Psalm: I will take no calves out of your house, nor he-goats out of your fold. For Mine are all the beasts of the earth, the herds and the oxen on the mountains: I [know](#) all the fowls of heaven, and the various tribes of the field are Mine. If I were hungry, I would not tell you: for the world is Mine, and the fullness thereof. Shall I eat the flesh of bulls, or drink the blood of goats? Then, lest it might be supposed that He refused these things in His [anger](#), He continues, giving him (man) counsel: Offer unto God the [sacrifice](#) of praise, and pay your vows to the Most High; and call upon Me in the day of your trouble, and I will deliver you, and you shall glorify Me; rejecting, indeed, those things by which sinners imagined they could propitiate [God](#), and showing that He does Himself stand in need of nothing; but He exhorts and advises them to those things by which man is justified and draws near to [God](#). This same declaration does Esaias make: To what purpose is the multitude of your [sacrifices](#) unto Me? Says the Lord. I am full. [Isaiah 1:11](#) And when He had repudiated [holocausts](#), and [sacrifices](#), and oblations, as likewise the new moons, and the sabbaths, and the festivals, and all the rest of the services accompanying these, He continues, exhorting them to what pertained to [salvation](#): Wash you, make you clean, take away [wickedness](#) from your hearts from before my eyes: cease from your [evil](#) ways, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the [widow](#); and come, let us reason together, says the Lord.

2. For it was not because He was [angry](#), like a [man](#), as many venture to say, that He rejected their [sacrifices](#); but out of compassion to their blindness, and with the view of suggesting to them the [true sacrifice](#), by offering which they shall appease [God](#), that they may receive life from Him. As He elsewhere declares: The [sacrifice](#) to [God](#) is an afflicted heart: a sweet savour to [God](#) is a heart glorifying Him who formed it. For if, when [angry](#), He had repudiated these [sacrifices](#) of theirs, as if they were [persons](#) unworthy to obtain His compassion, He would not certainly have urged these same things upon them as those by which they might be saved. But inasmuch as God is merciful, He did not cut them off from good counsel. For after He had said by Jeremiah, To what purpose did you bring Me [incense](#) from Saba, and cinnamon from a far country? Your whole burnt-offerings and [sacrifices](#) are not acceptable to Me; [Jeremiah 6:20](#) He proceeds: Hear the word of the Lord, all Judah. These things says the Lord, the [God](#) of [Israel](#), Make straight your ways and your doings, and I will establish you in this place. Put not your trust in [lying](#) words, for they will not at all profit you, saying, The temple of the Lord, The temple of the Lord, it is [here]. [Jeremiah 7:2-3](#)

3. And again, when He points out that it was not for this that He led them out of [Egypt](#), that they might offer [sacrifice](#) to Him, but that, forgetting the [idolatry](#) of the Egyptians, they should be able to hear the voice of the Lord, which was to them [salvation](#) and [glory](#), He declares by this same Jeremiah: Thus says the Lord; Collect together your burnt-offerings with your [sacrifices](#) and eat flesh. For I spoke not unto your fathers nor commanded them in the day that I brought them out of [Egypt](#), concerning burnt-offerings or [sacrifices](#): but this word I commanded them, saying, Hear My voice, and I will be your [God](#), and you shall be My people; and walk in all My ways whatsoever I have commanded you, that it may be well with you. But they [obeyed](#) not, nor hearkened; but walked in the imaginations of their own [evil](#) heart, and went backwards, and not

forwards. [Jeremiah 7:21](#) And again, when He declares by the same man, But let him that [glories](#), [glory](#) in this, to understand and [know](#) that I am the Lord, who does exercise loving-kindness, and righteousness, and judgment in the earth; [Jeremiah 9:24](#) He adds, For in these things I delight, says the Lord, but not in [sacrifices](#), nor in [holocausts](#), nor in oblations. For the people did not receive these precepts as of primary importance (*principaliter*), but as secondary, and for the reason already alleged, as Isaiah again says: You have not [brought to] Me the sheep of your holocaust, nor in your [sacrifices](#) have you [glorified](#) Me: you have not served Me in [sacrifices](#), nor in [the matter of] frankincense have you done anything laboriously; neither have you bought for Me [incense](#) with money, nor have I desired the fat of your [sacrifices](#); but you have stood before Me in your [sins](#) and in your iniquities. [Isaiah 43:23-24](#) He says, therefore, Upon this man will I look, even upon him that is [humble](#), and meek, and who trembles at My words. [Isaiah 46:2](#) For the fat and the fat flesh shall not take away from you your unrighteousness. [Jeremiah 11:15](#) This is the fast which I have chosen, says the Lord. Loose every band of [wickedness](#), dissolve the connections of violent agreements, give rest to those that are shaken, and cancel every [unjust](#) document. Deal your bread to the hungry willingly, and lead into your house the roofless stranger. If you have seen the naked, cover him, and you shall not despise those of your own flesh and blood (*domesticos seminis tui*). Then shall your morning light break forth, and your health shall spring forth more speedily; and righteousness shall go before you, and the [glory](#) of the Lord shall surround you: and while you are yet speaking, I will say, Behold, here I am. [Isaiah 58:6](#), etc. And Zechariah also, among the twelve [prophets](#), pointing out to the people the [will](#) of [God](#), says: These things does the Lord Omnipotent declare: Execute [true](#) judgment, and show mercy and compassion each one to his brother. And oppress not the [widow](#), and the orphan, and the [proselyte](#), and the poor; and let none [imagine evil](#) against your brother in his heart. [Zechariah 7:9-10](#) And again, he says: These are the words which you shall utter. Speak the [truth](#) every man to his neighbour, and execute peaceful judgment in your gates, and let none of you [imagine evil](#) in his heart against his brother, and you shall not [love](#) false swearing: for all these things I [hate](#), says the Lord Almighty. [Zechariah 8:16-17](#) Moreover, David also says in like manner: What man is there who desires life, and would fain see good days? Keep your tongue from [evil](#), and your lips that they speak no guile. Shun [evil](#), and do good: seek peace, and pursue it.

4. From all these it is evident that God did not seek [sacrifices](#) and [holocausts](#) from them, but [faith](#), and [obedience](#), and righteousness, because of their [salvation](#). As [God](#), when teaching them His [will](#) in Hosea the [prophet](#), said, I desire mercy rather than [sacrifice](#), and the [knowledge](#) of God more than burnt-offerings. [Hosea 6:6](#) Besides, our Lord also exhorted them to the same effect, when He said, But if you had [known](#) what [this] means, I will have mercy, and not [sacrifice](#), you would not have condemned the guiltless. [Matthew 12:7](#) Thus does He bear [witness](#) to the [prophets](#), that they preached the [truth](#); but accuses these men (His hearers) of being foolish through their own fault.

5. Again, giving directions to His [disciples](#) to offer to God the [first-fruits](#) of His own, [created](#) things— not as if He stood in need of them, but that they might be themselves neither unfruitful nor ungrateful— He took that created thing, bread, and gave thanks, and said, This is My body. [Matthew 26:26](#), etc. And the cup likewise, which is part of that creation to which we belong, He confessed to be His blood, and taught the new oblation of the new covenant; which the [Church](#) receiving from the [apostles](#), offers to God throughout all the world, to Him who gives us as the

means of subsistence the [first-fruits](#) of His own gifts in the [New Testament](#), concerning which Malachi, among the twelve [prophets](#), thus spoke beforehand: I have no pleasure in you, says the Lord Omnipotent, and I will not accept [sacrifice](#) at your hands. For from the rising of the sun, unto the going down [of the same], My name is [glorified](#) among the [Gentiles](#), and in every place [incense](#) is offered to My name, and a pure [sacrifice](#); for great is My name among the [Gentiles](#), says the Lord Omnipotent; [Malachi 1:10-11](#) — indicating in the plainest manner, by these words, that the former people [the [Jews](#)] shall indeed cease to make offerings to [God](#), but that in every place [sacrifice](#) shall be offered to Him, and that a pure one; and His name is [glorified](#) among the [Gentiles](#).

6. But what other name is there which is [glorified](#) among the [Gentiles](#) than that of our Lord, by whom the Father is [glorified](#), and man also? And because it is [the name] of His own Son, who was made man by Him, He calls it His own. Just as a king, if he himself paints a likeness of his son, is right in calling this likeness his own, for both these reasons, because it is [the likeness] of his son, and because it is his own production; so also does the Father confess the name of [Jesus Christ](#), which is throughout all the world [glorified](#) in the [Church](#), to be His own, both because it is that of His Son, and because He who thus describes it gave Him for the [salvation](#) of men. Since, therefore, the name of the Son belongs to the [Father](#), and since in the [omnipotent](#) God the [Church](#) makes offerings through [Jesus Christ](#), He says well on both these grounds, And in every place [incense](#) is offered to My name, and a pure [sacrifice](#). Now John, in the Apocalypse, declares that the [incense](#) is the [prayers](#) of the [saints](#).

Against Heresies (Book IV, Chapter 18)

Concerning sacrifices and oblations, and those who truly offer them.

1. The oblation of the [Church](#), therefore, which the Lord gave instructions to be offered throughout all the world, is accounted with God a pure [sacrifice](#), and is acceptable to Him; not that He stands in need of a [sacrifice](#) from us, but that he who offers is himself [glorified](#) in what he does offer, if his gift be accepted. For by the gift both [honour](#) and affection are shown forth towards the King; and the Lord, wishing us to offer it in all simplicity and innocence, did express Himself thus: Therefore, when you offer your gift upon the altar, and shall remember that your brother has ought against you, leave your gift before the altar, and go your way; first be reconciled to your brother, and then return and offer your gift. [Matthew 5:23-24](#) We are bound, therefore, to offer to God the [first-fruits](#) of His creation, as [Moses](#) also says, You shall not appear in the presence of the Lord your God empty; [Deuteronomy 16:16](#) so that man, being accounted as grateful, by those things in which he has shown his gratitude, may receive that [honour](#) which flows from Him.

2. And the class of oblations in general has not been set aside; for there were both oblations there [among the [Jews](#)], and there are oblations here [among the [Christians](#)]. Sacrifices there were among the people; [sacrifices](#) there are, too, in the [Church](#): but the species alone has been changed, inasmuch as the offering is now made, not by slaves, but by freemen. For the Lord is [ever] one and the same; but the character of a servile oblation is peculiar [to itself], as is also that of freemen, in order that, by the very oblations, the indication of liberty may be set forth. For

with Him there is nothing purposeless, nor without signification, nor without design. And for this reason they (the [Jews](#)) had indeed the [tithes](#) of their goods [consecrated](#) to Him, but those who have received liberty set aside all their possessions for the Lord's purposes, bestowing joyfully and freely not the less valuable portions of their property, since they have the hope of better things [hereafter]; as that poor [widow](#) acted who cast all her living into the treasury of [God](#).

3. For at the beginning God had respect to the gifts of Abel, because he offered with single-mindedness and righteousness; but He had no respect unto the offering of Cain, because his heart was divided with [envy](#) and [malice](#), which he cherished against his brother, as God says when reproving his hidden [thoughts], Though you offer rightly, yet, if you do not divide rightly, have you not [sinned](#)? Be at rest; since God is not appeased by [sacrifice](#). For if any one shall endeavour to offer a [sacrifice](#) merely to outward appearance, unexceptionably, in due order, and according to appointment, while in his [soul](#) he does not assign to his neighbour that fellowship with him which is right and proper, nor is under the [fear](#) of [God](#)—he who thus cherishes secret [sin](#) does not deceive God by that [sacrifice](#) which is offered correctly as to outward appearance; nor will such an oblation profit him anything, but [only] the giving up of that [evil](#) which has been conceived within him, so that [sin](#) may not the more, by means of the [hypocritical](#) action, render him the destroyer of himself. Wherefore did the Lord also declare: Woe unto you, [scribes](#) and [Pharisees](#), hypocrites, for you are like whited sepulchres. For the sepulchre appears beautiful outside, but within it is full of dead men's bones, and all uncleanness; even so you also outwardly appear righteous unto men, but within you are full of [wickedness](#) and hypocrisy. [Matthew 23:27-28](#) For while they were thought to offer correctly so far as outward appearance went, they had in themselves jealousy like to Cain; therefore they slew the Just One, slighting the counsel of the Word, as did also Cain. For [God] said to him, Be at rest; but he did not assent. Now what else is it to be at rest than to forego purposed [violence](#)? And saying similar things to these men, He declares: You blind [Pharisee](#), cleanse that which is within the cup, that the outside may be clean also. [Matthew 23:26](#) And they did not listen to Him. For Jeremiah says, Behold, neither your eyes nor your heart are good; but [they are turned] to your [covetousness](#), and to shed innocent blood, and for [injustice](#), and for man-slaying, that you may do it. [Jeremiah 22:17](#) And again Isaiah says, You have taken counsel, but not of Me; and made covenants, [but] not by My Spirit. [Isaiah 30:1](#) In order, therefore, that their inner wish and thought, being brought to light, may show that God is without blame, and works no [evil](#)— that God who reveals what is hidden [in the heart], but who works not [evil](#)— when Cain was by no means at rest, He says to him: To you shall be his desire, and you shall rule over him. [Genesis 4:7](#) Thus did He in like manner speak to [Pilate](#): You should have no power at all against Me, unless it were given you from above; [John 19:11](#) God always giving up the righteous one [in this life to suffering], that he, having been tested by what he suffered and endured, may [at last] be accepted; but that the evildœr, being judged by the actions he has performed, may be rejected. Sacrifices, therefore, do not sanctify a [man](#), for God stands in no need of [sacrifice](#); but it is the [conscience](#) of the offerer that sanctifies the [sacrifice](#) when it is pure, and thus moves God to accept [the offering] as from a friend. But the sinner, says He, who kills a calf [in [sacrifice](#)] to Me, is as if he slew a dog. [Isaiah 66:3](#)

4. Inasmuch, then, as the [Church](#) offers with single-mindedness, her gift is [justly](#) reckoned a pure [sacrifice](#) with [God](#). As [Paul](#) also says to the Philippians, I am full, having received from Epaphroditus the things that were sent from you, the odour of a sweet smell, a [sacrifice](#)

acceptable, pleasing to [God](#). [Philippians 4:18](#) For it behooves us to make an oblation to [God](#), and in all things to be found grateful to God our Maker, in a pure [mind](#), and in [faith](#) without hypocrisy, in well-grounded hope, in fervent [love](#), offering the [first-fruits](#) of His own [created](#) things. And the [Church](#) alone offers this pure oblation to the Creator, offering to Him, with giving of thanks, [the things taken] from His creation. But the [Jews](#) do not offer thus: for their hands are full of blood; for they have not received the Word, through whom it is offered to [God](#). Nor, again, do any of the conventicles (*synagogæ*) of the [heretics](#) [offer this]. For some, by maintaining that the Father is different from the Creator, do, when they offer to Him what belongs to this creation of ours, set Him forth as being [covetous](#) of another's property, and desirous of what is not His own. Those, again, who maintain that the things around us originated from [apostasy](#), [ignorance](#), and passion, do, while offering unto Him the fruits of [ignorance](#), passion, and [apostasy](#), [sin](#) against their Father, rather subjecting Him to insult than giving Him thanks. But how can they be consistent with themselves, [when they say] that the bread over which thanks have been given is the body of their Lord, and the cup His blood, if they do not call Himself the Son of the Creator of the world, that is, His Word, through whom the wood fructifies, and the fountains gush forth, and the earth gives first the blade, then the ear, then the full grain in the ear. [Mark 4:28](#)

5. Then, again, how can they say that the flesh, which is nourished with the body of the Lord and with His blood, goes to corruption, and does not partake of life? Let them, therefore, either alter their opinion, or cease from offering the things just mentioned. But our opinion is in accordance with the [Eucharist](#), and the [Eucharist](#) in turn establishes our opinion. For we offer to Him His own, announcing consistently the fellowship and union of the flesh and Spirit. For as the bread, which is produced from the earth, when it receives the invocation of [God](#), is no longer common bread, but the [Eucharist](#), consisting of two realities, earthly and heavenly; so also our bodies, when they receive the [Eucharist](#), are no longer corruptible, having the hope of the resurrection to [eternity](#).

6. Now we make offering to Him, not as though He stood in need of it, but rendering thanks for His gift, and thus sanctifying what has been created. For even as God does not need our possessions, so do we need to offer something to [God](#); as Solomon says: He that has pity upon the [poor](#), lends unto the Lord. [Proverbs 19:17](#) For [God](#), who stands in need of nothing, takes our good works to Himself for this purpose, that He may grant us a recompense of His own [good](#) things, as our Lord says: Come, you blessed of My Father, receive the kingdom prepared for you. For I was an hungered, and you gave Me to eat: I was thirsty, and you gave Me drink: I was a stranger, and you took Me in: naked, and you clothed Me; sick, and you visited Me; in [prison](#), and you came to Me. [Matthew 25:34](#), etc. As, therefore, He does not stand in need of these [services], yet does desire that we should render them for our own benefit, lest we be unfruitful; so did the Word give to the people that very precept as to the making of oblations, although He stood in no need of them, that they might learn to serve God: thus is it, therefore, also His [will](#) that we, too, should offer a gift at the altar, frequently and without intermission. The altar, then, is in heaven (for towards that place are our [prayers](#) and oblations directed); the temple likewise [is there], as John says in the Apocalypse, And the temple of God was opened: [Revelation 11:19](#) the tabernacle also: For, behold, He says, the tabernacle of [God](#), in which He will dwell with men.

Against Heresies (Book IV, Chapter 19)

Earthly things may be the type of heavenly, but the latter cannot be the types of others still superior and unknown; nor can we, without absolute madness, maintain that God is known to us only as the type of a still unknown and superior being.

1. Now the gifts, oblations, and all the [sacrifices](#), did the people receive in a figure, as was shown to [Moses](#) in the mount, from one and the same [God](#), whose name is now [glorified](#) in the [Church](#) among all nations. But it is congruous that those earthly things, indeed, which are spread all around us, should be types of the celestial, being [both], however, created by the same God. For in no other way could He assimilate an image of spiritual things [to suit our comprehension]. But to allege that those things which are super-celestial and spiritual, and, as far as we are concerned, invisible and ineffable, are in their turn the types of celestial things and of another Pleroma, and [to say] that God is the image of another Father, is to play the part both of wanderers from the [truth](#), and of absolutely foolish and stupid [persons](#). For, as I have repeatedly shown, such [persons](#) will find it necessary to be continually finding out types of types, and images of images, and will never [be able to] fix their minds on one and the [true](#) God. For their imaginations range beyond [God](#), they having in their hearts surpassed the Master Himself, being indeed in idea elated and exalted above [Him], but in reality turning away from the [true](#) God.

2. To these [persons](#) one may with [justice](#) say (as Scripture itself suggests), To what distance above God do you lift up your imaginations, O you rashly elated men? You have heard that the heavens are meted out in the palm of [His] hand: [Isaiah 40:12](#) tell me the measure, and recount the endless multitude of cubits, explain to me the fullness, the breadth, the length, the height, the beginning and end of the measurement,— things which the heart of man understands not, neither does it comprehend them. For the heavenly treasures are indeed great: God cannot be measured in the heart, and incomprehensible is He in the mind; He who holds the earth in the hollow of His hand. Who perceives the measure of His right hand? Who [knows](#) His finger? Or who does understand His hand—that hand which measures immensity; that hand which, by its own measure, spreads out the measure of the heavens, and which comprises in its hollow the earth with the abysses; which contains in itself the breadth, and length, and the deep below, and the height above of the whole creation; which is seen, which is heard and understood, and which is invisible? And for this reason God is above all principality, and power, and dominion, and every name that is named, [Ephesians 1:21](#) of all things which have been created and established. He it is who fills the heavens, and views the abysses, who is also present with every one of us. For he says, Am I a God at hand, and not a God afar off? If any man is hid in secret places, shall I not see him? [Jeremiah 23:23](#) For His hand lays hold of all things, and that it is which illumines the heavens, and lightens also the things which are under the heavens, and tries the reins and the hearts, is also present in hidden things, and in our secret [thoughts], and does openly nourish and preserve us.

3. But if man comprehends not the fullness and the greatness of His hand, how shall any one be able to understand or [know](#) in his heart so great a God? Yet, as if they had now measured and thoroughly investigated Him, and explored Him on every side, they feign that beyond Him there exists another Pleroma of [Æons](#), and another Father; certainly not looking up to celestial things,

but [truly](#) descending into a profound abyss (Bythus) of [madness](#); maintaining that their Father extends only to the border of those things which are beyond the Pleroma, but that, on the other hand, the [Demiurge](#) does not reach so far as the Pleroma; and thus they represent neither of them as being perfect and comprehending all things. For the former will be defective in regard to the whole world formed outside of the Pleroma, and the latter in respect of that [ideal] world which was formed within the Pleroma; and [therefore] neither of these can be the [God](#) of all. But that no one can fully declare the goodness of God from the things made by Him, is a point evident to all. And that His greatness is not defective, but contains all things, and extends even to us, and is with us, every one will confess who entertains worthy conceptions of [God](#).

Against Heresies (Book IV, Chapter 20)

That one God formed all things in the world, by means of the Word and the Holy Spirit: and that although He is to us in this life invisible and incomprehensible, nevertheless He is not unknown; inasmuch as His works do declare Him, and His Word has shown that in many modes He may be seen and known.

1. As regards His greatness, therefore, it is not possible to [know God](#), for it is impossible that the Father can be measured; but as regards His [love](#) (for this it is which leads us to God by His Word), when we [obey](#) Him, we do always learn that there is so great a [God](#), and that it is He who by Himself has established, and selected, and adorned, and contains all things; and among the all things, both ourselves and this our world. We also then were made, along with those things which are contained by Him. And this is He of whom the [Scripture](#) says, And God formed man, taking clay of the earth, and breathed into his face the breath of life. [Genesis 2:7](#) It was not [angels](#), therefore, who made us, nor who formed us, neither had [angels](#) power to make an image of [God](#), nor any one else, except the Word of the Lord, nor any Power remotely distant from the Father of all things. For God did not stand in need of these [beings], in order to the accomplishing of what He had Himself determined with Himself beforehand should be done, as if He did not possess His own hands. For with Him were always present the Word and Wisdom, the Son and the [Spirit](#), by whom and in whom, freely and spontaneously, He made all things, to whom also He speaks, saying, Let Us make man after Our image and likeness; [Genesis 1:26](#) He taking from Himself the substance of the creatures [formed], and the pattern of things made, and the type of all the adornments in the world.

2. Truly, then, the [Scripture](#) declared, which says, First of all [believe](#) that there is [one God](#), who has established all things, and completed them, and having caused that from what had no being, all things should come into [existence](#): He who contains all things, and is Himself contained by no one. Rightly also has Malachi said among the [prophets](#): Is it not one God who has established us? Have we not all one Father? [Malachi 2:10](#) In accordance with this, too, does the apostle say, There is [one God](#), the [Father](#), who is above all, and in us all. [Ephesians 4:6](#) Likewise does the Lord also say: All things are delivered to Me by My Father; [Matthew 11:27](#) manifestly by Him who made all things; for He did not deliver to Him the things of another, but His own. But in *all things* [it is implied that] nothing has been kept back [from Him], and for this reason the same person is the Judge of the living and the dead; having the key of David: He shall open, and no man shall shut: He shall shut, and no man shall open. [Revelation 3:7](#) For no one was able, either

in heaven or in earth, or under the earth, to open the book of the [Father](#), or to behold Him, with the exception of the Lamb who was slain, and who redeemed us with His own blood, receiving power over all things from the same God who made all things by the Word, and adorned them by [His] Wisdom, when the [Word](#) was [made flesh](#); that even as the [Word of God](#) had the sovereignty in the heavens, so also might He have the sovereignty in earth, inasmuch as [He was] a righteous man, who did no [sin](#), neither was there found guile in His mouth; [1 Peter 2:23](#) and that He might have the pre-eminence over those things which are under the earth, He Himself being made the first-begotten of the dead; [Colossians 1:18](#) and that all things, as I have already said, might behold their King; and that the paternal light might meet with and rest upon the flesh of our Lord, and come to us from His resplendent flesh, and that thus man might attain to [immortality](#), having been invested with the paternal light.

3. I have also largely demonstrated, that the Word, namely the [Son](#), was always with the Father; and that Wisdom also, which is the [Spirit](#), was present with Him, anterior to all creation, He declares by Solomon: [God](#) by Wisdom founded the earth, and by understanding has He established the heaven. By His [knowledge](#) the depths burst forth, and the clouds dropped down the dew. [Proverbs 3:19-20](#) And again: The Lord created me the beginning of His ways in His work: He set me up from everlasting, in the beginning, before He made the earth, before He established the depths, and before the fountains of waters gushed forth; before the mountains were made strong, and before all the hills, He brought me forth. And again: When He prepared the heaven, I was with Him, and when He established the fountains of the deep; when He made the foundations of the earth strong, I was with Him preparing [them]. I was He in whom He rejoiced, and throughout all time I was daily glad before His face, when He rejoiced at the completion of the world, and was delighted in the sons of men. [Proverbs 8:27-31](#)

4. There is therefore one [God](#), who by the Word and Wisdom created and arranged all things; but this is the Creator ([Demiurge](#)) who has granted this world to the [human race](#), and who, as regards His greatness, is indeed unknown to all who have been made by Him (for no man has searched out His height, either among the ancients who have gone to their rest, or any of those who are now alive); but as regards His [love](#), He is always [known](#) through Him by whose means He ordained all things. Now this is His Word, [our Lord Jesus Christ](#), who in the last times was made a man among [men](#), that He might join the end to the beginning, that is, man to [God](#). Wherefore the [prophets](#), receiving the prophetic gift from the same Word, announced His advent according to the flesh, by which the blending and communion of [God](#) and [man](#) took place according to the good pleasure of the [Father](#), the [Word of God](#) foretelling from the beginning that [God](#) should be seen by men, and hold converse with them upon earth, should confer with them, and should be present with His own creation, saving it, and becoming capable of being perceived by it, and freeing us from the hands of all that [hate](#) us, that is, from every spirit of [wickedness](#); and causing us to serve Him in [holiness](#) and righteousness all our days, [Luke 1:71, 75](#) in order that man, having embraced the [Spirit of God](#), might pass into the [glory](#) of the Father.

5. These things did the [prophets](#) set forth in a prophetic manner; but they did not, as some allege, [proclaim] that He who was seen by the [prophets](#) was a different [God], the Father of all being invisible. Yet this is what those [heretics](#) declare, who are altogether [ignorant](#) of the [nature](#) of [prophecy](#). For [prophecy](#) is a prediction of things future, that is, a setting forth beforehand of those things which shall be afterwards. The [prophets](#), then, indicated beforehand

that [God](#) should be seen by men; as the Lord also says, Blessed are the pure in heart, for they shall see God. [Matthew 5:8](#) But in respect to His greatness, and His wonderful [glory](#), no man shall see God and live, [Exodus 33:20](#) for the Father is incomprehensible; but in regard to His [love](#), and kindness, and as to His [infinite](#) power, even this He grants to those who [love](#) Him, that is, to see [God](#), which thing the [prophets](#) did also predict. For those things that are impossible with men, are possible with [God](#). [Luke 18:27](#) For man does not see God by his own powers; but when He pleases He is seen by men, by whom He wills, and when He wills, and as He wills. For God is powerful in all things, having been seen at that time indeed, [prophetically](#) through the [Spirit](#), and seen, too, adoptively through the Son; and He shall also be seen paternally in the [kingdom of heaven](#), the Spirit [truly](#) preparing man in the Son of [God](#), and the Son leading him to the [Father](#), while the [Father](#), too, confers [upon him] incorruption for [eternal](#) life, which comes to every one from the fact of his seeing God. For as those who see the light are within the light, and partake of its brilliancy; even so, those who see God are in [God](#), and receive of His splendour. But [His] splendour vivifies them; those, therefore, who see [God](#), do receive life. And for this reason, He, [although] beyond comprehension, and boundless and invisible, rendered Himself visible, and comprehensible, and within the capacity of those who [believe](#), that He might vivify those who receive and behold Him through [faith](#). For as His greatness is past finding out, so also His goodness is beyond expression; by which having been seen, He bestows life upon those who see Him. It is not possible to live apart from life, and the means of life is found in fellowship with [God](#); but fellowship with God is to [know God](#), and to enjoy His goodness.

6. Men therefore shall see [God](#), that they may live, being made [immortal](#) by that sight, and attaining even unto [God](#); which, as I have already said, was declared figuratively by the [prophets](#), that [God](#) should be seen by men who bear His Spirit [in them], and do always wait patiently for His coming. As also [Moses](#) says in Deuteronomy, We shall see in that day that God will talk to [man](#), and he shall live. [Deuteronomy 5:24](#) For certain of these men used to see the prophetic Spirit and His active influences poured forth for all kinds of gifts; others, again, [beheld] the advent of the Lord, and that dispensation which obtained from the beginning, by which He accomplished the [will](#) of the Father with regard to things both celestial and terrestrial; and others [beheld] paternal glories adapted to the times, and to those who saw and who heard them then, and to all who were subsequently to hear them. Thus, therefore, was God revealed; for [God](#) the Father is shown forth through all these [operations], the Spirit indeed working, and the Son ministering, while the Father was approving, and man's [salvation](#) being accomplished. As He also declares through Hosea the [prophet](#): I, He says, have multiplied visions, and have used similitudes by the ministry (*in manibus*) of the [prophets](#). [Hosea 12:10](#) But the apostle expounded this very passage, when he said, Now there are diversities of gifts, but the same Spirit; and there are differences of ministrations, but the same Lord; and there are diversities of operations, but it is the same God which works all in all. But the manifestation of the Spirit is given to every man to profit withal. [1 Corinthians 12:4-7](#) But as He who works all things in all is [God](#), [as to the points] of what nature and how great He is, [God] is invisible and indescribable to all things which have been made by Him, but He is by no means unknown: for all things learn through His Word that there is [one God](#) the [Father](#), who contains all things, and who grants [existence](#) to all, as is written in the [Gospel](#): No man has seen God at any time, except the only-begotten Son, who is in the bosom of the Father; He has declared [Him]. [John 1:18](#)

7. Therefore the Son of the Father declares [Him] from the beginning, inasmuch as He was with the Father from the beginning, who did also show to the [human race](#) prophetic visions, and diversities of gifts, and His own ministrations, and the [glory](#) of the [Father](#), in regular order and connection, at the fitting time for the benefit [of [mankind](#)]. For where there is a regular succession, there is also fixedness; and where fixedness, there suitability to the period; and where suitability, there also utility. And for this reason did the Word become the dispenser of the paternal [grace](#) for the benefit of [men](#), for whom He made such great dispensations, revealing God indeed to [men](#), but presenting man to [God](#), and preserving at the same time the invisibility of the [Father](#), lest man should at any time become a despiser of [God](#), and that he should always possess something towards which he might advance; but, on the other hand, revealing God to men through many dispensations, lest man, falling away from God altogether, should cease to exist. For the [glory](#) of God is a living man; and the life of man consists in beholding God. For if the manifestation of [God](#) which is made by means of the creation, affords life to all living in the earth, much more does that revelation of the Father which comes through the Word, give life to those who see God.

8. Inasmuch, then, as the [Spirit of God](#) pointed out by the [prophets](#) things to come, forming and adapting us beforehand for the purpose of our being made subject to [God](#), but it was still a future thing that man, through the good pleasure of the [Holy Spirit](#), should see [God], it necessarily behooved those through whose instrumentality future things were announced, to see [God](#), whom they intimated as to be seen by men; in order that [God](#), and the [Son of God](#), and the [Son](#), and the [Father](#), should not only be [prophetically](#) announced, but that He should also be seen by all His members who are sanctified and instructed in the things of [God](#), that man might be disciplined beforehand and previously exercised for a reception into that [glory](#) which shall afterwards be revealed in those who [love](#) God. For the [prophets](#) used not to prophesy in word alone, but in visions also, and in their mode of life, and in the actions which they performed, according to the suggestions of the Spirit. After this invisible manner, therefore, did they see [God](#), as also Esaias says, I have seen with my eyes the King, the Lord of hosts, [Isaiah 6:5](#) pointing out that man should behold God with his eyes, and hear His voice. In this manner, therefore, did they also see the [Son of God](#) as a man conversant with men, while they prophesied what was to happen, saying that He who was not come as yet was present proclaiming also the impassible as subject to suffering, and declaring that He who was then in heaven had descended into the dust of death. Moreover, [with regard to] the other arrangements concerning the summing up that He should make, some of these they beheld through visions, others they proclaimed by word, while others they indicated typically by means of [outward] action, seeing visibly those things which were to be seen; heralding by word of mouth those which should be heard; and performing by actual operation what should take place by action; but [at the same time] announcing all [prophetically](#). Wherefore also [Moses](#) declared that God was indeed a consuming fire [Deuteronomy 4:24](#) (*igneum*) to the people that transgressed the law, and threatened that God would bring upon them a day of fire; but to those who had the [fear](#) of God he said, The [Lord God](#) is merciful and gracious, and long-suffering, and of great commiseration, and [true](#), and keeps [justice](#) and mercy for thousands, forgiving unrighteousness, and transgressions, and [sins](#). [Exodus 34:6-7](#)

9. And the Word spoke to [Moses](#), appearing before him, just as any one might speak to his friend. [Numbers 12:8](#) But [Moses](#) desired to see Him openly who was speaking with him, and was thus addressed: Stand in the deep place of the rock, and with My hand I will cover you. But

when My splendour shall pass by, then you shall see My back parts, but My face you shall not see: for no man sees My face, and shall live. [Exodus 33:20-22](#) Two facts are thus signified: that it is impossible for man to see [God](#); and that, through the wisdom of [God](#), man shall see Him in the last times, in the depth of a rock, that is, in His coming as a [man](#). And for this reason did He [the Lord] confer with him face to face on the top of a mountain, Elias being also present, as the [Gospel](#) relates, [Matthew 17:3](#), etc. He thus making good in the end the ancient promise.

10. The [prophets](#), therefore, did not openly behold the actual face of [God](#), but [they saw] the dispensations and the [mysteries](#) through which man should afterwards see God. As was also said to Elias: You shall go forth tomorrow, and stand in the presence of the Lord; and, behold, a wind great and strong, which shall rend the mountains, and break the rocks in pieces before the Lord. And the Lord [was] not in the wind; and after the wind an earthquake, but the Lord [was] not in the earthquake; and after the earthquake a fire, but the Lord [was] not in the fire; and after the fire a scarcely audible voice (*vox auræ tenuis*). [1 Kings 19:11-12](#) For by such means was the [prophet](#)— very indignant, because of the transgression of the people and the slaughter of the [prophets](#)— both taught to act in a more gentle manner; and the Lord's advent as a man was pointed out, that it should be subsequent to that law which was given by [Moses](#), mild and tranquil, in which He would neither break the bruised reed, nor quench the smoking flax. [Isaiah 42:3](#) The mild and peaceful repose of His kingdom was indicated likewise. For, after the wind which rends the mountains, and after the earthquake, and after the fire, come the tranquil and peaceful times of His kingdom, in which the spirit of God does, in the most gentle manner, vivify and increase [mankind](#). This, too, was made still clearer by Ezekiel, that the [prophets](#) saw the dispensations of [God](#) in part, but not actually God Himself. For when this man had seen the vision [Ezekiel 1:1](#) of [God](#), and the [cherubim](#), and their wheels, and when he had recounted the [mystery](#) of the whole of that progression, and had beheld the likeness of a throne above them, and upon the throne a likeness as of the figure of a [man](#), and the things which were upon his loins as the figure of amber, and what was below like the sight of fire, and when he set forth all the rest of the vision of the thrones, lest any one might happen to think that in those [visions] he had actually seen [God](#), he added: This was the appearance of the likeness of the [glory](#) of [God](#). [Ezekiel 2:1](#)

11. If, then, neither [Moses](#), nor Elias, nor Ezekiel, who had all many celestial visions, saw [God](#); but if what they did see were similitudes of the splendour of the Lord, and prophecies of things to come; it is manifest that the Father is indeed invisible, of whom also the Lord said, No man has seen God at any time. [John 1:18](#) But His Word, as He Himself willed it, and for the benefit of those who beheld, did show the Father's brightness, and explained His purposes (as also the Lord said: The only-begotten [God](#), which is in the bosom of the [Father](#), He has declared [Him]; and He does Himself also interpret the Word of the Father as being rich and great); not in one figure, nor in one character, did He appear to those seeing Him, but according to the reasons and effects aimed at in His dispensations, as it is written in Daniel. For at one time He was seen with those who were around Ananias, Azarias, Misaël, as present with them in the furnace of fire, in the burning, and preserving them from [the effects of] fire: And the appearance of the fourth, it is said, was like to the [Son of God](#). [Daniel 3:26](#) At another time [He is represented as] a stone cut out of the mountain without hands, [Daniel 7:13-14](#) and as smiting all temporal kingdoms, and as blowing them away (*ventilans ea*), and as Himself filling all the earth. Then, too, is this same individual beheld as the [Son of man](#) coming in the clouds of heaven, and drawing near to the

[Ancient of Days](#), and receiving from Him all power and [glory](#), and a kingdom. His dominion, it is said, is an everlasting dominion, and His kingdom shall not perish. [Daniel 7:4](#) John also, the Lord's [disciple](#), when beholding the sacerdotal and [glorious](#) advent of His kingdom, says in the Apocalypse: I turned to see the voice that spoke with me. And, being turned, I saw seven golden candlesticks; and in the midst of the candlesticks One like the [Son of man](#), clothed with a garment reaching to the feet, and girt about the paps with a golden girdle; and His head and His hairs were white, as white as wool, and as snow; and His eyes were as a flame of fire; and His feet like fine brass, as if He burned in a furnace. And His voice [was] as the voice of waters; and He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shining in his strength. [Revelation 1:12](#) For in these words He sets forth something of the [glory](#) [which He has received] from His Father, as [where He makes mention of] the head; something in reference to the [priestly](#) office also, as in the case of the long garment reaching to the feet. And this was the reason why [Moses](#) vested the [high priest](#) after this fashion. Something also alludes to the end [of all things], as [where He speaks of] the fine brass burning in the fire, which denotes the power of [faith](#), and the continuing instant in [prayer](#), because of the consuming fire which is to come at the end of time. But when John could not endure the sight (for he says, I fell at his feet as dead; [Revelation 1:17](#) that what was written might come to pass: No man sees [God](#), and shall live [Exodus 33:20](#)), and the Word reviving him, and reminding him that it was He upon whose bosom he had leaned at supper, when he put the question as to who should betray Him, declared: I am the first and the last, and He who lives, and was dead, and behold I am alive for evermore, and have the keys of death and of [hell](#). And after these things, seeing the same Lord in a second vision, he says: For I saw in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb standing as it had been slain, having seven horns, and seven eyes, which are the seven spirits of [God](#), sent forth into all the earth. [Revelation 5:6](#) And again, he says, speaking of this very same Lamb: And behold a white horse; and He that sat upon him was called Faithful and True; and in righteousness does He judge and make [war](#). And His eyes were as a flame of fire, and on His head were many crowns; having a name written, that no man [knows](#) but Himself: and He was girded around with a vesture sprinkled with blood: and His name is called The [Word of God](#). And the armies of heaven followed Him upon white horses, clothed in pure white linen. And out of His mouth goes a sharp sword, that with it He may smite the nations; and He shall rule (*pascet*) them with a rod of iron: and He treads the wine-press of the fierceness of the [wrath](#) of God Almighty. And He has upon His vesture and upon His thigh a name written, King of Kings and Lord of Lords. [Revelation 19:11-17](#) Thus does the [Word of God](#) always preserve the outlines, as it were, of things to come, and points out to men the various forms (*species*), as it were, of the dispensations of the [Father](#), teaching us the things pertaining to [God](#).

12. However, it was not by means of visions alone which were seen, and words which were proclaimed, but also in actual works, that He was beheld by the [prophets](#), in order that through them He might prefigure and show forth future events beforehand. For this reason did Hosea the [prophet](#) take a wife of whoredoms, prophesying by means of the action, that in committing fornication the earth should fornicate from the Lord, [Hosea 1:2-3](#) that is, the men who are upon the earth; and from men of this stamp it will be God's good pleasure to take out [Acts 15:14](#) a [Church](#) which shall be sanctified by fellowship with His Son, just as that [woman](#) was sanctified by intercourse with the [prophet](#). And for this reason, [Paul](#) declares that the unbelieving wife is sanctified by the believing husband. Then again, the [prophet](#) names his children, Not having

obtained mercy, and Not a people, [Hosea 1:6-9](#) in order that, as says the apostle, what was not a people may become a people; and she who did not obtain mercy may obtain mercy. And it shall come to pass, that in the place where it was said, This is not a people, there shall they be called the children of the living God. [Romans 9:25-26](#) That which had been done typically through his actions by the [prophet](#), the apostle proves to have been done [truly](#) by Christ in the [Church](#). Thus, too, did [Moses](#) also take to wife an [Ethiopian woman](#), whom he thus made an Israelitish one, showing by anticipation that the wild olive tree is grafted into the cultivated olive, and made to partake of its fatness. For as He who was born Christ according to the flesh, had indeed to be sought after by the people in order to be slain, but was to be set free in [Egypt](#), that is, among the [Gentiles](#), to sanctify those who were there in a state of infancy, from whom also He perfected His [Church](#) in that place (for [Egypt](#) was Gentile from the beginning, as was [Ethiopia](#) also); for this reason, by means of the marriage of [Moses](#), was shown forth the marriage of the Word; and by means of the [Ethiopian](#) bride, the [Church](#) taken from among the [Gentiles](#) was made manifest; and those who do detract from, accuse, and deride it, shall not be pure. For they shall be full of [leprosy](#), and expelled from the camp of the righteous. Thus also did Rahab the harlot, while condemning herself, inasmuch as she was a Gentile, guilty of all [sins](#), nevertheless receive the three spies, who were spying out all the land, and hid them at her home; [which three were] doubtless [a type of] the Father and the [Son](#), together with the [Holy Spirit](#). And when the entire city in which she lived fell to ruins at the sounding of the seven trumpets, Rahab the harlot was preserved, when all was over [*in ultimis*], together with all her house, through [faith](#) of the scarlet sign; as the Lord also declared to those who did not receive His advent,— the [Pharisees](#), no [doubt](#), nullify the sign of the scarlet thread, which meant the passover, and the redemption and exodus of the people from [Egypt](#)—when He said, The [publicans](#) and the harlots go into the [kingdom of heaven](#) before you. [Matthew 21:31](#)

Against Heresies (Book IV, Chapter 21)

Abraham's faith was identical with ours; this faith was prefigured by the words and actions of the old patriarchs.

1. But that our [faith](#) was also prefigured in [Abraham](#), and that he was the patriarch of our [faith](#), and, as it were, the [prophet](#) of it, the apostle has very fully taught, when he says in the Epistle to the Galatians: He therefore that ministers to you the [Spirit](#), and works [miracles](#) among you, [does he it] by the works of the law, or by the hearing of [faith](#)? Even as [Abraham believed God](#), and it was accounted unto him for righteousness. Know therefore, that they which are of [faith](#), the same are the children of [Abraham](#). But the [Scripture](#), foreseeing that God would justify the [heathen](#) through [faith](#), announced beforehand unto [Abraham](#), that in him all nations should be blessed. So then they which be of [faith](#) shall be blessed with faithful [Abraham](#). [Galatians 3:5-9](#); [Genesis 12:3](#) For which [reasons the apostle] declared that this man was not only the [prophet](#) of [faith](#), but also the father of those who from among the [Gentiles believe](#) in [Jesus Christ](#), because his [faith](#) and ours are one and the same: for he [believed](#) in things future, as if they were already accomplished, because of the promise of [God](#); and in like manner do we also, because of the promise of [God](#), behold through [faith](#) that inheritance [laid up for us] in the [future] kingdom.

2. The history of Isaac, too, is not without a [symbolic](#) character. For in the Epistle to the Romans, the apostle declares: Moreover, when Rebecca had conceived by one, even by our father Isaac, she received answer from the Word, that the purpose of God according to election might stand, not of works, but of Him that calls, it was said unto her, Two nations are in your womb, and two manner of people are in your body; and the one people shall overcome the other, and the elder shall serve the younger. [Romans 9:10-13](#); [Genesis 25:23](#) From which it is evident, that not only [were there] prophecies of the patriarchs, but also that the children brought forth by Rebecca were a prediction of the two nations; and that the one should be indeed the greater, but the other the less; that the one also should be under bondage, but the other free; but [that both should be] of one and the same father. Our [God](#), one and the same, is also their [God](#), who [knows](#) hidden things, who [knows](#) all things before they can come to pass; and for this reason has He said, Jacob have I loved, but [Esau](#) have I [hated](#). [Romans 9:13](#); [Malachi 1:2](#)

3. If any one, again, will look into Jacob's actions, he shall find them not destitute of meaning, but full of import with regard to the dispensations. Thus, in the first place, at his birth, since he laid hold on his brother's heel, [Genesis 25:26](#) he was called Jacob, that is, *the supplanter*— one who holds, but is not held; binding the feet, but not being bound; striving and conquering; grasping in his hand his adversary's heel, that is, victory. For to this end was the Lord born, the type of whose birth he set forth beforehand, of whom also John says in the Apocalypse: He went forth conquering, that He should conquer. [Revelation 6:2](#) In the next place, [Jacob] received the rights of the [first-born](#), when his brother looked on them with contempt; even as also the younger nation received Him, Christ, the first-begotten, when the elder nation rejected Him, saying, We have no king but Cæsar. [John 19:15](#) But in Christ every blessing [is summed up], and therefore the latter people has snatched away the blessings of the former from the [Father](#), just as Jacob took away the blessing of this [Esau](#). For which [cause](#) his brother suffered the plots and [persecutions](#) of a brother, just as the [Church](#) suffers this self-same thing from the [Jews](#). In a foreign country were the twelve tribes born, the race of [Israel](#), inasmuch as Christ was also, in a strange country, to generate the twelve-pillared foundation of the [Church](#). Various coloured sheep were allotted to this Jacob as his wages; and the wages of Christ are [human](#) beings, who from various and diverse nations come together into one cohort of [faith](#), as the Father promised Him, saying, Ask of Me, and I will give You the [heathen](#) for Your inheritance, the uttermost parts of the earth for Your possession. And as from the multitude of his sons the [prophets](#) of the Lord [afterwards] arose, there was every necessity that Jacob should beget sons from the two sisters, even as Christ did from the two [laws](#) of one and the same Father; and in like manner also from the handmaids, indicating that Christ should raise up sons of [God](#), both from freemen and from slaves after the flesh, bestowing upon all, in the same manner, the gift of the [Spirit](#), who vivifies us. But he (Jacob) did all things for the sake of the younger, she who had the handsome eyes, Rachel, who prefigured the [Church](#), for which Christ endured patiently; who at that time, indeed, by means of His patriarchs and [prophets](#), was prefiguring and declaring beforehand future things, fulfilling His part by anticipation in the dispensations of [God](#), and accustoming His inheritance to [obey God](#), and to pass through the world as in a state of pilgrimage, to follow His word, and to indicate beforehand things to come. For with God there is nothing without purpose or due signification.

Against Heresies (Book IV, Chapter 22)

Christ did not come for the sake of the men of one age only, but for all who, living righteously and piously, had believed upon Him; and for those, too, who shall believe.

1. Now in the last days, when the fullness of the time of liberty had arrived, the [Word](#) Himself did by Himself wash away the filth of the daughters of Zion, [Isaiah 4:4](#) when He washed the [disciples'](#) feet with His own hands. [John 13:5](#) For this is the end of the [human race](#) inheriting [God](#); that as in the beginning, by means of our first [[parents](#)], we were all brought into bondage, by being made subject to death; so at last, by means of the New Man, all who from the beginning [were His] [disciples](#), having been cleansed and washed from things pertaining to death, should come to the life of [God](#). For He who washed the feet of the [disciples](#) sanctified the entire body, and rendered it clean. For this reason, too, He administered food to them in a recumbent posture, indicating that those who were lying in the earth were they to whom He came to impart life. As Jeremiah declares, The [holy](#) Lord remembered His dead [Israel](#), who slept in the land of sepulture; and He descended to them to make [known](#) to them His [salvation](#), that they might be saved. For this reason also were the eyes of the [disciples](#) weighed down when [Christ's](#) passion was approaching; and when, in the first instance, the Lord found them sleeping, He let it pass—thus indicating the patience of [God](#) in regard to the state of slumber in which men lay; but coming the second time, He aroused them, and made them stand up, in token that His [passion](#) is the arousing of His sleeping [disciples](#), on whose account He also descended into the lower parts of the earth, [Ephesians 4:9](#) to behold with His eyes the state of those who were resting from their labours, in reference to whom He did also declare to the [disciples](#): Many [prophets](#) and righteous men have desired to see and hear what you see and hear. [Matthew 13:17](#)

2. For it was not merely for those who [believed](#) on Him in the time of [Tiberius Cæsar](#) that Christ came, nor did the Father exercise His [providence](#) for the men only who are now alive, but for all [men](#) altogether, who from the beginning, according to their capacity, in their generation have both feared and loved [God](#), and practised [justice](#) and [piety](#) towards their neighbours, and have earnestly desired to see Christ, and to hear His voice. Wherefore He shall, at His second coming, first rouse from their sleep all [persons](#) of this description, and shall raise them up, as well as the rest who shall be judged, and give them a place in His kingdom. For it is [truly](#) one God who directed the patriarchs towards His dispensations, and has justified the [circumcision](#) by [faith](#), and the uncircumcision through [faith](#). [Romans 3:30](#) For as in the first we were prefigured, so, on the other hand, are they represented in us, that is, in the [Church](#), and receive the recompense for those things which they accomplished.

Against Heresies (Book IV, Chapter 23)

The patriarchs and prophets by pointing out the advent of Christ, fortified thereby, as it were, the way of posterity to the faith of Christ; and so the labours of the apostles were lessened inasmuch as they gathered in the fruits of the labours of others.

1. For which reason the Lord declared to the [disciples](#): Behold, I say unto you, Lift up your eyes, and look upon the districts (*regiones*), for they are white [already] to harvest. For the harvest-man receives wages, and gathers fruit unto life [eternal](#), that both he that sows and he that reaps may [rejoice](#) together. For in this is the saying [true](#), that one sows and another reaps. For I have

sent you forward to reap that whereon you bestowed no labour; other men have laboured, and you have entered into their labours. [John 4:35](#), etc. Who, then, are they that have laboured, and have helped forward the dispensations of God? It is clear that they are the patriarchs and [prophets](#), who even prefigured our [faith](#), and disseminated through the earth the advent of the [Son of God](#), who and what He should be: so that posterity, possessing the [fear](#) of [God](#), might easily accept the advent of [Christ](#), having been instructed by the [prophets](#). And for this reason it was, that when Joseph became aware that Mary was with child, and was minded to put her away privily, the [angel](#) said to him in sleep: Fear not to take to you Mary your wife; for that which is conceived in her is of the [Holy Ghost](#). For she shall bring forth a son, and you shall call His name Jesus; for He shall save His people from their [sins](#). [Matthew 1:20](#), etc. And exhorting him [to this], he added: Now all this has been done, that it might be fulfilled which was spoken from the Lord by the [prophet](#), saying, Behold, a [virgin](#) shall be with child, and shall bring forth a son, and His name shall be called [Emmanuel](#); thus influencing him by the words of the [prophet](#), and warding off blame from Mary, pointing out that it was she who was the virgin mentioned by Isaiah beforehand, who should give birth to [Emmanuel](#). Wherefore, when Joseph was convinced beyond all [doubt](#), he both did take Mary, and joyfully yielded [obedience](#) in regard to all the rest of the education of [Christ](#), undertaking a journey into [Egypt](#) and back again, and then a removal to [Nazareth](#). [For this reason,] those who [knew](#) not the [Scriptures](#) nor the promise of [God](#), nor the dispensation of [Christ](#), at last called him the father of the child. For this reason, too, did the Lord Himself read at Capernaum the prophecies of Isaiah: [Luke 4:18](#) The [Spirit of the Lord](#) is upon Me, because He has anointed Me; to preach the [Gospel](#) to the poor has He sent Me, to heal the broken-hearted, to preach deliverance to the captives, and sight to the blind. [Isaiah 61:1](#) At the same time, showing that it was He Himself who had been foretold by Esaias the [prophet](#), He said to them: This day is this Scripture fulfilled in your ears.

2. For this reason, also, Philip, when he had discovered the eunuch of the [Ethiopians'](#) queen reading these words which had been written: He was led as a sheep to the slaughter; and as a lamb is dumb before the shearer, so He opened not His mouth: in His humiliation His judgment was taken away; [Acts 8:27](#); [Isaiah 53:7](#) and all the rest which the [prophet](#) proceeded to relate in regard to His [passion](#) and His coming in the flesh, and how He was dishonoured by those who did not [believe](#) Him; easily persuaded him to [believe](#) in Him, that He was [Christ Jesus](#), who was crucified under [Pontius Pilate](#), and suffered whatsoever the [prophet](#) had predicted, and that He was the [Son of God](#), who gives [eternal](#) life to men. And immediately when [Philip] had [baptized](#) him, he departed from him. For nothing else [but [baptism](#)] was wanting to him who had been already instructed by the [prophets](#): he was not [ignorant](#) of [God](#) the [Father](#), nor of the rules as to the [proper] manner of life, but was merely [ignorant](#) of the advent of the [Son of God](#), which, when he had become acquainted with, in a short space of time, he went on his way rejoicing, to be the herald in [Ethiopia](#) of [Christ's](#) advent. Therefore Philip had no great labour to go through with regard to this man, because he was already prepared in the [fear](#) of [God](#) by the [prophets](#). For this reason, too, did the [apostles](#), collecting the sheep which had perished of the house of [Israel](#), and discoursing to them from the [Scriptures](#), prove that this crucified [Jesus](#) was the [Christ](#), the Son of the living [God](#); and they persuaded a great multitude, who, however, [already] possessed the [fear](#) of [God](#). And there were, in one day, [baptized](#) three, and four, and five thousand men. [Acts 2:41](#), [Acts 4:4](#)

Against Heresies (Book IV, Chapter 24)

The conversion of the Gentiles was more difficult than that of the Jews; the labours of those apostles, therefore who engaged in the former task, were greater than those who undertook the latter.

1. Wherefore also [Paul](#), since he was the apostle of the [Gentiles](#), says, I laboured more than they all. [1 Corinthians 15:10](#) For the instruction of the former, [viz., the [Jews](#).] was an easy task, because they could allege [proofs](#) from the [Scriptures](#), and because they, who were in the [habit](#) of hearing [Moses](#) and the [prophets](#), did also readily receive the First-begotten of the dead, and the Prince of the life of [God](#), — Him who, by the spreading forth of hands, did destroy Amalek, and vivify man from the wound of the serpent, by means of [faith](#) which was [exercised] towards Him. As I have pointed out in the preceding book, the apostle did, in the first place, instruct the [Gentiles](#) to depart from the [superstition](#) of [idols](#), and to worship one [God](#), the Creator of heaven and earth, and the Framers of the whole creation; and that His Son was His Word, by whom He founded all things; and that He, in the last times, was made a man among [men](#); that He reformed the [human race](#), but destroyed and conquered the enemy of [man](#), and gave to His handiwork victory against the adversary. But although they who were of the [circumcision](#) still did not [obey](#) the words of [God](#), for they were despisers, yet they were previously instructed not to commit [adultery](#), nor fornication, nor theft, nor fraud; and that whatsoever things are done to our neighbours' prejudice, were [evil](#), and detested by [God](#). Wherefore also they did readily agree to abstain from these things, because they had been thus instructed.

2. But they were bound to teach the [Gentiles](#) also this very thing, that works of such a nature were [wicked](#), prejudicial, and useless, and destructive to those who engaged in them. Wherefore he who had received the apostolate to the [Gentiles](#), did labour more than those who preached the [Son of God](#) among them of the [circumcision](#). For they were assisted by the [Scriptures](#), which the Lord confirmed and fulfilled, in coming such as He had been announced; but here, [in the case of the [Gentiles](#).] there was a certain foreign erudition, and a new doctrine [to be received, namely], that the gods of the nations not only were no gods at all, but even the [idols](#) of [demons](#); and that there is [one God](#), who is above all principality, and dominion, and power, and every name which is named; [Ephesians 1:21](#) and that His Word, invisible by nature, was made palpable and visible among [men](#), and did descend to death, even the death of the cross; [Philippians 2:8](#) also, that they who [believe](#) in Him shall be incorruptible and not subject to suffering, and shall receive the [kingdom of heaven](#). These things, too, were preached to the [Gentiles](#) by word, without [the aid of] the [Scriptures](#): wherefore, also, they who preached among the [Gentiles](#) underwent greater labour. But, on the other hand, the [faith](#) of the [Gentiles](#) is [proved](#) to be of a more noble description, since they followed the word of God without the instruction [derived] from the [sacred] writings (*sine instructione literarum*).

Against Heresies (Book IV, Chapter 25)

Both covenants were prefigured in Abraham, and in the labour of Tamar; there was, however, but one and the same God to each covenant.

1. For thus it had behooved the sons of [Abraham](#) [to be], whom [God](#) has raised up to him from the stones, [Matthew 3:9](#) and caused to take a place beside him who was made the chief and the forerunner of our [faith](#) (who did also receive the covenant of [circumcision](#), after that justification by [faith](#) which had pertained to him, when he was yet in uncircumcision, so that in him both covenants might be prefigured, that he might be the father of all who follow the [Word of God](#), and who sustain a life of pilgrimage in this world, that is, of those who from among the [circumcision](#) and of those from among the uncircumcision are faithful, even as also Christ [Ephesians 2:20](#) is the chief corner-stone sustaining all things); and He gathered into the one [faith](#) of [Abraham](#) those who, from either covenant, are eligible for God's building. But this [faith](#) which is in uncircumcision, as connecting the end with the beginning, has been made [both] the first and the last. For, as I have shown, it [existed](#) in [Abraham](#) antecedently to [circumcision](#), as it also did in the rest of the righteous who pleased God: and in these last times, it again sprang up among [mankind](#) through the coming of the Lord. But [circumcision](#) and the law of works occupied the intervening period.

2. This fact is indeed set forth by many other [occurrences], but typically by [the history of] Thamar, Judah's daughter-in-law. [Genesis 38:28](#), etc. For when she had conceived twins, one of them put forth his hand first; and as the midwife supposed that he was the [first-born](#), she bound a scarlet token on his hand. But after this had been done, and he had drawn back his hand, his brother Phares came forth the first; then, after him, Zara, upon whom was the scarlet line, [was born] the second: the [Scripture](#) clearly pointing out that people which possessed the scarlet sign, that is, [faith](#) in a state of [circumcision](#), which was shown beforehand, indeed, in the patriarchs first; but after that withdrawn, that his brother might be born; and also, in like manner, him who was the elder, as being born in the second place, [him] who was distinguished by the scarlet token which was [fastened] on him, that is, the passion of the Just One, which was prefigured from the beginning in Abel, and described by the [prophets](#), but perfected in the last times in the [Son of God](#).

3. For it was requisite that certain facts should be announced beforehand by the fathers in a paternal manner, and others prefigured by the [prophets](#) in a legal one, but others, described after the form of [Christ](#), by those who have received the adoption; while in one God are all things shown forth. For although [Abraham](#) was one, he did in himself prefigure the two covenants, in which some indeed have sown, while others have reaped; for it is said, In this is the saying [true](#), that it is one 'people' who sows, but another who shall reap; [John 4:37](#) but it is one God who bestows things suitable upon both— seed to the sower, but bread for the reaper to eat. Just as it is one that plants, and another who waters, but one God who gives the increase. [1 Corinthians 3:7](#) For the patriarchs and [prophets](#) sowed the word [concerning] Christ, but the [Church](#) reaped, that is, received the fruit. For this reason, too, do these very men (the [prophets](#)) also [pray](#) to have a dwelling-place in it, as Jeremiah says, Who will give me in the [desert](#) the last dwelling-place? in order that both the sower and the reaper may [rejoice](#) together in the kingdom of [Christ](#), who is present with all those who were from the beginning approved by [God](#), who granted them His Word to be present with them.

Against Heresies (Book IV, Chapter 26)

The treasure hid in the Scriptures is Christ; the true exposition of the Scriptures is to be found in the Church alone.

1. If any one, therefore, reads the [Scriptures](#) with attention, he will find in them an account of [Christ](#), and a foreshadowing of the new calling (*vocationis*). For Christ is the treasure which was hid in the field, [Matthew 13:44](#) that is, in this world (for the field is the world [Matthew 13:38](#)); but the treasure hid in the [Scriptures](#) is Christ, since He was pointed out by means of types and [parables](#). Hence His [human nature](#) could not be understood, prior to the consummation of those things which had been predicted, that is, the advent of [Christ](#). And therefore it was said to Daniel the [prophet](#): Shut up the words, and seal the book even to the time of consummation, until many learn, and [knowledge](#) be completed. For at that time, when the dispersion shall be accomplished, they shall [know](#) all these things. [Daniel 12:4, 7](#) But Jeremiah also says, In the last days they shall understand these things. [Jeremiah 23:20](#) For every [prophecy](#), before its fulfilment, is to men [full of] enigmas and ambiguities. But when the time has arrived, and the prediction has come to pass, then the prophecies have a clear and certain exposition. And for this reason, indeed, when at this present time the law is read to the [Jews](#), it is like a fable; for they do not possess the explanation of all things pertaining to the advent of the [Son of God](#), which took place in [human nature](#); but when it is read by the [Christians](#), it is a treasure, hid indeed in a field, but brought to light by the cross of [Christ](#), and explained, both enriching the understanding of [men](#), and showing forth the wisdom of [God](#) and declaring His dispensations with regard to [man](#), and forming the kingdom of Christ beforehand, and preaching by anticipation the inheritance of the [holy](#) Jerusalem, and proclaiming beforehand that the man who loves God shall arrive at such excellency as even to see [God](#), and hear His word, and from the hearing of His discourse be [glorified](#) to such an extent, that others cannot behold the [glory](#) of his countenance, as was said by Daniel: Those who do understand, shall shine as the brightness of the firmament, and many of the righteous as the stars for ever and ever. [Daniel 12:3](#) Thus, then, I have shown it to be, if any one read the [Scriptures](#). For thus it was that the Lord discoursed with the [disciples](#) after His [resurrection](#) from the dead, proving to them from the [Scriptures](#) themselves that Christ must suffer, and enter into His [glory](#), and that remission of [sins](#) should be preached in His name throughout all the world. And the [disciple](#) will be perfected, and [rendered] like the householder, who brings forth from his treasure things new and old.

2. Wherefore it is incumbent to [obey](#) the [presbyters](#) who are in the [Church](#)—those who, as I have shown, possess the succession from the [apostles](#); those who, together with the succession of the [episcopate](#), have received the certain gift of [truth](#), according to the good pleasure of the Father. But [it is also incumbent] to hold in suspicion others who depart from the primitive succession, and assemble themselves together in any place whatsoever, [looking upon them] either as [heretics](#) of perverse minds, or as schismatics puffed up and self-pleasing, or again as hypocrites, acting thus for the sake of lucre and vainglory. For all these have fallen from the [truth](#). And the [heretics](#), indeed, who bring strange fire to the altar of God— namely, [strange doctrines](#)— shall be burned up by the fire from heaven, as were Nadab and Abiud. [Leviticus 10:1-2](#) But such as rise up in opposition to the [truth](#), and exhort others against the [Church of God](#), [shall] remain among those in [hell](#) (*apud inferos*), being swallowed up by an earthquake, even as those who were with Chore, Dathan, and Abiron. [Numbers 16:33](#) But those who cleave asunder, and separate the unity of the [Church](#), [shall] receive from God the same punishment as [Jeroboam](#) did. [1 Kings 14:10](#)

3. Those, however, who are [believed](#) to be [presbyters](#) by many, but serve their own [lusts](#), and, do not place the [fear](#) of God supreme in their hearts, but conduct themselves with contempt towards others, and are puffed up with the [pride](#) of holding the chief seat, and work [evil deeds](#) in secret, saying, No man sees us, shall be convicted by the Word, who does not judge after outward appearance (*secundum gloriam*), nor looks upon the countenance, but the heart; and they shall hear those words, to be found in Daniel the [prophet](#): O you seed of Canaan, and not of Judah, beauty has deceived you, and [lust](#) perverted your heart. You that are waxen old in [wicked](#) days, now your [sins](#) which you have committed aforetime have come to light; for you have pronounced false judgments, and have been accustomed to condemn the innocent, and to let the guilty go free, albeit the Lord says, The innocent and the righteous shall you not slay. Of whom also did the Lord say: But if the [evil](#) servant shall say in his heart, My lord delays his coming, and shall begin to smite the man-servants and maidens, and to eat and drink and be drunken; the lord of that servant shall come in a day that he looks not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the unbelievers.

4. From all such [persons](#), therefore, it behooves us to keep aloof, but to adhere to those who, as I have already observed, do hold the doctrine of the [apostles](#), and who, together with the order of [priesthood](#) (*presbyterii ordine*), display sound speech and blameless conduct for the confirmation and correction of others. In this way, [Moses](#), to whom such a leadership was entrusted, relying on a good [conscience](#), cleared himself before [God](#), saying, I have not in [covetousness](#) taken anything belonging to one of these men, nor have I done [evil](#) to one of them. [Numbers 16:15](#) In this way, too, Samuel, who judged the people so many years, and bore rule over [Israel](#) without any [pride](#), in the end cleared himself, saying, I have walked before you from my childhood even unto this day: answer me in the sight of [God](#), and before His anointed (*Christi ejus*); whose ox or whose ass of yours have I taken, or over whom have I tyrannized, or whom have I oppressed? Or if I have received from the hand of any a [bribe](#) or [so much as] a shoe, speak out against me, and I will restore it to you. [1 Samuel 12:3](#) And when the people had said to him, You have not tyrannized, neither have you oppressed us, neither have you taken ought of any man's hand, he called the Lord to [witness](#), saying, The Lord is [witness](#), and His Anointed is [witness](#) this day, that you have not found ought in my hand. And they said to him, He is [witness](#). In this strain also the [Apostle Paul](#), inasmuch as he had a good [conscience](#), said to the Corinthians: For we are not as many, who corrupt the [Word of God](#): but as of sincerity, but as of [God](#), in the sight of God speak we in Christ; [2 Corinthians 2:17](#) We have injured no man, corrupted no man, circumvented no man. [2 Corinthians 7:2](#)

5. Such [presbyters](#) does the [Church](#) nourish, of whom also the [prophet](#) says: I will give your rulers in peace, and your [bishops](#) in righteousness. [Isaiah 60:17](#) Of whom also did the Lord declare, Who then shall be a faithful steward (*actor*), good and wise, whom the Lord sets over His household, to give them their meat in due season? Blessed is that servant whom his Lord, when He comes, shall find so doing. [Matthew 24:45-46](#) [Paul](#) then, teaching us where one may find such, says, [God](#) has placed in the [Church](#), first, [apostles](#); secondly, [prophets](#); thirdly, teachers. [1 Corinthians 12:28](#) Where, therefore, the gifts of the Lord have been placed, there it behooves us to learn the [truth](#), [namely,] from those who possess that succession of the [Church](#) which is from the [apostles](#), and among whom exists that which is sound and blameless in conduct, as well as that which is unadulterated and incorrupt in speech. For these also preserve this [faith](#) of ours in one God who created all things; and they increase that [love](#) [which we have]

for the [Son of God](#), who accomplished such marvellous dispensations for our sake: and they expound the [Scriptures](#) to us without danger, neither [blaspheming God](#), nor dishonouring the patriarchs, nor despising the [prophets](#).

Against Heresies (Book IV, Chapter 27)

The sins of the men of old time, which incurred the displeasure of God, were, by His providence, committed to writing, that we might derive instruction thereby, and not be filled with pride. We must not, therefore, infer that there was another God than He whom Christ preached; we should rather fear, lest the one and the same God who inflicted punishment on the ancients, should bring down heavier upon us.

1. As I have heard from a certain [presbyter](#), who had heard it from those who had seen the [apostles](#), and from those who had been their [disciples](#), the punishment [declared] in Scripture was sufficient for the ancients in regard to what they did without the Spirit's guidance. For as God is no respecter of [persons](#), He inflicted a proper punishment on [deeds](#) displeasing to Him. As in the case of David, [1 Samuel 18](#) when he suffered [persecution](#) from Saul for righteousness' sake, and fled from King Saul, and would not avenge himself of his enemy, he both sung the advent of [Christ](#), and instructed the nations in wisdom, and did everything after the Spirit's guidance, and pleased God. But when his [lust](#) prompted him to take Bathsheba, the wife of Uriah, the [Scripture](#) said concerning him, Now, the thing (*sermo*) which David had done appeared [wicked](#) in the eyes of the Lord; [2 Samuel 11:27](#) and Nathan the [prophet](#) is sent to him, pointing out to him his crime, in order that he, passing sentence upon and condemning himself, might obtain mercy and forgiveness from Christ: And [Nathan] said to him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe-lamb, which he possessed, and nourished up; and it had been with him and with his children together: it ate of his own bread, and drank of his cup, and was to him as a daughter. And there came a guest unto the rich man; and he spared to take of the flock of his own ewe-lambs, and from the herds of his own oxen, to entertain the guest; but he took the ewe-lamb of the poor man, and set it before the man that had come unto him. And David's [anger](#) was greatly kindled against the man; and he said to Nathan, As the Lord lives, the man that has done this thing shall surely die (*filius mortis est*): and he shall restore the lamb fourfold, because he has done this thing, and because he had no pity for the poor man. And Nathan said unto him, You are the man who has done this. [2 Samuel 12:1](#), etc. And then he proceeds with the rest [of the narrative], upbraiding him, and recounting God's benefits towards him, and [showing him] how much his conduct had displeased the Lord. For [he declared] that works of this nature were not pleasing to [God](#), but that great [wrath](#) was suspended over his house. David, however, was struck with remorse on hearing this, and exclaimed, I have [sinned](#) against the Lord; and he sung a penitential psalm, waiting for the coming of the Lord, who washes and makes clean the man who had been fast bound with [the chain of] [sin](#). In like manner it was with regard to Solomon, while he continued to judge uprightly, and to declare the wisdom of [God](#), and built the temple as the type of [truth](#), and set forth the glories of [God](#), and announced the peace about to come upon the [nations](#), and prefigured the kingdom of [Christ](#), and spoke three thousand [parables](#) about the Lord's advent, and five thousand songs, singing praise to [God](#), and expounded the wisdom of [God](#) in creation, [discoursing] as to the [nature](#) of every tree, every

herb, and of all fowls, quadrupeds, and fishes; and he said, Will God whom the heavens cannot contain, really dwell with men upon the earth? [1 Kings 8:27](#) And he pleased [God](#), and was the admiration of all; and all kings of the earth sought an interview with him (*quærebant faciem ejus*) that they might hear the wisdom which [God](#) had conferred upon him. [1 Kings 4:34](#) The queen of the south, too, came to him from the ends of the earth, to ascertain the wisdom that was in him: [1 Kings 10:1](#) she whom the Lord also referred to as one who should rise up in the judgment with the nations of those men who do hear His words, and do not [believe](#) in Him, and should condemn them, inasmuch as she submitted herself to the wisdom announced by the servant of [God](#), while these men despised that wisdom which proceeded directly from the [Son of God](#). For Solomon was a servant, but Christ is indeed the [Son of God](#), and the Lord of Solomon. While, therefore, he served God without blame, and ministered to His dispensations, then was he [glorified](#): but when he took wives from all nations, and permitted them to set up [idols](#) in [Israel](#), the [Scripture](#) spoke thus concerning him: And King Solomon was a lover of [women](#), and he took to himself foreign [women](#); and it came to pass, when Solomon was old, his heart was not perfect with the Lord his God. And the foreign [women](#) turned away his heart after strange gods. And Solomon did [evil](#) in the sight of the Lord: he did not walk after the Lord, as did David his father. And the Lord was [angry](#) with Solomon; for his heart was not perfect with the Lord, as was the heart of David his father. [1 Kings 11:1](#) The [Scripture](#) has thus sufficiently reproved him, as the [presbyter](#) remarked, in order that no flesh may [glory](#) in the sight of the Lord.

2. It was for this reason, too, that the Lord descended into the regions beneath the earth, preaching His advent there also, and [declaring] the remission of [sins](#) received by those who [believe](#) in Him. [1 Peter 3:19-20](#). Now all those [believed](#) in Him who had hope towards Him, that is, those who proclaimed His advent, and submitted to His dispensations, the righteous men, the [prophets](#), and the patriarchs, to whom He remitted [sins](#) in the same way as He did to us, which [sins](#) we should not lay to their charge, if we would not despise the [grace](#) of [God](#). For as these men did not impute unto us (the [Gentiles](#)) our transgressions, which we wrought before Christ was manifested among us, so also it is not right that we should lay blame upon those who [sinned](#) before Christ's coming. For all [men](#) come short of the [glory](#) of [God](#), and are not justified of themselves, but by the advent of the Lord,— they who earnestly direct their eyes towards His light. And it is for our instruction that their actions have been committed to writing, that we might [know](#), in the first place, that our God and theirs is one, and that [sins](#) do not please Him although committed by men of renown; and in the second place, that we should keep from [wickedness](#). For if these men of old time, who preceded us in the gifts [bestowed upon them], and for whom the [Son of God](#) had not yet suffered, when they committed any [sin](#) and served fleshly [lusts](#), were rendered objects of such disgrace, what shall the men of the present day suffer, who have despised the Lord's coming, and become the slaves of their own [lusts](#)? And [truly](#) the death of the Lord became [the means of] healing and remission of [sins](#) to the former, but Christ shall not die again in behalf of those who now commit [sin](#), for death shall no more have dominion over Him; but the Son shall come in the [glory](#) of the [Father](#), requiring from His stewards and dispensers the money which He had entrusted to them, with [usury](#); and from those to whom He had given most shall He demand most. We ought not, therefore, as that [presbyter](#) remarks, to be puffed up, nor be severe upon those of old time, but ought ourselves to [fear](#), lest perchance, after [we have come to] the [knowledge](#) of [Christ](#), if we do things displeasing to [God](#), we obtain no further forgiveness of [sins](#), but be shut out from His kingdom. And therefore it was that [Paul](#) said, For if [God] spared not the natural branches, [take heed] lest He also spare not

you, who, when you were a wild olive tree, were grafted into the fatness of the olive tree, and were made a partaker of its fatness.

3. You will notice, too, that the transgressions of the common people have been described in like manner, not for the sake of those who did then transgress, but as a means of instruction unto us, and that we should understand that it is one and the same God against whom these men [sinned](#), and against whom certain [persons](#) do now transgress from among those who profess to have [believed](#) in Him. But this also, [as the [presbyter](#) states,] has [Paul](#) declared most plainly in the Epistle to the Corinthians, when he says, Brethren, I would not that you should be [ignorant](#), how that all our fathers were under the cloud, and were all [baptized](#) unto [Moses](#) in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink: for they drank of that spiritual rock that followed them; and the rock was Christ. But with many of them God was not well pleased, for they were overthrown in the wilderness. These things were for our example (*in figuram nostri*), to the intent that we should not [lust](#) after [evil](#) things, as they also lusted; neither be idolaters, as were some of them, as it is written: [Exodus 32:6](#) The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them also did, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur, as some of them murmured, and were destroyed of the destroyer. But all these things happened to them in a figure, and were written for our admonition, upon whom the end of the world (*sæculorum*) has come. Wherefore let him that thinks he stands, take heed lest he fall. [1 Corinthians 10:1](#), etc.

4. Since therefore, beyond all [doubt](#) and contradiction, the apostle shows that there is one and the same [God](#), who did both enter into judgment with these former things, and who does inquire into those of the present time, and points out why these things have been committed to writing; all these men are found to be unlearned and presumptuous, nay, even destitute of common sense, who, because of the transgressions of them of old time, and because of the disobedience of a vast number of them, do allege that there was indeed one God of these men, and that He was the maker of the world, and [existed](#) in a state of degeneracy; but that there was another Father declared by Christ, and that this Being is He who has been conceived by the mind of each of them; not understanding that as, in the former case, God showed Himself not well pleased in many instances towards those who [sinned](#), so also in the latter, many are called, but few are chosen. [Matthew 20:16](#) As then the unrighteous, the idolaters, and fornicators perished, so also is it now: for both the Lord declares, that such [persons](#) are sent into [eternal fire](#); [Matthew 25:41](#) and the apostle says, Do you not know that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with [mankind](#), nor thieves, nor [covetous](#), nor drunkards, nor revilers, nor extortioners, shall inherit the [kingdom of God](#). [1 Corinthians 6:9-10](#) And as it was not to those who are without that he said these things, but to us, lest we should be cast forth from the [kingdom of God](#), by doing any such thing, he proceeds to say, And such indeed were you; but you are washed, but you are sanctified in the name of the [Lord Jesus Christ](#), and by the Spirit of our God. And just as then, those who led vicious lives, and put other people astray, were condemned and cast out, so also even now the offending eye is plucked out, and the foot and the hand, lest the rest of the body perish in like manner. [Matthew 18:8-9](#) And we have the precept: If any man that is called a brother be a fornicator, or [covetous](#), or an idolater, or a railer, or a drunkard, or an extortioner, with such an one go not to eat. [1 Corinthians 5:11](#) And again does

the apostle say, Let no man deceive you with vain words; for because of these things comes the [wrath](#) of God upon the sons of mistrust. Be not therefore partakers with them. [Ephesians 5:6-7](#) And as then the condemnation of sinners extended to others who approved of them, and joined in their society; so also is it the case at present, that a little leaven leavens the whole lump. [1 Corinthians 5:6](#) And as the [wrath](#) of God did then descend upon the unrighteous, here also does the apostle likewise say: For the [wrath](#) of God shall be revealed from heaven against all ungodliness and unrighteousness of those men who hold back the [truth](#) in unrighteousness. [Romans 1:18](#) And as, in those times, vengeance came from God upon the Egyptians who were subjecting [Israel](#) to [unjust](#) punishment, so is it now, the Lord [truly](#) declaring, And shall not God avenge His own elect, which cry day and night unto Him? I tell you, that He will avenge them speedily. [Luke 18:7-8](#) So says the apostle, in like manner, in the Epistle to the Thessalonians: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, at the revealing of [our Lord Jesus Christ](#) from heaven with His mighty [angels](#), and in a flame of fire, to take vengeance upon those who [know](#) not [God](#), and upon those that [obey](#) not the [Gospel](#) of [our Lord Jesus Christ](#): who shall also be punished with everlasting destruction from the presence of the Lord, and from the [glory](#) of His power; when He shall come to be [glorified](#) in His [saints](#), and to be admired in all them who have [believed](#) in Him. [2 Thessalonians 1:6-10](#)

Against Heresies (Book IV, Chapter 28)

Those persons prove themselves senseless who exaggerate the mercy of Christ, but are silent as to the judgment, and look only at the more abundant grace of the New Testament; but, forgetful of the greater degree of perfection which it demands from us, they endeavour to show that there is another God beyond Him who created the world.

1. Inasmuch, then, as in both Testaments there is the same righteousness of God [displayed] when God takes vengeance, in the one case indeed typically, temporarily, and more moderately; but in the other, really, enduringly, and more rigidly: for the fire is [eternal](#), and the [wrath](#) of God which shall be revealed from heaven from the face of our Lord (as David also says, But the face of the Lord is against them that do [evil](#), to cut off the remembrance of them from the earth), entails a heavier punishment on those who incur it—the elders pointed out that those men are devoid of sense, who, [arguing] from what happened to those who formerly did not [obey God](#), do endeavour to bring in another Father, setting over against [these punishments] what great things the Lord had done at His coming to save those who received Him, taking compassion upon them; while they keep silence with regard to His judgment; and all those things which shall come upon such as have heard His words, but done them not, and that it were better for them if they had not been born, [Matthew 26:24](#) and that it shall be more tolerable for [Sodom](#) and [Gomorrha](#) in the judgment than for that city which did not receive the word of His [disciples](#). [Matthew 10:15](#)

2. For as, in the [New Testament](#), that [faith](#) of men [to be placed] in God has been increased, receiving in addition [to what was already revealed] the [Son of God](#), that man too might be a partaker of [God](#); so is also our walk in life required to be more circumspect, when we are directed not merely to abstain from [evil](#) actions, but even from [evil](#) thoughts, and from idle words, and empty talk, and scurrilous language: thus also the punishment of those who do not

[believe](#) the [Word of God](#), and despise His advent, and are turned away backwards, is increased; being not merely temporal, but rendered also [eternal](#). For to whomsoever the Lord shall say, Depart from me, you cursed, into [everlasting fire](#), [Matthew 25:41](#) these shall be damned for ever; and to whomsoever He shall say, Come, you blessed of my Father, inherit the kingdom prepared for you for [eternity](#), [Matthew 25:34](#) these do receive the kingdom for ever, and make constant advance in it; since there is one and the same [God](#) the [Father](#), and His Word, who has been always present with the [human race](#), by means indeed of various dispensations, and has wrought out many things, and saved from the beginning those who are saved, (for these are they who [love God](#), and follow the [Word of God](#) according to the class to which they belong,) and has judged those who are judged, that is, those who forget [God](#), and are [blasphemous](#), and transgressors of His word.

3. For the self-same [heretics](#) already mentioned by us have fallen away from themselves, by accusing the Lord, in whom they say that they [believe](#). For those points to which they call attention with regard to the God who then awarded temporal punishments to the unbelieving, and smote the Egyptians, while He saved those that were [obedient](#); these same [facts, I say,] shall nevertheless repeat themselves in the [Lord](#), who judges for [eternity](#) those whom He does judge, and lets go free for [eternity](#) those whom He does let go free: and He shall [thus] be discovered, according to the language used by these men, as having been the [cause](#) of their most heinous [sin](#) to those who laid hands upon Him, and pierced Him. For if He had not so come, it follows that these men could not have become the slayers of their Lord; and if He had not sent [prophets](#) to them, they certainly could not have killed them, nor the [apostles](#) either. To those, therefore, who assail us, and say, If the Egyptians had not been afflicted with plagues, and, when pursuing after [Israel](#), been choked in the sea, God could not have saved His people, this answer may be given— Unless, then, the [Jews](#) had become the slayers of the Lord (which did, indeed, take [eternal](#) life away from them), and, by killing the [apostles](#) and [persecuting](#) the [Church](#), had fallen into an abyss of [wrath](#), we could not have been saved. For as they were saved by means of the blindness of the Egyptians, so are we, too, by that of the [Jews](#); if, indeed, the death of the Lord is the condemnation of those who fastened Him to the [cross](#), and who did not [believe](#) His advent, but the [salvation](#) of those who [believe](#) in Him. For the apostle does also say in the Second [Epistle] to the Corinthians: For we are unto God a sweet savour of [Christ](#), in them which are saved, and in them which perish: to the one indeed the savour of death unto death, but to the other the savour of life unto life. [2 Corinthians 2:15-16](#) To whom, then, is there the savour of death unto death, unless to those who [believe](#) not neither are subject to the [Word of God](#)? And who are they that did even then give themselves over to death? Those men, doubtless, who do not [believe](#), nor submit themselves to [God](#). And again, who are they that have been saved and received the inheritance? Those, doubtless, who do [believe God](#), and who have continued in His [love](#); as did Caleb [the son] of Jephunneh and Joshua [the son] of Nun, [Numbers 14:30](#) and innocent children, who have had no sense of [evil](#). But who are they that are saved now, and receive life [eternal](#)? Is it not those who [love God](#), and who [believe](#) His promises, and who in [malice](#) have become as little children? [1 Corinthians 14:20](#)

Against Heresies (Book IV, Chapter 29)

Refutation of the arguments of the Marcionites, who attempted to show that God was the author of sin, because He blinded Pharaoh and his servants.

1. But, say they, [God](#) hardened the heart of [Pharaoh](#) and of his servants. [Exodus 9:35](#) Those, then, who allege such difficulties, do not read in the [Gospel](#) that passage where the Lord replied to the [disciples](#), when they asked Him, Why do You speak unto them in [parables](#)?— Because it is given unto you to [know](#) the [mystery](#) of the [kingdom of heaven](#); but to them I speak in [parables](#), that seeing they may not see, and hearing they may not hear, understanding they may not understand; in order that the [prophecy](#) of Isaiah regarding them may be fulfilled, saying, Make the heart of this people gross and make their ears dull, and blind their eyes. But blessed are your eyes, which see the things that you see; and your ears, which hear what you hear. [Matthew 13:11-16](#); [Isaiah 6:10](#) For one and the same God [that blesses others] inflicts blindness upon those who do not [believe](#), but who set Him at naught; just as the sun, which is a creature of His, [acts with regard] to those who, by reason of any weakness of the eyes cannot behold his light; but to those who [believe](#) in Him and follow Him, He grants a fuller and greater illumination of mind. In accordance with this word, therefore, does the apostle say, in the Second [Epistle] to the Corinthians: In whom the this world has blinded the minds of them that [believe](#) not, lest the light of the [glorious Gospel](#) of Christ should shine [unto them]. [2 Corinthians 4:4](#) And again, in that to the Romans: And as they did not think fit to have God in their [knowledge](#), God gave them up to a reprobate [mind](#), to do those things that are not convenient. [Romans 1:28](#) Speaking of antichrist, too, he says clearly in the Second to the Thessalonians: And for this [cause](#) God shall send them the working of [error](#), that they should [believe](#) a [lie](#); that they all might be judged who [believed](#) not the [truth](#), but consented to iniquity. [2 Thessalonians 2:11](#)

2. If, therefore, in the present time also, [God](#), [knowing](#) the number of those who will not [believe](#), since He foreknows all things, has given them over to unbelief, and turned away His face from men of this stamp, leaving them in the darkness which they have themselves chosen for themselves, what is there wonderful if He did also at that time give over to their unbelief, [Pharaoh](#), who never would have [believed](#), along with those who were with him? As the Word spoke to [Moses](#) from the bush: And I am sure that the king of [Egypt](#) will not let you go, unless by a mighty hand. [Exodus 3:19](#) And for the reason that the Lord spoke in [parables](#), and brought blindness upon [Israel](#), that seeing they might not see, since He [knew](#) the [spirit of] unbelief in them, for the same reason did He harden [Pharaoh's](#) heart; in order that, while seeing that it was the finger of God which led forth the people, he might not [believe](#), but be precipitated into a sea of unbelief, resting in the notion that the exit of these [[Israelites](#)] was accomplished by magical power, and that it was not by the operation of [God](#) that the [Red Sea](#) afforded a passage to the people, but that this occurred by merely natural causes (*sed naturaliter sic se habere*).

Against Heresies (Book IV, Chapter 30)

Refutation of another argument adduced by the Marcionites, that God directed the Hebrews to spoil the Egyptians.

1. Those, again, who cavil and find fault because the people did, by God's command, upon the eve of their departure, take vessels of all kinds and raiment from the Egyptians, and so went

away, from which [spoils], too, the tabernacle was constructed in the wilderness, prove themselves [ignorant](#) of the righteous dealings of [God](#), and of His dispensations; as also the [presbyter](#) remarked: For if God had not accorded this in the typical exodus, no one could now be saved in our [true](#) exodus; that is, in the [faith](#) in which we have been established, and by which we have been brought forth from among the number of the [Gentiles](#). For in some cases there follows us a small, and in others a large amount of property, which we have acquired from the [mammon](#) of unrighteousness. For from what source do we derive the houses in which we dwell, the garments in which we are clothed, the vessels which we use, and everything else ministering to our every-day life, unless it be from those things which, when we were [Gentiles](#), we acquired by [avarice](#), or received them from our [heathen parents](#), relations, or friends who unrighteously obtained them?— not to mention that even now we acquire such things when we are in the [faith](#). For who is there that sells, and does not wish to make a profit from him who buys? Or who purchases anything, and does not wish to obtain good value from the seller? Or who is there that carries on a trade, and does not do so that he may obtain a livelihood thereby? And as to those believing ones who are in the royal palace, do they not derive the utensils they employ from the property which belongs to Cæsar; and to those who have not, does not each one of these [Christians](#) give according to his ability? The Egyptians were debtors to the [Jewish] people, not alone as to property, but as their very lives, because of the kindness of the patriarch Joseph in former times; but in what way are the [heathen](#) debtors to us, from whom we receive both gain and profit? Whatsoever they amass with labour, these things do we make use of without labour, although we are in the [faith](#).

2. Up to that time the people served the Egyptians in the most abject slavery, as says the [Scripture](#): And the Egyptians exercised their power rigorously upon the children of [Israel](#); and they made life bitter to them by severe labours, in mortar and in brick, and in all manner of service in the field which they did, by all the works in which they oppressed them with rigour. [Exodus 1:13-14](#) And with immense labour they built for them fenced cities, increasing the substance of these men throughout a long course of years, and by means of every species of slavery; while these [masters] were not only ungrateful towards them, but had in [contemplation](#) their utter annihilation. In what way, then, did [the [Israelites](#)] act [unjustly](#), if out of many things they took a few, they who might have possessed much property had they not served them, and might have gone forth [wealthy](#), while, in fact, by receiving only a very insignificant recompense for their heavy servitude, they went away poor? It is just as if any free man, being forcibly carried away by another, and serving him for many years, and increasing his substance, should be thought, when he ultimately obtains some support, to possess some small portion of his [master's] property, but should in reality depart, having obtained only a little as the result of his own great labours, and out of vast possessions which have been acquired, and this should be made by any one a subject of accusation against him, as if he had not acted properly. He (the accuser) will rather appear as an [unjust](#) judge against him who had been forcibly carried away into slavery. Of this kind, then, are these men also, who charge the people with blame, because they appropriated a few things out of many, but who bring no charge against those who did not render them the recompense due to their fathers' services; nay, but even reducing them to the most irksome slavery, obtained the highest profit from them. And [these objectors] allege that [the [Israelites](#)] acted dishonestly, because, forsooth, they took away for the recompense of their labours, as I have observed, unstamped gold and silver in a few vessels; while they say that they themselves (for let [truth](#) be spoken, although to some it may seem ridiculous) do act honestly,

when they carry away in their girdles from the labours of others, coined gold, and silver, and brass, with Cæsar's inscription and image upon it.

3. If, however, a comparison be instituted between us and them, [I would ask] which party shall seem to have received [their worldly goods] in the fairer manner? Will it be the [Jewish] people, [who took] from the Egyptians, who were at all points their debtors; or we, [who receive property] from the Romans and other nations, who are under no similar obligation to us? Yea, moreover, through their instrumentality the world is at peace, and we walk on the highways without [fear](#), and sail where we will. Therefore, against men of this kind (namely, the [heretics](#)) the word of the Lord applies, which says: You hypocrite, first cast the beam out of your eye, and then shall you see clearly to pull out the mote out of your brother's eye. [Matthew 7:5](#) For if he who lays these things to your charge, and glories in his own wisdom, has been separated from the company of the [Gentiles](#), and possesses nothing [derived from] other people's goods, but is literally naked, and barefoot, and dwells homeless among the mountains, as any of those animals do which feed on grass, he will stand excused [in using such language], as being [ignorant](#) of the necessities of our mode of life. But if he do partake of what, in the opinion of [men](#), is the property of others, and if [at the same time] he runs down their type, he proves himself most [unjust](#), turning this kind of accusation against himself. For he will be found carrying about property not belonging to him, and [coveting](#) goods which are not his. And therefore has the Lord said: Judge not, that you be not judged: for with what judgment you shall judge, you shall be judged. [Matthew 7:1-2](#) [The meaning is] not certainly that we should not find fault with sinners, nor that we should consent to those who act wickedly; but that we should not pronounce an unfair judgment on the dispensations of [God](#), inasmuch as He has Himself made provision that all things shall turn out for good, in a way consistent with [justice](#). For, because He [knew](#) that we would make a good use of our substance which we should possess by receiving it from another, He says, He that has two coats, let him impart to him that has none; and he that has meat, let him do likewise. [Luke 3:11](#) And, For I was an hungered, and you gave Me meat; I was thirsty, and you gave Me drink; I was naked and you clothed Me. [Matthew 25:35-36](#) And, When you do your [alms](#), let not your left hand [know](#) what your right hand does. [Matthew 6:3](#) And we are [proved](#) to be righteous by whatsoever else we do well, redeeming, as it were, our property from strange hands. But thus do I say, from strange hands, not as if the world were not God's possession, but that we have gifts of this sort, and receive them from others, in the same way as these men had them from the Egyptians who [knew](#) not [God](#); and by means of these same do we erect in ourselves the tabernacle of God: for God dwells in those who act uprightly, as the Lord says: Make to yourselves friends of the [mammon](#) of unrighteousness, that they, when you shall be put to flight, may receive you into [eternal](#) tabernacles. [Luke 16:9](#) For whatsoever we acquired from unrighteousness when we were [heathen](#), we are [proved](#) righteous, when we have become [believers](#), by applying it to the Lord's advantage.

4. As a matter of course, therefore, these things were done beforehand in a type, and from them was the tabernacle of God constructed; those [persons justly](#) receiving them, as I have shown, while we were pointed out beforehand in them—[we] who should afterwards serve God by the things of others. For the whole exodus of the people out of [Egypt](#), which took place under divine guidance, was a type and image of the exodus of the [Church](#) which should take place from among the [Gentiles](#); and for this [cause](#) He leads it out at last from this world into His own inheritance, which [Moses](#) the servant of God did not [bestow], but which [Jesus](#) the [Son of God](#)

shall give for an inheritance. And if any one will devote a close attention to those things which are stated by the [prophets](#) with regard to the [time of the] end, and those which John the [disciple](#) of the Lord saw in the Apocalypse, he will find that the nations [are to] receive the same plagues universally, as [Egypt](#) then did particularly.

Against Heresies (Book IV, Chapter 31)

We should not hastily impute as crimes to the men of old time those actions which the Scripture has not condemned, but should rather seek in them types of things to come: an example of this in the incest committed by Lot.

1. When recounting certain matters of this kind respecting them of old time, the [presbyter](#) [before mentioned] was in the [habit](#) of instructing us, and saying: With respect to those misdeeds for which the [Scriptures](#) themselves blame the patriarchs and [prophets](#), we ought not to inveigh against them, nor become like Ham, who ridiculed the shame of his father, and so fell under a curse; but we should [rather] give thanks to [God](#) in their behalf, inasmuch as their [sins](#) have been forgiven them through the advent of our Lord; for He said that they gave thanks [for us], and gloried in our [salvation](#). With respect to those actions, again, on which the [Scriptures](#) pass no censure, but which are simply set down [as having occurred], we ought not to become the accusers [of those who committed them], for we are not more exact than [God](#), nor can we be superior to our Master; but we should search for a type [in them]. For not one of those things which have been set down in Scripture without being condemned is without significance. An example is found in the case of [Lot](#), who led forth his daughters from [Sodom](#), and these then conceived by their own father; and who left behind him within the confines [of the land] his wife, [who remains] a pillar of [salt](#) unto this day. For [Lot](#), not acting under the impulse of his own will, nor at the prompting of carnal concupiscence, nor having any [knowledge](#) or thought of anything of the kind, did [in fact] work out a type [of future events]. As says the [Scripture](#): And that night the elder went in and lay with her father; and [Lot knew](#) not when she lay down, nor when she arose. [Genesis 19:33](#) And the same thing took place in the case of the younger: And he [knew](#) not, it is said, when she slept with him, nor when she arose. [Genesis 19:35](#) Since, therefore, [Lot knew](#) not [what he did], nor was a slave to [lust](#) [in his actions], the arrangement [designed by [God](#)] was carried out, by which the two daughters (that is, the two churches), who gave birth to children begotten of one and the same father, were pointed out, apart from [the influence of] the [lust](#) of the flesh. For there was no other person, [as they supposed], who could impart to them quickening seed, and the means of their giving birth to children, as it is written: And the elder said unto the younger, And there is not a man on the earth to enter in unto us after the manner of all the earth: come, let us make our father drunk with wine, and let us lie with him, and raise up seed from our father. [Genesis 19:31-32](#)

2. Thus, after their simplicity and innocence, did these daughters [of [Lot](#)] so speak, imagining that all [mankind](#) had perished, even as the Sodomites had done, and that the [anger](#) of God had come down upon the whole earth. Wherefore also they are to be held excusable, since they supposed that they only, along with their father, were left for the preservation of the [human race](#); and for this reason it was that they deceived their father. Moreover, by the words they used this fact was pointed out—that there is no other one who can confer upon the elder and younger

church the [power of] giving birth to children, besides our Father. Now the father of the [human race](#) is the [Word of God](#), as [Moses](#) points out when he says, Is not He your father who has obtained you [by generation], and formed you, and created you? At what time, then, did He pour out upon the [human race](#) the life-giving seed— that is, the Spirit of the remission of [sins](#), through means of whom we are quickened? Was it not then, when He was eating with men, and drinking wine upon the earth? For it is said, The [Son of man](#) came eating and drinking; [Matthew 11:19](#) and when He had lain down, He fell asleep, and took repose. As He does Himself say in David, I slept, and took repose. And because He used thus to act while He dwelt and lived among us, He says again, And my sleep became sweet unto me. [Jeremiah 31:26](#) Now this whole matter was indicated through [Lot](#), that the seed of the Father of all— that is, of the [Spirit of God](#), by whom all things were made— was commingled and united with flesh— that is, with His own workmanship; by which commixture and unity the two [synagogues](#)— that is, the two churches— produced from their own father living sons to the living God.

3. And while these things were taking place, his wife remained in [the territory of] Sodome, no longer corruptible flesh, but a pillar of [salt](#) which endures for ever; and by those natural processes which appertain to the [human race](#), indicating that the [Church](#) also, which is the [salt](#) of the earth, [Matthew 5:13](#) has been left behind within the confines of the earth, and subject to [human](#) sufferings; and while entire members are often taken away from it, the pillar of [salt](#) still endures, thus typifying the foundation of the [faith](#) which makes strong, and sends forward, children to their Father.

Against Heresies (Book IV, Chapter 32)

That one God was the author of both Testaments, is confirmed by the authority of a presbyter who had been taught by the apostles.

1. After this fashion also did a [presbyter](#), a [disciple](#) of the [apostles](#), reason with respect to the two testaments, proving that both were [truly](#) from one and the same God. For [he maintained] that there was no other God besides Him who made and fashioned us, and that the discourse of those men has no foundation who affirm that this world of ours was made either by [angels](#), or by any other power whatsoever, or by another God. For if a man be once moved away from the Creator of all things, and if he grant that this creation to which we belong was formed by any other or through any other [than the [one God](#)], he must of necessity fall into much inconsistency, and many contradictions of this sort; to which he will [be able to] furnish no explanations which can be regarded as either probable or [true](#). And, for this reason, those who introduce other doctrines conceal from us the opinion which they themselves hold respecting [God](#), because they are aware of the untenable and absurd nature of their doctrine, and are afraid lest, should they be vanquished, they should have some difficulty in making good their escape. But if any one believes in [only] one [God](#), who also made all things by the Word, as [Moses](#) likewise says, [God](#) said, Let there be light: and there was light; [Genesis 1:3](#) and as we read in the [Gospel](#), All things were made by Him; and without Him was nothing made; [John 1:3](#) and the [Apostle Paul](#) [says] in like manner, There is one Lord, one [faith](#), one [baptism](#), one God and Father, who is above all, and through all, and in us all [Ephesians 4:5-6](#) — this man will first of all hold the head, from which the whole body is compacted and bound together, and, through means of every joint

according to the measure of the ministration of each several part, makes increase of the body to the edification of itself in [love](#). [Ephesians 4:16](#); [Colossians 2:19](#) And then shall every word also seem consistent to him, if he for his part diligently read the [Scriptures](#) in company with those who are [presbyters](#) in the [Church](#), among whom is the apostolic doctrine, as I have pointed out.

2. For all the [apostles](#) taught that there were indeed two testaments among the two peoples; but that it was one and the same God who appointed both for the advantage of those men (for whose sakes the testaments were given) who were to [believe](#) in [God](#), I have [proved](#) in the third book from the very teaching of the [apostles](#); and that the first testament was not given without reason, or to no purpose, or in an accidental sort of manner; but that it subdued those to whom it was given to the service of [God](#), for their benefit (for God needs no service from men), and exhibited a type of heavenly things, inasmuch as man was not yet able to see the things of God through means of immediate vision; and foreshadowed the images of those things which [now actually] exist in the [Church](#), in order that our [faith](#) might be firmly established; and contained a [prophecy](#) of things to come, in order that man might learn that God has foreknowledge of all things.

Against Heresies (Book IV, Chapter 33)

Whosoever confesses that one God is the author of both Testaments, and diligently reads the Scriptures in company with the presbyters of the Church, is a true spiritual disciple; and he will rightly understand and interpret all that the prophets have declared respecting Christ and the liberty of the New Testament.

1. A spiritual [disciple](#) of this sort [truly](#) receiving the [Spirit of God](#), who was from the beginning, in all the dispensations of [God](#), present with [mankind](#), and announced things future, revealed things present, and narrated things past— [such a man] does indeed judge all [men](#), but is himself judged by no man. For he judges the [Gentiles](#), who serve the creature more than the Creator, [Romans 1:21](#) and with a reprobate mind spend all their labour on vanity. And he also judges the [Jews](#), who do not accept of the word of liberty, nor are willing to go forth free, although they have a Deliverer present [with them]; but they pretend, at a time unsuitable [for such conduct], to serve, [with observances] beyond [those required by] the law, God who stands in need of nothing, and do not recognise the advent of [Christ](#), which He accomplished for the [salvation](#) of [men](#), nor are willing to understand that all the [prophets](#) announced His two advents: the one, indeed, in which He became a man subject to stripes, and [knowing](#) what it is to bear infirmity, [Isaiah 53:3](#) and sat upon the foal of an ass, [Zechariah 9:9](#) and was a stone rejected by the builders, and was led as a sheep to the slaughter, [Isaiah 53:7](#) and by the stretching forth of His hands destroyed Amalek; [Exodus 17:11](#) while He gathered from the ends of the earth into His Father's fold the children who were scattered abroad, [Isaiah 11:12](#) and remembered His own dead ones who had formerly fallen asleep, and came down to them that He might deliver them: but the second in which He will come on the clouds, [Daniel 7:13](#) bringing on the day which burns as a furnace, [Malachi 4:1](#) and smiting the earth with the word of His mouth, [Isaiah 11:4](#) and slaying the impious with the breath of His lips, and having a fan in His hands, and cleansing His floor, and gathering the wheat indeed into His barn, but burning the chaff with unquenchable fire. [Matthew 3:12](#); [Luke 3:17](#)

2. Moreover, he shall also examine the doctrine of [Marcion](#), [inquiring] how he holds that there are two gods, separated from each other by an [infinite](#) distance. Or how can he be good who draws away men that do not belong to him from him who made them, and calls them into his own kingdom? And why is his goodness, which does not save all [thus], defective? Also, why does he, indeed, seem to be good as respects men, but most [unjust](#) with regard to him who made men, inasmuch as he deprives him of his possessions? Moreover, how could the Lord, with any [justice](#), if He belonged to another father, have acknowledged the bread to be His body, while He took it from that creation to which we belong, and affirmed the mixed cup to be His blood? And why did He acknowledge Himself to be the [Son of man](#), if He had not gone through that birth which belongs to a [human](#) being? How, too, could He forgive us those [sins](#) for which we are answerable to our Maker and God? And how, again, supposing that He was not flesh, but was a man merely in appearance, could He have been crucified, and could blood and water have issued from His pierced side? [John 19:34](#) What body, moreover, was it that those who buried Him consigned to the tomb? And what was that which rose again from the dead?

3. [This spiritual man] shall also judge all the followers of [Valentinus](#), because they do indeed confess with the tongue one [God](#) the [Father](#), and that all things derive their [existence](#) from Him, but do at the same time maintain that He who formed all things is the fruit of an [apostasy](#) or defect. [He shall judge them, too, because] they do in like manner confess with the tongue one [Lord Jesus Christ](#), the [Son of God](#), but assign in their [system of] doctrine a production of his own to the Only-begotten, one of his own also to the Word, another to [Christ](#), and yet another to the Saviour; so that, according to them, all these beings are indeed said [in Scripture to be], as it were, one; [while they maintain], notwithstanding, that each one of them should be understood [to exist] separately [from the rest], and to have [had] his own special origin, according to his peculiar conjunction. [It appears], then that their tongues alone, forsooth, have conceded the unity [of God], while their [real] opinion and their understanding (by their habit of investigating profundities) have fallen away from [this doctrine of] unity, and taken up the notion of manifold deities—[this, I say, must appear] when they shall be examined by Christ as to the points [of doctrine] which they have invented. Him, too, they affirm to have been born at a later period than the Pleroma of the [Æons](#), and that His production took place after [the occurrence of] a degeneracy or [apostasy](#); and they maintain that, on account of the passion which was experienced by Sophia, they themselves were brought to the birth. But their own special [prophet](#) Homer, listening to whom they have invented such doctrines, shall himself reprove them, when he expresses himself as follows:—

Hateful to me that man as Hades' gates,
Who one thing thinks, while he another states.

[This spiritual man] shall also judge the vain speeches of the perverse [Gnostics](#), by showing that they are the [disciples](#) of [Simon Magus](#).

4. He will judge also the [Ebionites](#); [for] how can they be saved unless it was God who wrought out their [salvation](#) upon earth? Or how shall man pass into [God](#), unless God has [first] passed into man? And how shall he (man) escape from the generation subject to death, if not by means of a new generation, given in a wonderful and unexpected manner (but as a sign of [salvation](#)) by [God](#)— [I mean] that regeneration which flows from the virgin through [faith](#)? Or how shall they

receive adoption from God if they remain in this [kind of] generation, which is naturally possessed by man in this world? And how could He (Christ) have been greater than Solomon, [Matthew 12:41-42](#) or greater than Jonah, or have been the Lord of David, [Matthew 22:43](#) who was of the same substance as they were? How, too, could He have subdued [Matthew 22:29](#); [Luke 11:21-22](#) him who was stronger than men, who had not only overcome man, but also retained him under his power, and conquered him who had conquered, while he set free [mankind](#) who had been conquered, unless He had been greater than man who had thus been vanquished? But who else is superior to, and more eminent than, that man who was formed after the likeness of [God](#), except the [Son of God](#), after whose image man was created? And for this reason He did in these last days exhibit the similitude; [for] the [Son of God](#) was made man, assuming the ancient production [of His hands] into His own nature, as I have shown in the immediately preceding book.

5. He shall also judge those who describe Christ as [having become man] only in [[human](#)] opinion. For how can they [imagine](#) that they do themselves carry on a real discussion, when their Master was a mere imaginary being? Or how can they receive anything steadfast from Him, if He was a merely imagined being, and not a verity? And how can these men really be partaken of [salvation](#), if He in whom they profess to [believe](#), manifested Himself as a merely imaginary being? Everything, therefore, connected with these men is unreal, and nothing [possessed of the character of] [truth](#); and, in these circumstances, it may be made a question whether (since, perchance, they themselves in like manner are not men, but mere dumb animals) they do not present, in most cases, simply a shadow of humanity.

6. He shall also judge [false prophets](#), who, without having received the gift of [prophecy](#) from [God](#), and not possessed of the [fear](#) of [God](#), but either for the sake of vainglory, or with a view to some personal advantage, or acting in some other way under the influence of a [wicked](#) spirit, pretend to utter prophecies, while all the time they lie against God.

7. He shall also judge those who give rise to schisms, who are destitute of the [love](#) of [God](#), and who look to their own special advantage rather than to the unity of the [Church](#); and who for trifling reasons, or any kind of reason which occurs to them, cut in pieces and divide the great and [glorious](#) body of [Christ](#), and so far as in them lies, [positively] destroy it—men who prate of peace while they give rise to [war](#), and do in [truth](#) strain out a gnat, but swallow a camel. [Matthew 23:24](#) For no reformation of so great importance can be effected by them, as will compensate for the mischief arising from their [schism](#). He shall also judge all those who are beyond the pale of the [truth](#), that is, who are outside the [Church](#); but he himself shall be judged by no one. For to him all things are consistent: he has a full [faith](#) in one God Almighty, of whom are all things; and in the [Son of God](#), [Jesus Christ](#) our Lord, by whom are all things, and in the dispensations connected with Him, by means of which the [Son of God](#) became man; and a firm belief in the [Spirit](#) of [God](#), who furnishes us with a [knowledge](#) of the [truth](#), and has set forth the dispensations of the Father and the [Son](#), in virtue of which He dwells with every generation of [men](#), according to the [will](#) of the Father.

8. True [knowledge](#) is [that which consists in] the doctrine of the [apostles](#), and the ancient constitution of the [Church](#) throughout all the world, and the distinctive manifestation of the body of Christ according to the successions of the [bishops](#), by which they have handed down that

Church which exists in every place, and has come even unto us, being guarded and preserved without any forging of Scriptures, by a very complete system of doctrine, and neither receiving addition nor [suffering] curtailment [in the truths which she believes]; and [it consists in] reading [the word of God] without falsification, and a lawful and diligent exposition in harmony with the [Scriptures](#), both without danger and without [blasphemy](#); and [above all, it consists in] the pre-eminent gift of [love](#), [2 Corinthians 8:1](#); [1 Corinthians 13](#) which is more precious than [knowledge](#), more [glorious](#) than [prophecy](#), and which excels all the other gifts [of God].

9. Wherefore the [Church](#) does in every place, because of that [love](#) which she cherishes towards [God](#), send forward, throughout all time, a multitude of [martyrs](#) to the Father; while all others not only have nothing of this kind to point to among themselves, but even maintain that such witness-bearing is not at all necessary, for that their system of doctrines is the [true witness](#) [for Christ], with the exception, perhaps, that one or two among them, during the whole time which has elapsed since the Lord appeared on earth, have occasionally, along with our [martyrs](#), borne the reproach of the name (as if he too [the [heretic](#)] had obtained mercy), and have been led forth with them [to death], being, as it were, a sort of retinue granted unto them. For the [Church](#) alone sustains with purity the reproach of those who suffer [persecution](#) for righteousness' sake, and endure all sorts of punishments, and are [put to death](#) because of the [love](#) which they bear to [God](#), and their confession of His Son; often weakened indeed, yet immediately increasing her members, and becoming whole again, after the same manner as her type, [Lot's](#) wife, who became a pillar of [salt](#). Thus, too, [she passes through an experience] similar to that of the ancient [prophets](#), as the Lord declares, For so [persecuted](#) they the [prophets](#) who were before you; [Matthew 5:12](#) inasmuch as she does indeed, in a new fashion, suffer [persecution](#) from those who do not receive the word of [God](#), while the self-same spirit rests upon her [1 Peter 4:14](#) [as upon these ancient [prophets](#)].

10. And indeed the [prophets](#), along with other things which they predicted, also foretold this, that all those on whom the [Spirit of God](#) should rest, and who would [obey](#) the word of the [Father](#), and serve Him according to their ability, should suffer [persecution](#), and be [stoned](#) and slain. For the [prophets](#) prefigured in themselves all these things, because of their [love](#) to [God](#), and on account of His word. For since they themselves were members of [Christ](#), each one of them in his place as a member did, in accordance with this, set forth the [prophecy](#) [assigned him]; all of them, although many, prefiguring only one, and proclaiming the things which pertain to one. For just as the working of the whole body is exhibited through means of our members, while the figure of a complete man is not displayed by one member, but through means of all taken together, so also did all the [prophets](#) prefigure the one [Christ]; while every one of them, in his special place as a member, did, in accordance with this, fill up the [established] dispensation, and shadowed forth beforehand that particular working of Christ which was connected with that member.

11. For some of them, beholding Him in [glory](#), saw His [glorious](#) life (*conversationem*) at the Father's right hand; others beheld Him coming on the clouds as the [Son of man](#); [Daniel 7:13](#) and those who declared regarding Him, They shall look on Him whom they have pierced, [Zechariah 12:10](#) indicated His [second] advent, concerning which He Himself says, Do you think that when the [Son of man](#) comes, He shall find [faith](#) on the earth? [Paul](#) also refers to this event when he says, If, however, it is a righteous thing with God to recompense tribulation to them that trouble you, and to you that are troubled rest with us, at the revelation of the [Lord Jesus](#) from

heaven, with His mighty [angels](#), and in a flame of fire. [2 Thessalonians 1:6-8](#) Others again, speaking of Him as a judge, and [referring], as if it were a burning furnace, [to] the day of the Lord, who gathers the wheat into His barn, but will burn up the chaff with unquenchable fire, [Matthew 3:12](#) were accustomed to threaten those who were unbelieving, concerning whom also the Lord Himself declares, Depart from me, you cursed, into [everlasting fire](#), which my Father has prepared for the [devil](#) and his [angels](#). [Matthew 25:41](#) And the apostle in like manner says [of them], Who shall be punished with everlasting death from the face of the Lord, and from the [glory](#) of His power, when He shall come to be [glorified](#) in His [saints](#), and to be admired in those who [believe](#) in Him. [2 Thessalonians 1:9-10](#) There are also some [of them] who declare, You are fairer than the children of men; and, [God](#), Your [God](#), has anointed You with the oil of [gladness](#) above Your fellows; and, Gird Your sword upon Your thigh, O Most Mighty, with Your beauty and Your fairness, and go forward and proceed prosperously; and rule You because of [truth](#), and meekness, and righteousness. And whatever other things of a like nature are spoken regarding Him, these indicated that beauty and splendour which exist in His kingdom, along with the transcendent and pre-eminent exaltation [belonging] to all who are under His sway, that those who hear might desire to be found there, doing such things as are pleasing to [God](#). Again, there are those who say, He is a [man](#), and who shall [know](#) him? and, I came unto the prophetess, and she bore a son, and His name is called Wonderful, Counsellor, the Mighty [God](#); and those [of them] who proclaimed Him as Immanuel, [born] of the Virgin, exhibited the union of the [Word of God](#) with His own workmanship, [declaring] that the Word should become flesh, and the [Son of God](#) the [Son of man](#) (the pure One opening purely that pure womb which regenerates men unto [God](#), and which He Himself made pure); and having become this which we also are, He [nevertheless] is the Mighty [God](#), and possesses a generation which cannot be declared. And there are also some of them who say, The Lord has spoken in Zion, and uttered His voice from Jerusalem; [Joel 3:16](#) and, In Judah is God [known](#); — these indicated His advent which took place in [Judea](#). Those, again, who declare that [God](#) comes from the south, and from a mountain thick with foliage, [Habakkuk 3:3](#) announced His advent at [Bethlehem](#), as I have pointed out in the preceding book. From that place, also, He who rules, and who feeds the people of His Father, has come. Those, again, who declare that at His coming the lame man shall leap as an hart, and the tongue of the dumb shall [speak] plainly, and the eyes of the blind shall be opened, and the ears of the deaf shall hear, [Isaiah 35:5-6](#) and that the hands which hang down, and the feeble knees, shall be strengthened, [Isaiah 35:3](#) and that the dead which are in the grave shall arise, [Isaiah 26:19](#) and that He Himself shall take [upon Him] our weaknesses, and bear our sorrows, [Isaiah 53:4](#) — [all these] proclaimed those works of healing which were accomplished by Him.

12. Some of them, moreover— [when they predicted that] as a weak and inglorious man, and as one who [knew](#) what it was to bear infirmity, [Isaiah 53:3](#) and sitting upon the foal of an ass, [Zechariah 9:9](#) He should come to Jerusalem; and that He should give His back to stripes, [Isaiah 50:6](#) and His cheeks to palms [which struck Him]; and that He should be led as a sheep to the slaughter; [Isaiah 53:7](#) and that He should have vinegar and gall given Him to drink; and that He should be forsaken by His friends and those nearest to Him; and that He should stretch forth His hands the whole day long; [Isaiah 65:2](#) and that He should be mocked and maligned by those who looked upon Him; and that His garments should be parted, and lots cast upon His raiment; and that He should be brought down to the dust of death with all [the other] things of a like nature— prophesied His coming in the character of a man as He entered Jerusalem, in which by His [passion](#) and crucifixion He endured all the things which have been mentioned. Others, again,

when they said, The [holy](#) Lord remembered His own dead ones who slept in the dust, and came down to them to raise them up, that He might save them, furnished us with the reason on account of which He suffered all these things. Those, moreover, who said, In that day, says the Lord, the sun shall go down at noon, and there shall be darkness over the earth in the clear day; and I will turn your feast days into mourning, and all your songs into lamentation, [Amos 8:9-10](#) plainly announced that obscuration of the sun which at the time of His crucifixion took place from the sixth hour onwards, and that after this event, those days which were their festivals according to the law, and their songs, should be changed into grief and lamentation when they were handed over to the [Gentiles](#). Jeremiah, too, makes this point still clearer, when he thus speaks concerning Jerusalem: She that has born [seven] languishes; her [soul](#) has become weary; her sun has gone down while it was yet noon; she has been confounded, and suffered reproach: the remainder of them will I give to the sword in the sight of their enemies. [Jeremiah 15:9](#)

13. Those of them, again, who spoke of His having slumbered and taken sleep, and of His having risen again because the Lord sustained Him, and who enjoined the principalities of heaven to set open the everlasting doors, that the King of [glory](#) might go in, proclaimed beforehand His [resurrection](#) from the dead through the Father's power, and His reception into heaven. And when they expressed themselves thus, His going forth is from the height of heaven, and His returning even to the highest heaven; and there is no one who can hide himself from His heat, they announced that very [truth](#) of His being taken up again to the place from which He came down, and that there is no one who can escape His righteous judgment. And those who said, The Lord has reigned; let the people be enraged: [even] He who sits upon the [cherubim](#); let the earth be moved, were thus predicting partly that [wrath](#) from all nations which after His ascension came upon those who [believed](#) in Him, with the movement of the whole earth against the [Church](#); and partly the fact that, when He comes from heaven with His mighty [angels](#), the whole earth shall be shaken, as He Himself declares, There shall be a great earthquake, such as has not been from the beginning. [Matthew 24:21](#) And again, when one says, Whosoever is judged, let him stand opposite; and whosoever is justified, let him draw near to the servant of [God](#); and, Woe unto you, for you shall wax old as does a garment, and the moth shall eat you up; and, All flesh shall be humbled, and the Lord alone shall be exalted in the highest, [Isaiah 2:17](#) — it is thus indicated that, after His [passion](#) and ascension, God shall cast down under His feet all who were opposed to Him, and He shall be exalted above all, and there shall be no one who can be justified or compared to Him.

14. And those of them who declare that God would make a new covenant [Jeremiah 31:31-32](#) with men, not such as that which He made with the fathers at Mount Horeb, and would give to men a new heart and a new spirit; [Ezekiel 36:26](#) and again, And remember not the things of old: behold, I make new things which shall now arise, and you shall [know](#) it; and I will make a way in the [desert](#), and rivers in a dry land, to give drink to my chosen people, my people whom I have acquired, that they may show forth my praise, [Isaiah 43:19-21](#) — plainly announced that liberty which distinguishes the new covenant, and the new wine which is put into new bottles, [Matthew 9:17](#) [that is], the [faith](#) which is in [Christ](#), by which He has proclaimed the way of righteousness sprung up in the [desert](#), and the streams of the [Holy Spirit](#) in a dry land, to give water to the elect people of [God](#), whom He has acquired, that they might show forth His praise, but not that they might [blaspheme](#) Him who made these things, that is, God.

15. And all those other points which I have shown the [prophets](#) to have uttered by means of so long a series of Scriptures, he who is [truly](#) spiritual will interpret by pointing out, in regard to every one of the things which have been spoken, to what special point in the dispensation of the Lord is referred, and [by thus exhibiting] the entire system of the work of the [Son of God](#), [knowing](#) always the same [God](#), and always acknowledging the same [Word of God](#), although He has [but] now been manifested to us; acknowledging also at all times the same [Spirit of God](#), although He has been poured out upon us after a new fashion in these last times, [[knowing](#) that He descends] even from the creation of the world to its end upon the [human race](#) simply as such, from whom those who [believe](#) God and follow His word receive that [salvation](#) which flows from Him. Those, on the other hand, who depart from Him, and despise His precepts, and by their [deeds](#) bring dishonour on Him who made them, and by their opinions [blaspheme](#) Him who nourishes them, heap up against themselves most righteous judgment. [Romans 2:5](#) He therefore (i.e., the spiritual man) sifts and tries them all, but he himself is tried by no man: [1 Corinthians 2:15](#) he neither blasphemes his Father, nor sets aside His dispensations, nor inveighs against the fathers, nor dishonours the [prophets](#), by maintaining that they were [sent] from another God [than he worships], or again, that their prophecies were derived from different sources.

Against Heresies (Book IV, Chapter 34)

Proof against the Marcionites, that the prophets referred in all their predictions to our Christ.

1. Now I shall simply say, in opposition to all the [heretics](#), and principally against the followers of [Marcion](#), and against those who are like to these, in maintaining that the [prophets](#) were from another God [than He who is announced in the [Gospel](#)], read with earnest care that [Gospel](#) which has been conveyed to us by the [apostles](#), and read with earnest care the [prophets](#), and you will find that the whole conduct, and all the doctrine, and all the sufferings of our Lord, were predicted through them. But if a thought of this kind should then suggest itself to you, to say, What then did the Lord bring to us by His advent?— [know](#) that He brought all [possible] novelty, by bringing Himself who had been announced. For this very thing was proclaimed beforehand, that a novelty should come to renew and quicken [mankind](#). For the advent of the King is previously announced by those servants who are sent [before Him], in order to the preparation and equipment of those men who are to entertain their Lord. But when the King has actually come, and those who are His subjects have been filled with that [joy](#) which was proclaimed beforehand, and have attained to that liberty which He bestows, and share in the sight of Him, and have listened to His words, and have enjoyed the gifts which He confers, the question will not then be asked by any that are possessed of sense what new thing the King has brought beyond [that proclaimed by] those who announced His coming. For He has brought Himself, and has bestowed on men those [good](#) things which were announced beforehand, which things the [angels](#) desired to look into. [1 Peter 1:12](#)

2. But the servants would then have been [proved](#) false, and not sent by the Lord, if Christ on His advent, by being found exactly such as He was previously announced, had not fulfilled their words. Wherefore He said, Think not that I have come to destroy the law or the [prophets](#); I came not to destroy, but to fulfil. For verily I say unto you, Until heaven and earth pass away, one jot

or one tittle shall not pass from the law and the [prophets](#) till all come to pass. [Romans 3:21](#) For by His advent He Himself fulfilled all things, and does still fulfil in the [Church](#) the new covenant foretold by the law, onwards to the consummation [of all things]. To this effect also [Paul](#), His apostle, says in the Epistle to the Romans, But now, [Matthew 5:17-18](#) without the law, has the righteousness of God been manifested, being witnessed by the law and the [prophets](#); for the just shall live by [faith](#). [Romans 1:17](#) But this fact, that the just shall live by [faith](#), had been previously announced [Habakkuk 2:4](#) by the [prophets](#).

3. But whence could the [prophets](#) have had power to predict the advent of the King, and to preach beforehand that liberty which was bestowed by Him, and previously to announce all things which were done by Christ, His words, His works, and His sufferings, and to predict the new covenant, if they had received prophetic inspiration from another God [than He who is revealed in the [Gospel](#)], they being [ignorant](#), as you allege, of the ineffable Father, of His kingdom, and His dispensations, which the [Son of God](#) fulfilled when He came upon earth in these last times? Neither are you in a position to say that these things came to pass by a certain kind of chance, as if they were spoken by the [prophets](#) in regard to some other person, while like events happened to the [Lord](#). For all the [prophets](#) prophesied these same things, but they never came to pass in the case of any one of the ancients. For if these things had happened to any man among them of old time, those [prophets](#) who lived subsequently would certainly not have prophesied that these events should come to pass in the last times. Moreover, there is in fact none among the fathers, nor the [prophets](#), nor the ancient kings, in whose case any one of these things properly and specifically took place. For all indeed prophesied as to the sufferings of [Christ](#), but they themselves were far from enduring sufferings similar to what was predicted. And the points connected with the passion of the Lord, which were foretold, were realized in no other case. For neither did it happen at the death of any man among the ancients that the sun set at mid-day, nor was the veil of the temple rent, nor did the earth quake, nor were the rocks rent, nor did the dead rise up, nor was any one of these men [of old] raised up on the third day, nor received into heaven, nor at his assumption were the heavens opened, nor did the nations [believe](#) in the name of any other; nor did any from among them, having been dead and rising again, lay open the new covenant of liberty. Therefore the [prophets](#) spoke not of any one else but of the Lord, in whom all these aforesaid tokens concurred.

4. If any one, however, advocating the [cause](#) of the [Jews](#), do maintain that this new covenant consisted in the rearing of that temple which was built under Zerubbabel after the emigration to [Babylon](#), and in the departure of the people from thence after the lapse of seventy years, let him [know](#) that the temple constructed of stones was indeed then rebuilt (for as yet that law was observed which had been made upon tables of stone), yet no new covenant was given, but they used the Mosaic law until the coming of the Lord; but from the Lord's advent, the new covenant which brings back peace, and the law which gives life, has gone forth over the whole earth, as the [prophets](#) said: For out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and He shall rebuke many people; and they shall break down their swords into ploughshares, and their spears into pruning-hooks, and they shall no longer learn to fight. [Isaiah 2:3-4](#); [Micah 4:2-3](#) If therefore another law and word, going forth from Jerusalem, brought in such a [reign of] peace among the [Gentiles](#) which received it (the word), and convinced, through them, many a nation of its folly, then [only] it appears that the [prophets](#) spoke of some other person. But if the law of liberty, that is, the word of [God](#), preached by the [apostles](#) (who

went forth from Jerusalem) throughout all the earth, caused such a change in the state of things, that these [nations] did form the swords and war-lances into ploughshares, and changed them into pruning-hooks for reaping the grain, [that is], into instruments used for peaceful purposes, and that they are now unaccustomed to fighting, but when smitten, offer also the other cheek, [Matthew 5:39](#) then the [prophets](#) have not spoken these things of any other person, but of Him who effected them. This person is our Lord, and in Him is that declaration borne out; since it is He Himself who has made the plough, and introduced the pruning-hook, that is, the first semination of [man](#), which was the creation exhibited in Adam, and the gathering in of the produce in the last times by the Word; and, for this reason, since He joined the beginning to the end, and is the Lord of both, He has finally displayed the plough, in that the wood has been joined on to the iron, and has thus cleansed His land; because the Word, having been firmly united to flesh, and in its mechanism fixed with pins, has reclaimed the savage earth. In the beginning, He figured forth the pruning-hook by means of Abel, pointing out that there should be a gathering in of a righteous race of men. He says, For behold how the just man perishes, and no man considers it; and righteous men are taken away, and no man lays it to heart. [Isaiah 57:1](#) These things were acted beforehand in Abel, were also previously declared by the [prophets](#), but were accomplished in the Lord's person; and the same [is still [true](#)] with regard to us, the body following the example of the Head.

5. Such are the arguments proper [to be used] in opposition to those who maintain that the [prophets](#) [were inspired] by a different [God](#), and that our Lord [came] from another Father, if perchance [these [heretics](#)] may at length desist from such extreme folly. This is my earnest object in adducing these Scriptural [proofs](#), that confuting them, as far as in me lies, by these very passages, I may restrain them from such great [blasphemy](#), and from insanely fabricating a multitude of gods.

Against Heresies (Book IV, Chapter 35)

A refutation of those who allege that the prophets uttered some predictions under the inspiration of the highest, others from the Demiurge. Disagreements of the Valentinians among themselves with regard to these same predictions.

1. Then again, in opposition to the [Valentinians](#), and the other [Gnostics](#), [falsely](#) so called, who maintain that some parts of Scripture were spoken at one time from the Pleroma (*a summitate*) through means of the seed [derived] from that place, but at another time from the intermediate abode through means of the audacious mother Prunice, but that many are due to the Creator of the world, from whom also the [prophets](#) had their mission, we say that it is altogether irrational to bring down the Father of the [universe](#) to such straits, as that He should not be possessed of His own proper instruments, by which the things in the Pleroma might be perfectly proclaimed. For of whom was He afraid, so that He should not reveal His [will](#) after His own way and independently, freely, and without being involved with that spirit which came into being in a state of degeneracy and [ignorance](#)? Was it that He feared that very many would be saved, when more should have listened to the unadulterated [truth](#)? Or, on the other hand, was He incapable of preparing for Himself those who should announce the Saviour's advent?

2. But if, when the Saviour came to this earth, He sent His [apostles](#) into the world to proclaim with accuracy His advent, and to teach the Father's will, having nothing in common with the doctrine of the [Gentiles](#) or of the [Jews](#), much more, while yet existing in the Pleroma, would He have appointed His own heralds to proclaim His future advent into this world, and having nothing in common with those prophecies originating from the [Demiurge](#). But if, when within the Pleroma, He availed Himself of those [prophets](#) who were under the law, and declared His own matters through their instrumentality; much more would He, upon His arrival hither, have made use of these same teachers, and have preached the [Gospel](#) to us by their means. Therefore let them not any longer assert that Peter and [Paul](#) and the other [apostles](#) proclaimed the [truth](#), but that it was the [scribes](#) and [Pharisees](#), and the others, through whom the law was propounded. But if, at His advent, He sent forth His own [apostles](#) in the spirit of [truth](#), and not in that of [error](#), He did the very same also in the case of the [prophets](#); for the [Word of God](#) was always the self-same: and if the Spirit from the Pleroma was, according to these men's system, the Spirit of light, the Spirit of [truth](#), the Spirit of perfection, and the Spirit of [knowledge](#), while that from the [Demiurge](#) was the spirit of [ignorance](#), degeneracy, and [error](#), and the offspring of obscurity; how can it be, that in one and the same being there exists perfection and defect, [knowledge](#) and [ignorance](#), [error](#) and [truth](#), light and darkness? But if it was impossible that such should happen in the case of the [prophets](#), for they preached the word of the Lord from one [God](#), and proclaimed the advent of His Son, much more would the Lord Himself never have uttered words, on one occasion from above, but on another from degeneracy below, thus becoming the teacher at once of [knowledge](#) and of [ignorance](#); nor would He have ever [glorified](#) as Father at one time the Founder of the world, and at another Him who is above this one, as He does Himself declare: No man puts a piece of a new garment upon an old one, nor do they put new wine into old bottles. [Luke 5:36-37](#) Let these men, therefore, either have nothing whatever to do with the [prophets](#), as with those that are ancients, and allege no longer that these men, being sent beforehand by the [Demiurge](#), spoke certain things under that new influence which pertains to the Pleroma; or, on the other hand, let them be convinced by [our Lord](#), when He declares that new wine cannot be put into old bottles.

3. But from what source could the offspring of their mother derive his [knowledge](#) of the [mysteries](#) within the Pleroma, and power to discourse regarding them? Suppose that the mother, while beyond the Pleroma, did bring forth this very offspring; but what is beyond the Pleroma they represent as being beyond the pale of [knowledge](#), that is, [ignorance](#). How, then, could that seed, which was conceived in [ignorance](#), possess the power of declaring [knowledge](#)? Or how did the mother herself, a shapeless and undefined being, one cast out of doors as an [abortion](#), obtain [knowledge](#) of the [mysteries](#) within the Pleroma, she who was organized outside it and given a form there, and prohibited by Horos from entering within, and who remains outside the Pleroma till the consummation [of all things], that is, beyond the pale of [knowledge](#)? Then, again, when they say that the Lord's passion is a type of the extension of the Christ above, which he effected through Horos, and so imparted a form to their mother, they are refuted in the other particulars [of the Lord's passion], for they have no semblance of a type to show with regard to them. For when did the Christ above have vinegar and gall given him to drink? Or when was his raiment parted? Or when was he pierced, and blood and water came forth? Or when did he sweat great drops of blood? And [the same may be demanded] as to the other particulars which happened to the Lord, of which the [prophets](#) have spoken. From whence, then, did the mother or her offspring divine the things which had not yet taken place, but which should occur afterwards?

4. They affirm that certain things still, besides these, were spoken from the Pleroma, but are confuted by those which are referred to in the [Scriptures](#) as bearing on the advent of [Christ](#). But what these are [that are spoken from the Pleroma] they are not agreed, but give different answers regarding them. For if any one, wishing to test them, do question one by one with regard to any passage those who are their leading men, he shall find one of them referring the passage in question to the Propator— that is, to Bythus; another attributing it to Arche— that is, to the Only-begotten; another to the Father of all— that is, to the Word; while another, again, will say that it was spoken of that one [Æon](#) who was [formed from the joint contributions] of the [Æons](#) in the Pleroma; others [will regard the passage] as referring to [Christ](#), while another [will refer it] to the Saviour. One, again, more skilled than these, after a long protracted silence, declares that it was spoken of Horos; another that it signifies the Sophia which is within the Pleroma; another that it announces the mother outside the Pleroma; while another will mention the God who made the world (the [Demiurge](#)). Such are the variations existing among them with regard to one [passage], holding discordant opinions as to the same Scriptures; and when the same identical passage is read out, they all begin to purse up their eyebrows, and to shake their heads, and they say that they might indeed utter a discourse transcendently lofty, but that all cannot comprehend the greatness of that thought which is implied in it; and that, therefore, among the wise the chief thing is silence. For that Sige (*silence*) which is above must be typified by that silence which they preserve. Thus do they, as many as they are, all depart [from each other], holding so many opinions as to one thing, and bearing about their clever notions in secret within themselves. When, therefore, they shall have agreed among themselves as to the things predicted in the [Scriptures](#), then also shall they be confuted by us. For, though holding wrong opinions, they do in the meanwhile, however, convict themselves, since they are not of one mind with regard to the same words. But as we follow for our teacher the one and only [true God](#), and possess His words as the rule of [truth](#), we do all speak alike with regard to the same things, [knowing](#) but one [God](#), the Creator of this [universe](#), who sent the [prophets](#), who led forth the people from the land of [Egypt](#), who in these last times manifested His own Son, that He might put the unbelievers to confusion, and search out the fruit of righteousness.

Against Heresies (Book IV, Chapter 36)

The prophets were sent from one and the same Father from whom the Son was sent.

1. Which [God] the Lord does not reject, nor does He say that the [prophets](#) [spoke] from another god than His Father; nor from any other [essence](#), but from one and the same Father; nor that any other being made the things in the world, except His own Father, when He speaks as follows in His teaching: There was a certain householder, and he planted a vineyard, and hedged it round about, and dug in it a winepress, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants unto the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants: they cut one to pieces, [stoned](#) another, and killed another. Again he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his only son, saying, Perchance they will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and we shall possess his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When, therefore, the lord of the vineyard shall

come, what will he do unto these husbandmen? They say unto him, He will miserably destroy these [wicked](#) men, and will let out his vineyard to other husbandmen, who shall render him the fruits in their season. [Matthew 21:33-41](#) Again does the Lord say: Have you never read, The stone which the builders rejected, the same has become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore I say unto you, that the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. [Matthew 21:42-44](#) By these words He clearly points out to His [disciples](#) one and the same Householder—that is, one [God](#) the [Father](#), who made all things by Himself; while [He shows] that there are various husbandmen, some obstinate, and [proud](#), and worthless, and slayers of the Lord, but others who render Him, with all [obedience](#), the fruits in their seasons; and that it is the same Householder who sends at one time His servants, at another His [Son](#). From that Father, therefore, from whom the Son was sent to those husbandmen who slew Him, from Him also were the servants [sent]. But the [Son](#), as coming from the Father with supreme authority (*principali auctoritate*), used to express Himself thus: But I say unto you. [Matthew 5:22](#) The servants, again, [who came] as from their Lord, spoke after the manner of servants, [delivering a message]; and they therefore used to say, Thus says the Lord.

2. Whom these men did therefore preach to the unbelievers as Lord, Him did Christ teach to those who [obey](#) Him; and the God who had called those of the former dispensation, is the same as He who has received those of the latter. In other words, He who at first used that law which entails bondage, is also He who did in after times [call His people] by means of adoption. For God planted the vineyard of the [human race](#) when at the first He formed [Adam](#) and chose the fathers; then He let it out to husbandmen when He established the Mosaic dispensation: He hedged it round about, that is, He gave particular instructions with regard to their worship: He built a tower, [that is], He chose Jerusalem: He dug a winepress, that is, He prepared a receptacle of the prophetic Spirit. And thus did He send [prophets](#) prior to the transmigration to [Babylon](#), and after that event others again in greater number than the former, to seek the fruits, saying thus to them (the [Jews](#)): Thus says the Lord, Cleanse your ways and your doings, execute just judgment, and look each one with pity and compassion on his brother: oppress not the [widow](#) nor the orphan, the [proselyte](#) nor the [poor](#), and let none of you treasure up [evil](#) against his brother in your hearts, and [love](#) not false swearing. Wash you, make you clean, put away [evil](#) from your hearts, learn to do well, seek judgment, protect the oppressed, judge the fatherless (*pupillo*), plead for the [widow](#); and come, let us reason together, says the Lord. And again: Keep your tongue from [evil](#), and your lips that they speak no guile; depart from [evil](#), and do good; seek peace, and pursue it. In preaching these things, the [prophets](#) sought the fruits of righteousness. But last of all He sent to those unbelievers His own Son, [our Lord Jesus Christ](#), whom the [wicked](#) husbandmen cast out of the vineyard when they had slain Him. Wherefore the Lord God did even give it up (no longer hedged around, but thrown open throughout all the world) to other husbandmen, who render the fruits in their seasons—the beautiful elect tower being also raised everywhere. For the illustrious Church is [now] everywhere, and everywhere is the winepress dug: because those who do receive the Spirit are everywhere. For inasmuch as the former have rejected the [Son of God](#), and cast Him out of the vineyard when they slew Him, God has [justly](#) rejected them, and given to the [Gentiles](#) outside the vineyard the fruits of its cultivation. This is in accordance with what Jeremiah says, The Lord has rejected and cast off the nation which does these things; for the children of Judah have done [evil](#) in my sight, says the Lord. [Jeremiah 7:29-30](#) And again in like manner does Jeremiah speak: I set watchmen over you; hearken to the

sound of the trumpet; and they said, We will not hearken. Therefore have the [Gentiles](#) heard, and they who feed the flocks in them. [Jeremiah 6:17-18](#) It is therefore one and the same Father who planted the vineyard, who led forth the people, who sent the [prophets](#), who sent His own Son, and who gave the vineyard to those other husbandmen that render the fruits in their season.

3. And therefore did the Lord say to His [disciples](#), to make us become good workmen: Take heed to yourselves, and watch continually upon every occasion, lest at any time your hearts be overcharged with surfeiting and [drunkenness](#), and cares of this life, and that day shall come upon you unawares; for as a snare shall it come upon all dwelling upon the face of the earth.

[Luke 21:34-35](#) Let your loins, therefore, be girded about, and your lights burning, and you like to men who wait for their lord, when he shall return from the wedding. [Luke 12:35-36](#) For as it was in the days of Noe, they ate and drank, they bought and sold, they married and were given in marriage, and they [knew](#) not, until Noe entered into the ark, and the flood came and destroyed them all; as also it was in the days of [Lot](#), they ate and drank, they bought and sold, they planted and built, until the time that [Lot](#) went out of [Sodom](#); it rained fire from heaven, and destroyed them all: so shall it also be at the coming of the [Son of man](#). [Luke 17:26](#), etc. Watch therefore, for you [know](#) not in what day your Lord shall come. [Matthew 24:42](#) [In these passages] He declares one and the same Lord, who in the times of [Noah](#) brought the deluge because of [man's](#) disobedience, and who also in the days of [Lot](#) rained fire from heaven because of the multitude of sinners among the Sodomites, and who, on account of this same disobedience and similar [sins](#), will bring on the day of judgment at the end of time (*in novissimo*); on which day He declares that it shall be more tolerable for [Sodom](#) and [Gomorrha](#) than for that city and house which shall not receive the word of His [apostles](#). And you, Capernaum, He said, is it that you shall be exalted to heaven? You shall go down to [hell](#). For if the mighty works which have been done in you had been done in [Sodom](#), it would have remained unto this day. Verily I say unto you, that it shall be more tolerable for [Sodom](#) in the day of judgment than for you. [Matthew 11:23-24](#)

4. Since the [Son of God](#) is always one and the same, He gives to those who [believe](#) in Him a well of water [John 4:14](#) [springing up] to [eternal](#) life, but He causes the unfruitful fig-tree immediately to dry up; and in the days of [Noah](#) He [justly](#) brought on the deluge for the purpose of extinguishing that most [infamous](#) race of men then existent, who could not bring forth fruit to [God](#), since the [angels](#) that [sinned](#) had commingled with them, and [acted as He did] in order that He might put a check upon the [sins](#) of these men, but [that at the same time] He might preserve the archetype, the formation of Adam. And it was He who rained fire and brimstone from heaven, in the days of [Lot](#), upon [Sodom](#) and [Gomorrha](#), an example of the righteous judgment of [God](#), that all may [know](#), that every tree that brings not forth good fruit shall be cut down, and cast into the fire. [Matthew 3:10](#) And it is He who uses [the words], that it will be more tolerable for [Sodom](#) in the general judgment than for those who beheld His wonders, and did not [believe](#) in Him, nor receive His doctrine. [Matthew 11:24](#); [Luke 10:12](#) For as He gave by His advent a greater privilege to those who [believed](#) on Him, and who do His [will](#), so also did He point out that those who did not [believe](#) in Him should have a more severe punishment in the judgment; thus extending equal [justice](#) to all, and being to exact more from those to whom He gives the more; the more, however, not because He reveals the [knowledge](#) of another Father, as I have shown so fully and so repeatedly, but because He has, by means of His advent, poured upon the [human race](#) the greater gift of paternal [grace](#).

5. If, however, what I have stated be insufficient to convince any one that the [prophets](#) were sent from one and the same Father, from whom also our Lord was sent, let such a one, opening the mouth of his heart, and calling upon the Master, [Christ Jesus the Lord](#), listen to Him when He says, The [kingdom of heaven](#) is like a king who made a marriage for his son, and he sent forth his servants to call them who were bidden to the marriage. And when they would not [obey](#), He goes on to say, Again he sent other servants, saying, Tell them that are bidden, Come, I have prepared my dinner; my oxen and all the fatlings are killed, and everything is ready; come unto the wedding. But they made light of it, and went their way, some to their farm, and others to their merchandize; but the remnant took his servants, and some they treated despitefully, while others they slew. But when the king heard this, he was [angry](#), and sent his armies and destroyed these murderers, and burned up their city, and said to his servants, The wedding is indeed ready, but they which were bidden were not worthy. Go out therefore into the highways, and as many as you shall find, gather in to the marriage. So the servants went out, and collected together as many as they found, bad and good, and the wedding was furnished with guests. But when the king came in to see the guests, he saw there a man not having on a wedding garment; and he said unto him, Friend, how did you come here, not having on a wedding garment? But he was speechless. Then said the king to his servants, Take him away, hand and foot, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen. [Matthew 22:1](#), etc. Now, by these words of His, does the Lord clearly show all [these points, viz.,] that there is one King and Lord, the Father of all, of whom He had previously said, Neither shall you [swear](#) by Jerusalem, for it is the city of the great King; and that He had from the beginning prepared the marriage for His Son, and used, with the utmost kindness, to call, by the instrumentality of His servants, the men of the former dispensation to the wedding feast; and when they would not [obey](#), He still invited them by sending out other servants, yet that even then they did not [obey](#) Him, but even [stoned](#) and slew those who brought them the message of invitation. He accordingly sent forth His armies and destroyed them, and burned down their city; but He called together from all the highways, that is, from all nations, [guests] to the marriage feast of His Son, as also He says by Jeremiah: I have sent also unto you my servants the [prophets](#) to say, Return now, every man, from his very [evil](#) way, and amend your doings. [Jeremiah 35:15](#) And again He says by the same [prophet](#): I have also sent unto you my servants the [prophets](#) throughout the day and before the light; yet they did not [obey](#) me, nor incline their ears unto me. And you shall speak this word to them: This is a people that obeys not the voice of the Lord, nor receives correction; [faith](#) has perished from their mouth. [Jeremiah 7:25](#), etc. The Lord, therefore, who has called us everywhere by the [apostles](#), is He who called those of old by the [prophets](#), as appears by the words of the Lord; and although they preached to various nations, the [prophets](#) were not from one [God](#), and the [apostles](#) from another; but, [proceeding] from one and the same, some of them announced the Lord, others preached the [Father](#), and others again foretold the advent of the [Son of God](#), while yet others declared Him as already present to those who then were afar off.

6. Still further did He also make it manifest, that we ought, after our calling, to be also adorned with works of righteousness, so that the [Spirit of God](#) may rest upon us; for this is the wedding garment, of which also the apostle speaks, Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up by [immortality](#). [2 Corinthians 5:4](#) But those who have indeed been called to God's supper, yet have not received the [Holy Spirit](#), because of their [wicked](#) conduct shall be, He declares, cast into outer darkness. [Matthew 22:13](#) He thus clearly

shows that the very same King who gathered from all quarters the faithful to the marriage of His Son, and who grants them the incorruptible banquet, [also] orders that man to be cast into outer darkness who has not on a wedding garment, that is, one who despises it. For as in the former covenant, with many of them was He not well pleased; [1 Corinthians 10:5](#) so also is it the case here, that many are called, but few chosen. [Matthew 22:14](#) It is not, then, one God who judges, and another Father who calls us together to [salvation](#); nor one, forsooth, who confers [eternal](#) light, but another who orders those who have not on the wedding garment to be sent into outer darkness. But it is one and the same [God](#), the Father of our Lord, from whom also the [prophets](#) had their mission, who does indeed, through His [infinite](#) kindness, call the unworthy; but He examines those who are called, [to ascertain] if they have on the garment fit and proper for the marriage of His Son, because nothing unbecoming or [evil](#) pleases Him. This is in accordance with what the Lord said to the man who had been healed: Behold, you are made whole; [sin](#) no more, lest a worse thing come unto you. [John 5:14](#) For he who is [good](#), and righteous, and pure, and spotless, will endure nothing [evil](#), nor [unjust](#), nor detestable in His wedding chamber. This is the Father of our Lord, by whose [providence](#) all things consist, and all are administered by His command; and He confers His free gifts upon those who should [receive them]; but the most righteous Retributor metes out [punishment] according to their deserts, most deservedly, to the ungrateful and to those that are insensible of His kindness; and therefore does He say, He sent His armies, and destroyed those murderers, and burned up their city. [Matthew 22:7](#) He says here, His armies, because all [men](#) are the property of [God](#). For the earth is the Lord's, and the fullness thereof; the world, and all that dwell therein. Wherefore also the [Apostle Paul](#) says in the Epistle to the Romans, For there is no power but of [God](#); the powers that be are ordained of [God](#). Whosoever resists the power, resists the ordinance of [God](#); and they that resist shall receive unto themselves condemnation. For rulers are not for a terror to a good work, but to an [evil](#). Will you then not be afraid of the power? Do that which is [good](#), and you shall have praise of the same; for he is the minister of God to you for good. But if you do that which is [evil](#), be afraid; for he bears not the sword in vain: for he is the minister of [God](#), the avenger for [wrath](#) upon him that does [evil](#). Wherefore you must needs be subject, not only for [wrath](#), but also for [conscience](#) sake. For this [cause](#) pay tribute also; for they are God's ministers, attending continually upon this very thing. [Romans 13:1-7](#) Both the Lord, then, and the [apostles](#) announce as the one only [God](#) the [Father](#), Him who gave the law, who sent the [prophets](#), who made all things; and therefore does He say, He sent His armies, because every man, inasmuch as he is a [man](#), is His workmanship, although he may be [ignorant](#) of his God. For He gives [existence](#) to all; He, who makes His sun to rise upon the [evil](#) and the good, and sends rain upon the just and [unjust](#). [Matthew 5:45](#)

7. And not alone by what has been stated, but also by the [parable](#) of the two sons, the younger of whom consumed his substance by living luxuriously with harlots, did the Lord teach one and the same Father, who did not even allow a kid to his elder son; but for him who had been lost, [namely] his younger son, he ordered the fatted calf to be killed, and he gave him the best robe. [Luke 15:11](#) Also by the [parable](#) of the workmen who were sent into the vineyard at different periods of the day, one and the same God is declared [Matthew 20:1](#), etc. as having called some in the beginning, when the world was first created; but others afterwards, and others during the intermediate period, others after a long lapse of time, and others again in the end of time; so that there are many workmen in their generations, but only one householder who calls them together. For there is but one vineyard, since there is also but one righteousness, and one dispensator, for there is one [Spirit of God](#) who arranges all things; and in like manner is there one hire, for they

all received a penny each man, having [stamped upon it] the royal image and superscription, the [knowledge](#) of the [Son of God](#), which is [immortality](#). And therefore He began by giving the hire to those [who were engaged] last, because in the last times, when the Lord was revealed He presented Himself to all [as their reward].

8. Then, in the case of the [publican](#), who excelled the [Pharisee](#) in [prayer](#), [we find] that it was not because he worshipped another Father that he received testimony from the Lord that he was justified rather [than the other]; but because with great humility, apart from all boasting and [pride](#), he made confession to the same God. [Luke 18:10](#) The [parable](#) of the two sons also: those who are sent into the vineyard, of whom one indeed opposed his father, but afterwards repented, when repentance profited him nothing; the other, however, promised to go, at once assuring his father, but he did not go (for every man is a liar; to will is present with him, but he finds not means to perform [Romans 7:18](#))—[this [parable](#), I say], points out one and the same Father. Then, again, this [truth](#) was clearly shown forth by the [parable](#) of the fig-tree, of which the Lord says, Behold, now these three years I come seeking fruit on this fig-tree, but I find none [Luke 13:6](#) (pointing onwards, by the [prophets](#), to His advent, by whom He came from time to time, seeking the fruit of righteousness from them, which he did not find), and also by the circumstance that, for the reason already mentioned, the fig-tree should be hewn down. And, without using a [parable](#), the Lord said to Jerusalem, O Jerusalem, Jerusalem, you that kill the [prophets](#), and [stone](#) those that are sent unto you; how often would I have gathered your children together, as a hen gathers her chickens under her wings, and you would not! Behold, your house shall be left unto you desolate. [Luke 13:34](#); [Matthew 23:37](#) For that which had been said in the [parable](#), Behold, for three years I come seeking fruit, and in clear terms, again, [where He says], How often would I have gathered your children together, shall be [found] a [falsehood](#), if we do not understand His advent, which is [announced] by the [prophets](#)— if, in fact, He came to them but once, and then for the first time. But since He who chose the patriarchs and those [who lived under the first covenant], is the same [Word of God](#) who did both visit them through the prophetic Spirit, and us also who have been called together from all quarters by His advent; in addition to what has been already said, He [truly](#) declared, Many shall come from the east and from the west, and shall recline with [Abraham](#), and Isaac, and Jacob, in the [kingdom of heaven](#). But the children of the kingdom shall go into outer darkness; there shall be weeping and gnashing of teeth. [Matthew 8:11-12](#) If, then, those who do [believe](#) in Him through the preaching of His [apostles](#) throughout the east and west shall recline with [Abraham](#), Isaac, and Jacob, in the [kingdom of heaven](#), partaking with them of the [heavenly] banquet, one and the same God is set forth as He who did indeed choose the patriarchs, visited also the people, and called the [Gentiles](#).

Against Heresies (Book IV, Chapter 37)

Men are possessed of free will, and endowed with the faculty of making a choice. It is not true, therefore, that some are by nature good, and others bad.

1. This expression [of our Lord], How often would I have gathered your children together, and you would not, [Matthew 23:37](#) set forth the ancient law of [human](#) liberty, because God made man a free [agent] from the beginning, possessing his own power, even as he does his own [soul](#), to [obey](#) the behests (*ad utendum sententia*) of God voluntarily, and not by compulsion of [God](#).

For there is no coercion with [God](#), but a good will [towards us] is present with Him continually. And therefore does He give good counsel to all. And in man, as well as in [angels](#), He has placed the power of choice (for [angels](#) are rational beings), so that those who had yielded [obedience](#) might [justly](#) possess what is [good](#), given indeed by [God](#), but preserved by themselves. On the other hand, they who have not [obeyed](#) shall, with [justice](#), be not found in possession of the good, and shall receive condign punishment: for God did kindly bestow on them what was [good](#); but they themselves did not diligently keep it, nor deem it something precious, but poured contempt upon His super-eminent goodness. Rejecting therefore the good, and as it were spuing it out, they shall all deservedly incur the just judgment of [God](#), which also the [Apostle Paul](#) testifies in his Epistle to the Romans, where he says, But do you despise the riches of His goodness, and patience, and long-suffering, being [ignorant](#) that the goodness of God leads you to repentance? But according to your hardness and impenitent heart, you store to yourself [wrath](#) against the day of [wrath](#), and the revelation of the righteous judgment of [God](#). But [glory](#) and [honour](#), he says, to every one that does good. God therefore has given that which is [good](#), as the apostle tells us in this Epistle, and they who work it shall receive [glory](#) and [honour](#), because they have done that which is [good](#) when they had it in their power not to do it; but those who do it not shall receive the just judgment of [God](#), because they did not work good when they had it in their power so to do.

2. But if some had been made by nature bad, and others good, these latter would not be deserving of praise for being good, for such were they created; nor would the former be reprehensible, for thus they were made [originally]. But since all [men](#) are of the same nature, able both to hold fast and to do what is [good](#); and, on the other hand, having also the power to cast it from them and not to do it—some do [justly](#) receive praise even among [men](#) who are under the control of good [laws](#) (and much more from God), and obtain deserved testimony of their choice of good in general, and of persevering therein; but the others are blamed, and receive a [just](#) condemnation, because of their rejection of what is fair and good. And therefore the [prophets](#) used to exhort men to what was [good](#), to act [justly](#) and to work righteousness, as I have so largely demonstrated, because it is in our power so to do, and because by excessive negligence we might become forgetful, and thus stand in need of that good counsel which the good God has given us to [know](#) by means of the [prophets](#).

3. For this reason the Lord also said, Let your light so shine before men, that they may see your good [deeds](#), and glorify your Father who is in heaven. [Matthew 5:16](#) And, Take heed to yourselves, lest perchance your hearts be overcharged with surfeiting, and [drunkenness](#), and worldly cares. [Luke 21:34](#) And, Let your loins be girded about, and your lamps burning, and you like men that wait for their Lord, when He returns from the wedding, that when He comes and knocks, they may open to Him. Blessed is that servant whom his Lord, when He comes, shall find so doing. [Luke 12:35-36](#) And again, The servant who [knows](#) his Lord's will, and does it not, shall be beaten with many stripes. [Luke 12:47](#) And, Why call me, Lord, Lord, and do not the things which I say? [Luke 6:46](#) And again, But if the servant say in his heart, The Lord delays, and begin to beat his fellow-servants, and to eat, and drink, and to be drunken, his Lord will come in a day on which he does not expect Him, and shall cut him in sunder, and appoint his portion with the hypocrites. [Luke 12:45-46](#); [Matthew 24:48-51](#) All such passages demonstrate the independent will of [man](#), and at the same time the counsel which [God](#) conveys to him, by

which He exhorts us to submit ourselves to Him, and seeks to turn us away from [the [sin](#) of] unbelief against Him, without, however, in any way coercing us.

4. No [doubt](#), if any one is unwilling to follow the [Gospel](#) itself, it is in his power [to reject it], but it is not expedient. For it is in man's power to disobey [God](#), and to forfeit what is [good](#); but [such conduct] brings no small amount of injury and mischief. And on this account [Paul](#) says, All things are lawful to me, but all things are not expedient; [1 Corinthians 6:12](#) referring both to the liberty of [man](#), in which respect all things are lawful, God exercising no compulsion in regard to him; and [by the expression] not expedient pointing out that we should not use our liberty as a cloak of maliciousness, [1 Peter 2:16](#) for this is not expedient. And again he says, Speak every man [truth](#) with his neighbour. [Ephesians 4:25](#) And, Let no corrupt communication proceed out of your mouth, neither filthiness, nor foolish talking, nor scurrility, which are not convenient, but rather giving of thanks. [Ephesians 4:29](#) And, For you were sometimes darkness, but now are you light in the Lord; walk honestly as children of the light, not in rioting and [drunkenness](#), not in chambering and wantonness, not in [anger](#) and jealousy. And such were some of you; but you have been washed, but you have been sanctified in the name of our Lord. [1 Corinthians 6:11](#) If then it were not in our power to do or not to do these things, what reason had the apostle, and much more the Lord Himself, to give us counsel to do some things, and to abstain from others? But because man is possessed of [free will](#) from the beginning, and God is possessed of [free will](#), in whose likeness man was created, advice is always given to him to keep fast the good, which thing is done by means of [obedience](#) to [God](#).

5. And not merely in works, but also in [faith](#), has God preserved the [will](#) of man free and under his own control, saying, According to your [faith](#) be it unto you; [Matthew 9:29](#) thus showing that there is a [faith](#) specially belonging to [man](#), since he has an opinion specially his own. And again, All things are possible to him that [believes](#); [Mark 9:23](#) and, Go your way; and as you have [believed](#), so be it done unto you. [Matthew 8:13](#) Now all such expressions demonstrate that man is in his own power with respect to [faith](#). And for this reason, he that [believes](#) in Him has [eternal](#) life while he who [believes](#) not the Son has not [eternal](#) life, but the [wrath](#) of God shall remain upon him. [John 3:36](#) In the same manner therefore the Lord, both showing His own goodness, and indicating that man is in his own [free will](#) and his own power, said to Jerusalem, How often have I wished to gather your children together, as a hen [gathers] her chickens under her wings, and you would not! Wherefore your house shall be left unto you desolate. [Matthew 23:37-38](#)

6. Those, again, who maintain the opposite to these [conclusions], do themselves present the Lord as destitute of power, as if, forsooth, He were unable to accomplish what He willed; or, on the other hand, as being [ignorant](#) that they were by nature material, as these men express it, and such as cannot receive His [immortality](#). But He should not, say they, have created [angels](#) of such a nature that they were capable of transgression, nor men who immediately [proved](#) ungrateful towards Him; for they were made rational beings, endowed with the power of examining and judging, and were not [formed] as things irrational or of a [merely] animal nature, which can do nothing of their own will, but are drawn by necessity and compulsion to what is [good](#), in which things there is one mind and one usage, working mechanically in one groove (*inflexibiles et sine judicio*), who are incapable of being anything else except just what they had been created. But upon this supposition, neither would what is [good](#) be grateful to them, nor communion with God be precious, nor would the good be very much to be sought after, which would present itself

without their own proper endeavour, care, or study, but would be implanted of its own accord and without their concern. Thus it would come to pass, that their being good would be of no consequence, because they were so by nature rather than by will, and are possessors of good spontaneously, not by choice; and for this reason they would not understand this fact, that good is a comely thing, nor would they take pleasure in it. For how can those who are [ignorant](#) of good enjoy it? Or what credit is it to those who have not aimed at it? And what crown is it to those who have not followed in pursuit of it, like those victorious in the contest?

7. On this account, too, did the Lord assert that the [kingdom of heaven](#) was the portion of the violent; and He says, The violent take it by force; [Matthew 11:12](#) that is, those who by strength and earnest striving are on the watch to snatch it away on the moment. On this account also [Paul](#) the Apostle says to the Corinthians, Do you not [know](#), that they who run in a racecourse, do all indeed run, but one receives the prize? So run, that you may obtain. Every one also who engages in the contest is temperate in all things: now these men [do it] that they may obtain a corruptible crown, but we an incorruptible. But I so run, not as uncertainty; I fight, not as one beating the air; but I make my body livid, and bring it into subjection, lest by any means, when preaching to others, I may myself be rendered a castaway. [1 Corinthians 9:24-27](#) This able wrestler, therefore, exhorts us to the struggle for [immortality](#), that we may be crowned, and may deem the crown precious, namely, that which is acquired by our struggle, but which does not encircle us of its own accord (*sed non ultro coalitam*). And the harder we strive, so much is it the more valuable; while so much the more valuable it is, so much the more should we esteem it. And indeed those things are not esteemed so highly which come spontaneously, as those which are reached by much anxious care. Since, then, this power has been conferred upon us, both the Lord has taught and the apostle has enjoined us the more to [love God](#), that we may reach this [prize] for ourselves by striving after it. For otherwise, no [doubt](#), this our good would be [virtually] irrational, because not the result of trial. Moreover, the faculty of seeing would not appear to be so desirable, unless we had [known](#) what a loss it were to be devoid of sight; and health, too, is rendered all the more estimable by an acquaintance with disease; light, also, by contrasting it with darkness; and life with death. Just in the same way is the heavenly kingdom [honourable](#) to those who have [known](#) the earthly one. But in proportion as it is more [honourable](#), so much the more do we prize it; and if we have prized it more, we shall be the more [glorious](#) in the presence of [God](#). The Lord has therefore endured all these things on our behalf, in order that we, having been instructed by means of them all, may be in all respects circumspect for the time to come, and that, having been rationally taught to [love God](#), we may continue in His perfect [love](#): for God has displayed long-suffering in the case of [man's apostasy](#); while man has been instructed by means of it, as also the [prophet](#) says, Your own [apostasy](#) shall heal you; [Jeremiah 2:19](#) God thus determining all things beforehand for the bringing of man to perfection, for his edification, and for the revelation of His dispensations, that goodness may both be made apparent, and righteousness perfected, and that the [Church](#) may be fashioned after the image of His Son, and that man may finally be brought to maturity at some future time, becoming ripe through such privileges to see and comprehend God.

Against Heresies (Book IV, Chapter 38)

Why man was not made perfect from the beginning.

1. If, however, any one say, What then? Could not God have exhibited man as perfect from beginning? let him [know](#) that, inasmuch as God is indeed always the same and unbegotten as respects Himself, all things are possible to Him. But [created](#) things must be inferior to Him who created them, from the very fact of their later origin; for it was not possible for things recently created to have been uncreated. But inasmuch as they are not uncreated, for this very reason do they come short of the perfect. Because, as these things are of later date, so are they infantile; so are they unaccustomed to, and unexercised in, perfect discipline. For as it certainly is in the power of a mother to give strong food to her infant, [but she does not do so], as the child is not yet able to receive more substantial nourishment; so also it was possible for God Himself to have made man perfect from the first, but man could not receive this [perfection], being as yet an infant. And for this [cause](#) our Lord in these last times, when He had summed up all things into Himself, came to us, not as He might have come, but as we were capable of beholding Him. He might easily have come to us in His [immortal glory](#), but in that case we could never have endured the greatness of the [glory](#); and therefore it was that He, who was the perfect bread of the [Father](#), offered Himself to us as milk, [because we were] as infants. He did this when He appeared as a [man](#), that we, being nourished, as it were, from the breast of His flesh, and having, by such a course of milk nourishment, become accustomed to eat and drink the [Word of God](#), may be able also to contain in ourselves the Bread of [immortality](#), which is the Spirit of the Father.

2. And on this account does [Paul](#) declare to the Corinthians, I have fed you with milk, not with meat, for hitherto you were not able to bear it. [1 Corinthians 3:2](#) That is, you have indeed learned the advent of our Lord as a man; nevertheless, because of your infirmity, the Spirit of the Father has not as yet rested upon you. For when envying and strife, he says, and dissensions are among you, are you not carnal, and walk as men? [1 Corinthians 3:3](#) That is, that the Spirit of the Father was not yet with them, on account of their imperfection and shortcomings of their walk in life. As, therefore, the apostle had the power to give them strong meat— for those upon whom the [apostles](#) laid hands received the [Holy Spirit](#), who is the food of life [\[eternal\]](#) — but they were not capable of receiving it, because they had the sentient faculties of the [soul](#) still feeble and undisciplined in the practice of things pertaining to [God](#); so, in like manner, God had power at the beginning to grant perfection to man; but as the latter was only recently created, he could not possibly have received it, or even if he had received it, could he have contained it, or containing it, could he have retained it. It was for this reason that the [Son of God](#), although He was perfect, passed through the state of infancy in common with the rest of [mankind](#), partaking of it thus not for His own benefit, but for that of the infantile stage of [man's existence](#), in order that man might be able to receive Him. There was nothing, therefore, impossible to and deficient in [God](#), [implied in the fact] that man was not an uncreated being; but this merely applied to him who was lately created, [namely] man.

3. With God there are simultaneously exhibited power, wisdom, and goodness. His power and goodness [appear] in this, that of His own will He called into being and fashioned things having no previous [existence](#); His wisdom [is shown] in His having made [created](#) things parts of one harmonious and consistent whole; and those things which, through His super-eminent kindness, receive growth and a long period of [existence](#), do reflect the [glory](#) of the uncreated One, of that God who bestows what is [good](#) ungrudgingly. For from the very fact of these things having been created, [it follows] that they are not uncreated; but by their continuing in being throughout a

long course of ages, they shall receive a faculty of the Uncreated, through the gratuitous bestowal of [eternal existence](#) upon them by [God](#). And thus in all things God has the pre-eminence, who alone is uncreated, the first of all things, and the primary [cause](#) of the [existence](#) of all, while all other things remain under God's subjection. But being in subjection to [God](#) is continuance in [immortality](#), and [immortality](#) is the [glory](#) of the uncreated One. By this arrangement, therefore, and these harmonies, and a sequence of this nature, man, a created and organized being, is rendered after the image and likeness of the uncreated [God](#)—the Father planning everything well and giving His commands, the Son carrying these into execution and performing the work of creating, and the Spirit nourishing and increasing [what is made], but man making progress day by day, and ascending towards the perfect, that is, approximating to the uncreated One. For the Uncreated is perfect, that is, God. Now it was necessary that man should in the first instance be created; and having been created, should receive growth; and having received growth, should be strengthened; and having been strengthened, should abound; and having abounded, should recover [from the disease of [sin](#)]; and having recovered, should be [glorified](#); and being [glorified](#), should see his Lord. For God is He who is yet to be seen, and the beholding of God is productive of [immortality](#), but [immortality](#) renders one near unto [God](#).

4. Irrational, therefore, in every respect, are they who await not the time of increase, but ascribe to God the infirmity of their nature. Such [persons know](#) neither God nor themselves, being insatiable and ungrateful, unwilling to be at the outset what they have also been created— men subject to [passions](#); but go beyond the law of the [human race](#), and before that they become men, they wish to be even now like God their Creator, and they who are more destitute of reason than dumb animals [insist] that there is no distinction between the uncreated [God](#) and [man](#), a creature of today. For these, [the dumb animals], bring no charge against God for not having made them men; but each one, just as he has been created, gives thanks that he has been created. For we cast blame upon Him, because we have not been made gods from the beginning, but at first merely men, then at length gods; although God has adopted this course out of His pure benevolence, that no one may impute to Him invidiousness or grudgingness. He declares, I have said, You are gods; and you are all sons of the Highest. But since we could not sustain the power of divinity, He adds, But you shall die like men, setting forth both truths— the kindness of His free gift, and our weakness, and also that we were possessed of power over ourselves. For after His great kindness He graciously conferred good [upon us], and made men like to Himself, [that is] in their own power; while at the same time by His prescience He [knew](#) the infirmity of [human](#) beings, and the consequences which would flow from it; but through [His] [love](#) and [His] power, He shall overcome the substance of created nature. For it was necessary, at first, that nature should be exhibited; then, after that, that what was mortal should be conquered and swallowed up by [immortality](#), and the corruptible by incorruptibility, and that man should be made after the image and likeness of [God](#), having received the [knowledge](#) of good and [evil](#).

Against Heresies (Book IV, Chapter 39)

Man is endowed with the faculty of distinguishing good and evil; so that, without compulsion, he has the power, by his own will and choice, to perform God's commandments, by doing which he avoids the evils prepared for the rebellious.

1. Man has received the [knowledge](#) of good and [evil](#). It is [good](#) to [obey God](#), and to [believe](#) in Him, and to keep His commandment, and this is the life of man; as not to [obey](#) God is [evil](#), and this is his death. Since [God](#), therefore, gave [to man] such mental power (*magnanimitatem*) man [knew](#) both the good of [obedience](#) and the [evil](#) of disobedience, that the eye of the [mind](#), receiving experience of both, may with judgment make choice of the better things; and that he may never become indolent or neglectful of God's command; and learning by experience that it is an [evil](#) thing which deprives him of life, that is, disobedience to [God](#), may never attempt it at all, but that, [knowing](#) that what preserves his life, namely, [obedience](#) to [God](#), is [good](#), he may diligently keep it with all earnestness. Wherefore he has also had a twofold experience, possessing [knowledge](#) of both kinds, that with discipline he may make choice of the better things. But how, if he had no [knowledge](#) of the contrary, could he have had instruction in that which is [good](#)? For there is thus a surer and an undoubted comprehension of matters submitted to us than the mere surmise arising from an opinion regarding them. For just as the tongue receives experience of sweet and bitter by means of tasting, and the eye discriminates between black and white by means of vision, and the ear recognises the distinctions of sounds by hearing; so also does the [mind](#), receiving through the experience of both the [knowledge](#) of what is [good](#), become more tenacious of its preservation, by acting in [obedience](#) to God: in the first place, casting away, by means of repentance, disobedience, as being something disagreeable and nauseous; and afterwards coming to understand what it really is, that it is contrary to goodness and sweetness, so that the mind may never even attempt to taste disobedience to [God](#). But if any one do shun the [knowledge](#) of both these kinds of things, and the twofold perception of [knowledge](#), he unawares divests himself of the character of a [human](#) being.

2. How, then, shall he be a [God](#), who has not as yet been made a man? Or how can he be perfect who was but lately created? How, again, can he be [immortal](#), who in his mortal nature did not [obey](#) his Maker? For it must be that you, at the outset, should hold the rank of a [man](#), and then afterwards partake of the [glory](#) of [God](#). For you did not make [God](#), but God you. If, then, you are God's workmanship, await the hand of your Maker which creates everything in due time; in due time as far as you are concerned, whose creation is being carried out. Offer to Him your heart in a soft and tractable state, and preserve the form in which the Creator has fashioned you, having moisture in yourself, lest, by becoming hardened, you lose the impressions of His fingers. But by preserving the framework you shall ascend to that which is perfect, for the moist clay which is in you is hidden [there] by the workmanship of [God](#). His hand fashioned your substance; He will cover you over [too] within and without with pure gold and silver, and He will adorn you to such a degree, that even the King Himself shall have pleasure in your beauty. But if you, being obstinately hardened, reject the operation of His skill, and show yourself ungrateful towards Him, because you were created a [mere] man, by becoming thus ungrateful to [God](#), you have at once lost both His workmanship and life. For creation is an attribute of the goodness of God but to be created is that of [human nature](#). If then, you shall deliver up to Him what is yours, that is, [faith](#) towards Him and subjection, you shall receive His handiwork, and shall be a perfect work of [God](#).

3. If, however, you will not [believe](#) in Him, and will flee from His hands, the [cause](#) of imperfection shall be in you who did not [obey](#), but not in Him who called [you]. For He commissioned [messengers] to call people to the marriage, but they who did not [obey](#) Him deprived themselves of the royal supper. [Matthew 22:3](#), etc. The skill of [God](#), therefore, is not

defective, for He has power of the stones to raise up children to [Abraham](#); [Matthew 3:9](#) but the man who does not obtain it is the [cause](#) to himself of his own imperfection. Nor, [in like manner], does the light fail because of those who have blinded themselves; but while it remains the same as ever, those who are [thus] blinded are involved in darkness through their own fault. The light does never enslave any one by necessity; nor, again, does God exercise compulsion upon any one unwilling to accept the exercise of His skill. Those [persons](#), therefore, who have [apostatized](#) from the light given by the [Father](#), and transgressed the law of liberty, have done so through their own fault, since they have been created free agents, and possessed of power over themselves.

4. But [God](#), foreknowing all things, prepared fit habitations for both, kindly conferring that light which they desire on those who seek after the light of incorruption, and resort to it; but for the despisers and mockers who avoid and turn themselves away from this light, and who do, as it were, blind themselves, He has prepared darkness suitable to [persons](#) who oppose the light, and He has inflicted an appropriate punishment upon those who try to avoid being subject to Him. Submission to [God](#) is [eternal](#) rest, so that they who shun the light have a place worthy of their flight; and those who fly from [eternal](#) rest, have a habitation in accordance with their fleeing. Now, since all [good](#) things are with [God](#), they who by their own determination fly from [God](#), do defraud themselves of all [good](#) things; and having been [thus] defrauded of all [good](#) things with respect to [God](#), they shall consequently fall under the just judgment of [God](#). For those [persons](#) who shun rest shall [justly](#) incur punishment, and those who avoid the light shall [justly](#) dwell in darkness. For as in the case of this temporal light, those who shun it do deliver themselves over to darkness, so that they do themselves become the [cause](#) to themselves that they are destitute of light, and do inhabit darkness; and, as I have already observed, the light is not the [cause](#) of such an [unhappy] condition of [existence](#) to them; so those who fly from the [eternal](#) light of [God](#), which contains in itself all [good](#) things, are themselves the [cause](#) to themselves of their inhabiting [eternal](#) darkness, destitute of all [good](#) things, having become to themselves the [cause](#) of [their consignment to] an abode of that nature.

Against Heresies (Book IV, Chapter 40)

One and the same God the Father inflicts punishment on the reprobate, and bestows rewards on the elect.

1. It is therefore one and the same [God](#) the Father who has prepared [good](#) things with Himself for those who desire His fellowship, and who remain in subjection to Him; and who has the [eternal fire](#) for the ringleader of the [apostasy](#), the [devil](#), and those who revolted with him, into which [fire] the Lord [Matthew 25:41](#) has declared those men shall be sent who have been set apart by themselves on His left hand. And this is what has been spoken by the [prophet](#), I am a jealous [God](#), making peace, and creating [evil](#) things; [Isaiah 45:7](#) thus making peace and friendship with those who repent and turn to Him, and bringing [them to] unity, but preparing for the impenitent, those who shun the light, [eternal fire](#) and outer darkness, which are [evils](#) indeed to those [persons](#) who fall into them.

2. If, however, it were [truly](#) one Father who confers rest, and another God who has prepared the fire, their sons would have been equally different [one from the other]; one, indeed, sending [men] into the Father's kingdom, but the other into [eternal fire](#). But inasmuch as one and the same Lord has pointed out that the whole [human race](#) shall be divided at the judgment, as a shepherd divides the sheep from the goats, [Matthew 25:32](#) and that to some He will say, Come, you blessed of My Father, receive the kingdom which has been prepared for you, [Matthew 25:34](#) but to others, Depart from me, you cursed, into [everlasting fire](#), which My Father has prepared for the [devil](#) and his [angels](#), [Matthew 25:41](#) one and the same Father is manifestly declared [in this passage], making peace and creating [evil](#) things, preparing fit things for both; as also there is one Judge sending both into a fit place, as the Lord sets forth in the [parable](#) of the tares and the wheat, where He says, As therefore the tares are gathered together, and burned in the fire, so shall it be at the end of the world. The [Son of man](#) shall send His [angels](#), and they shall gather from His kingdom everything that offends, and those who work iniquity, and shall send them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the just shine forth as the sun in the kingdom of their Father. [Matthew 13:40-43](#) The Father, therefore, who has prepared the kingdom for the righteous, into which the Son has received those worthy of it, is He who has also prepared the furnace of fire, into which these [angels](#) commissioned by the [Son of man](#) shall send those [persons](#) who deserve it, according to God's command.

3. The Lord, indeed, sowed good seed in His own field; and He says, The field is the world. But while men slept, the enemy came, and sowed tares in the midst of the wheat, and went his way. [Matthew 13:28](#) Hence we learn that this was the [apostate angel](#) and the enemy, because he was [envious](#) of God's workmanship, and took in hand to render this [workmanship] an enmity with [God](#). For this [cause](#) also God has banished from His presence him who did of his own accord stealthily sow the tares, that is, him who brought about the transgression; but He took compassion upon man, who, through want of care no [doubt](#), but still wickedly [on the part of another], became involved in disobedience; and He turned the enmity by which [the [devil](#)] had designed to make [man] the enemy of [God](#), against the author of it, by removing His own [anger](#) from man, turning it in another direction, and sending it instead upon the serpent. As also the [Scripture](#) tells us that God said to the serpent, And I will place enmity between you and the [woman](#), and between your seed and her seed. He shall bruise your head, and you shall bruise his heel. [Genesis 3:15](#) And the Lord summed up in Himself this enmity, when He was made man from a [woman](#), and trod upon his [the serpent's] head, as I have pointed out in the preceding book.

Against Heresies (Book IV, Chapter 41)

Those persons who do not believe in God, but who are disobedient, are angels and sons of the devil, not indeed by nature, but by imitation. Close of this book, and scope of the succeeding one.

1. Inasmuch as the Lord has said that there are certain [angels](#), [viz. those] of the [devil](#), for whom [eternal fire](#) is prepared; and as, again, He declares with regard to the tares, The tares are the children of the [wicked](#) one, [Matthew 13:38](#) it must be affirmed that He has ascribed all who are of the [apostasy](#) to him who is the ringleader of this transgression. But He made neither [angels](#) nor

men so by nature. For we do not find that the [devil](#) created anything whatsoever, since indeed he is himself a creature of [God](#), like the other [angels](#). For God made all things, as also David says with regard to all things of the kind: For He spoke the word, and they were made; He commanded, and they were created.

2. Since, therefore, all things were made by [God](#), and since the [devil](#) has become the [cause](#) of [apostasy](#) to himself and others, [justly](#) does the [Scripture](#) always term those who remain in a state of [apostasy](#) sons of the [devil](#) and [angels](#) of the [wicked](#) one (*maligni*). For [the word] son, as one before me has observed, has a twofold meaning: one [is a son] in the order of nature, because he was born a son; the other, in that he was made so, is reputed a son, although there be a difference between being born so and being made so. For the first is indeed born from the person referred to; but the second is made so by him, whether as respects his creation or by the teaching of his doctrine. For when any person has been taught from the mouth of another, he is termed the son of him who instructs him, and the latter [is called] his father. According to nature, then— that is, according to creation, so to speak— we are all sons of [God](#), because we have all been created by [God](#). But with respect to [obedience](#) and doctrine we are not all the sons of God: those only are so who [believe](#) in Him and do His [will](#). And those who do not [believe](#), and do not [obey](#) His [will](#), are sons and [angels](#) of the [devil](#), because they do the works of the [devil](#). And that such is the case He has declared in Isaiah: I have begotten and brought up children, but they have rebelled against Me. [Isaiah 1:2](#) And again, where He says that these children are aliens: Strange children have lied unto Me. According to nature, then, they are [His] children, because they have been so created; but with regard to their works, they are not His children.

3. For as, among [men](#), those sons who disobey their fathers, being disinherited, are still their sons in the course of nature, but by law are disinherited, for they do not become the heirs of their natural [parents](#); so in the same way is it with [God](#)—those who do not [obey](#) Him being disinherited by Him, have ceased to be His sons. Wherefore they cannot receive His inheritance: as David says, Sinners are alienated from the womb; their [anger](#) is after the likeness of a serpent. And therefore did the Lord term those whom He [knew](#) to be the offspring of men a generation of vipers; [Matthew 23:33](#) because after the manner of these animals they go about in subtlety, and injure others. For He said, Beware of the leaven of the [Pharisees](#) and of the [Sadducees](#). [Matthew 16:6](#) Speaking of [Herod](#), too, He says, Go and tell that fox, [Luke 13:32](#) aiming at his [wicked](#) cunning and deceit. Wherefore the [prophet](#) David says, Man, being placed in [honour](#), is made like cattle. And again Jeremiah says, They have become like horses, [furious](#) about [females](#); each one neighed after his neighbour's wife. [Jeremiah 5:8](#) And Isaiah, when preaching in [Judea](#), and reasoning with [Israel](#), termed them rulers of [Sodom](#) and people of [Gomorrha](#); [Isaiah 1:10](#) intimating that they were like the Sodomites in [wickedness](#), and that the same description of [sins](#) was rife among them, calling them by the same name, because of the similarity of their conduct. And inasmuch as they were not by nature so created by [God](#), but had power also to act rightly, the same person said to them, giving them good counsel, Wash, make you clean; take away iniquity from your [souls](#) before my eyes; cease from your iniquities. [Isaiah 1:16](#) Thus, no [doubt](#), since they had transgressed and [sinned](#) in the same manner, so did they receive the same reproof as did the Sodomites. But when they should be converted and come to repentance, and cease from [evil](#), they should have power to become the sons of [God](#), and to receive the inheritance of [immortality](#) which is given by Him. For this reason, therefore, He has termed those [angels](#) of the [devil](#), and children of the [wicked](#) one, [Matthew 25:41](#), [Matthew 13:38](#) who give heed to the

[devil](#), and do his works. But these are, at the same time, all created by the one and the same God. When, however, they [believe](#) and are subject to [God](#), and go on and keep His doctrine, they are the sons of [God](#); but when they have [apostatized](#) and fallen into transgression, they are ascribed to their chief, the [devil](#)— to him who first became the [cause](#) of [apostasy](#) to himself, and afterwards to others.

4. Inasmuch as the words of the Lord are numerous, while they all proclaim one and the same Father, the Creator of this world, it was incumbent also upon me, for their own sake, to refute by many [arguments] those who are involved in many [errors](#), if by any means, when they are confuted by many [proofs](#), they may be converted to the [truth](#) and saved. But it is necessary to subjoin to this composition, in what follows, also the doctrine of [Paul](#) after the words of the Lord, to examine the opinion of this man, and expound the apostle, and to explain whatsoever [passages] have received other interpretations from the [heretics](#), who have altogether misunderstood what [Paul](#) has spoken, and to point out the folly of their mad opinions; and to demonstrate from that same [Paul](#), from whose [writings] they press questions upon us, that they are indeed utterers of [falsehood](#), but that the apostle was a preacher of the [truth](#), and that he taught all things agreeable to the preaching of the [truth](#); [to the effect that] it was one [God](#) the Father who spoke with [Abraham](#), who gave the law, who sent the [prophets](#) beforehand, who in the last times sent His Son, and conferred [salvation](#) upon His own handiwork — that is, the substance of flesh. Arranging, then, in another book, the rest of the words of the Lord, which He taught concerning the Father not by [parables](#), but by expressions taken in their obvious meaning (*sed simpliciter ipsis dictionibus*), and the exposition of the Epistles of the blessed apostle, I shall, with God's aid, furnish you with the complete work of the exposure and refutation of [knowledge](#), [falsely](#) so called; thus practising myself and you in [these] five books for presenting opposition to all [heretics](#).

Book V

Against Heresies (Book V, Preface)

In the four preceding books, my very dear friend, which I put forth to you, all the [heretics](#) have been exposed, and their doctrines brought to light, and these men refuted who have devised irreligious opinions. [I have accomplished this by adducing] something from the doctrine peculiar to each of these men, which they have left in their writings, as well as by using arguments of a more general nature, and applicable to them all. Then I have pointed out the [truth](#), and shown the preaching of the [Church](#), which the [prophets](#) proclaimed (as I have already demonstrated), but which Christ brought to perfection, and the [apostles](#) have handed down, from whom the [Church](#), receiving [these truths], and throughout all the world alone preserving them in their integrity (*bene*), has transmitted them to her sons. Then also— having disposed of all questions which the [heretics](#) propose to us, and having explained the doctrine of the [apostles](#), and clearly set forth many of those things which were said and done by the Lord in [parables](#)— I shall endeavour, in this the fifth book of the entire work which treats of the exposure and refutation of [knowledge](#) [falsely](#) so called, to exhibit [proofs](#) from the rest of the Lord's doctrine and the [epistles](#): [\[thus\] complying with your demand, as you requested of me \(since indeed I have been](#)

[assigned a place in the ministry of the word](#)); and, [labouring by every means in my power to furnish you with large assistance against the contradictions of the heretics](#), as also to reclaim the wanderers and convert them to the [Church of God](#), to confirm at the same time the minds of the neophytes, that they may preserve steadfast the [faith](#) which they have received, guarded by the [Church](#) in its integrity, in order that they be in no way perverted by those who endeavour to teach them [false doctrines](#), and lead them away from the [truth](#). It will be incumbent upon you, however, and all who may happen to read this writing, to peruse with great attention what I have already said, that you may obtain a [knowledge](#) of the subjects against which I am contending. For it is thus that you will both controvert them in a legitimate manner, and will be prepared to receive the [proofs](#) brought forward against them, casting away their doctrines as filth by means of the celestial [faith](#); but following the only [true](#) and steadfast Teacher, the [Word of God](#), [our Lord Jesus Christ](#), who did, through His transcendent [love](#), become what we are, that He might bring us to be even what He is Himself.

Against Heresies (Book V, Chapter 1)

Christ alone is able to teach divine things, and to redeem us: He, the same, took flesh of the Virgin Mary, not merely in appearance, but actually, by the operation of the Holy Spirit, in order to renovate us. Strictures on the conceits of Valentinus and Ebion.

1. For in no other way could we have learned the things of [God](#), unless our Master, existing as the Word, had become man. For no other being had the power of revealing to us the things of the [Father](#), except His own proper Word. For what other person [knew](#) the mind of the Lord, or who else has become His counsellor? [Romans 11:34](#) Again, we could have learned in no other way than by seeing our Teacher, and hearing His voice with our own ears, that, having become imitators of His works as well as doers of His words, we may have communion with Him, receiving increase from the perfect One, and from Him who is prior to all creation. We — who were but lately created by the only best and good Being, by Him also who has the gift of [immortality](#), having been formed after His likeness ([predestinated](#), according to the prescience of the [Father](#), that we, who had as yet no [existence](#), might come into being), and made the [first-fruits](#) of creation — have received, in the times [known](#) beforehand, [the blessings of [salvation](#)] according to the ministration of the Word, who is perfect in all things, as the mighty Word, and very man, who, redeeming us by His own blood in a manner consonant to reason, gave Himself as a redemption for those who had been led into captivity. And since the [apostasy](#) tyrannized over us [unjustly](#), and, though we were by nature the property of the [omnipotent God](#), alienated us contrary to nature, rendering us its own [disciples](#), the [Word of God](#), powerful in all things, and not defective with regard to His own [justice](#), did righteously turn against that [apostasy](#), and redeem from it His own property, not by violent means, as the [[apostasy](#)] had obtained dominion over us at the beginning, when it insatiably snatched away what was not its own, but by means of persuasion, as became a God of counsel, who does not use violent means to obtain what He desires; so that neither should [justice](#) be infringed upon, nor the ancient handiwork of God go to destruction. Since the Lord thus has redeemed us through His own blood, giving His [soul](#) for our [souls](#), and His flesh for our flesh, and has also poured out the Spirit of the Father for the union and communion of [God](#) and [man](#), imparting indeed God to men by means of the [Spirit](#), and, on the other hand, attaching man to God by His own [incarnation](#), and bestowing upon us at His

coming [immortality](#) durably and [truly](#), by means of communion with [God](#)—all the doctrines of the [heretics](#) fall to ruin.

2. Vain indeed are those who allege that He appeared in mere seeming. For these things were not done in appearance only, but in actual reality. But if He did appear as a [man](#), when He was not a [man](#), neither could the [Holy Spirit](#) have rested upon Him—an occurrence which did actually take place—as the Spirit is invisible; nor, [in that case], was there any degree of [truth](#) in Him, for He was not that which He seemed to be. But I have already remarked that [Abraham](#) and the other [prophets](#) beheld Him after a prophetic manner, foretelling in vision what should come to pass. If, then, such a being has now appeared in outward semblance different from what he was in reality, there has been a certain prophetic vision made to men; and another advent of His must be looked forward to, in which He shall be such as He has now been seen in a prophetic manner. And I have [proved](#) already, that it is the same thing to say that He appeared merely to outward seeming, and [to affirm] that He received nothing from Mary. For He would not have been one [truly](#) possessing flesh and blood, by which He redeemed us, unless He had summed up in Himself the ancient formation of Adam. Vain therefore are the [disciples](#) of [Valentinus](#) who put forth this opinion, in order that they may exclude the flesh from [salvation](#), and cast aside what God has fashioned.

3. Vain also are the [Ebionites](#), who do not receive by [faith](#) into their [soul](#) the union of [God](#) and [man](#), but who remain in the old leaven of [the natural] birth, and who do not choose to understand that the [Holy Ghost](#) came upon Mary, and the power of the Most High did overshadow her: [Luke 1:35](#) wherefore also what was generated is a [holy](#) thing, and the Son of the Most High [God](#) the Father of all, who effected the [incarnation](#) of this being, and showed forth a new [kind of] generation; that as by the former generation we inherited death, so by this new generation we might inherit life. Therefore do these men reject the commixture of the heavenly wine, and wish it to be water of the world only, not receiving God so as to have union with Him, but they remain in that [Adam](#) who had been conquered and was expelled from Paradise: not considering that as, at the beginning of our formation in Adam, that breath of life which proceeded from [God](#), having been united to what had been fashioned, animated the man, and manifested him as a being endowed with reason; so also, in [the times of] the end, the Word of the Father and the [Spirit of God](#), having become united with the ancient substance of Adam's formation, rendered man living and perfect, receptive of the perfect Father, in order that as in the natural [Adam] we all were dead, so in the spiritual we may all be made alive. [1 Corinthians 15:22](#) For never at any time did [Adam](#) escape the *hands* of [God](#), to whom the Father speaking, said, Let Us make man in Our image, after Our likeness. And for this reason in the last times (*fine*), not by the [will](#) of the flesh, nor by the [will](#) of [man](#), but by the good pleasure of the [Father](#), [John 1:13](#) His hands formed a living man, in order that [Adam](#) might be created [again] after the image and likeness of [God](#).

Against Heresies (Book V, Chapter 2)

When Christ visited us in His grace, He did not come to what did not belong to Him: also, by shedding His true blood for us, and exhibiting to us His true flesh in the Eucharist, He conferred upon our flesh the capacity of salvation.

1. And vain likewise are those who say that God came to those things which did not belong to Him, as if [covetous](#) of another's property; in order that He might deliver up that man who had been created by another, to that God who had neither made nor formed anything, but who also was deprived from the beginning of His own proper formation of men. The advent, therefore, of Him whom these men represent as coming to the things of others, was not righteous; nor did He [truly](#) redeem us by His own blood, if He did not really become man, restoring to His own handiwork what was said [of it] in the beginning, that man was made after the image and likeness of [God](#); not snatching away by stratagem the property of another, but taking possession of His own in a righteous and gracious manner. As far as concerned the [apostasy](#), indeed, He redeems us righteously from it by His own blood; but as regards us who have been redeemed, [He does this] graciously. For we have given nothing to Him previously, nor does He desire anything from us, as if He stood in need of it; but we do stand in need of fellowship with Him. And for this reason it was that He graciously poured Himself out, that He might gather us into the bosom of the Father.

2. But vain in every respect are they who despise the entire dispensation of [God](#), and disallow the [salvation](#) of the flesh, and treat with contempt its regeneration, maintaining that it is not capable of incorruption. But if this indeed do not attain [salvation](#), then neither did the Lord redeem us with His blood, nor is the cup of the [Eucharist](#) the communion of His blood, nor the bread which we break the communion of His body. [1 Corinthians 10:16](#) For blood can only come from veins and flesh, and whatsoever else makes up the substance of [man](#), such as the [Word of God](#) was actually made. By His own blood he redeemed us, as also His apostle declares, In whom we have redemption through His blood, even the remission of [sins](#). [Colossians 1:14](#) And as we are His members, we are also nourished by means of the creation (and He Himself grants the creation to us, for He causes His sun to rise, and sends rain when He wills [Matthew 5:45](#)). He has acknowledged the cup (which is a part of the creation) as His own blood, from which He bedews our blood; and the bread (also a part of the creation) He has established as His own body, from which He gives increase to our bodies.

3. When, therefore, the mingled cup and the manufactured bread receives the [Word of God](#), and the [Eucharist](#) of the blood and the body of Christ is made, from which things the substance of our flesh is increased and supported, how can they affirm that the flesh is incapable of receiving the gift of [God](#), which is life [eternal](#), which [flesh] is nourished from the body and blood of the Lord, and is a member of Him?— even as the [blessed Paul](#) declares in his Epistle to the Ephesians, that we are members of His body, of His flesh, and of His bones. [Ephesians 5:30](#) He does not speak these words of some spiritual and invisible man, for a spirit has not bones nor flesh; [Luke 24:39](#) but [he refers to] that dispensation [by which the Lord became] an actual man, consisting of flesh, and nerves, and bones—that [flesh] which is nourished by the cup which is His blood, and receives increase from the bread which is His body. And just as a cutting from the vine planted in the ground fructifies in its season, or as a grain of wheat falling into the earth and becoming decomposed, rises with manifold increase by the [Spirit of God](#), who contains all things, and then, through the wisdom of [God](#), serves for the use of [men](#), and having received the [Word of God](#), becomes the [Eucharist](#), which is the body and blood of Christ; so also our bodies, being nourished by it, and deposited in the earth, and suffering decomposition there, shall rise at their appointed time, the [Word of God](#) granting them resurrection to the [glory](#) of [God](#), even the [Father](#), who freely gives to this mortal [immortality](#), and to this corruptible incorruption,

[1 Corinthians 15:53](#) because the strength of God is made perfect in weakness, [2 Corinthians 12:3](#) in order that we may never become puffed up, as if we had life from ourselves, and exalted against [God](#), our minds becoming ungrateful; but learning by experience that we possess [eternal](#) duration from the excelling power of this Being, not from our own nature, we may neither undervalue that [glory](#) which surrounds God as He is, nor be [ignorant](#) of our own nature, but that we may [know](#) what God can effect, and what benefits man receives, and thus never wander from the [true](#) comprehension of things as they are, that is, both with regard to [God](#) and with regard to man. And might it not be the case, perhaps, as I have already observed, that for this purpose God permitted our resolution into the common dust of mortality, that we, being instructed by every mode, may be accurate in all things for the future, being [ignorant](#) neither of God nor of ourselves?

Against Heresies (Book V, Chapter 3)

The power and glory of God shine forth in the weakness of human flesh, as He will render our body a participator of the resurrection and of immortality, although He has formed it from the dust of the earth; He will also bestow upon it the enjoyment of immortality, just as He grants it this short life in common with the soul.

1. The [Apostle Paul](#) has, moreover, in the most lucid manner, pointed out that man has been delivered over to his own infirmity, lest, being uplifted, he might fall away from the [truth](#). Thus he says in the second [Epistle] to the Corinthians: And lest I should be lifted up by the sublimity of the revelations, there was given unto me a thorn in the flesh, the messenger of [Satan](#) to buffet me. And upon this I besought the Lord three times, that it might depart from me. But he said unto me, My [grace](#) is sufficient for you; for strength is made perfect in weakness. Gladly therefore shall I rather [glory](#) in infirmities, that the power of Christ may dwell in me. [2 Corinthians 12:7-9](#) What, therefore? (as some may exclaim:) did the Lord wish, in that case, that His [apostles](#) should thus undergo buffeting, and that he should endure such infirmity? Even so it was; the word says it. For strength is made perfect in weakness, rendering him a better man who by means of his infirmity becomes acquainted with the power of [God](#). For how could a man have learned that he is himself an infirm being, and mortal by nature, but that God is [immortal](#) and powerful, unless he had learned by experience what is in both? For there is nothing [evil](#) in learning one's infirmities by endurance; yea, rather, it has even the beneficial effect of preventing him from forming an undue opinion of his own nature (*non aberrare in natura sua*). But the being lifted up against [God](#), and taking His [glory](#) to one's self, rendering man ungrateful, has brought much [evil](#) upon him. [And thus, I say, man must learn both things by experience], that he may not be destitute of [truth](#) and [love](#) either towards himself or his Creator. But the experience of both confers upon him the [true knowledge](#) as to [God](#) and man, and increases his [love](#) towards God. Now, where there exists an increase of [love](#), there a greater [glory](#) is wrought out by the power of God for those who [love](#) Him.

2. Those men, therefore, set aside the power of [God](#), and do not consider what the word declares, when they dwell upon the infirmity of the flesh, but do not take into consideration the power of Him who raises it up from the dead. For if He does not vivify what is mortal, and does not bring back the corruptible to incorruption, He is not a God of power. But that He is powerful in all

these respects, we ought to perceive from our origin, inasmuch as [God](#), taking dust from the earth, formed man. And surely it is much more difficult and incredible, from non-existent bones, and nerves, and veins, and the rest of [man's](#) organization, to bring it about that all this should be, and to make man an animated and rational creature, than to reintegrate again that which had been created and then afterwards decomposed into earth (for the reasons already mentioned), having thus passed into those [elements] from which man, who had no previous [existence](#), was formed. For He who in the beginning caused him to have being who as yet was not, just when He pleased, shall much more reinstate again those who had a former [existence](#), when it is His [will](#) [that they should inherit] the life granted by Him. And that flesh shall also be found fit for and capable of receiving the power of [God](#), which at the beginning received the skilful touches of [God](#); so that one part became the eye for seeing; another, the ear for hearing; another, the hand for feeling and working; another, the sinews stretched out everywhere, and holding the limbs together; another, arteries and veins, passages for the blood and the air; another, the various internal organs; another, the blood, which is the bond of union between [soul](#) and body. But why go [on in this strain]? Numbers would fail to express the multiplicity of parts in the [human](#) frame, which was made in no other way than by the great wisdom of [God](#). But those things which partake of the skill and wisdom of [God](#), do also partake of His power.

3. The flesh, therefore, is not destitute [of participation] in the constructive wisdom and power of [God](#). But if the power of Him who is the bestower of life is made perfect in weakness — that is, in the flesh— let them inform us, when they maintain the incapacity of flesh to receive the life granted by [God](#), whether they do say these things as being living men at present, and partakers of life, or acknowledge that, having no part in life whatever, they are at the present moment dead men. And if they really are dead men, how is it that they move about, and speak, and perform those other functions which are not the actions of the dead, but of the living? But if they are now alive, and if their whole body partakes of life, how can they venture the assertion that the flesh is not qualified to be a partaker of life, when they do confess that they have life at the present moment? It is just as if anybody were to take up a sponge full of water, or a torch on fire, and to declare that the sponge could not possibly partake of the water, or the torch of the fire. In this very manner do those men, by alleging that they are alive and bear life about in their members, contradict themselves afterwards, when they represent these members as not being capable of [receiving] life. But if the present temporal life, which is of such an inferior nature to [eternal](#) life, can nevertheless effect so much as to quicken our mortal members, why should not [eternal](#) life, being much more powerful than this, vivify the flesh, which has already held converse with, and been accustomed to sustain, life? For that the flesh can really partake of life, is shown from the fact of its being alive; for it lives on, as long as it is God's purpose that it should do so. It is manifest, too, that God has the power to confer life upon it, inasmuch as He grants life to us who are in [existence](#). And, therefore, since the Lord has power to infuse life into what He has fashioned, and since the flesh is capable of being quickened, what remains to prevent its participating in incorruption, which is a blissful and never-ending life granted by [God](#)?

Against Heresies (Book V, Chapter 4)

Those persons are deceived who feign another God the Father besides the Creator of the world; for he must have been feeble and useless, or else malignant and full of envy, if he be either unable or unwilling to extend external life to our bodies.

1. Those [persons](#) who feign the [existence](#) of another Father beyond the Creator, and who term him the good [God](#), do deceive themselves; for they introduce him as a feeble, worthless, and negligent being, not to say malign and full of [envy](#), inasmuch as they affirm that our bodies are not quickened by him. For when they say of things which it is manifest to all do remain [immortal](#), such as the spirit and the [soul](#), and such other things, that they are quickened by the [Father](#), but that another thing [viz. the body] which is quickened in no different manner than by [God](#) granting [life] to it, is abandoned by life—[they must either confess] that this proves their Father to be weak and powerless, or else [envious](#) and malignant. For since the Creator does even here quicken our mortal bodies, and promises them resurrection by the [prophets](#), as I have pointed out; who [in that case] is shown to be more powerful, stronger, or [truly](#) good? Whether is it the Creator who vivifies the whole man, or is it their Father, [falsely](#) so called? He feigns to be the quickener of those things which are [immortal](#) by nature, to which things life is always present by their very nature; but he does not benevolently quicken those things which required his assistance, that they might live, but leaves them carelessly to fall under the power of death. Whether is it the case, then, that their Father does not bestow life upon them when he has the power of so doing, or is it that he does not possess the power? If, on the one hand, it is because he cannot, he is, upon that supposition, not a powerful being, nor is he more perfect than the Creator; for the Creator grants, as we must perceive, what *He* is unable to afford. But if, on the other hand, [it be that he does not grant this] when he has the power of so doing, then he is [proved](#) to be not a good, but an [envious](#) and malignant Father.

2. If, again, they refer to any [cause](#) on account of which their Father does not impart life to bodies, then that [cause](#) must necessarily appear superior to the [Father](#), since it restrains Him from the exercise of His benevolence; and His benevolence will thus be [proved](#) weak, on account of that [cause](#) which they bring forward. Now every one must perceive that bodies are capable of receiving life. For they live to the extent that God pleases that they should live; and that being so, the [heretics](#) cannot maintain that [these bodies] are utterly incapable of receiving life. If, therefore, on account of necessity and any other [cause](#), those [bodies] which are capable of participating in life are not vivified, their Father shall be the slave of necessity and that [cause](#), and not therefore a free agent, having His [will](#) under His own control.

Against Heresies (Book V, Chapter 5)

The prolonged life of the ancients, the translation of Elijah and of Enoch in their own bodies, as well as the preservation of Jonah, of Shadrach, Meshach, and Abednego, in the midst of extreme peril, are clear demonstrations that God can raise up our bodies to life eternal.

1. [In order to learn] that bodies did continue in [existence](#) for a lengthened period, as long as it was God's good pleasure that they should flourish, let [these [heretics](#)] read the [Scriptures](#), and they will find that our predecessors advanced beyond seven hundred, eight hundred, and nine hundred years of age; and that their bodies kept pace with the protracted length of their days, and

participated in life as long as God willed that they should live. But why do I refer to these men? For [Enoch](#), when he pleased [God](#), was translated in the same body in which he did please Him, thus pointing out by anticipation the translation of the just. Elijah, too, was caught up [when he was yet] in the substance of the [natural] form; thus exhibiting in [prophecy](#) the assumption of those who are spiritual, and that nothing stood in the way of their body being translated and caught up. For by means of the very same hands through which they were moulded at the beginning, did they receive this translation and assumption. For in [Adam](#) the hands of God had become accustomed to set in order, to rule, and to sustain His own workmanship, and to bring it and place it where they pleased. Where, then, was the first man placed? In paradise certainly, as the [Scripture](#) declares And God planted a garden [*paradisum*] eastward in [Eden](#), and there He placed the man whom He had formed. [Genesis 2:8](#) And then afterwards when [man] [proved](#) disobedient, he was cast out thence into this world. Wherefore also the elders who were [disciples](#) of the [apostles](#) tell us that those who were translated were transferred to that place (for paradise has been prepared for righteous men, such as have the [Spirit](#); in which place also [Paul](#) the apostle, when he was caught up, heard words which are unspeakable as regards us in our present condition [2 Corinthians 12:4](#)), and that there shall they who have been translated remain until the consummation [of all things], as a prelude to [immortality](#).

2. If, however, any one [imagine](#) it impossible that men should survive for such a length of time, and that Elias was not caught up in the flesh, but that his flesh was consumed in the fiery chariot, let him consider that Jonah, when he had been cast into the deep, and swallowed down into the whale's belly, was by the command of God again thrown out safe upon the land. [Jonah 2:11](#) And then, again, when Ananias, Azarias, and Misaël were cast into the furnace of fire sevenfold heated, they sustained no harm whatever, neither was the smell of fire perceived upon them. As, therefore, the hand of God was present with them, working out marvellous things in their case— [things] impossible [to be accomplished] by man's nature— what wonder was it, if also in the case of those who were translated it performed something wonderful, working in [obedience](#) to the [will](#) of [God](#), even the Father? Now this is the [Son of God](#), as the [Scripture](#) represents [Nebuchadnezzar](#) the king as having said, Did not we cast three men bound into the furnace? And, lo, I do see four walking in the midst of the fire, and the fourth is like the [Son of God](#). [Daniel 3:19-25](#) Neither the [nature](#) of any created thing, therefore, nor the weakness of the flesh, can prevail against the [will](#) of [God](#). For God is not subject to [created](#) things, but [created](#) things to [God](#); and all things yield [obedience](#) to His [will](#). Wherefore also the Lord declares, The things which are impossible with men, are possible with [God](#). [Luke 18:27](#) As, therefore, it might seem to the men of the present day, who are [ignorant](#) of God's appointment, to be a thing incredible and impossible that any man could live for such a number of years, yet those who were before us did live [to such an age], and those who were translated do live as an earnest of the future length of days; and [as it might also appear impossible] that from the whale's belly and from the fiery furnace men issued forth unhurt, yet they nevertheless did so, led forth as it were by the hand of [God](#), for the purpose of declaring His power: so also now, although some, not [knowing](#) the power and promise of [God](#), may oppose their own [salvation](#), deeming it impossible for [God](#), who raises up the dead; to have power to confer upon them [eternal](#) duration, yet the scepticism of men of this stamp shall not render the faithfulness of God of none effect.

Against Heresies (Book V, Chapter 6)

God will bestow salvation upon the whole nature of man, consisting of body and soul in close union, since the Word took it upon Him, and adorned with the gifts of the Holy Spirit, of whom our bodies are, and are termed, the temples.

1. Now God shall be [glorified](#) in His handiwork, fitting it so as to be conformable to, and modelled after, His own Son. For by the hands of the [Father](#), that is, by the Son and the [Holy Spirit](#), man, and not [merely] a part of [man](#), was made in the likeness of [God](#). Now the [soul](#) and the spirit are certainly a *part* of the man, but certainly not *the* man; for the perfect man consists in the commingling and the union of the [soul](#) receiving the spirit of the [Father](#), and the admixture of that fleshly nature which was moulded after the image of [God](#). For this reason does the apostle declare, We speak wisdom among them that are perfect, [1 Corinthians 2:6](#) terming those [persons](#) perfect who have received the [Spirit of God](#), and who through the [Spirit of God](#) do speak in all languages, as he used Himself also to speak. In like manner we do also hear many brethren in the [Church](#), who possess [prophetic gifts](#), and who through the Spirit speak all kinds of languages, and bring to light for the general benefit the hidden things of [men](#), and declare the [mysteries](#) of [God](#), whom also the apostle terms spiritual, they being spiritual because they partake of the [Spirit](#), and not because their flesh has been stripped off and taken away, and because they have become purely spiritual. For if any one take away the substance of flesh, that is, of the handiwork [of God], and understand that which is purely spiritual, such then would not be a spiritual man but would be the spirit of a [man](#), or the [Spirit of God](#). But when the spirit here blended with the [soul](#) is united to [God's] handiwork, the man is rendered spiritual and perfect because of the outpouring of the [Spirit](#), and this is he who was made in the image and likeness of [God](#). But if the Spirit be wanting to the [soul](#), he who is such is indeed of an animal nature, and being left carnal, shall be an imperfect being, possessing indeed the image [of God] in his formation (*in plasmate*), but not receiving the similitude through the [Spirit](#); and thus is this being imperfect. Thus also, if any one take away the image and set aside the handiwork, he cannot then understand this as being a [man](#), but as either some part of a [man](#), as I have already said, or as something else than a [man](#). For that flesh which has been moulded is not a perfect man in itself, but the body of a [man](#), and part of a [man](#). Neither is the [soul](#) itself, considered apart by itself, the man; but it is the [soul](#) of a [man](#), and part of a [man](#). Neither is the spirit a [man](#), for it is called the spirit, and not a man; but the commingling and union of all these constitutes the perfect man. And for this [cause](#) does the apostle, explaining himself, make it clear that the saved man is a complete man as well as a spiritual man; saying thus in the first Epistle to the Thessalonians, Now the [God](#) of peace sanctify you perfect (*perfectos*); and may your spirit, and [soul](#), and body be preserved whole without complaint to the coming of the [Lord Jesus Christ](#). Now what was his object in [praying](#) that these three— that is, [soul](#), body, and spirit— might be preserved to the coming of the Lord, unless he was aware of the [future] reintegration and union of the three, and [that they should be heirs of] one and the same [salvation](#)? For this [cause](#) also he declares that those are the perfect who present unto the Lord the three [component parts] without offense. Those, then, are the perfect who have had the [Spirit of God](#) remaining in them, and have preserved their [souls](#) and bodies blameless, holding fast the [faith](#) of [God](#), that is, that [faith](#) which is [directed] towards [God](#), and maintaining righteous dealings with respect to their neighbours.

2. Whence also he says, that this handiwork is the temple of [God](#), thus declaring: Do you not [know](#) that you are the temple of [God](#), and that the [Spirit of God](#) dwells in you? If any man, therefore, will defile the temple of [God](#), him will God destroy: for the temple of God is [holy](#),

which [temple] you are. [1 Corinthians 3:16](#) Here he manifestly declares the body to be the temple in which the Spirit dwells. As also the Lord speaks in reference to Himself, Destroy this temple, and in three days I will raise it up. He spoke this, however, it is said, of the temple of His body. [John 2:19-21](#) And not only does he (the apostle) acknowledge our bodies to be a temple, but even the temple of [Christ](#), saying thus to the Corinthians, Do you not [know](#) that your bodies are members of Christ? Shall I then take the members of [Christ](#), and make them the members of an harlot? [1 Corinthians 3:17](#) He speaks these things, not in reference to some other spiritual man; for a being of such a nature could have nothing to do with an harlot: but he declares our body, that is, the flesh which continues in [sanctity](#) and purity, to be the members of Christ; but that when it becomes one with an harlot, it becomes the members of an harlot. And for this reason he said, If any man defile the temple of [God](#), him will God destroy. How then is it not the utmost [blasphemy](#) to allege, that the temple of [God](#), in which the Spirit of the Father dwells, and the members of [Christ](#), do not partake of [salvation](#), but are reduced to perdition? Also, that our bodies are raised not from their own substance, but by the power of [God](#), he says to the Corinthians, Now the body is not for fornication, but for the Lord, and the Lord for the body. But God has both raised up the Lord, and shall raise us up by His own power. [1 Corinthians 6:13-14](#)

Against Heresies (Book V, Chapter 7)

Inasmuch as Christ did rise in our flesh, it follows that we shall be also raised in the same; since the resurrection promised to us should not be referred to spirits naturally immortal, but to bodies in themselves mortal.

1. In the same manner, therefore, as Christ did rise in the substance of flesh, and pointed out to His [disciples](#) the mark of the nails and the opening in His side (now these are the tokens of that flesh which rose from the dead), so shall He also, it is said, raise us up by His own power. [1 Corinthians 6:14](#) And again to the Romans he says, But if the Spirit of Him that raised up [Jesus](#) from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies. [Romans 8:11](#) What, then, are mortal bodies? Can they be [souls](#)? Nay, for [souls](#) are incorporeal when put in comparison with mortal bodies; for God breathed into the face of man the breath of life, and man became a living [soul](#). Now the breath of life is an incorporeal thing. And certainly they cannot maintain that the very breath of life is mortal. Therefore David says, My [soul](#) also shall live to Him, just as if its substance were [immortal](#). Neither, on the other hand, can they say that the spirit is the mortal body. What therefore is there left to which we may apply the term mortal body, unless it be the thing that was moulded, that is, the flesh, of which it is also said that God will vivify it? For this it is which dies and is decomposed, but not the [soul](#) or the spirit. For to die is to lose vital power, and to become henceforth breathless, inanimate, and devoid of motion, and to melt away into those [component parts] from which also it derived the commencement of [its] substance. But this event happens neither to the [soul](#), for it is the breath of life; nor to the spirit, for the spirit is simple and not composite, so that it cannot be decomposed, and is itself the life of those who receive it. We must therefore conclude that it is in reference to the flesh that death is mentioned; which [flesh], after the [soul's](#) departure, becomes breathless and inanimate, and is decomposed gradually into the earth from which it was taken. This, then, is what is mortal. And it is this of which he also says, He shall also quicken your mortal bodies. And therefore in reference to it he says, in the first [Epistle] to the Corinthians: So

also is the resurrection of the dead: it is sown in corruption, it rises in incorruption.

[1 Corinthians 15:42](#) For he declares, That which you sow cannot be quickened, unless first it die.

[1 Corinthians 15:36](#)

2. But what is that which, like a grain of wheat, is sown in the earth and decays, unless it be the bodies which are laid in the earth, into which seeds are also cast? And for this reason he said, It is sown in dishonour, it rises in [glory](#). [1 Corinthians 15:43](#) For what is more ignoble than dead flesh? Or, on the other hand, what is more [glorious](#) than the same when it arises and partakes of incorruption? It is sown in weakness, it is raised in power: [1 Corinthians 15:43](#) in its own weakness certainly, because since it is earth it goes to earth; but [it is quickened] by the power of [God](#), who raises it from the dead. It is sown an animal body, it rises a spiritual body.

[1 Corinthians 15:44](#) He has taught, beyond all [doubt](#), that such language was not used by him, either with reference to the [soul](#) or to the spirit, but to bodies that have become corpses. For these are animal bodies, that is, [bodies] which partake of life, which when they have lost, they succumb to death; then, rising through the Spirit's instrumentality, they become spiritual bodies, so that by the Spirit they possess a perpetual life. For now, he says, we [know](#) in part, and we prophesy in part, but then face to face. [1 Corinthians 13:9, 12](#) And this it is which has been said also by Peter: Whom having not seen, you [love](#); in whom now also, not seeing, you [believe](#); and believing, you shall [rejoice](#) with [joy](#) unspeakable. [1 Peter 1:8](#) For our face shall see the face of the Lord and shall [rejoice](#) with [joy](#) unspeakable—that is to say, when it shall behold its own Delight.

Against Heresies (Book V, Chapter 8)

The gifts of the Holy Spirit which we receive prepare us for incorruption, render us spiritual, and separate us from carnal men. These two classes are signified by the clean and unclean animals in the legal dispensation.

1. But we do now receive a certain portion of His Spirit, tending towards perfection, and preparing us for incorruption, being little by little accustomed to receive and bear [God](#); which also the apostle terms an earnest, that is, a part of the [honour](#) which has been promised us by [God](#), where he says in the Epistle to the Ephesians, In which you also, having heard the word of [truth](#), the [Gospel](#) of your [salvation](#), believing in which we have been sealed with the [Holy Spirit](#) of promise, which is the earnest of our inheritance. [Ephesians 1:13](#), etc. This earnest, therefore, thus dwelling in us, renders us spiritual even now, and the mortal is swallowed up by [immortality](#). [2 Corinthians 5:4](#) For you, he declares, are not in the flesh, but in the [Spirit](#), if so be that the [Spirit of God](#) dwell in you. [Romans 8:9](#) This, however does not take place by a casting away of the flesh, but by the impartation of the Spirit. For those to whom he was writing were not without flesh, but they were those who had received the [Spirit of God](#), by which we cry, Abba, Father. [Romans 8:15](#) If therefore, at the present time, having the earnest, we do cry, Abba, Father, what shall it be when, on rising again, we behold Him face to face; when all the members shall burst out into a continuous hymn of triumph, glorifying Him who raised them from the dead, and gave the gift of [eternal](#) life? For if the earnest, gathering man into itself, does even now [cause](#) him to cry, Abba, Father, what shall the complete [grace](#) of the Spirit effect, which shall be

given to men by [God](#)? It will render us like Him, and accomplish the will of the Father; for it shall make man after the image and likeness of [God](#).

2. Those [persons](#), then, who possess the earnest of the [Spirit](#), and who are not enslaved by the [lusts](#) of the flesh, but are subject to the [Spirit](#), and who in all things walk according to the light of reason, does the apostle properly term spiritual, because the [Spirit of God](#) dwells in them. Now, spiritual men shall not be incorporeal spirits; but our substance, that is, the union of flesh and [spirit](#), receiving the [Spirit of God](#), makes up the spiritual man. But those who do indeed reject the Spirit's counsel, and are the slaves of fleshly [lusts](#), and lead lives contrary to reason, and who, without restraint, plunge headlong into their own desires, having no longing after the Divine Spirit, do live after the manner of swine and of dogs; these men, [I say], does the apostle very properly term carnal, because they have no thought of anything else except carnal things.

3. For the same reason, too, do the [prophets](#) compare them to irrational animals, on account of the irrationality of their conduct, saying, They have become as horses raging for the [females](#); each one of them neighing after his neighbour's wife. [Jeremiah 5:3](#) And again, Man, when he was in [honour](#), was made like cattle. This denotes that, for his own fault, he is likened to cattle, by rivalling their irrational life. And we also, as the custom is, do designate men of this stamp as cattle and irrational beasts.

4. Now the law has figuratively predicted all these, delineating man by the [various] animals: [Leviticus 11:2](#); [Deuteronomy 14:3](#), etc. whatsoever of these, says [the [Scripture](#)], have a double hoof and ruminant, it proclaims as clean; but whatsoever of them do not possess one or other of these [properties], it sets aside by themselves as unclean. Who then are the clean? Those who make their way by [faith](#) steadily towards the Father and the [Son](#); for this is denoted by the steadiness of those which divide the hoof; and they meditate day and night upon the words of [God](#), that they may be adorned with good works: for this is the meaning of the ruminants. The unclean, however, are those which do neither divide the hoof nor ruminant; that is, those [persons](#) who have neither [faith](#) in [God](#), nor do meditate on His words: and such is the abomination of the [Gentiles](#). But as to those animals which do indeed chew the cud, but have not the double hoof, and are themselves unclean, we have in them a figurative description of the [Jews](#), who certainly have the words of [God](#) in their mouth, but who do not fix their rooted steadfastness in the Father and in the Son; wherefore they are an unstable generation. For those animals which have the hoof all in one piece easily slip; but those which have it divided are more sure-footed, their cleft hoofs succeeding each other as they advance, and the one hoof supporting the other. In like manner, too, those are unclean which have the double hoof but do not ruminant: this is plainly an indication of all [heretics](#), and of those who do not meditate on the words of [God](#), neither are adorned with works of righteousness; to whom also the Lord says, Why do you call Me Lord, Lord, and do not the things which I say to you? [Luke 6:46](#) For men of this stamp do indeed say that they [believe](#) in the Father and the [Son](#), but they never meditate as they should upon the things of [God](#), neither are they adorned with works of righteousness; but, as I have already observed, they have adopted the lives of swine and of dogs, giving themselves over to filthiness, to [gluttony](#), and recklessness of all sorts. Justly, therefore, did the apostle call all such carnal and animal, — [all those, namely], who through their own unbelief and luxury do not receive the Divine Spirit, and in their various phases cast out from themselves the life-giving Word, and walk stupidly after their own [lusts](#): the [prophets](#), too, spoke of them as beasts of burden and wild

beasts; custom likewise has viewed them in the light of cattle and irrational creatures; and the law has pronounced them unclean.

Against Heresies (Book V, Chapter 9)

Showing how that passage of the apostle which the heretics pervert, should be understood; viz., Flesh and blood shall not possess the kingdom of God.

1. Among the other [truths] proclaimed by the apostle, there is also this one, That flesh and blood cannot inherit the [kingdom of God](#). [1 Corinthians 15:50](#) This is [the passage] which is adduced by all the [heretics](#) in support of their folly, with an attempt to annoy us, and to point out that the handiwork of God is not saved. They do not take this fact into consideration, that there are three things out of which, as I have shown, the complete man is composed — flesh, [soul](#), and spirit. One of these does indeed preserve and fashion [the man]— this is the spirit; while as to another it is united and formed— that is the flesh; then [comes] that which is between these two— that is the [soul](#), which sometimes indeed, when it follows the spirit, is raised up by it, but sometimes it sympathizes with the flesh, and falls into carnal [lusts](#). Those then, as many as they be, who have not that which saves and forms [us] into life [[eternal](#)], shall be, and shall be called, [mere] flesh and blood; for these are they who have not the [Spirit of God](#) in themselves. Wherefore men of this stamp are spoken of by the Lord as dead; for, says He, Let the dead bury their dead, [Luke 10:60](#) because they have not the Spirit which quickens man.

2. On the other hand, as many as [fear](#) God and trust in His Son's advent, and who through [faith](#) do establish the [Spirit of God](#) in their hearts—such men as these shall be properly called both pure, and spiritual, and those living to [God](#), because they possess the Spirit of the [Father](#), who purifies man, and raises him up to the life of [God](#). For as the Lord has testified that the flesh is weak, so [does He also say] that the spirit is willing. [Matthew 26:41](#) For this latter is capable of working out its own suggestions. If, therefore, any one admix the ready inclination of the Spirit to be, as it were, a stimulus to the infirmity of the flesh, it inevitably follows that what is strong will prevail over the weak, so that the weakness of the flesh will be absorbed by the strength of the [Spirit](#); and that the man in whom this takes place cannot in that case be carnal, but spiritual, because of the fellowship of the Spirit. Thus it is, therefore, that the [martyrs](#) bear their [witness](#), and despise death, not after the infirmity of the flesh, but because of the readiness of the Spirit. For when the infirmity of the flesh is absorbed, it exhibits the Spirit as powerful; and again, when the Spirit absorbs the weakness [of the flesh], it possesses the flesh as an inheritance in itself, and from both of these is formed a living man—living, indeed, because he partakes of the [Spirit](#), but man, because of the substance of flesh.

3. The flesh, therefore, when destitute of the [Spirit of God](#), is dead, not having life, and cannot possess the kingdom of God: [it is as] irrational blood, like water poured out upon the ground. And therefore he says, As is the earthy, such are they that are earthy. [1 Corinthians 15:48](#) But where the Spirit of the Father is, there is a living man; [there is] the rational blood preserved by [God](#) for the avenging [of those that shed it]; [there is] the flesh possessed by the [Spirit](#), forgetful indeed of what belongs to it, and adopting the quality of the [Spirit](#), being made conformable to the [Word of God](#). And on this account he (the apostle) declares, As we have borne the image of

him who is of the earth, we shall also bear the image of Him who is from heaven.

[1 Corinthians 15:49](#) What, therefore, is the earthly? That which was fashioned. And what is the heavenly? The Spirit. As therefore he says, when we were destitute of the celestial Spirit, we walked in former times in the oldness of the flesh, not [obeying God](#); so now let us, receiving the [Spirit](#), walk in newness of life, [obeying God](#). Inasmuch, therefore, as without the [Spirit of God](#) we cannot be saved, the apostle exhorts us through [faith](#) and chaste conversation to preserve the [Spirit of God](#), lest, having become non-participators of the Divine Spirit, we lose the [kingdom of heaven](#); and he exclaims, that flesh in itself, and blood, cannot possess the [kingdom of God](#).

4. If, however, we must speak strictly, [we would say that] the flesh *does not* inherit, but *is* inherited; as also the Lord declares, Blessed are the meek, for they shall possess the earth by inheritance; [Matthew 5:5](#) as if in the [future] kingdom, the earth, from whence exists the substance of our flesh, is to be possessed by inheritance. This is the reason for His wishing the temple (i.e., the flesh) to be clean, that the [Spirit of God](#) may take delight therein, as a bridegroom with a bride. As, therefore, the bride cannot [be said] to wed, but to be wedded, when the bridegroom comes and takes her, so also the flesh cannot by itself possess the kingdom of God by inheritance; but it can be taken *for* an inheritance into the [kingdom of God](#). For a living person inherits the goods of the deceased; and it is one thing to inherit, another to be inherited. The former rules, and exercises power over, and orders the things inherited at his will; but the latter things are in a state of subjection, are under order, and are ruled over by him who has obtained the inheritance. What, therefore, is it that lives? The [Spirit of God](#), doubtless. What, again, are the possessions of the deceased? The various parts of the man, surely, which rot in the earth. But these are inherited by the Spirit when they are translated into the [kingdom of heaven](#). For this [cause](#), too, did Christ die, that the [Gospel](#) covenant being manifested and [known](#) to the whole world, might in the first place set free His slaves; and then afterwards, as I have already shown, might constitute them heirs of His property, when the Spirit possesses them by inheritance. For he who lives inherits, but the flesh is inherited. In order that we may not lose life by losing that Spirit which possesses us, the apostle, exhorting us to the communion of the [Spirit](#), has said, according to reason, in those words already quoted, That flesh and blood cannot inherit the [kingdom of God](#). Just as if he were to say, Do not [err](#); for unless the [Word of God](#) dwell with, and the Spirit of the Father be in you, and if you shall live frivolously and carelessly as if you were this only, viz., mere flesh and blood, you cannot inherit the [kingdom of God](#).

Against Heresies (Book V, Chapter 10)

By a comparison drawn from the wild olive-tree, whose quality but not whose nature is changed by grafting, he proves more important things; he points out also that man without the Spirit is not capable of bringing forth fruit, or of inheriting the kingdom of God.

1. This [truth](#), therefore, [he declares], in order that we may not reject the engrafting of the Spirit while pampering the flesh. But you, being a wild olive-tree, he says, have been grafted into the good olive-tree, and been made a partaker of the fatness of the olive-tree. [Romans 11:17](#) As, therefore, when the wild olive has been engrafted, if it remain in its former condition, viz., a wild olive, it is cut off, and cast into the fire; [Matthew 7:19](#) but if it takes kindly to the graft, and is changed into the good olive-tree, it becomes a fruit-bearing olive, planted, as it were, in a king's

park (*paradiso*): so likewise men, if they do [truly](#) progress by [faith](#) towards better things, and receive the [Spirit of God](#), and bring forth the fruit thereof, shall be spiritual, as being planted in the paradise of [God](#). But if they cast out the [Spirit](#), and remain in their former condition, desirous of being of the flesh rather than of the [Spirit](#), then it is very [justly](#) said with regard to men of this stamp, That flesh and blood shall not inherit the [kingdom of God](#); [1 Corinthians 15:50](#) just as if any one were to say that the wild olive is not received into the paradise of [God](#). Admirably therefore does the apostle exhibit our nature, and God's universal appointment, in his discourse about flesh and blood and the wild olive. For as the good olive, if neglected for a certain time, if left to grow wild and to run to wood, does itself become a wild olive; or again, if the wild olive be carefully tended and grafted, it naturally reverts to its former fruit-bearing condition: so men also, when they become careless, and bring forth for fruit the [lusts](#) of the flesh like woody produce, are rendered, by their own fault, unfruitful in righteousness. For when men sleep, the enemy sows the material of tares; [Matthew 13:25](#) and for this [cause](#) did the Lord command His [disciples](#) to be on the watch. And again, those [persons](#) who are not bringing forth the fruits of righteousness, and are, as it were, covered over and lost among brambles, if they use diligence, and receive the word of God as a graft, [James 1:21](#) arrive at the pristine nature of man—that which was created after the image and likeness of [God](#).

2. But as the engrafted wild olive does not certainly lose the substance of its wood, but changes the quality of its fruit, and receives another name, being now not a wild olive, but a fruit-bearing olive, and is called so; so also, when man is grafted in by [faith](#) and receives the [Spirit of God](#), he certainly does not lose the substance of flesh, but changes the quality of the fruit [brought forth, i.e.] of his works, and receives another name, [Revelation 2:17](#) showing that he has become changed for the better, being now not [mere] flesh and blood, but a spiritual man, and is called such. Then, again, as the wild olive, if it be not grafted in, remains useless to its lord because of its woody quality, and is cut down as a tree bearing no fruit, and cast into the fire; so also man, if he does not receive through [faith](#) the engrafting of the [Spirit](#), remains in his old condition, and being [mere] flesh and blood, he cannot inherit the [kingdom of God](#). Rightly therefore does the apostle declare, Flesh and blood cannot inherit the [kingdom of God](#); [1 Corinthians 15:50](#) and, Those who are in the flesh cannot please God: [Romans 8:8](#) not repudiating [by these words] the substance of flesh, but showing that into it the Spirit must be infused. And for this reason, he says, This mortal must put on [immortality](#), and this corruptible must put on incorruption. [1 Corinthians 15:53](#) And again he declares, But you are not in the flesh, but in the [Spirit](#), if so be that the [Spirit of God](#) dwell in you. [Romans 8:9](#) He sets this forth still more plainly, where he says, The body indeed is dead, because of [sin](#); but the Spirit is life, because of righteousness. But if the Spirit of Him who raised up [Jesus](#) from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, because of His Spirit dwelling in you. [Romans 8:10](#), etc. And again he says, in the Epistle to the Romans, For if you live after the flesh, you shall die. [Romans 8:13](#) [Now by these words] he does not prohibit them from living their lives in the flesh, for he was himself in the flesh when he wrote to them; but he cuts away the [lusts](#) of the flesh, those which bring death upon a [man](#). And for this reason he says in continuation, But if you through the Spirit do mortify the works of the flesh, you shall live. For whosoever are led by the [Spirit of God](#), these are the sons of [God](#).

Against Heresies (Book V, Chapter 11)

Treats upon the actions of carnal and of spiritual persons; also, that the spiritual cleansing is not to be referred to the substance of our bodies, but to the manner of our former life.

1. [The apostle], foreseeing the [wicked](#) speeches of unbelievers, has particularized the works which he terms carnal; and he explains himself, lest any room for [doubt](#) be left to those who do dishonestly pervert his meaning, thus saying in the Epistle to the Galatians: Now the works of the flesh are manifest, which are adulteries, fornications, uncleanness, luxuriousness, idolatries, witchcrafts, hatreds, contentions jealousies, wraths, emulations, animosities, irritable speeches, dissensions, [heresies](#), envyings, [drunkenness](#), carousings, and such like; of which I warn you, as also I have warned you, that they who do such things shall not inherit the [kingdom of God](#). [Galatians 5:19](#), etc. Thus does he point out to his hearers in a more explicit manner what it is [he means when he declares], Flesh and blood shall not inherit the [kingdom of God](#). For they who do these things, since they do indeed walk after the flesh, have not the power of living unto [God](#). And then, again, he proceeds to tell us the spiritual actions which vivify a [man](#), that is, the engrafting of the [Spirit](#); thus saying, But the fruit of the Spirit is [love](#), [joy](#), peace, long-suffering, goodness, benignity, [faith](#), meekness, continence, [chastity](#): against these there is no law. [Galatians 5:22](#) As, therefore, he who has gone forward to the better things, and has brought forth the fruit of the [Spirit](#), is saved altogether because of the communion of the [Spirit](#); so also he who has continued in the aforesaid works of the flesh, being [truly](#) reckoned as carnal, because he did not receive the [Spirit of God](#), shall not have power to inherit the [kingdom of heaven](#). As, again, the same apostle testifies, saying to the Corinthians, Do you not [know](#) that the unrighteous shall not inherit the kingdom of God? Do not [err](#), he says: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with [mankind](#), nor thieves, nor [covetous](#), nor revilers, nor rapacious [persons](#), shall inherit the [kingdom of God](#). And these you indeed have been; but you have been washed, but you have been sanctified, but you have been justified in the name of the [Lord Jesus Christ](#), and in the [Spirit](#) of our God. [1 Corinthians 6:9-11](#) He shows in the clearest manner through what things it is that man goes to destruction, if he has continued to live after the flesh; and then, on the other hand, [he points out] through what things he is saved. Now he says that the things which save are the name of [our Lord Jesus Christ](#), and the Spirit of our God.

2. Since, therefore, in that passage he recounts those works of the flesh which are without the [Spirit](#), which bring death [upon their doers], he exclaimed at the end of his Epistle, in accordance with what he had already declared, And as we have borne the image of him who is of the earth, we shall also bear the image of Him who is from heaven. For this I say, brethren, that flesh and blood cannot inherit the [kingdom of God](#). [1 Corinthians 15:49](#), etc. Now this which he says, as we have borne the image of him who is of the earth, is analogous to what has been declared, And such indeed you were; but you have been washed, but you have been sanctified, but you have been justified in the name of [our Lord Jesus Christ](#), and in the [Spirit](#) of our God. When, therefore, did we bear the image of him who is of the earth? Doubtless it was when those actions spoken of as works of the flesh used to be wrought in us. And then, again, when [do we bear] the image of the heavenly? Doubtless when he says, You have been washed, believing in the name of the Lord, and receiving His Spirit. Now we have washed away, not the substance of our body, nor the image of our [primary] formation, but the former vain conversation. In these members, therefore, in which we were going to destruction by working the works of corruption, in these very members are we made alive by working the works of the Spirit.

Against Heresies (Book V, Chapter 12)

Of the difference between life and death; of the breath of life and the vivifying Spirit: also how it is that the substance of flesh revives which once was dead.

1. For as the flesh is capable of corruption, so is it also of incorruption; and as it is of death, so is it also of life. These two do mutually give way to each other; and both cannot remain in the same place, but one is driven out by the other, and the presence of the one destroys that of the other. If, then, when death takes possession of a [man](#), it drives life away from him, and proves him to be dead, much more does life, when it has obtained power over the man, drive out death, and restore him as living unto [God](#). For if death brings mortality, why should not life, when it comes, vivify man? Just as Esaias the [prophet](#) says, Death devoured when it had prevailed. And again, [God](#) has wiped away every tear from every face. Thus that former life is expelled, because it was not given by the [Spirit](#), but by the breath.

2. For the breath of life, which also rendered man an animated being, is one thing, and the vivifying Spirit another, which also caused him to become spiritual. And for this reason Isaiah said, Thus says the Lord, who made heaven and established it, who founded the earth and the things therein, and gave breath to the people upon it, and Spirit to those walking upon it; [Isaiah 42:5](#) thus telling us that breath is indeed given in common to all people upon earth, but that the Spirit is theirs alone who tread down earthly desires. And therefore Isaiah himself, distinguishing the things already mentioned, again exclaims, For the Spirit shall go forth from Me, and I have made every breath. [Isaiah 57:16](#) Thus does he attribute the Spirit as peculiar to God which in the last times He pours forth upon the [human race](#) by the adoption of sons; but [he shows] that breath was common throughout the creation, and points it out as something created. Now what has been made is a different thing from him who makes it. The breath, then, is temporal, but the Spirit [eternal](#). The breath, too, increases [in strength] for a short period, and continues for a certain time; after that it takes its departure, leaving its former abode destitute of breath. But when the Spirit pervades the man within and without, inasmuch as it continues there, it never leaves him. But that is not first which is spiritual, says the apostle, speaking this as if with reference to us [human](#) beings; but that is first which is animal, afterwards that which is spiritual, [1 Corinthians 15:46](#) in accordance with reason. For there had been a necessity that, in the first place, a [human](#) being should be fashioned, and that what was fashioned should receive the [soul](#); afterwards that it should thus receive the communion of the Spirit. Wherefore also the first [Adam](#) was made by the Lord a living [soul](#), the second [Adam](#) a quickening spirit. [1 Corinthians 15:45](#) As, then, he who was made a living [soul](#) forfeited life when he turned aside to what was [evil](#), so, on the other hand, the same individual, when he reverts to what is [good](#), and receives the quickening Spirit, shall find life.

3. For it is not one thing which dies and another which is quickened, as neither is it one thing which is lost and another which is found, but the Lord came seeking for that same sheep which had been lost. What was it, then, which was dead? Undoubtedly it was the substance of the flesh; the same, too, which had lost the breath of life, and had become breathless and dead. This same, therefore, was what the Lord came to quicken, that as in [Adam](#) we do all die, as being of an animal nature, in Christ we may all live, as being spiritual, not laying aside God's handiwork, but

the [lusts](#) of the flesh, and receiving the [Holy Spirit](#); as the apostle says in the Epistle to the Colossians: Mortify, therefore, your members which are upon the earth. And what these are he himself explains: Fornication, uncleanness, inordinate affection, [evil](#) concupiscence; and [covetousness](#), which is [idolatry](#). [Colossians 3:5](#) The laying aside of these is what the apostle preaches; and he declares that those who do such things, as being merely flesh and blood, cannot inherit the [kingdom of heaven](#). For their [soul](#), tending towards what is worse, and descending to earthly [lusts](#), has become a partaker in the same designation which belongs to these [[lusts](#), viz., earthly], which, when the apostle commands us to lay aside, he says in the same Epistle, Cast off the old man with his [deeds](#). [Colossians 3:9](#) But when he said this, he does not remove away the ancient formation [of man]; for in that case it would be incumbent on us to rid ourselves of its company by committing suicide.

4. But the apostle himself also, being one who had been formed in a womb, and had issued thence, wrote to us, and confessed in his Epistle to the Philippians that to live in the flesh was the fruit of [his] work; [Philippians 1:22](#) thus expressing himself. Now the final result of the work of the Spirit is the [salvation](#) of the flesh. For what other visible fruit is there of the invisible Spirit, than the rendering of the flesh mature and capable of incorruption? If then [he says], To live in the flesh, this is the result of labour to me, he did not surely condemn the substance of flesh in that passage where he said, Put off the old man with his works; [Colossians 3:10](#) but he points out that we should lay aside our former conversation, that which waxes old and becomes corrupt; and for this reason he goes on to say, And put on the new man, that which is renewed in [knowledge](#), after the image of Him who created him. In this, therefore, that he says, which is renewed in [knowledge](#), he demonstrates that he, the selfsame man who was in [ignorance](#) in times past, that is, in [ignorance](#) of [God](#), is renewed by that [knowledge](#) which has respect to Him. For the [knowledge](#) of God renews man. And when he says, after the image of the Creator, he sets forth the recapitulation of the same man, who was at the beginning made after the likeness of [God](#).

5. And that he, the apostle, was the very same person who had been born from the womb, that is, of the ancient substance of flesh, he does himself declare in the Epistle to the Galatians: But when it pleased [God](#), who separated me from my mother's womb, and called me by His [grace](#), to reveal His Son in me, that I might preach Him among the [Gentiles](#), [Galatians 1:15-16](#) it was not, as I have already observed, one person who had been born from the womb, and another who preached the [Gospel](#) of the [Son of God](#); but that same individual who formerly was [ignorant](#), and used to [persecute](#) the [Church](#), when the revelation was made to him from heaven, and the Lord conferred with him, as I have pointed out in the third book, preached the [Gospel](#) of [Jesus Christ](#) the [Son of God](#), who was crucified under [Pontius Pilate](#), his former [ignorance](#) being driven out by his subsequent [knowledge](#): just as the blind men whom the Lord healed did certainly lose their blindness, but received the substance of their eyes perfect, and obtained the power of vision in the very same eyes with which they formerly did not see; the darkness being merely driven away by the power of vision, while the substance of the eyes was retained, in order that, by means of those eyes through which they had not seen, exercising again the visual power, they might give thanks to Him who had restored them again to sight. And thus, also, he whose withered hand was healed, and all who were healed generally, did not change those parts of their bodies which had at their birth come forth from the womb, but simply obtained these anew in a healthy condition.

6. For the Maker of all things, the [Word of God](#), who did also from the beginning form man, when He found His handiwork impaired by [wickedness](#), performed upon it all kinds of healing. At one time [He did so], as regards each separate member, as it is found in His own handiwork; and at another time He did once for all restore man sound and whole in all points, preparing him perfect for Himself unto the resurrection. For what was His object in healing [different] portions of the flesh, and restoring them to their original condition, if those parts which had been healed by Him were not in a position to obtain [salvation](#)? For if it was [merely] a temporary benefit which He conferred, He granted nothing of importance to those who were the subjects of His healing. Or how can they maintain that the flesh is incapable of receiving the life which flows from Him, when it received healing from Him? For life is brought about through healing, and incorruption through life. He, therefore, who confers healing, the same does also confer life; and He [who gives] life, also surrounds His own handiwork with incorruption.

Against Heresies (Book V, Chapter 13)

In the dead who were raised by Christ we possess the highest proof of the resurrection; and our hearts are shown to be capable of life eternal, because they can now receive the Spirit of God.

1. Let our opponents—that is, they who speak against their own [salvation](#)—inform us [as to this point]: The deceased daughter of the [high priest](#); the [widow's](#) dead son, who was being carried out [to burial] near the gate [of the city]; [Luke 7:12](#) and Lazarus, who had lain four days in the tomb, [John 9:30](#) — in what bodies did they rise again? In those same, no [doubt](#), in which they had also died. For if it were not in the very same, then certainly those same individuals who had died did not rise again. For [the [Scripture](#)] says, The Lord took the hand of the dead man, and said to him, Young man, I say unto you, Arise. And the dead man sat up, and He commanded that something should be given him to eat; and He delivered him to his mother. Again, He called Lazarus with a loud voice, saying, Lazarus, come forth; and he that was dead came forth bound with bandages, feet and hands. This was [symbolic](#) of that man who had been bound in [sins](#). And therefore the Lord said, Loose him, and let him depart. As, therefore, those who were healed were made whole in those members which had in times past been afflicted; and the dead rose in the identical bodies, their limbs and bodies receiving health, and that life which was granted by the Lord, who prefigures [eternal](#) things by temporal, and shows that it is He who is Himself able to extend both healing and life to His handiwork, that His words concerning its [future] resurrection may also be [believed](#); so also at the end, when the Lord utters His voice by the last trumpet, [1 Corinthians 15:52](#) the dead shall be raised, as He Himself declares: The hour shall come, in which all the dead which are in the tombs shall hear the voice of the [Son of man](#), and shall come forth; those that have done good to the resurrection of life, and those that have done [evil](#) to the resurrection of judgment. [John 5:28](#)

2. Vain, therefore, and [truly](#) miserable, are those who do not choose to see what is so manifest and clear, but shun the light of [truth](#), blinding themselves like the tragic Oedipus. And as those who are not practised in wrestling, when they contend with others, laying hold with a determined grasp of some part of [their opponent's] body, really fall by means of that which they grasp, yet when they fall, [imagine](#) that they are gaining the victory, because they have obstinately kept their hold upon that part which they seized at the outset, and besides falling, become subjects of

ridicule; so is it with respect to that [favourite] expression of the [heretics](#): Flesh and blood cannot inherit the [kingdom of God](#); while taking two expressions of [Paul's](#), without having perceived the apostle's meaning, or examined critically the force of the terms, but keeping fast hold of the mere expressions by themselves, they die in consequence of their influence (*περὶ αὐτάς*), overturning as far as in them lies the entire dispensation of [God](#).

3. For thus they will allege that this passage refers to the flesh strictly so called, and not to fleshly works, as I have pointed out, so representing the apostle as contradicting himself. For immediately following, in the same Epistle, he says conclusively, speaking thus in reference to the flesh: For this corruptible must put on incorruption, and this mortal must put on [immortality](#). So, when this mortal shall have put on [immortality](#), then shall be brought to pass the saying which is written, Death is swallowed up in victory. O death, where is your sting? O death, where is your victory? [1 Corinthians 15:53](#) Now these words shall be appropriately said at the time when this mortal and corruptible flesh, which is subject to death, which also is pressed down by a certain dominion of death, rising up into life, shall put on incorruption and [immortality](#). For then, indeed, shall death be [truly](#) vanquished, when that flesh which is held down by it shall go forth from under its dominion. And again, to the Philippians he says: But our conversation is in heaven, from whence also we look for the [Saviour](#), the [Lord Jesus](#), who shall transfigure the body of our humiliation conformable to the body of His [glory](#), even as He is able (*ita ut possit*) according to the working of His own power. [Philippians 3:29](#), etc. What, then, is this body of humiliation which the Lord shall transfigure, [so as to be] conformed to the body of His [glory](#)? Plainly it is this body composed of flesh, which is indeed humbled when it falls into the earth. Now its transformation [takes place thus], that while it is mortal and corruptible, it becomes [immortal](#) and incorruptible, not after its own proper substance, but after the mighty working of the Lord, who is able to invest the mortal with [immortality](#), and the corruptible with incorruption. And therefore he says, that mortality may be swallowed up of life. He who has perfected us for this very thing is [God](#), who also has given unto us the earnest of the Spirit. [2 Corinthians 5:4](#) He uses these words most manifestly in reference to the flesh; for the [soul](#) is not mortal, neither is the spirit. Now, what is mortal shall be swallowed up of life, when the flesh is dead no longer, but remains living and incorruptible, hymning the praises of [God](#), who has perfected us for this very thing. In order, therefore, that we may be perfected for this, aptly does he say to the Corinthians, Glorify God in your body. [1 Corinthians 6:20](#) Now God is He who gives rise to [immortality](#).

4. That he uses these words with respect to the body of flesh, and to none other, he declares to the Corinthians manifestly, indubitably, and free from all ambiguity: Always bearing about in our body the dying of [Jesus](#), that also the life of [Jesus Christ](#) might be manifested in our body. For if we who live are delivered unto death for [Jesus'](#) sake, it is that the life of [Jesus](#) may also be manifested in our mortal flesh. [2 Corinthians 4:10](#), etc. And that the Spirit lays hold on the flesh, he says in the same Epistle, That you are the epistle of [Christ](#), ministered by us, inscribed not with ink, but with the Spirit of the living [God](#), not in tables of stone, but in the fleshly tables of the heart. [2 Corinthians 3:3](#) If, therefore, in the present time, fleshly hearts are made partakers of the [Spirit](#), what is there astonishing if, in the resurrection, they receive that life which is granted by the Spirit? Of which resurrection the apostle speaks in the Epistle to the Philippians: Having been made conformable to His death, if by any means I might attain to the resurrection which is from the dead. [Philippians 3:11](#) In what other mortal flesh, therefore, can life be understood as

being manifested, unless in that substance which is also [put to death](#) on account of that confession which is made of God? — as he has himself declared, If, as a [man](#), I have fought with beasts at Ephesus, what advantages it me if the dead rise not? For if the dead rise not, neither has Christ risen. Now, if Christ has not risen, our preaching is vain, and your [faith](#) is vain. In that case, too, we are found false witnesses for [God](#), since we have testified that He raised up Christ, whom [upon that supposition] He did not raise up. For if the dead rise not, neither has Christ risen. But if Christ be not risen, your [faith](#) is vain, since you are yet in your [sins](#). Therefore those who have fallen asleep in Christ have perished. If in this life only we have hope in [Christ](#), we are more miserable than all [men](#). But now Christ has risen from the dead, the [first-fruits](#) of those that sleep; for as by man [came] death, by man also [came] the resurrection of the dead. [1 Corinthians 15:13](#), etc.

5. In all these passages, therefore, as I have already said, these men must either allege that the apostle expresses opinions contradicting himself, with respect to that statement, Flesh and blood cannot inherit the [kingdom of God](#); or, on the other hand, they will be forced to make perverse and crooked interpretations of all the passages, so as to overturn and alter the sense of the words. For what sensible thing can they say, if they endeavour to interpret otherwise this which he writes: For this corruptible must put on incorruption, and this mortal put on [immortality](#); [1 Corinthians 15:53](#) and, That the life of [Jesus](#) may be made manifest in our mortal flesh; [2 Corinthians 4:11](#) and all the other passages in which the apostle does manifestly and clearly declare the resurrection and incorruption of the flesh? And thus shall they be compelled to put a false interpretation upon passages such as these, they who do not choose to understand one correctly.

Against Heresies (Book V, Chapter 14)

Unless the flesh were to be saved, the Word would not have taken upon Him flesh of the same substance as ours: from this it would follow that neither should we have been reconciled by Him.

1. And inasmuch as the apostle has not pronounced against the very substance of flesh and blood, that it cannot inherit the [kingdom of God](#), the same apostle has everywhere adopted the term flesh and blood with regard to the [Lord Jesus Christ](#), partly indeed to establish His [human nature](#) (for He did Himself speak of Himself as the [Son of man](#)), and partly that He might confirm the [salvation](#) of our flesh. For if the flesh were not in a position to be saved, the [Word of God](#) would in no wise have become flesh. And if the blood of the righteous were not to be inquired after, the Lord would certainly not have had blood [in His composition]. But inasmuch as blood cries out (*vocalis est*) from the beginning [of the world], God said to Cain, when he had slain his brother, The voice of your brother's blood cries to Me. [Genesis 4:10](#) And as their blood will be inquired after, He said to those with [Noah](#), For your blood of your [souls](#) will I require, [even] from the hand of all beasts; and again, Whosoever will shed man's blood, it shall be shed for his blood. In like manner, too, did the Lord say to those who should afterwards shed His blood, All righteous blood shall be required which is shed upon the earth, from the blood of righteous Abel to the blood of Zacharias the son of Barachias, whom you slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. He thus points out the recapitulation that should take place in his own person of the effusion of blood from the

beginning, of all the righteous men and of the [prophets](#), and that by means of Himself there should be a requisition of their blood. Now this [blood] could not be required unless it also had the capability of being saved; nor would the Lord have summed up these things in Himself, unless He had Himself been made flesh and blood after the way of the original formation [of man], saving in his own person at the end that which had in the beginning perished in Adam.

2. But if the Lord became incarnate for any other order of things, and took flesh of any other substance, He has not then summed up [human nature](#) in His own person, nor in that case can He be termed flesh. For flesh has been [truly](#) made [to consist in] a transmission of that thing moulded originally from the dust. But if it had been necessary for Him to draw the material [of His body] from another substance, the Father would at the beginning have moulded the material [of flesh] from a different substance [than from what He actually did]. But now the case stands thus, that the Word has saved that which really was [created, viz.,] humanity which had perished, effecting by means of Himself that communion which should be held with it, and seeking out its [salvation](#). But the thing which had perished possessed flesh and blood. For the Lord, taking dust from the earth, moulded man; and it was upon his behalf that all the dispensation of the Lord's advent took place. He had Himself, therefore, flesh and blood, recapitulating in Himself not a certain other, but that original handiwork of the [Father](#), seeking out that thing which had perished. And for this [cause](#) the apostle, in the Epistle to the Colossians, says, And though you were formerly alienated, and enemies to His [knowledge](#) by [evil](#) works, yet now you have been reconciled in the body of His flesh, through His death, to present yourselves [holy](#) and chaste, and without fault in His sight. [Colossians 1:21](#), etc. He says, You have been reconciled in the body of His flesh, because the righteous flesh has reconciled that flesh which was being kept under bondage in [sin](#), and brought it into friendship with [God](#).

3. If, then, any one allege that in this respect the flesh of the Lord was different from ours, because it indeed did not commit [sin](#), neither was deceit found in His [soul](#), while we, on the other hand, are sinners, he says what is the fact. But if he pretends that the Lord possessed another substance of flesh, the sayings respecting reconciliation will not agree with that man. For that thing is reconciled which had formerly been in enmity. Now, if the Lord had taken flesh from another substance, He would not, by so doing, have reconciled that one to God which had become inimical through transgression. But now, by means of communion with Himself, the Lord has reconciled man to [God](#) the [Father](#), in reconciling us to Himself by the body of His own flesh, and redeeming us by His own blood, as the apostle says to the Ephesians, In whom we have redemption through His blood, the remission of [sins](#); [Ephesians 1:7](#) and again to the same he says, You who formerly were far off have been brought near in the blood of Christ; [Ephesians 2:13](#) and again, Abolishing in His flesh the enmities, [even] the law of commandments [contained] in ordinances. [Ephesians 2:15](#) And in every Epistle the apostle plainly testifies, that through the flesh of our Lord, and through His blood, we have been saved.

4. If, therefore, flesh and blood are the things which procure for us life, it has not been declared of flesh and blood, in the literal meaning (*proprie*) of the terms, that they cannot inherit the [kingdom of God](#); but [these words apply] to those carnal [deeds](#) already mentioned, which, perverting man to [sin](#), deprive him of life. And for this reason he says, in the Epistle to the Romans: Let not [sin](#), therefore, reign in your mortal body, to be under its control: neither yield your members instruments of unrighteousness unto [sin](#); but yield yourselves to [God](#), as being

alive from the dead, and your members as instruments of righteousness unto [God](#). [Romans 6:12-13](#), etc. In these same members, therefore, in which we used to serve [sin](#), and bring forth fruit unto death, does He wish us to [be [obedient](#)] unto righteousness, that we may bring forth fruit unto life. Remember, therefore, my beloved friend, that you have been redeemed by the flesh of our Lord, re-established by His blood; and holding the Head, from which the whole body of the [Church](#), having been fitted together, takes increase [Colossians 2:19](#) — that is, acknowledging the advent in the flesh of the [Son of God](#), and [His] divinity (*deum*), and looking forward with constancy to His [human nature](#) (*hominem*), availing yourself also of these [proofs](#) drawn from Scripture— you easily overthrow, as I have pointed out, all those notions of the [heretics](#) which were concocted afterwards.

Against Heresies (Book V, Chapter 15)

Proofs of the resurrection from Isaiah and Ezekiel; the same God who created us will also raise us up.

1. Now, that He who at the beginning created man, did promise him a second birth after his dissolution into earth, Esaias thus declares: The dead shall rise again, and they who are in the tombs shall arise, and they who are in the earth shall [rejoice](#). For the dew which is from You is health to them. [Isaiah 26:19](#) And again: I will comfort you, and you shall be comforted in Jerusalem: and you shall see, and your heart shall [rejoice](#), and your bones shall flourish as the grass; and the hand of the Lord shall be [known](#) to those who worship Him. [Isaiah 66:13](#) And Ezekiel speaks as follows: And the hand of the Lord came upon me, and the Lord led me forth in the [Spirit](#), and set me down in the midst of the plain, and this place was full of bones. And He caused me to pass by them round about: and, behold, there were many upon the surface of the plain very dry. And He said unto me, [Son of man](#), can these bones live? And I said, Lord, You who has made them [knows](#). And He said unto me, Prophecy upon these bones, and you shall say to them, You dry bones, hear the word of the Lord. Thus says the Lord to these bones, Behold, I will [cause](#) the spirit of life to come upon you, and I will lay sinews upon you, and bring up flesh again upon you, and I will stretch skin upon you, and will put my Spirit into you, and you shall live; and you shall [know](#) that I am the Lord. And I prophesied as the Lord had commanded me. And it came to pass, when I was prophesying, that, behold, an earthquake, and the bones were drawn together, each one to its own articulation: and I beheld, and, lo, the sinews and flesh were produced upon them, and the skins rose upon them round about, but there was no breath in them. And He said unto me, Prophecy to the breath, [son of man](#), and say to the breath, These things says the Lord, Come from the four winds (*spiritibus*), and breathe upon these dead, that they may live. So I prophesied as the Lord had commanded me, and the breath entered into them; and they did live, and stood upon their feet, an exceeding great gathering. [Ezekiel 37:1](#), etc. And again he says, Thus says the Lord, Behold, I will set your graves open, and [cause](#) you to come out of your graves, and bring you into the land of [Israel](#); and you shall [know](#) that I am the Lord, when I shall open your sepulchres, that I may bring my people again out of the sepulchres: and I will put my Spirit into you, and you shall live; and I will place you in your land, and you shall [know](#) that I am the Lord. I have said, and I will do, says the Lord. [Ezekiel 37:12](#), etc. As we at once perceive that the Creator (*Demiurgo*) is in this passage represented as vivifying our dead bodies, and promising resurrection to them, and resuscitation from their sepulchres and tombs, conferring

upon them [immortality](#) also (He says, For as the tree of life, so shall their days be [Isaiah 65:22](#)), He is shown to be the only God who accomplishes these things, and as Himself the good Father, benevolently conferring life upon those who have not life from themselves.

2. And for this reason did the Lord most plainly manifest Himself and the Father to His [disciples](#), lest, forsooth, they might seek after another God besides Him who formed man, and who gave him the breath of life; and that men might not rise to such a pitch of [madness](#) as to feign another Father above the Creator. And thus also He healed by a word all the others who were in a weakly condition because of [sin](#); to whom also He said, Behold, you are made whole, [sin](#) no more, lest a worse thing come upon you: [John 5:14](#) pointing out by this, that, because of the [sin](#) of disobedience, infirmities have come upon men. To that man, however, who had been blind from his birth, He gave sight, not by means of a word, but by an outward action; doing this not without a purpose, or because it so happened, but that He might show forth the hand of [God](#), that which at the beginning had moulded man. And therefore, when His [disciples](#) asked Him for what [cause](#) the man had been born blind, whether for his own or his [parents'](#) fault, He replied, Neither has this man [sinned](#), nor his [parents](#), but that the works of God should be made manifest in him. [John 9:3](#) Now the work of God is the fashioning of man. For, as the [Scripture](#) says, He made [man] by a kind of process: And the Lord took clay from the earth, and formed man. [Genesis 2:7](#) Wherefore also the Lord spat on the ground and made clay, and smeared it upon the eyes, pointing out the original fashioning [of man], how it was effected, and manifesting the hand of God to those who can understand by what [hand] man was formed out of the dust. For that which the artificer, the Word, had omitted to form in the womb, [viz., the blind man's eyes], He then supplied in public, that the works of God might be manifested in him, in order that we might not be seeking out another hand by which man was fashioned, nor another Father; [knowing](#) that this hand of God which formed us at the beginning, and which does form us in the womb, has in the last times sought us out who were lost, winning back His own, and taking up the lost sheep upon His shoulders, and with [joy](#) restoring it to the fold of life.

3. Now, that the [Word of God](#) forms us in the womb, He says to Jeremiah, Before I formed you in the womb, I [knew](#) you; and before you went forth from the belly, I sanctified you, and appointed you a [prophet](#) among the nations. [Jeremiah 1:5](#) And [Paul](#), too, says in like manner, But when it pleased [God](#), who separated me from my mother's womb, that I might declare Him among the nations. [Galatians 1:15](#) As, therefore, we are by the Word formed in the womb, this very same Word formed the visual power in him who had been blind from his birth; showing openly who it is that fashions us in secret, since the [Word](#) Himself had been made manifest to men: and declaring the original formation of Adam, and the manner in which he was created, and by what hand he was fashioned, indicating the whole from a part. For the Lord who formed the visual powers is He who made the whole man, carrying out the [will](#) of the Father. And inasmuch as man, with respect to that formation which, was after Adam, having fallen into transgression, needed the laver of regeneration, [the Lord] said to him [upon whom He had conferred sight], after He had smeared his eyes with the clay, Go to Siloam, and wash; [John 9:7](#) thus restoring to him both [his perfect] confirmation, and that regeneration which takes place by means of the laver. And for this reason when he was washed he came seeing, that he might both [know](#) Him who had fashioned him, and that man might learn [to [know](#)] Him who has conferred upon him life.

4. All the followers of [Valentinus](#), therefore, lose their case, when they say that man was not fashioned out of this earth, but from a fluid and diffused substance. For, from the earth out of which the Lord formed eyes for that man, from the same earth it is evident that man was also fashioned at the beginning. For it were incompatible that the eyes should indeed be formed from one source and the rest of the body from another; as neither would it be compatible that one [being] fashioned the body, and another the eyes. But He, the very same who formed [Adam](#) at the beginning, with whom also the Father spoke, [saying], Let Us make man after Our image and likeness, [Genesis 1:25](#) revealing Himself in these last times to [men](#), formed visual organs (*visionem*) for him who had been blind [in that body which he had derived] from Adam. Wherefore also the [Scripture](#), pointing out what should come to pass, says, that when [Adam](#) had hid himself because of his disobedience, the Lord came to him at eventide, called him forth, and said, Where are you? [Genesis 3:9](#) That means that in the last times the very same [Word of God](#) came to call man, reminding him of his doings, living in which he had been hidden from the Lord. For just as at that time God spoke to [Adam](#) at eventide, searching him out; so in the last times, by means of the same voice, searching out his posterity, He has visited them.

Against Heresies (Book V, Chapter 16)

Since our bodies return to the earth, it follows that they have their substance from it; also, by the advent of the Word, the image of God in us appeared in a clearer light.

1. And since [Adam](#) was moulded from this earth to which we belong, the [Scripture](#) tells us that God said to him, In the sweat of your face shall you eat your bread, until you turn again to the dust from whence you were taken. [Genesis 3:19](#) If then, after death, our bodies return to any other substance, it follows that from it also they have their substance. But if it be into this very [earth], it is manifest that it was also from it that man's frame was created; as also the Lord clearly showed, when from this very substance He formed eyes for the man [to whom He gave sight]. And thus was the hand of God plainly shown forth, by which [Adam](#) was fashioned, and we too have been formed; and since there is one and the same Father, whose voice from the beginning even to the end is present with His handiwork, and the substance from which we were formed is plainly declared through the [Gospel](#), we should therefore not seek after another Father besides Him, nor [look for] another substance from which we have been formed, besides what was mentioned beforehand, and shown forth by the Lord; nor another hand of God besides that which, from the beginning even to the end, forms us and prepares us for life, and is present with His handiwork, and perfects it after the image and likeness of [God](#).

2. And then, again, this Word was manifested when the [Word of God](#) was made man, assimilating Himself to [man](#), and man to Himself, so that by means of his resemblance to the [Son](#), man might become precious to the Father. For in times long past, it was *said* that man was created after the image of [God](#), but it was not [actually] *shown*; for the Word was as yet invisible, after whose image man was created, Wherefore also he did easily lose the similitude. When, however, the [Word of God](#) became flesh, He confirmed both these: for He both showed forth the image *truly*, since He became Himself what was His image; and He re-established the similitude after a sure manner, by assimilating man to the invisible Father through means of the visible Word.

3. And not by the aforesaid things alone has the Lord manifested Himself, but [He has done this] also by means of His [passion](#). For doing away with [the effects of] that disobedience of man which had taken place at the beginning by the occasion of a tree, He became [obedient](#) unto death, even the death of the cross; [Philippians 2:8](#) rectifying that disobedience which had occurred by reason of a tree, through that [obedience](#) which was [wrought out] upon the tree [of the cross]. Now He would not have come to do away, by means of that same [image], the disobedience which had been incurred towards our Maker if He proclaimed another Father. But inasmuch as it was by these things that we disobeyed [God](#), and did not give credit to His word, so was it also by these same that He brought in [obedience](#) and consent as respects His Word; by which things He clearly shows forth God Himself, whom indeed we had offended in the first Adam, when he did not perform His commandment. In the second Adam, however, we are reconciled, being made [obedient](#) even unto death. For we were debtors to none other but to Him whose commandment we had transgressed at the beginning.

Against Heresies (Book V, Chapter 17)

There is but one Lord and one God, the Father and Creator of all things, who has loved us in Christ, given us commandments, and remitted our sins; whose Son and Word Christ proved Himself to be, when He forgave our sins.

1. Now this being is the Creator (*Demiurgus*), who is, in respect of His [love](#), the Father; but in respect of His power, He is Lord; and in respect of His wisdom, our Maker and Fashioner; by transgressing whose commandment we became His enemies. And therefore in the last times the Lord has restored us into friendship through His [incarnation](#), having become the Mediator between God and men; [1 Timothy 2:5](#) propitiating indeed for us the Father against whom we had [sinned](#), and cancelling (*consolatus*) our disobedience by His own [obedience](#); conferring also upon us the gift of communion with, and subjection to, our Maker. For this reason also He has taught us to say in [prayer](#), And forgive us our debts; [Matthew 6:12](#) since indeed He is our Father, whose debtors we were, having transgressed His commandments. But who is this Being? Is He some unknown one, and a Father who gives no commandment to any one? Or is He the God who is proclaimed in the [Scriptures](#), to whom we were debtors, having transgressed His commandment? Now the commandment was given to man by the Word. For Adam, it is said, heard the voice of the Lord God. [Genesis 3:8](#) Rightly then does His Word say to [man](#), Your [sins](#) are forgiven you; [Matthew 9:2](#); [Luke 5:20](#) He, the same against whom we had [sinned](#) in the beginning, grants forgiveness of [sins](#) in the end. But if indeed we had disobeyed the command of any other, while it was a different being who said, Your [sins](#) are forgiven you; [Matthew 9:2](#); [Luke 5:20](#) such an one is neither good, nor [true](#), nor just. For how can he be good, who does not give from what belongs to himself? Or how can he be just, who snatches away the goods of another? And in what way can [sins](#) be [truly](#) remitted, unless that He against whom we have [sinned](#) has Himself granted remission through the bowels of mercy of our [God](#), in which He has visited us [Luke 1:78](#) through His Son?

2. And therefore, when He had healed the man sick of the palsy, [the [evangelist](#)] says The people upon seeing it [glorified God](#), who gave such power unto men. [Matthew 9:8](#) What [God](#), then, did the bystanders glorify? Was it indeed that unknown Father invented by the [heretics](#)? And how

could they glorify him who was altogether unknown to them? It is evident, therefore, that the [Israelites glorified](#) Him who has been proclaimed as God by the law and the [prophets](#), who is also the Father of our Lord; and therefore He taught men, by the evidence of their senses through those signs which He accomplished, to give [glory](#) to [God](#). If, however, He Himself had come from another Father, and men [glorified](#) a different Father when they beheld His [miracles](#), He [in that case] rendered them ungrateful to that Father who had sent the gift of healing. But as the only-begotten Son had come for man's [salvation](#) from Him who is [God](#), He did both stir up the incredulous by the [miracles](#) which He was in the [habit](#) of working, to give [glory](#) to the Father; and to the [Pharisees](#), who did not admit the advent of His Son, and who consequently did not [believe](#) in the remission [of [sins](#)] which was conferred by Him, He said, That you may [know](#) that the [Son of man](#) has power to forgive [sins](#). [Matthew 9:6](#) And when He had said this, He commanded the paralytic man to take up the pallet upon which he was lying, and go into his house. By this work of His He confounded the unbelievers, and showed that He is Himself the voice of [God](#), by which man received commandments, which he broke, and became a sinner; for the paralysis followed as a consequence of [sins](#).

3. Therefore, by remitting [sins](#), He did indeed heal man, while He also manifested Himself who He was. For if no one can forgive [sins](#) but God alone, while the Lord remitted them and healed men, it is plain that He was Himself the [Word of God](#) made the [Son of man](#), receiving from the Father the power of remission of [sins](#); since He was man, and since He was [God](#), in order that since as man He suffered for us, so as God He might have compassion on us, and forgive us our debts, in which we were made debtors to God our Creator. And therefore David said beforehand, Blessed are they whose iniquities are forgiven, and whose [sins](#) are covered. Blessed is the man to whom the Lord has not imputed [sin](#); pointing out thus that remission of [sins](#) which follows upon His advent, by which He has destroyed the handwriting of our debt, and fastened it to the cross; [Colossians 2:14](#) so that as by means of a tree we were made debtors to [God](#), [so also] by means of a tree we may obtain the remission of our debt.

4. This fact has been strikingly set forth by many others, and especially through means of Elisha the [prophet](#). For when his fellow [prophets](#) were hewing wood for the construction of a tabernacle, and when the iron [head], shaken loose from the axe, had fallen into the Jordan and could not be found by them, upon Elisha's coming to the place, and learning what had happened, he threw some wood into the water. Then, when he had done this, the iron part of the axe floated up, and they took up from the surface of the water what they had previously lost. [2 Kings 6:6](#) By this action the [prophet](#) pointed out that the sure word of [God](#), which we had negligently lost by means of a tree, and were not in the way of finding again, we should receive anew by the dispensation of a tree, [viz., the [cross](#) of [Christ](#)]. For that the word of God is likened to an axe, John the Baptist declares [when he says] in reference to it, But now also is the axe laid to the root of the trees. [Matthew 3:10](#) Jeremiah also says to the same purport: The word of God cleaves the rock as an axe. [Jeremiah 23:29](#) This word, then, what was hidden from us, did the dispensation of the tree make manifest, as I have already remarked. For as we lost it by means of a tree, by means of a tree again was it made manifest to all, showing the height, the length, the breadth, the depth in itself; and, as a certain man among our predecessors observed, Through the extension of the hands of a divine person, gathering together the two peoples to one God. For these were two hands, because there were two peoples scattered to the ends of the earth; but there was one head in the middle, as there is but one [God](#), who is above all, and through all, and in us all.

Against Heresies (Book V, Chapter 18)

God the Father and His Word have formed all created things (which They use) by Their own power and wisdom, not out of defect or ignorance. The Son of God, who received all power from the Father, would otherwise never have taken flesh upon Him.

1. And such or so important a dispensation He did not bring about by means of the creations of others, but by His own; neither by those things which were created out of [ignorance](#) and defect, but by those which had their substance from the wisdom and power of His Father. For He was neither unrighteous, so that He should [covet](#) the property of another; nor needy, that He could not by His own means impart life to His own, and make use of His own creation for the [salvation](#) of man. For indeed the creation could not have sustained Him [on the cross], if He had sent forth [simply by commission] what was the fruit of [ignorance](#) and defect. Now we have repeatedly shown that the incarnate [Word of God](#) was suspended upon a tree, and even the very [heretics](#) do acknowledge that He was crucified. How, then, could the fruit of [ignorance](#) and defect sustain Him who contains the [knowledge](#) of all things, and is [true](#) and perfect? Or how could that creation which was concealed from the [Father](#), and far removed from Him, have sustained His Word? And if this world were made by the [angels](#) (it matters not whether we suppose their [ignorance](#) or their cognizance of the Supreme God), when the Lord declared, For I am in the [Father](#), and the Father in Me, [John 14:11](#) how could this workmanship of the [angels](#) have borne to be burdened at once with the Father and the [Son](#)? How, again, could that creation which is beyond the Pleroma have contained Him who contains the entire Pleroma? Inasmuch, then, as all these things are impossible and incapable of [proof](#), that preaching of the [Church](#) is alone [true](#) [which proclaims] that His own creation bore Him, which subsists by the power, the skill, and the wisdom of [God](#); which is sustained, indeed, after an invisible manner by the [Father](#), but, on the contrary, after a visible manner it bore His Word: and this is the [true](#) [Word].

2. For the Father bears the creation and His own Word simultaneously, and the Word borne by the Father grants the Spirit to all as the Father wills. To some He gives after the manner of creation what is made; but to others [He gives] after the manner of adoption, that is, what is from [God](#), namely generation. And thus one [God](#) the Father is declared, who is above all, and through all, and in all. The Father is indeed above all, and He is the Head of Christ; but the Word is through all things, and is Himself the Head of the [Church](#); while the Spirit is in us all, and He is the living water, [John 7:39](#) which the Lord grants to those who rightly [believe](#) in Him, and [love](#) Him, and who [know](#) that there is one Father, who is above all, and through all, and in us all. [Ephesians 4:6](#) And to these things does John also, the [disciple](#) of the Lord, bear [witness](#), when he speaks thus in the [Gospel](#): In the beginning was the Word, and the Word was with [God](#), and the Word was God. This was in the beginning with [God](#). All things were made by Him, and without Him was nothing made. [John 1:1](#), etc. And then he said of the [Word](#) Himself: He was in the world, and the world was made by Him, and the world [knew](#) Him not. To His own things He came, and His own people received Him not. However, as many as did receive Him, to these gave He power to become the sons of [God](#), to those that [believe](#) in His name. [John 1:10](#), etc. And again, showing the dispensation with regard to His [human nature](#), John said: And the [Word](#) was [made flesh](#), and dwelt among us. [John 1:14](#) And in continuation he says, And we beheld His [glory](#), the [glory](#) as of the Only-begotten by the [Father](#), full of [grace](#) and [truth](#). He thus plainly

points out to those willing to hear, that is, to those having ears, that there is [one God](#), the Father over all, and one [Word of God](#), who is through all, by whom all things have been made; and that this world belongs to Him, and was made by Him, according to the Father's will, and not by [angels](#); nor by [apostasy](#), defect, and [ignorance](#); nor by any power of Prunicus, whom certain of them also call the Mother; nor by any other maker of the world [ignorant](#) of the Father.

3. For the Creator of the world is [truly](#) the [Word of God](#); and this is our Lord, who in the last times was made man, existing in this world, and who in an invisible manner contains all things created, and is inherent in the entire creation, since the [Word of God](#) governs and arranges all things; and therefore He came to His own in a visible manner, and was made flesh, and hung upon the tree, that He might sum up all things in Himself. And His own peculiar people did not receive Him, as [Moses](#) declared this very thing among the people: And your life shall be hanging before your eyes, and you will not [believe](#) your life. [Deuteronomy 28:66](#) Those therefore who did not receive Him did not receive life. But to as many as received Him, to them gave He power to become the sons of [God](#). [John 1:12](#) For it is He who has power from the Father over all things, since He is the [Word of God](#), and very man, communicating with invisible beings after the manner of the [intellect](#), and appointing a law observable to the outward senses, that all things should continue each in its own order; and He reigns manifestly over things visible and pertaining to men; and brings in just judgment and worthy upon all; as David also, clearly pointing to this, says, Our God shall openly come, and will not keep silence. Then he shows also the judgment which is brought in by Him, saying, A fire shall burn in His sight, and a strong tempest shall rage round about Him. He shall call upon the heaven from above, and the earth, to judge His people.

Against Heresies (Book V, Chapter 19)

A comparison is instituted between the disobedient and sinning Eve and the Virgin Mary, her patroness. Various and discordant heresies are mentioned.

1. That the Lord then was manifestly coming to His own things, and was sustaining them by means of that creation which is supported by Himself, and was making a recapitulation of that disobedience which had occurred in connection with a tree, through the [obedience](#) which was [exhibited by Himself when He hung] upon a tree, [the effects] also of that deception being done away with, by which that virgin Eve, who was already espoused to a [man](#), was unhappily misled—was happily announced, through means of the [truth](#) [spoken] by the [angel](#) to the [Virgin Mary](#), who was [also espoused] to a [man](#). For just as the former was led astray by the word of an [angel](#), so that she fled from God when she had transgressed His word; so did the latter, by an angelic communication, receive the glad tidings that she should sustain (*portaret*) [God](#), being [obedient](#) to His word. And if the former did disobey [God](#), yet the latter was persuaded to be [obedient](#) to [God](#), in order that the Virgin Mary might become the patroness (*advocata*) of the virgin Eve. And thus, as the [human race](#) fell into bondage to death by means of a [virgin](#), so is it rescued by a [virgin](#); virginal disobedience having been balanced in the opposite scale by virginal [obedience](#). For in the same way the [sin](#) of the first created man (*protoplasti*) receives amendment by the correction of the First-begotten, and the coming of the serpent is conquered by the harmlessness of the dove, those bonds being unloosed by which we had been fast bound to death.

2. The [heretics](#) being all unlearned and [ignorant](#) of God's arrangements, and not acquainted with that dispensation by which He took upon Him [human nature](#) (*in scii ejus quæ; est secundum hominem dispensationis*), inasmuch as they blind themselves with regard to the [truth](#), do in fact speak against their own [salvation](#). Some of them introduce another Father besides the Creator; some, again, say that the world and its substance was made by certain [angels](#); certain others [maintain] that it was widely separated by Horos from him whom they represent as being the Father— that it sprang forth (*floruisse*) of itself, and from itself was born. Then, again, others [of them assert] that it obtained substance in those things which are contained by the [Father](#), from defect and [ignorance](#); others still, despise the advent of the Lord manifest [to the senses], for they do not admit His [incarnation](#); while others, ignoring the arrangement [that He should be born] of a [virgin](#), maintain that He was begotten by Joseph. And still further, some affirm that neither their [soul](#) nor their body can receive [eternal](#) life, but merely the inner man. Moreover, they will have it that this [inner man] is that which is the understanding (*sensum*) in them, and which they decree as being the only thing to ascend to the perfect. Others [maintain], as I have said in the first book, that while the [soul](#) is saved, their body does not participate in the [salvation](#) which comes from [God](#); in which [book] I have also set forward the hypotheses of all these men, and in the second have pointed out their weakness and inconsistency.

Against Heresies (Book V, Chapter 20)

Those pastors are to be heard to whom the apostles committed the Churches, possessing one and the same doctrine of salvation; the heretics, on the other hand, are to be avoided. We must think soberly with regard to the mysteries of the faith.

1. Now all these [[heretics](#)] are of much later date than the [bishops](#) to whom the [apostles](#) committed the Churches; which fact I have in the third book taken all pains to demonstrate. It follows, then, as a matter of course, that these [heretics](#) aforementioned, since they are blind to the [truth](#), and deviate from the [right] way, will walk in various roads; and therefore the footsteps of their doctrine are scattered here and there without agreement or connection. But the path of those belonging to the [Church](#) circumscribes the whole world, as possessing the sure tradition from the [apostles](#), and gives unto us to see that the [faith](#) of all is one and the same, since all receive one and the same [God](#) the [Father](#), and [believe](#) in the same dispensation regarding the [incarnation](#) of the [Son of God](#), and are cognizant of the same gift of the [Spirit](#), and are conversant with the same commandments, and preserve the same form of [ecclesiastical](#) constitution, and expect the same advent of the Lord, and await the same [salvation](#) of the complete man, that is, of the [soul](#) and body. And undoubtedly the preaching of the [Church](#) is [true](#) and steadfast, in which one and the same way of [salvation](#) is shown throughout the whole world. For to her is entrusted the light of [God](#); and therefore the wisdom of [God](#), by means of which she saves all [men](#), is declared in [its] going forth; it utters [its voice] faithfully in the streets, is preached on the tops of the walls, and speaks continually in the gates of the city. [Proverbs 1:20-21](#) For the [Church](#) preaches the [truth](#) everywhere, and she is the seven-branched candlestick which bears the light of [Christ](#).

2. Those, therefore, who desert the preaching of the [Church](#), call in question the [knowledge](#) of the [holy presbyters](#), not taking into consideration of how much greater consequence is a religious man, even in a private station, than a [blasphemous](#) and impudent sophist. Now, such are all the

[heretics](#), and those who [imagine](#) that they have hit upon something more beyond the [truth](#), so that by following those things already mentioned, proceeding on their way variously, inharmoniously, and foolishly, not keeping always to the same opinions with regard to the same things, as blind men are led by the blind, they shall deservedly fall into the ditch of [ignorance](#) lying in their path, ever seeking and never finding out the [truth](#). [2 Timothy 3:7](#) It behooves us, therefore, to avoid their doctrines, and to take careful heed lest we suffer any injury from them; but to flee to the [Church](#), and be brought up in her bosom, and be nourished with the Lord's Scriptures. For the [Church](#) has been planted as a garden (*paradisus*) in this world; therefore says the [Spirit of God](#), You may freely eat from every tree of the garden, [Genesis 2:16](#) that is, Eat from every Scripture of the Lord; but you shall not eat with an uplifted [mind](#), nor touch any [heretical](#) discord. For these men do profess that they have themselves the [knowledge](#) of good and [evil](#); and they set their own impious minds above the God who made them. They therefore form opinions on what is beyond the limits of the understanding. For this [cause](#) also the apostle says, Be not wise beyond what it is fitting to be wise, but be wise prudently, [Romans 12:3](#) that we be not cast forth by eating of the [knowledge](#) of these men (that [knowledge](#) which [knows](#) more than it should do) from the paradise of life. Into this paradise the Lord has introduced those who [obey](#) His call, summing up in Himself all things which are in heaven, and which are on earth; [Ephesians 1:10](#) but the things in heaven are spiritual, while those on earth constitute the dispensation in [human nature](#) (*secundum hominem est dispositio*). These things, therefore, He recapitulated in Himself: by uniting man to the [Spirit](#), and causing the Spirit to dwell in man, He is Himself made the head of the [Spirit](#), and gives the Spirit to be the head of man: for through Him (the Spirit) we see, and hear, and speak.

Against Heresies (Book V, Chapter 21)

Christ is the head of all things already mentioned. It was fitting that He should be sent by the Father, the Creator of all things, to assume human nature, and should be tempted by Satan, that He might fulfil the promises, and carry off a glorious and perfect victory.

1. He has therefore, in His work of recapitulation, summed up all things, both waging [war](#) against our enemy, and crushing him who had at the beginning led us away captives in Adam, and trampled upon his head, as you can perceive in Genesis that God said to the serpent, And I will put enmity between you and the [woman](#), and between your seed and her seed; He shall be on the watch for (*observabit*) your head, and you on the watch for His heel. [Genesis 3:15](#) For from that time, He who should be born of a [woman](#), [namely] from the Virgin, after the likeness of Adam, was preached as keeping watch for the head of the serpent. This is the seed of which the apostle says in the Epistle to the Galatians, that the law of works was established until the seed should come to whom the promise was made. [Galatians 3:19](#) This fact is exhibited in a still clearer light in the same Epistle, where he thus speaks: But when the fullness of time had come, God sent forth His Son, made of a [woman](#). [Galatians 4:4](#) For indeed the enemy would not have been fairly vanquished, unless it had been a man [born] of a [woman](#) who conquered him. For it was by means of a [woman](#) that he got the advantage over man at first, setting himself up as man's opponent. And therefore does the Lord profess Himself to be the [Son of man](#), comprising in Himself that original man out of whom the [woman](#) was fashioned (*ex quo ea quæ; secundum mulierem est plasmatio facta est*), in order that, as our species went down to death through a

vanquished man, so we may ascend to life again through a victorious one; and as through a man death received the palm [of victory] against us, so again by a man we may receive the palm against death.

2. Now the Lord would not have recapitulated in Himself that ancient and primary enmity against the serpent, fulfilling the promise of the Creator (*Demiurgi*), and performing His command, if He had come from another Father. But as He is one and the same, who formed us at the beginning, and sent His Son at the end, the Lord did perform His command, being made of a [woman](#), by both destroying our adversary, and perfecting man after the image and likeness of [God](#). And for this reason He did not draw the means of confounding him from any other source than from the words of the law, and made use of the Father's commandment as a help towards the destruction and confusion of the [apostate angel](#). Fasting forty days, like [Moses](#) and Elias, He afterwards hungered, first, in order that we may perceive that He was a real and substantial man—for it belongs to a man to suffer hunger when [fasting](#); and secondly, that His opponent might have an opportunity of attacking Him. For as at the beginning it was by means of food that [the enemy] persuaded man, although not suffering hunger, to transgress God's commandments, so in the end he did not succeed in persuading Him that was an hungered to take that food which proceeded from [God](#). For, when tempting Him, he said, If you be the [Son of God](#), command that these stones be made bread. [Matthew 4:3](#) But the Lord repulsed him by the commandment of the law, saying, It is written, Man does not live by bread alone. [Deuteronomy 8:3](#) As to those words [of His enemy,] If you be the [Son of God](#), [the Lord] made no remark; but by thus acknowledging His [human nature](#) He baffled His adversary, and exhausted the force of his first attack by means of His Father's word. The corruption of [man](#), therefore, which occurred in paradise by both [of our first [parents](#)] eating, was done away with by [the Lord's] want of food in this world. But he, being thus vanquished by the law, endeavoured again to make an assault by himself quoting a commandment of the law. For, bringing Him to the highest pinnacle of the temple, he said to Him, If you are the [Son of God](#), cast yourself down. For it is written, That God shall give His [angels](#) charge concerning you, and in their hands they shall bear you up, lest perchance you dash your foot against a stone; thus concealing a [falsehood](#) under the guise of Scripture, as is done by all the [heretics](#). For that was indeed written, [namely], That He has given His [angels](#) charge concerning Him; but cast yourself down from hence no Scripture said in reference to Him: this kind of persuasion the [devil](#) produced from himself. The Lord therefore confuted him out of the law, when He said, It is written again, You shall not tempt the Lord your [God](#); [Deuteronomy 6:16](#) pointing out by the word contained in the law that which is the duty of [man](#), that he should not tempt [God](#); and in regard to Himself, since He appeared in [human form](#), [declaring] that He would not tempt the Lord his God. The [pride](#) of reason, therefore, which was in the serpent, was put to nought by the humility found in the man [Christ], and now twice was the [devil](#) conquered from Scripture, when he was detected as advising things contrary to God's commandment, and was shown to be the enemy of God by [the expression of] his thoughts. He then, having been thus signally defeated, and then, as it were, concentrating his forces, drawing up in order all his available power for [falsehood](#), in the third place showed Him all the kingdoms of the world, and the [glory](#) of them, [Luke 4:6-7](#) saying, as Luke relates, All these will I give you—for they are delivered to me; and to whom I will, I give them—if you will fall down and worship me. The Lord then, exposing him in his [true](#) character, says, Depart, [Satan](#); for it is written, You shall worship the Lord your [God](#), and Him only shall you serve. [Matthew 4:10](#) He both revealed him by this name, and showed [at the same time] who He Himself was. For the

Hebrew word [Satan](#) signifies an [apostate](#). And thus, vanquishing him for the third time, He spurned him from Him finally as being conquered out of the law; and there was done away with that infringement of God's commandment which had occurred in Adam, by means of the precept of the law, which the [Son of man](#) observed, who did not transgress the commandment of [God](#).

3. Who, then, is this Lord God to whom Christ bears [witness](#), whom no man shall tempt, whom all should worship, and serve Him alone? It is, beyond all manner of [doubt](#), that God who also gave the law. For these things had been predicted in the law, and by the words (*sententiam*) of the law the Lord showed that the law does indeed declare the [Word of God](#) from the Father; and the [apostate angel](#) of God is destroyed by its voice, being exposed in his [true](#) colours, and vanquished by the [Son of man](#) keeping the commandment of [God](#). For as in the beginning he enticed man to transgress his Maker's law, and thereby got him into his power; yet his power consists in transgression and [apostasy](#), and with these he bound man [to himself]; so again, on the other hand, it was necessary that through man himself he should, when conquered, be bound with the same chains with which he had bound man, in order that man, being set free, might return to his Lord, leaving to him ([Satan](#)) those bonds by which he himself had been fettered, that is, [sin](#). For when [Satan](#) is bound, man is set free; since none can enter a strong man's house and spoil his goods, unless he first bind the strong man himself. The Lord therefore exposes him as speaking contrary to the word of that God who made all things, and subdues him by means of the commandment. Now the law is the commandment of [God](#). The Man proves him to be a fugitive from and a transgressor of the law, an [apostate](#) also from [God](#). After [the Man had done this], the Word bound him securely as a fugitive from Himself, and made spoil of his goods,— namely, those men whom he held in bondage, and whom he [unjustly](#) used for his own purposes. And [justly](#) indeed is he led captive, who had led men [unjustly](#) into bondage; while man, who had been led captive in times past, was rescued from the grasp of his possessor, according to the tender mercy of [God](#) the [Father](#), who had compassion on His own handiwork, and gave to it [salvation](#), restoring it by means of the Word— that is, by Christ— in order that men might learn by actual [proof](#) that he receives incorruptibility not of himself, but by the free gift of [God](#).

Against Heresies (Book V, Chapter 22)

The true Lord and the one God is declared by the law, and manifested by Christ His Son in the Gospel; whom alone we should adore, and from Him we must look for all good things, not from Satan.

1. Thus then does the Lord plainly show that it was the [true](#) Lord and the [one God](#) who had been set forth by the law; for Him whom the law proclaimed as [God](#), the same did Christ point out as the [Father](#), whom also it behooves the [disciples](#) of Christ alone to serve. By means of the statements of the law, He put our adversary to utter confusion; and the law directs us to praise God the Creator (*Demiurgum*), and to serve Him alone. Since this is the case, we must not seek for another Father besides Him, or above Him, since there is one God who justifies the [circumcision](#) by [faith](#), and the uncircumcision through [faith](#). [Romans 3:30](#) For if there were any other perfect Father above Him, He (Christ) would by no means have overthrown [Satan](#) by means of His words and commandments. For one [ignorance](#) cannot be done away with by means of another [ignorance](#), any more than one defect by another defect. If, therefore, the law is due to

[ignorance](#) and defect, how could the statements contained therein bring to nought the [ignorance](#) of the [devil](#), and conquer the strong man? For a strong man can be conquered neither by an inferior nor by an equal, but by one possessed of greater power. But the [Word of God](#) is the superior above all, He who is loudly proclaimed in the law: Hear, O [Israel](#), the Lord your God is [one God](#); and, You shall [love](#) the Lord your God with all your heart; and, Him shall you adore, and Him alone shall you serve. Then in the [Gospel](#), casting down the [apostasy](#) by means of these expressions, He did both overcome the strong man by His Father's voice, and He acknowledges the commandment of the law to express His own sentiments, when He says, You shall not tempt the Lord your God. [Matthew 4:7](#) For He did not confound the adversary by the saying of any other, but by that belonging to His own Father, and thus overcame the strong man.

2. He taught by His commandment that we who have been set free should, when hungry, take that food which is given by [God](#); and that, when placed in the exalted position of every [grace](#) [that can be received], we should not, either by trusting to works of righteousness, or when adorned with super-eminent [gifts of] ministrations, by any means be lifted up with [pride](#), nor should we tempt [God](#), but should feel humility in all things, and have ready to hand [this saying], You shall not tempt the Lord your God. [Deuteronomy 6:16](#) As also the apostle taught, saying, Minding not high things, but consenting to things of low estate; [Romans 12:16](#) that we should neither be ensnared with riches, nor mundane [glory](#), nor present fancy, but should [know](#) that we must worship the Lord your [God](#), and serve Him alone, and give no heed to him who [falsely](#) promised things not his own, when he said, All these will I give you, if, falling down, you will worship me. For he himself confesses that to adore him, and to do his will, is to fall from the [glory](#) of [God](#). And in what thing either pleasant or good can that man who has fallen participate? Or what else can such a person hope for or expect, except death? For death is next neighbour to him who has fallen. Hence also it follows that he will not give what he has promised. For how can he make grants to him who has fallen? Moreover, since God rules over men and him too, and without the [will](#) of our Father in heaven not even a sparrow falls to the ground, [Matthew 10:29](#) it follows that his declaration, All these things are delivered unto me, and to whomsoever I will I give them, proceeds from him when puffed up with [pride](#). For the creation is not subjected to his power, since indeed he is himself but one among [created](#) things. Nor shall he give away the rule over men to men; but both all other things, and all [human](#) affairs, are arranged according to [God](#) the Father's disposal. Besides, the Lord declares that the [devil](#) is a liar from the beginning, and the [truth](#) is not in him. [John 8:44](#) If then he be a liar and the [truth](#) be not in him, he certainly did not speak [truth](#), but a [lie](#), when he said, For all these things are delivered to me, and to whomsoever I will I give them. [Luke 4:6](#)

Against Heresies (Book V, Chapter 23)

The devil is well practised in falsehood, by which Adam having been led astray, sinned on the sixth day of the creation, in which day also he has been renewed by Christ.

1. He had indeed been already accustomed to lie against [God](#), for the purpose of leading men astray. For at the beginning, when God had given to man a variety of things for food, while He commanded him not to eat of one tree only, as the [Scripture](#) tells us that God said to Adam: From every tree which is in the garden you shall eat food; but from the tree of [knowledge](#) of good and

[evil](#), from this you shall not eat: for in the day that you shall eat of it, you shall die by death; [Genesis 2:16-17](#) he then, lying against the Lord, tempted man, as the [Scripture](#) says that the serpent said to the [woman](#): Has God indeed said this, You shall not eat from every tree of the garden? [Genesis 3:1](#) And when she had exposed the [falsehood](#), and simply related the command, as He had said, From every tree of the garden we shall eat; but of the fruit of the tree which is in the midst of the garden, God has said, You shall not eat of it, neither shall you touch it, lest you die: [Genesis 3:2-3](#) when he had [thus] learned from the [woman](#) the command of [God](#), having brought his cunning into play, he finally deceived her by a [falsehood](#), saying, You shall not die by death; for God [knew](#) that in the day you shall eat of it your eyes shall be opened, and you shall be as gods, [knowing](#) good and [evil](#). [Genesis 3:4](#) In the first place, then, in the garden of God he disputed about [God](#), as if God was not there, for he was [ignorant](#) of the greatness of [God](#); and then, in the next place, after he had learned from the [woman](#) that God had said that they should die if they tasted the aforesaid tree, opening his mouth, he uttered the third [falsehood](#), You shall not die by death. But that God was [true](#), and the serpent a liar, was [proved](#) by the result, death having passed upon them who had eaten. For along with the fruit they did also fall under the power of death, because they ate in disobedience; and disobedience to God entails death. Wherefore, as they became forfeit to death, from that [moment] they were handed over to it.

2. Thus, then, in the day that they ate, in the same did they die, and became death's debtors, since it was one day of the creation. For it is said, There was made in the evening, and there was made in the morning, one day. Now in this same day that they ate, in that also did they die. But according to the cycle and progress of the days, after which one is termed first, another second, and another third, if anybody seeks diligently to learn upon what day out of the seven it was that [Adam](#) died, he will find it by examining the dispensation of the Lord. For by summing up in Himself the whole [human race](#) from the beginning to the end, He has also summed up its death. From this it is clear that the Lord suffered death, in [obedience](#) to His Father, upon that day on which [Adam](#) died while he disobeyed God. Now he died on the same day in which he ate. For God said, In that day on which you shall eat of it, you shall die by death. The Lord, therefore, recapitulating in Himself this day, underwent His sufferings upon the day preceding the [Sabbath](#), that is, the sixth day of the creation, on which day man was created; thus granting him a second creation by means of His [passion](#), which is that [creation] out of death. And there are some, again, who relegate the death of [Adam](#) to the thousandth year; for since a day of the Lord is as a thousand years, [2 Peter 3:8](#) he did not overstep the thousand years, but died within them, thus bearing out the sentence of his [sin](#). Whether, therefore, with respect to disobedience, which is death; whether [we consider] that, on account of that, they were delivered over to death, and made debtors to it; whether with respect to [the fact that on] one and the same day on which they ate they also died (for it is one day of the creation); whether [we regard this point], that, with respect to this cycle of days, they died on the day in which they did also eat, that is, the day of the preparation, which is termed the pure supper, that is, the sixth day of the feast, which the Lord also exhibited when He suffered on that day; or whether [we reflect] that he (Adam) did not overstep the thousand years, but died within their limit—it follows that, in regard to all these significations, God is indeed [true](#). For they died who tasted of the tree; and the serpent is [proved](#) a liar and a murderer, as the Lord said of him: For he is a murderer from the beginning, and the [truth](#) is not in him. [John 8:44](#)

Against Heresies (Book V, Chapter 24)

Of the constant falsehood of the devil, and of the powers and governments of the world, which we ought to obey, inasmuch as they are appointed of God, not of the devil.

1. As therefore the [devil](#) lied at the beginning, so did he also in the end, when he said, All these are delivered unto me, and to whomsoever I will I give them. [Matthew 4:9](#); [Luke 4:6](#) For it is not he who has appointed the kingdoms of this world, but [God](#); for the heart of the king is in the hand of [God](#). [Proverbs 21:1](#) And the Word also says by Solomon, By me kings do reign, and princes administer [justice](#). By me chiefs are raised up, and by me kings rule the earth. [Proverbs 8:15](#) [Paul](#) the apostle also says upon this same subject: Be subject to all the higher powers; for there is no power but of God: now those which are have been ordained of [God](#). [Romans 13:1](#) And again, in reference to them he says, For he bears not the sword in vain; for he is the minister of [God](#), the avenger for [wrath](#) to him who does [evil](#). [Romans 13:4](#) Now, that he spoke these words, not in regard to angelical powers, nor of invisible rulers— as some venture to expound the passage— but of those of actual [human](#) authorities, [he shows when] he says, For this [cause](#) pay tribute also: for they are God's ministers, doing service for this very thing. [Romans 13:6](#) This also the Lord confirmed, when He did not do what He was tempted to by the [devil](#); but He gave directions that tribute should be paid to the tax-gatherers for Himself and Peter; [Matthew 17:27](#) because they are the ministers of [God](#), serving for this very thing.

2. For since man, by departing from [God](#), reached such a pitch of fury as even to look upon his brother as his enemy, and engaged without [fear](#) in every kind of restless conduct, and [murder](#), and [avarice](#); God imposed upon [mankind](#) the [fear](#) of [man](#), as they did not acknowledge the [fear](#) of [God](#), in order that, being subjected to the authority of [men](#), and kept under restraint by their [laws](#), they might attain to some degree of [justice](#), and exercise mutual forbearance through dread of the sword suspended full in their view, as the apostle says: For he bears not the sword in vain; for he is the minister of [God](#), the avenger for [wrath](#) upon him who does [evil](#). And for this reason too, magistrates themselves, having [laws](#) as a clothing of righteousness whenever they act in a [just](#) and legitimate manner, shall not be called in question for their conduct, nor be liable to punishment. But whatsoever they do to the subversion of [justice](#), iniquitously, and impiously, and illegally, and tyrannically, in these things shall they also perish; for the just [judgment of God](#) comes equally upon all, and in no case is defective. Earthly rule, therefore, has been appointed by [God](#) for the benefit of nations, and not by the [devil](#), who is never at rest at all, nay, who does not [love](#) to see even nations conducting themselves after a quiet manner, so that under the [fear](#) of [human](#) rule, men may not eat each other up like fishes; but that, by means of the establishment of [laws](#), they may keep down an excess of [wickedness](#) among the nations. And considered from this point of view, those who exact tribute from us are [God's](#) ministers, serving for this very purpose.

3. As, then, the powers that be are ordained of [God](#), it is clear that the [devil](#) lied when he said, These are delivered unto me; and to whomsoever I will, I give them. For by the law of the same Being as calls men into [existence](#) are kings also appointed, adapted for those men who are at the time placed under their government. Some of these [rulers] are given for the correction and the benefit of their subjects, and for the preservation of [justice](#); but others, for the purposes of [fear](#) and punishment and rebuke: others, as [the subjects] deserve it, are for deception, disgrace, and

[pride](#); while the just judgment of [God](#), as I have observed already, passes equally upon all. The [devil](#), however, as he is the [apostate angel](#), can only go to this length, as he did at the beginning, [namely] to deceive and lead astray the mind of man into disobeying the commandments of [God](#), and gradually to darken the hearts of those who would endeavour to serve him, to the forgetting of the [true God](#), but to the adoration of himself as [God](#).

4. Just as if any one, being an [apostate](#), and seizing in a hostile manner another man's territory, should harass the inhabitants of it, in order that he might claim for himself the [glory](#) of a king among those [ignorant](#) of his [apostasy](#) and [robbery](#); so likewise also the [devil](#), being one among those [angels](#) who are placed over the spirit of the air, as the [Apostle Paul](#) has declared in his Epistle to the Ephesians, [Ephesians 2:2](#) becoming [envious](#) of [man](#), was rendered an [apostate](#) from the divine law: for [envy](#) is a thing foreign to [God](#). And as his [apostasy](#) was exposed by man, and man became the [means of] searching out his thoughts (*et examinatio sententiae ejus, homo factus est*), he has set himself to this with greater and greater determination, in opposition to [man](#), envying his life, and wishing to involve him in his own [apostate](#) power. The [Word of God](#), however, the Maker of all things, conquering him by means of [human nature](#), and showing him to be an [apostate](#), has, on the contrary, put him under the power of man. For He says, Behold, I confer upon you the power of treading upon serpents and scorpions, and upon all the power of the enemy, [Luke 10:19](#) in order that, as he obtained dominion over man by [apostasy](#), so again his [apostasy](#) might be deprived of power by means of man turning back again to [God](#).

Against Heresies (Book V, Chapter 25)

The fraud, pride, and tyrannical kingdom of Antichrist, as described by Daniel and Paul.

1. And not only by the particulars already mentioned, but also by means of the events which shall occur in the time of [Antichrist](#) is it shown that he, being an [apostate](#) and a robber, is anxious to be adored as [God](#); and that, although a mere slave, he wishes himself to be proclaimed as a king. For he ([Antichrist](#)) being endowed with all the power of the [devil](#), shall come, not as a righteous king, nor as a legitimate king, [i.e., one] in subjection to [God](#), but an impious, [unjust](#), and lawless one; as an [apostate](#), iniquitous and murderous; as a robber, concentrating in himself [all] satanic [apostasy](#), and setting aside [idols](#) to persuade [men] that he himself is [God](#), raising up himself as the only idol, having in himself the multifarious [errors](#) of the other [idols](#). This he does, in order that they who do [now] worship the [devil](#) by means of many abominations, may serve himself by this one idol, of whom the apostle thus speaks in the second Epistle to the Thessalonians: Unless there shall come a failing away first, and the man of [sin](#) shall be revealed, the son of perdition, who opposes and exalts himself above all that is called [God](#), or that is worshipped; so that he sits in the temple of [God](#), showing himself as if he were God. The apostle therefore clearly points out his [apostasy](#), and that he is lifted up above all that is called [God](#), or that is worshipped—that is, above every idol—for these are indeed so called by men, but are not [really] gods; and that he will endeavour in a tyrannical manner to set himself forth as [God](#).

2. Moreover, he (the apostle) has also pointed out this which I have shown in many ways, that the temple in Jerusalem was made by the direction of the [true God](#). For the apostle himself, speaking in his own person, distinctly called it the temple of [God](#). Now I have shown in the third

book, that no one is termed God by the [apostles](#) when speaking for themselves, except Him who [truly](#) is [God](#), the Father of our Lord, by whose directions the temple which is at Jerusalem was constructed for those purposes which I have already mentioned; in which [temple] the enemy shall sit, endeavouring to show himself as Christ, as the Lord also declares: But when you shall see the [abomination of desolation](#), which has been spoken of by Daniel the [prophet](#), standing in the [holy](#) place (let him that reads understand), then let those who are in [Judea](#) flee into the mountains; and he who is upon the house-top, let him not come down to take anything out of his house: for there shall then be great hardship, such as has not been from the beginning of the world until now, nor ever shall be.

3. Daniel too, looking forward to the end of the last kingdom, i.e., the ten last kings, among whom the kingdom of those men shall be partitioned, and upon whom the son of perdition shall come, declares that ten horns shall spring from the beast, and that another little horn shall arise in the midst of them, and that three of the former shall be rooted up before his face. He says: And, behold, eyes were in this horn as the eyes of a [man](#), and a mouth speaking great things, and his look was more stout than his fellows. I was looking, and this horn made [war](#) against the [saints](#), and prevailed against them, until the Ancient of days came and gave judgment to the [saints](#) of the most high [God](#), and the time came, and the [saints](#) obtained the kingdom. [Daniel 7:8](#), etc. Then, further on, in the interpretation of the vision, there was said to him: The fourth beast shall be the fourth kingdom upon earth, which shall excel all other kingdoms, and devour the whole earth, and tread it down, and cut it in pieces. And its ten horns are ten kings which shall arise; and after them shall arise another, who shall surpass in [evil deeds](#) all that were before him, and shall overthrow three kings; and he shall speak words against the most high [God](#), and wear out the [saints](#) of the most high [God](#), and shall purpose to change times and [laws](#); and [everything] shall be given into his hand until a time of times and a half time, [Daniel 7:23](#), etc. that is, for three years and six months, during which time, when he comes, he shall reign over the earth. Of whom also the [Apostle Paul](#) again, speaking in the second [Epistle] to the Thessalonians, and at the same time proclaiming the [cause](#) of his advent, thus says: And then shall the [wicked](#) one be revealed, whom the [Lord Jesus](#) shall slay with the spirit of His mouth, and destroy by the presence of His coming; whose coming [i.e., the [wicked](#) one's] is after the working of [Satan](#), in all power, and signs, and portents of lies, and with all deceivableness of [wickedness](#) for those who perish; because they did not receive the [love](#) of the [truth](#), that they might be saved. And therefore God will send them the working of [error](#), that they may [believe](#) a [lie](#); that they all may be judged who did not [believe](#) the [truth](#), but gave consent to iniquity, [2 Thessalonians 2:8](#)

4. The Lord also spoke as follows to those who did not [believe](#) in Him: I have come in my Father's name, and you have not received Me: when another shall come in his own name, him you will receive, [John 5:43](#) calling [Antichrist](#) the other, because he is alienated from the Lord. This is also the [unjust](#) judge, whom the Lord mentioned as one who feared not [God](#), neither regarded man, [Luke 18:2](#), etc. to whom the [widow](#) fled in her forgetfulness of [God](#)—that is, the earthly Jerusalem,— to be avenged of her adversary. Which also he shall do in the time of his kingdom: he shall remove his kingdom into that [city], and shall sit in the temple of [God](#), leading astray those who worship him, as if he were Christ. To this purpose Daniel says again: And he shall desolate the [holy](#) place; and [sin](#) has been given for a [sacrifice](#), and righteousness been cast away in the earth, and he has been active (*fecit*), and gone on prosperously. [Daniel 8:12](#) And the [angel](#) Gabriel, when explaining his vision, states with regard to this person: And towards the end

of their kingdom a king of a most fierce countenance shall arise, one understanding [dark] questions, and exceedingly powerful, full of wonders; and he shall corrupt, direct, influence (*faciet*), and put strong men down, the [holy](#) people likewise; and his yoke shall be directed as a wreath [round their neck]; deceit shall be in his hand, and he shall be lifted up in his heart: he shall also ruin many by deceit, and lead many to perdition, bruising them in his hand like eggs. [Daniel 8:23](#), etc. And then he points out the time that his tyranny shall last, during which the [saints](#) shall be put to flight, they who offer a pure [sacrifice](#) unto God: And in the midst of the week, he says, the [sacrifice](#) and the libation shall be taken away, and the [abomination of desolation](#) [shall be brought] into the temple: even unto the consummation of the time shall the desolation be complete. [Daniel 9:27](#) Now three years and six months constitute the half-week.

5. From all these passages are revealed to us, not merely the particulars of the [apostasy](#), and [the doings] of him who concentrates in himself every satanic [error](#), but also, that there is one and the same [God](#) the [Father](#), who was declared by the [prophets](#), but made manifest by Christ. For if what Daniel prophesied concerning the end has been confirmed by the Lord, when He said, When you shall see the [abomination of desolation](#), which has been spoken of by Daniel the [prophet Matthew 24:15](#) (and the [angel](#) Gabriel gave the interpretation of the visions to Daniel, and he is the archangel of the Creator (*Demiurgi*), who also proclaimed to Mary the visible coming and the [incarnation](#) of Christ), then one and the same God is most manifestly pointed out, who sent the [prophets](#), and made promise of the [Son](#), and called us into His [knowledge](#).

Against Heresies (Book V, Chapter 26)

John and Daniel have predicted the dissolution and desolation of the Roman Empire, which shall precede the end of the world and the eternal kingdom of Christ. The Gnostics are refuted, those tools of Satan, who invent another Father different from the Creator.

1. In a still clearer light has John, in the Apocalypse, indicated to the Lord's [disciples](#) what shall happen in the last times, and concerning the ten kings who shall then arise, among whom the empire which now rules [the earth] shall be partitioned. He teaches us what the ten horns shall be which were seen by Daniel, telling us that thus it had been said to him: And the ten horns which you saw are ten kings, who have received no kingdom as yet, but shall receive power as if kings one hour with the beast. These have one [mind](#), and give their strength and power to the beast. These shall make [war](#) with the Lamb, and the Lamb shall overcome them, because He is the Lord of lords and the King of kings. [Revelation 17:12](#), etc. It is manifest, therefore, that of these [potentates], he who is to come shall slay three, and subject the remainder to his power, and that he shall be himself the eighth among them. And they shall lay [Babylon](#) waste, and burn her with fire, and shall give their kingdom to the beast, and put the [Church](#) to flight. After that they shall be destroyed by the coming of our Lord. For that the kingdom must be divided, and thus come to ruin, the Lord [declares when He] says: Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand. [Matthew 12:25](#) It must be, therefore, that the kingdom, the city, and the house be divided into ten; and for this reason He has already foreshadowed the partition and division [which shall take place]. Daniel also says particularly, that the end of the fourth kingdom consists in the toes of the image seen by [Nebuchadnezzar](#), upon which came the stone cut out without hands; and as he does himself say:

The feet were indeed the one part iron, the other part clay, until the stone was cut out without hands, and struck the image upon the iron and clay feet, and dashed them into pieces, even to the end. [Daniel 2:33-34](#) Then afterwards, when interpreting this, he says: And as you saw the feet and the toes, partly indeed of clay, and partly of iron, the kingdom shall be divided, and there shall be in it a root of iron, as you saw iron mixed with baked clay. And the toes were indeed the one part iron, but the other part clay. [Daniel 2:41-42](#) The ten toes, therefore, are these ten kings, among whom the kingdom shall be partitioned, of whom some indeed shall be strong and active, or energetic; others, again, shall be sluggish and useless, and shall not agree; as also Daniel says: Some part of the kingdom shall be strong, and part shall be broken from it. As you saw the iron mixed with the baked clay, there shall be minglings among the [human race](#), but no cohesion one with the other, just as iron cannot be welded on to pottery ware. [Daniel 2:42-43](#) And since an end shall take place, he says: And in the days of these kings shall the [God](#) of heaven raise up a kingdom which shall never decay, and His kingdom shall not be left to another people. It shall break in pieces and shatter all kingdoms, and shall itself be exalted for ever. As you saw that the stone was cut without hands from the mountain, and broke in pieces the baked clay, the iron, the brass, the silver, and the gold, God has pointed out to the king what shall come to pass after these things; and the dream is [true](#), and the interpretation trustworthy. [Daniel 2:44-45](#)

2. If therefore the great God showed future things by Daniel, and confirmed them by His Son; and if Christ is the stone which is cut out without hands, who shall destroy temporal kingdoms, and introduce an [eternal](#) one, which is the resurrection of the just; as he declares, The God of heaven shall raise up a kingdom which shall never be destroyed,— let those thus confuted come to their senses, who reject the Creator (*Demiurgum*), and do not agree that the [prophets](#) were sent beforehand from the same Father from whom also the Lord came, but who assert that prophecies originated from diverse powers. For those things which have been predicted by the Creator alike through all the [prophets](#) has Christ fulfilled in the end, ministering to His Father's will, and completing His dispensations with regard to the [human race](#). Let those [persons](#), therefore, who [blaspheme](#) the Creator, either by openly expressed words, such as the [disciples](#) of [Marcion](#), or by a perversion of the sense [of Scripture], as those of [Valentinus](#) and all the [Gnostics falsely](#) so called, be recognised as agents of [Satan](#) by all those who worship [God](#); through whose agency [Satan](#) now, and not before, has been seen to speak against [God](#), even Him who has prepared [eternal fire](#) for every kind of [apostasy](#). For he did not venture to [blaspheme](#) his Lord openly of himself; as also in the beginning he led man astray through the instrumentality of the serpent, concealing himself as it were from [God](#). Truly has [Justin](#) remarked: That before the Lord's appearance [Satan](#) never dared to [blaspheme God](#), inasmuch as he did not yet [know](#) his own sentence, because it was contained in [parables](#) and allegories; but that after the Lord's appearance, when he had clearly ascertained from the words of Christ and His [apostles](#) that [eternal fire](#) has been prepared for him as he [apostatized](#) from God of his own [free-will](#), and likewise for all who unrepentant continue in the [apostasy](#), he now blasphemates, by means of such men, the Lord who brings judgment [upon him] as being already condemned, and imputes the guilt of his [apostasy](#) to his Maker, not to his own [voluntary](#) disposition. Just as it is with those who break the [laws](#), when punishment overtakes them: they throw the blame upon those who frame the [laws](#), but not upon themselves. In like manner do those men, filled with a satanic spirit, bring innumerable accusations against our Creator, who has both given to us the spirit of life, and established a law adapted for all; and they will not admit that the [judgment of God](#) is just.

Wherefore also they set about imagining some other Father who neither cares about nor exercises a [providence](#) over our affairs, nay, one who even approves of all [sins](#).

Against Heresies (Book V, Chapter 27)

The future judgment by Christ. Communion with and separation from the divine being. The eternal punishment of unbelievers.

1. If the [Father](#), then, does not exercise judgment, [it follows] that judgment does not belong to Him, or that He consents to all those actions which take place; and if He does not judge, all [persons](#) will be equal, and accounted in the same condition. The advent of Christ will therefore be without an object, yea, absurd, inasmuch as [in that case] He exercises no judicial power. For He came to divide a man against his father, and the daughter against the mother, and the daughter-in-law against the mother-in-law; [Matthew 10:25](#) and when two are in one bed, to take the one, and to leave the other; and of two [women](#) grinding at the mill, to take one and leave the other: [Luke 17:34](#) [also] at the time of the end, to order the reapers to collect first the tares together, and bind them in bundles, and burn them with unquenchable fire, but to gather up the wheat into the barn; [Matthew 13:30](#) and to call the lambs into the kingdom prepared for them, but to send the goats into [everlasting fire](#), which has been prepared by His Father for the [devil](#) and his [angels](#). [Matthew 25:33](#), etc. And why is this? Has the Word come for the ruin and for the resurrection of many? For the ruin, certainly, of those who do not [believe](#) Him, to whom also He has threatened a greater damnation in the judgment-day than that of [Sodom](#) and [Gomorraha](#); [Luke 10:12](#) but for the resurrection of [believers](#), and those who do the [will](#) of His Father in heaven. If then the advent of the Son comes indeed alike to all, but is for the purpose of judging, and separating the believing from the unbelieving, since, as those who [believe](#) do His [will](#) agreeably to their own choice, and as, [also] agreeably to their own choice, the disobedient do not consent to His doctrine; it is manifest that His Father has made all in a like condition, each person having a choice of his own, and a free understanding; and that He has regard to all things, and exercises a [providence](#) over all, making His sun to rise upon the [evil](#) and on the good, and sending rain upon the just and [unjust](#). [Matthew 5:45](#)

2. And to as many as continue in their [love](#) towards [God](#), does He grant communion with Him. But communion with God is life and light, and the enjoyment of all the benefits which He has in store. But on as many as, according to their own choice, depart from [God](#), He inflicts that separation from Himself which they have chosen of their own accord. But separation from God is death, and separation from light is darkness; and separation from God consists in the loss of all the benefits which He has in store. Those, therefore, who cast away by [apostasy](#) these forementioned things, being in fact destitute of all good, do experience every kind of punishment. [God](#), however, does not punish them immediately of Himself, but that punishment falls upon them because they are destitute of all that is [good](#). Now, [good](#) things are [eternal](#) and without end with [God](#), and therefore the loss of these is also [eternal](#) and never-ending. It is in this matter just as occurs in the case of a flood of light: those who have blinded themselves, or have been blinded by others, are for ever deprived of the enjoyment of light. It is not, [however], that the light has inflicted upon them the penalty of blindness, but it is that the blindness itself has brought calamity upon them: and therefore the Lord declared, He that [believes](#) in Me is not

condemned, [John 3:18-21](#) that is, is not separated from [God](#), for he is united to God through [faith](#). On the other hand, He says, He that [believes](#) not is condemned already, because he has not [believed](#) in the name of the only-begotten [Son of God](#); that is, he separated himself from God of his own accord. For this is the condemnation, that light has come into this world, and men have loved darkness rather than light. For every one who does [evil hates](#) the light, and comes not to the light, lest his [deeds](#) should be reprov'd. But he that does [truth](#) comes to the light, that his [deeds](#) may be made manifest, that he has wrought them in [God](#).

Against Heresies (Book V, Chapter 28)

The distinction to be made between the righteous and the wicked. The future apostasy in the time of Antichrist, and the end of the world.

1. Inasmuch, then, as in this world ([αἰῶνι](#)) some [persons](#) betake themselves to the light, and by [faith](#) unite themselves with [God](#), but others shun the light, and separate themselves from [God](#), the [Word of God](#) comes preparing a fit habitation for both. For those indeed who are in the light, that they may derive enjoyment from it, and from the [good](#) things contained in it; but for those in darkness, that they may partake in its calamities. And on this account He says, that those upon the right hand are called into the [kingdom of heaven](#), but that those on the left He will send into [eternal fire](#) for they have deprived themselves of all good.

2. And for this reason the apostle says: Because they received not the [love](#) of [God](#), that they might be saved, therefore God shall also send them the operation of [error](#), that they may [believe](#) a [lie](#), that they all may be judged who have not [believed](#) the [truth](#), but consented to unrighteousness. [2 Thessalonians 2:10-12](#) For when he ([Antichrist](#)) has come, and of his own accord concentrates in his own person the [apostasy](#), and accomplishes whatever he shall do according to his own will and choice, sitting also in the temple of [God](#), so that his dupes may adore him as the Christ; wherefore also shall he deservedly be cast into the lake of fire: [Revelation 19:20](#) [this will happen according to divine appointment], God by His prescience foreseeing all this, and at the proper time sending such a [man](#), that they may [believe](#) a [lie](#), that they all may be judged who did not [believe](#) the [truth](#), but consented to unrighteousness; whose coming John has thus described in the Apocalypse: And the beast which I had seen was like a leopard, and his feet as of a bear, and his mouth as the mouth of a lion; and the dragon conferred his own power upon him, and his throne, and great might. And one of his heads was as it were slain unto death; and his deadly wound was healed, and all the world wondered after the beast. And they worshipped the dragon because he gave power to the beast; and they worshipped the beast, saying, Who is like this beast, and who is able to make [war](#) with him? And there was given unto him a mouth speaking great things, and [blasphemy](#) and power was given to him during forty and two months. And he opened his mouth for [blasphemy](#) against [God](#), to [blaspheme](#) His name and His tabernacle, and those who dwell in heaven. And power was given him over every tribe, and people, and tongue, and nation. And all who dwell upon the earth worshipped him, [every one] whose name was not written in the book of the Lamb slain from the foundation of the world. If any one have ears, let him hear. If any one shall lead into captivity, he shall go into captivity. If any shall slay with the sword, he must be slain with the sword. Here is the endurance and the [faith](#) of the [saints](#). [Revelation 13:2](#), etc. After this he likewise describes his armour-

bearer, whom he also terms a [false prophet](#): He spoke as a dragon, and exercised all the power of the first beast in his sight, and caused the earth, and those that dwell therein, to adore the first beast, whose deadly wound was healed. And he shall perform great wonders, so that he can even [cause](#) fire to descend from heaven upon the earth in the sight of [men](#), and he shall lead the inhabitants of the earth astray. [Revelation 13:11](#), etc. Let no one [imagine](#) that he performs these wonders by divine power, but by the working of magic. And we must not be surprised if, since the [demons](#) and [apostate](#) spirits are at his service, he through their means performs wonders, by which he leads the inhabitants of the earth astray. John says further: And he shall order an image of the beast to be made, and he shall give breath to the image, so that the image shall speak; and he shall [cause](#) those to be slain who will not adore it. He says also: And he will [cause](#) a mark [to be put] in the forehead and in the right hand, that no one may be able to buy or sell, unless he who has the mark of the name of the beast or the number of his name; and the number is six hundred and sixty-six, [Revelation 13:14](#), etc. that is, six times a hundred, six times ten, and six units. [He gives this] as a summing up of the whole of that [apostasy](#) which has taken place during six thousand years.

3. For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the [Scripture](#) says: Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works. [Genesis 2:2](#) This is an account of the things formerly created, as also it is a [prophecy](#) of what is to come. For the day of the Lord is as a thousand years; [2 Peter 3:8](#) and in six days [created](#) things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year.

4. And therefore throughout all time, man, having been moulded at the beginning by the hands of [God](#), that is, of the Son and of the [Spirit](#), is made after the image and likeness of God: the chaff, indeed, which is the [apostasy](#), being cast away; but the wheat, that is, those who bring forth fruit to [God](#) in [faith](#), being gathered into the barn. And for this [cause](#) tribulation is necessary for those who are saved, that having been after a manner broken up, and rendered fine, and sprinkled over by the patience of the [Word of God](#), and set on fire [for purification], they may be fitted for the royal banquet. As a certain man of ours said, when he was condemned to the wild beasts because of his testimony with respect to God: I am the wheat of [Christ](#), and am ground by the teeth of the wild beasts, that I may be found the pure bread of [God](#).

Against Heresies (Book V, Chapter 29)

All things have been created for the service of man. The deceits, wickedness, and apostate power of Antichrist. This was prefigured at the deluge, as afterwards by the persecution of Shadrach, Meshach, and Abednego.

1. In the previous books I have set forth the causes for which [God](#) permitted these things to be made, and have pointed out that all such have been created for the benefit of that [human nature](#) which is saved, ripening for [immortality](#) that which is [possessed] of its own [free will](#) and its own power, and preparing and rendering it more adapted for [eternal](#) subjection to [God](#). And therefore the creation is suited to [the wants of] man; for man was not made for its sake, but

creation for the sake of man. Those nations however, who did not of themselves raise up their eyes unto heaven, nor returned thanks to their Maker, nor wished to behold the light of [truth](#), but who were like blind mice concealed in the depths of [ignorance](#), the word [justly](#) reckons as waste water from a sink, and as the turning-weight of a balance—in fact, as nothing; [Isaiah 40:15](#) so far useful and serviceable to the just, as stubble conduces towards the growth of the wheat, and its straw, by means of combustion, serves for working gold. And therefore, when in the end the [Church](#) shall be suddenly caught up from this, it is said, There shall be tribulation such as has not been since the beginning, neither shall be. [Matthew 24:21](#) For this is the last contest of the righteous, in which, when they overcome they are crowned with incorruption.

2. And there is therefore in this beast, when he comes, a recapitulation made of all sorts of iniquity and of every deceit, in order that all [apostate](#) power, flowing into and being shut up in him, may be sent into the furnace of fire. Fittingly, therefore, shall his name possess the number six hundred and sixty-six, since he sums up in his own person all the commixture of [wickedness](#) which took place previous to the deluge, due to the [apostasy](#) of the [angels](#). For [Noah](#) was six hundred years old when the deluge came upon the earth, sweeping away the rebellious world, for the sake of that most [infamous](#) generation which lived in the times of [Noah](#). And [[Antichrist](#)] also sums up every [error](#) of devised [idols](#) since the flood, together with the slaying of the [prophets](#) and the cutting off of the just. For that image which was set up by [Nebuchadnezzar](#) had indeed a height of sixty cubits, while the breadth was six cubits; on account of which Ananias, Azarias, and Misaël, when they did not worship it, were cast into a furnace of fire, pointing out [prophetically](#), by what happened to them, the [wrath](#) against the righteous which shall arise towards the [time of the] end. For that image, taken as a whole, was a prefiguring of this man's coming, decreeing that he should undoubtedly himself alone be worshipped by all [men](#). Thus, then, the six hundred years of [Noah](#), in whose time the deluge occurred because of the [apostasy](#), and the number of the cubits of the image for which these just men were sent into the fiery furnace, do indicate the number of the name of that man in whom is concentrated the whole [apostasy](#) of six thousand years, and unrighteousness, and [wickedness](#), and false [prophecy](#), and deception; for which things' sake a cataclysm of fire shall also come [upon the earth].

Against Heresies (Book V, Chapter 30)

Although certain as to the number of the name of Antichrist, yet we should come to no rash conclusions as to the name itself, because this number is capable of being fitted to many names. Reasons for this point being reserved by the Holy Spirit. Antichrist's reign and death.

1. Such, then, being the state of the case, and this number being found in all the most approved and ancient copies [of the Apocalypse], and those men who saw John face to face bearing their testimony [to it]; while reason also leads us to conclude that the number of the name of the beast, [if reckoned] according to the Greek mode of calculation by the [value of] the letters contained in it, will amount to six hundred and sixty and six; that is, the number of tens shall be equal to that of the hundreds, and the number of hundreds equal to that of the units (for that number which [expresses] the digit six being adhered to throughout, indicates the recapitulations of that [apostasy](#), taken in its full extent, which occurred at the beginning, during the intermediate periods, and which shall take place at the end)—I do not [know](#) how it is that some have erred

following the ordinary mode of speech, and have vitiated the middle number in the name, deducting the amount of fifty from it, so that instead of six decads they will have it that there is but one. [I am inclined to think that this occurred through the fault of the copyists, as is wont to happen, since numbers also are expressed by letters; so that the Greek letter which expresses the number sixty was easily expanded into the letter Iota of the Greeks.] Others then received this reading without examination; some in their simplicity, and upon their own responsibility, making use of this number expressing one decad; while some, in their inexperience, have ventured to seek out a name which should contain the erroneous and spurious number. Now, as regards those who have done this in simplicity, and without [evil](#) intent, we are at liberty to assume that pardon will be granted them by [God](#). But as for those who, for the sake of vainglory, lay it down for certain that names containing the spurious number are to be accepted, and affirm that this name, hit upon by themselves, is that of him who is to come; such [persons](#) shall not come forth without loss, because they have led into [error](#) both themselves and those who confided in them. Now, in the first place, it is loss to wander from the [truth](#), and to [imagine](#) that as being the case which is not; then again, as there shall be no light punishment [inflicted] upon him who either adds or subtracts anything from the [Scripture](#), [Revelation 22:19](#) under that such a person must necessarily fall. Moreover, another danger, by no means trifling, shall overtake those who [falsely](#) presume that they [know](#) the name of [Antichrist](#). For if these men assume one [number], when this [[Antichrist](#)] shall come having another, they will be easily led away by him, as supposing him not to be the expected one, who must be guarded against.

2. These men, therefore, ought to learn [what really is the state of the case], and go back to the [true](#) number of the name, that they be not reckoned among [false prophets](#). But, [knowing](#) the sure number declared by Scripture, that is, six hundred sixty and six, let them await, in the first place, the division of the kingdom into ten; then, in the next place, when these kings are reigning, and beginning to set their affairs in order, and advance their kingdom, [let them learn] to acknowledge that he who shall come claiming the kingdom for himself, and shall terrify those men of whom we have been speaking, having a name containing the aforesaid number, is [truly](#) the [abomination of desolation](#). This, too, the apostle affirms: When they shall say, Peace and safety, then sudden destruction shall come upon them. [1 Thessalonians 5:3](#) And Jeremiah does not merely point out his sudden coming, but he even indicates the tribe from which he shall come, where he says, We shall hear the voice of his swift horses from Dan; the whole earth shall be moved by the voice of the neighing of his galloping horses: he shall also come and devour the earth, and the fullness thereof, the city also, and they that dwell therein. [Jeremiah 8:16](#) This, too, is the reason that this tribe is not reckoned in the Apocalypse along with those which are saved.

3. It is therefore more certain, and less hazardous, to await the fulfilment of the [prophecy](#), than to be making surmises, and casting about for any names that may present themselves, inasmuch as many names can be found possessing the number mentioned; and the same question will, after all, remain unsolved. For if there are many names found possessing this number, it will be asked which among them shall the coming man bear. It is not through a want of names containing the number of that name that I say this, but on account of the [fear](#) of [God](#), and [zeal](#) for the [truth](#): for the name *Evanthas* (EYANΘΑΣ) contains the required number, but I make no allegation regarding it. Then also *Lateinos* (ΛΑΤΕΙΝΟΣ) has the number six hundred and sixty-six; and it is a very probable [solution], this being the name of the last kingdom [of the four seen by Daniel]. For the Latins are they who at present bear rule: I will not, however, make any boast

over this [coincidence]. *Teitan* too, (TEITAN, the first syllable being written with the two Greek vowels ε and ι, among all the names which are found among us, is rather worthy of credit. For it has in itself the predicted number, and is composed of six letters, each syllable containing three letters; and [the word itself] is ancient, and removed from ordinary use; for among our kings we find none bearing this name Titan, nor have any of the [idols](#) which are worshipped in public among the Greeks and barbarians this appellation. Among many [persons](#), too, this name is accounted divine, so that even the sun is termed Titan by those who do now possess [the rule]. This word, too, contains a certain outward appearance of vengeance, and of one inflicting merited punishment because he ([Antichrist](#)) pretends that he vindicates the oppressed. And besides this, it is an ancient name, one worthy of credit, of royal dignity, and still further, a name belonging to a tyrant. Inasmuch, then, as this name Titan has so much to recommend it, there is a strong degree of probability, that from among the many [names suggested], we infer, that perchance he who is to come shall be called Titan. We will not, however, incur the risk of pronouncing positively as to the name of [Antichrist](#); for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen no very long time since, but almost in our day, towards the end of [Domitian's](#) reign.

4. But he indicates the number of the name now, that when this man comes we may avoid him, being aware who he is: the name, however, is suppressed, because it is not worthy of being proclaimed by the [Holy Spirit](#). For if it had been declared by Him, he ([Antichrist](#)) might perhaps continue for a long period. But now as he was, and is not, and shall ascend out of the abyss, and goes into perdition, [Revelation 17:8](#) as one who has no [existence](#); so neither has his name been declared, for the name of that which does not exist is not proclaimed. But when this [Antichrist](#) shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the [glory](#) of the [Father](#), sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to [Abraham](#) the promised inheritance, in which kingdom the Lord declared, that many coming from the east and from the west should sit down with [Abraham](#), Isaac, and Jacob. [Matthew 8:11](#)

Against Heresies (Book V, Chapter 31)

The preservation of our bodies is confirmed by the resurrection and ascension of Christ: the souls of the saints during the intermediate period are in a state of expectation of that time when they shall receive their perfect and consummated glory.

1. Since, again, some who are reckoned among the [orthodox](#) go beyond the pre-arranged plan for the exaltation of the just, and are [ignorant](#) of the methods by which they are disciplined beforehand for incorruption, they thus entertain [heretical](#) opinions. For the [heretics](#), despising the handiwork of [God](#), and not admitting the [salvation](#) of their flesh, while they also treat the promise of God contemptuously, and pass beyond God altogether in the sentiments they form, affirm that immediately upon their death they shall pass above the heavens and the [Demiurge](#), and go to the Mother (Achamoth) or to that Father whom they have feigned. Those [persons](#), therefore, who disallow a resurrection affecting the whole man (*universam reprobant*

resurrectionem), and as far as in them lies remove it from the midst [of the [Christian](#) scheme], how can they be wondered at, if again they [know](#) nothing as to the plan of the resurrection? For they do not choose to understand, that if these things are as they say, the Lord Himself, in whom they profess to [believe](#), did not rise again upon the third day; but immediately upon His expiring on the [cross](#), undoubtedly departed on high, leaving His body to the earth. But the case was, that for three days He dwelt in the place where the dead were, as the [prophet](#) says concerning Him: And the Lord remembered His dead [saints](#) who slept formerly in the land of sepulture; and He descended to them, to rescue and save them. And the Lord Himself says, As Jonas remained three days and three nights in the whale's belly, so shall the [Son of man](#) be in the heart of the earth. [Matthew 11:40](#) Then also the apostle says, But when He ascended, what is it but that He also descended into the lower parts of the earth? [Ephesians 4:9](#) This, too, David says when prophesying of Him, And you have delivered my [soul](#) from the nethermost [hell](#); and on His rising again the third day, He said to Mary, who was the first to see and to worship Him, Touch Me not, for I have not yet ascended to the Father; but go to the [disciples](#), and say unto them, I ascend unto My Father, and unto your Father. [John 20:17](#)

2. If, then, the Lord observed the law of the dead, that He might become the first-begotten from the dead, and tarried until the third day in the lower parts of the earth; [Ephesians 4:9](#) then afterwards rising in the flesh, so that He even showed the print of the nails to His [disciples](#), He thus ascended to the Father;— [if all these things occurred, I say], how must these men not be put to confusion, who allege that the lower parts refer to this world of ours, but that their inner man, leaving the body here, ascends into the super-celestial place? For as the Lord went away in the midst of the shadow of death, where the [souls](#) of the dead were, yet afterwards arose in the body, and after the resurrection was taken up [into heaven], it is manifest that the [souls](#) of His [disciples](#) also, upon whose account the Lord underwent these things, shall go away into the invisible place allotted to them by [God](#), and there remain until the resurrection, awaiting that event; then receiving their bodies, and rising in their entirety, that is bodily, just as the Lord arose, they shall come thus into the presence of [God](#). For no [disciple](#) is above the Master, but every one that is perfect shall be as his Master. [Luke 6:40](#) As our Master, therefore, did not at once depart, taking flight [to heaven], but awaited the time of His [resurrection](#) prescribed by the [Father](#), which had been also shown forth through Jonas, and rising again after three days was taken up [to heaven]; so ought we also to await the time of our resurrection prescribed by [God](#) and foretold by the [prophets](#), and so, rising, be taken up, as many as the Lord shall account worthy of this [privilege].

Against Heresies (Book V, Chapter 32)

In that flesh in which the saints have suffered so many afflictions, they shall receive the fruits of their labours; especially since all creation waits for this, and God promises it to Abraham and his seed.

1. Inasmuch, therefore, as the opinions of certain [[orthodox persons](#)] are derived from [heretical](#) discourses, they are both [ignorant](#) of God's dispensations, and of the [mystery](#) of the resurrection of the just, and of the [earthly] kingdom which is the commencement of incorruption, by means of which kingdom those who shall be worthy are accustomed gradually to partake of the divine

nature (*capere Deum*); and it is necessary to tell them respecting those things, that it behooves the righteous first to receive the promise of the inheritance which [God](#) promised to the fathers, and to reign in it, when they rise again to behold God in this creation which is renovated, and that the judgment should take place afterwards. For it is just that in that very creation in which they toiled or were afflicted, being [proved](#) in every way by suffering, they should receive the reward of their suffering; and that in the creation in which they were slain because of their [love](#) to [God](#), in that they should be revived again; and that in the creation in which they endured servitude, in that they should reign. For God is rich in all things, and all things are His. It is fitting, therefore, that the creation itself, being restored to its primeval condition, should without restraint be under the dominion of the righteous; and the apostle has made this plain in the Epistle to the Romans, when he thus speaks: For the expectation of the creature waits for the manifestation of the sons of [God](#). For the creature has been subjected to vanity, not willingly, but by reason of him who has subjected the same in hope; since the creature itself shall also be delivered from the bondage of corruption into the [glorious](#) liberty of the sons of [God](#). [Romans 8:19](#), etc.

2. Thus, then, the promise of [God](#), which He gave to [Abraham](#), remains steadfast. For thus He said: Lift up your eyes, and look from this place where now you are, towards the north and south, and east and west. For all the earth which you see I will give to you and to your seed, even for ever. [Genesis 13:13-14](#) And again He says, Arise, and go through the length and breadth of the land, since I will give it unto you; [Genesis 13:17](#) and [yet] he did not receive an inheritance in it, not even a footstep, but was always a stranger and a pilgrim therein. [Acts 7:5](#); [Hebrews 11:13](#) And upon the death of Sarah his wife, when the Hittites were willing to bestow upon him a place where he might bury her, he declined it as a gift, but bought the burying-place (giving for it four hundred talents of silver) from Ephron the son of Zohar the Hittite. [Genesis 23:11](#) Thus did he await patiently the promise of [God](#), and was unwilling to appear to receive from men, what God had promised to give him, when He said again to him as follows: I will give this land to your seed, from the river of [Egypt](#) even unto the great river Euphrates. [Genesis 15:13](#) If, then, God promised him the inheritance of the land, yet he did not receive it during all the time of his sojourn there, it must be, that together with his seed, that is, those who [fear](#) God and [believe](#) in Him, he shall receive it at the resurrection of the just. For his seed is the [Church](#), which receives the adoption to God through the Lord, as John the Baptist said: For God is able from the stones to raise up children to [Abraham](#). [Luke 3:8](#) Thus also the apostle says in the Epistle to the Galatians: But you, brethren, as Isaac was, are the children of the promise. [Galatians 4:28](#) And again, in the same Epistle, he plainly declares that they who have [believed](#) in Christ do receive Christ, the promise to [Abraham](#) thus saying, The promises were spoken to [Abraham](#), and to his seed. Now He does not say, And of seeds, as if [He spoke] of many, but as of one, And to your seed, which is [Christ](#). [Galatians 3:16](#) And again, confirming his former words, he says, Even as [Abraham](#) [believed](#) [God](#), and it was accounted to him for righteousness. Know therefore, that they which are of [faith](#) are the children of [Abraham](#). But the [Scripture](#), foreseeing that God would justify the [heathen](#) through [faith](#), declared to [Abraham](#) beforehand, That in you shall all nations be blessed. So then they which are of [faith](#) shall be blessed with faithful [Abraham](#). [Galatians 3:6](#), etc. Thus, then, they who are of [faith](#) shall be blessed with faithful [Abraham](#), and these are the children of [Abraham](#). Now God made promise of the earth to [Abraham](#) and his seed; yet neither [Abraham](#) nor his seed, that is, those who are justified by [faith](#), do now receive any inheritance in it; but they shall receive it at the resurrection of the just. For God is [true](#) and

faithful; and on this account He said, Blessed are the meek, for they shall inherit the earth.
[Matthew 5:5](#)

Against Heresies (Book V, Chapter 33)

Further proofs of the same proposition, drawn from the promises made by Christ, when He declared that He would drink of the fruit of the vine with His disciples in His Father's kingdom, while at the same time He promised to reward them an hundred-fold, and to make them partake of banquets. The blessing pronounced by Jacob had pointed out this already, as Papias and the elders have interpreted it.

1. For this reason, when about to undergo His sufferings, that He might declare to [Abraham](#) and those with him the glad tidings of the inheritance being thrown open, [Christ], after He had given thanks while holding the cup, and had drunk of it, and given it to the [disciples](#), said to them: Drink all of it: this is My blood of the new covenant, which shall be shed for many for the remission of [sins](#). But I say unto you, I will not drink henceforth of the fruit of this vine, until that day when I will drink it new with you in my Father's kingdom. [Matthew 26:27](#) Thus, then, He will Himself renew the inheritance of the earth, and will re-organize the [mystery](#) of the [glory](#) of [His] sons; as David says, He who has renewed the face of the earth. He promised to drink of the fruit of the vine with His [disciples](#), thus indicating both these points: the inheritance of the earth in which the new fruit of the vine is drunk, and the resurrection of His [disciples](#) in the flesh. For the new flesh which rises again is the same which also received the new cup. And He cannot by any means be understood as drinking of the fruit of the vine when settled down with his [disciples](#) above in a super-celestial place; nor, again, are they who drink it devoid of flesh, for to drink of that which flows from the vine pertains to flesh, and not spirit.

2. And for this reason the Lord declared, When you make a dinner or a supper, do not call your friends, nor your neighbours, nor your kinsfolk, lest they ask you in return, and so repay you. But call the lame, the blind, and the [poor](#), and you shall be blessed, since they cannot recompense you, but a recompense shall be made you at the resurrection of the just. [Luke 14:12-13](#) And again He says, Whosoever shall have left lands, or houses, or [parents](#), or brethren, or children because of Me, he shall receive in this world an hundred-fold, and in that to come he shall inherit [eternal](#) life. [Matthew 19:29](#); [Luke 18:29-30](#) For what are the hundred-fold [rewards] in this world, the entertainments given to the [poor](#), and the suppers for which a return is made? These are [to take place] in the times of the kingdom, that is, upon the seventh day, which has been sanctified, in which [God](#) rested from all the works which He created, which is the [true Sabbath](#) of the righteous, which they shall not be engaged in any earthly occupation; but shall have a table at hand prepared for them by [God](#), supplying them with all sorts of dishes.

3. The blessing of Isaac with which he blessed his younger son Jacob has the same meaning, when he says, Behold, the smell of my son is as the smell of a full field which the Lord has blessed. [Genesis 27:27](#), etc. But the field is the world. [Matthew 13:38](#) And therefore he added, [God](#) give to you of the dew of heaven, and of the fatness of the earth, plenty of grain and wine. And let the nations serve you, and kings bow down to you; and be lord over your brother, and your father's sons shall bow down to you: cursed shall be he who shall curse you, and blessed

shall be he who shall bless you. [Genesis 27:28-29](#) If any one, then, does not accept these things as referring to the appointed kingdom, he must fall into much contradiction and contrariety, as is the case with the [Jews](#), who are involved in absolute perplexity. For not only did not the nations in this life serve this Jacob; but even after he had received the blessing, he himself going forth [from his home], served his uncle Laban the Syrian for twenty years; [Genesis 31:41](#) and not only was he not made lord of his brother, but he did himself bow down before his brother [Esau](#), upon his return from Mesopotamia to his father, and offered many gifts to him. [Genesis 33:3](#) Moreover, in what way did he inherit much grain and wine here, he who emigrated to [Egypt](#) because of the famine which possessed the land in which he was dwelling, and became subject to [Pharaoh](#), who was then ruling over [Egypt](#)? The predicted blessing, therefore, belongs unquestionably to the times of the kingdom, when the righteous shall bear rule upon their rising from the dead; when also the creation, having been renovated and set free, shall fructify with an abundance of all kinds of food, from the dew of heaven, and from the fertility of the earth: as the elders who saw John, the [disciple](#) of the Lord, related that they had heard from him how the Lord used to teach in regard to these times, and say: The days will come, in which vines shall grow, each having ten thousand branches, and in each branch ten thousand twigs, and in each [true](#) twig ten thousand shoots, and in each one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give five and twenty metretes of wine. And when any one of the [saints](#) shall lay hold of a cluster, another shall cry out, I am a better cluster, take me; bless the Lord through me. In like manner [the Lord declared] that a grain of wheat would produce ten thousand ears, and that every ear should have ten thousand grains, and every grain would yield ten pounds (*quinque bilibres*) of clear, pure, fine flour; and that all other fruit-bearing trees, and seeds and grass, would produce in similar proportions (*secundum congruentiam iis consequentem*); and that all animals feeding [only] on the productions of the earth, should [in those days] become peaceful and harmonious among each other, and be in perfect subjection to man.

4. And these things are borne [witness](#) to in writing by [Papias](#), the hearer of John, and a companion of [Polycarp](#), in his fourth book; for there were five books compiled (*συντεταγμένα*) by him. And he says in addition, Now these things are credible to [believers](#). And he says that, when the traitor Judas did not give credit to them, and put the question, 'How then can things about to bring forth so abundantly be wrought by the Lord.' the Lord declared, 'They who shall come to these [times] shall see.' When prophesying of these times, therefore, Esaias says: The wolf also shall feed with the lamb, and the leopard shall take his rest with the kid; the calf also, and the bull, and the lion shall eat together; and a little boy shall lead them. The ox and the bear shall feed together, and their young ones shall agree together; and the lion shall eat straw as well as the ox. And the infant boy shall thrust his hand into the asp's den, into the nest also of the adder's brood; and they shall do no harm, nor have power to hurt anything in my [holy](#) mountain. And again he says, in recapitulation, Wolves and lambs shall then browse together, and the lion shall eat straw like the ox, and the serpent earth as if it were bread; and they shall neither hurt nor annoy anything in my [holy](#) mountain, says the Lord. [Isaiah 40:6](#), etc. I am quite aware that some [persons](#) endeavour to refer these words to the case of savage men, both of different nations and various habits, who come to [believe](#), and when they have [believed](#), act in harmony with the righteous. But although this is [true](#) now with regard to some men coming from various nations to the harmony of the [faith](#), nevertheless in the resurrection of the just [the words shall also apply] to those animals mentioned. For God is rich in all things. And it is right that when the

creation is restored, all the animals should [obey](#) and be in subjection to [man](#), and revert to the food originally given by [God](#) (for they had been originally subjected in [obedience](#) to Adam), that is, the productions of the earth. But some other occasion, and not the present, is [to be sought] for showing that the lion shall [then] feed on straw. And this indicates the large size and rich quality of the fruits. For if that animal, the lion, feeds upon straw [at that period], of what a quality must the wheat itself be whose straw shall serve as suitable food for lions?

Against Heresies (Book V, Chapter 34)

He fortifies his opinions with regard to the temporal and earthly kingdom of the saints after their resurrection, by the various testimonies of Isaiah, Ezekiel, Jeremiah, and Daniel; also by the parable of the servants watching, to whom the Lord promised that He would minister.

1. Then, too, Isaiah himself has plainly declared that there shall be [joy](#) of this nature at the resurrection of the just, when he says: The dead shall rise again; those, too, who are in the tombs shall arise, and those who are in the earth shall [rejoice](#). For the dew from You is health to them. [Isaiah 26:19](#) And this again Ezekiel also says: Behold, I will open your tombs, and will bring you forth out of your graves; when I will draw my people from the sepulchres, and I will put breath in you, and you shall live; and I will place you on your own land, and you shall [know](#) that I am the Lord. [Ezekiel 37:12](#), etc. And again the same speaks thus: These things says the Lord, I will gather [Israel](#) from all nations whither they have been driven, and I shall be sanctified in them in the sight of the sons of the nations: and they shall dwell in their own land, which I gave to my servant Jacob. And they shall dwell in it in peace; and they shall build houses, and plant vineyards, and dwell in hope, when I shall [cause](#) judgment to fall among all who have dishonoured them, among those who encircle them round about; and they shall [know](#) that I am the Lord their [God](#), and the [God](#) of their fathers. [Ezekiel 28:25-26](#) Now I have shown a short time ago that the church is the seed of [Abraham](#); and for this reason, that we may [know](#) that He who in the [New Testament](#) raises up from the stones children unto [Abraham](#), [Matthew 3:9](#) is He who will gather, according to the [Old Testament](#), those that shall be saved from all the [nations](#), Jeremiah says: Behold, the days come, says the Lord, that they shall no more say, The Lord lives, who led the children of [Israel](#) from the north, and from every region whither they had been driven; He will restore them to their own land which He gave to their fathers. [Jeremiah 23:6-7](#)

2. That the whole creation shall, according to [God's will](#), obtain a vast increase, that it may bring forth and sustain fruits such [as we have mentioned], Isaiah declares: And there shall be upon every high mountain, and upon every prominent hill, water running everywhere in that day, when many shall perish, when walls shall fall. And the light of the moon shall be as the light of the sun, seven times that of the day, when He shall heal the anguish of His people, and do away with the pain of His stroke. [Isaiah 30:25-26](#) Now the pain of the stroke means that inflicted at the beginning upon disobedient man in Adam, that is, death; which [stroke] the Lord will heal when He raises us from the dead, and restores the inheritance of the fathers, as Isaiah again says: And you shall be confident in the [Lord](#), and He will [cause](#) you to pass over the whole earth, and feed you with the inheritance of Jacob your father. [Isaiah 58:14](#) This is what the Lord declared: Happy are those servants whom the Lord when He comes shall find watching. Verily I say unto you, that He shall gird Himself, and make them to sit down [to meat], and will come forth and

serve them. And if He shall come in the evening watch, and find them so, blessed are they, because He shall make them sit down, and minister to them; or if this be in the second, or it be in the third, blessed are they. [Luke 12:37-38](#) Again John also says the very same in the Apocalypse: Blessed and [holy](#) is he who has part in the first resurrection. [Revelation 20:6](#) Then, too, Isaiah has declared the time when these events shall occur; he says: And I said, Lord, how long? Until the cities be wasted without inhabitant, and the houses be without men, and the earth be left a desert. And after these things the Lord shall remove us men far away (*longe nos faciet Deus homines*), and those who shall remain shall multiply upon the earth. [Isaiah 6:11](#) Then Daniel also says this very thing: And the kingdom and dominion, and the greatness of those under the heaven, is given to the [saints](#) of the Most High [God](#), whose kingdom is everlasting, and all dominions shall serve and [obey](#) Him. [Daniel 7:27](#) And lest the promise named should be understood as referring to this time, it was declared to the [prophet](#): And come, and stand in your lot at the consummation of the days. [Daniel 12:13](#)

3. Now, that the promises were not announced to the [prophets](#) and the fathers alone, but to the Churches united to these from the [nations](#), whom also the Spirit terms the islands (both because they are established in the midst of turbulence, suffer the storm of [blasphemies](#), exist as a harbour of safety to those in peril, and are the refuge of those who [love](#) the height [of heaven], and strive to avoid Bythus, that is, the depth of [error](#)), Jeremiah thus declares: Hear the word of the Lord, you nations, and declare it to the isles afar off; say, that the Lord will scatter [Israel](#), He will gather him, and keep him, as one feeding his flock of sheep. For the Lord has redeemed Jacob, and rescued him from the hand of one stronger than he. And they shall come and [rejoice](#) in Mount Zion, and shall come to what is [good](#), and into a land of wheat, and wine, and fruits, of animals and of sheep; and their [soul](#) shall be as a tree bearing fruit, and they shall hunger no more. At that time also shall the [virgins rejoice](#) in the company of the young men: the old men, too, shall be glad, and I will turn their sorrow into [joy](#); and I will make them exult, and will magnify them, and satiate the [souls](#) of the [priests](#) the sons of Levi; and my people shall be satiated with my goodness. [Jeremiah 31:10](#), etc. Now, in the preceding book I have shown that all the [disciples](#) of the Lord are [Levites](#) and [priests](#), they who used in the temple to profane the [Sabbath](#), but are blameless. [Matthew 12:5](#) Promises of such a nature, therefore, do indicate in the clearest manner the feasting of that creation in the kingdom of the righteous, which [God](#) promises that He will Himself serve.

4. Then again, speaking of Jerusalem, and of Him reigning there, Isaiah declares, Thus says the Lord, Happy is he who has seed in Zion, and servants in Jerusalem. Behold, a righteous king shall reign, and princes shall rule with judgment. [Isaiah 31:9](#), [Isaiah 32:1](#) And with regard to the foundation on which it shall be rebuilt, he says: Behold, I will lay in order for you a carbuncle stone, and sapphire for your foundations; and I will lay your ramparts with jasper, and your gates with crystal, and your wall with choice stones: and all your children shall be taught of [God](#), and great shall be the peace of your children; and in righteousness shall you be built up. [Isaiah 54:11-14](#) And yet again does he say the same thing: Behold, I make Jerusalem a rejoicing, and my people [a [joy](#)]; for the voice of weeping shall be no more heard in her, nor the voice of crying. Also there shall not be there any immature [one], nor an old man who does not fulfil his time: for the youth shall be of a hundred years; and the sinner shall die a hundred years old, yet shall be accursed. And they shall build houses, and inhabit them themselves; and shall plant vineyards, and eat the fruit of them themselves, and shall drink wine. And they shall not build, and others

inhabit; neither shall they prepare the vineyard, and others eat. For as the days of the tree of life shall be the days of the people in you; for the works of their hands shall endure. [Isaiah 65:18](#)

Against Heresies (Book V, Chapter 35)

He contends that these testimonies already alleged cannot be understood allegorically of celestial blessings, but that they shall have their fulfilment after the coming of Antichrist, and the resurrection, in the terrestrial Jerusalem. To the former prophecies he subjoins others drawn from Isaiah, Jeremiah, and the Apocalypse of John.

1. If, however, any shall endeavour to allegorize [prophecies] of this kind, they shall not be found consistent with themselves in all points, and shall be confuted by the teaching of the very expressions [in question]. For example: When the cities of the [Gentiles](#) shall be desolate, so that they be not inhabited, and the houses so that there shall be no men in them and the land shall be left desolate. [Isaiah 6:11](#) For, behold, says Isaiah, the day of the Lord comes past remedy, full of fury and [wrath](#), to lay waste the city of the earth, and to root sinners out of it. [Isaiah 13:9](#) And again he says, Let him be taken away, that he behold not the [glory](#) of [God](#). [Isaiah 26:10](#) And when these things are done, he says, [God](#) will remove men far away, and those that are left shall multiply in the earth. [Isaiah 6:12](#) And they shall build houses, and shall inhabit them themselves: and plant vineyards, and eat of them themselves. [Isaiah 65:21](#) For all these and other words were unquestionably spoken in reference to the resurrection of the just, which takes place after the coming of [Antichrist](#), and the destruction of all nations under his rule; in [the times of] which [resurrection] the righteous shall reign in the earth, waxing stronger by the sight of the Lord: and through Him they shall become accustomed to partake in the [glory](#) of [God](#) the [Father](#), and shall enjoy in the kingdom intercourse and communion with the [holy angels](#), and union with spiritual beings; and [with respect to] those whom the Lord shall find in the flesh, awaiting Him from heaven, and who have suffered tribulation, as well as escaped the hands of the Wicked one. For it is in reference to them that the [prophet](#) says: And those that are left shall multiply upon the earth, And Jeremiah the [prophet](#) has pointed out, that as many [believers](#) as God has prepared for this purpose, to multiply those left upon earth, should both be under the rule of the [saints](#) to minister to this Jerusalem, and that [His] kingdom shall be in it, saying, Look around Jerusalem towards the east, and behold the [joy](#) which comes to you from God Himself. Behold, your sons shall come whom you have sent forth: they shall come in a band from the east even unto the west, by the word of that Holy One, rejoicing in that splendour which is from your God. O Jerusalem, put off your robe of mourning and of affliction, and put on that beauty of [eternal](#) splendour from your God. Gird yourself with the double garment of that righteousness proceeding from your [God](#); place the mitre of [eternal glory](#) upon your head. For God will show your [glory](#) to the whole earth under heaven. For your name shall for ever be called by [God](#) Himself, the peace of righteousness and [glory](#) to him that worships God. Arise, Jerusalem, stand on high, and look towards the east, and behold your sons from the rising of the sun, even to the west, by the Word of that Holy One, rejoicing in the very remembrance of [God](#). For the footmen have gone forth from you, while they were drawn away by the enemy. God shall bring them in to you, being borne with [glory](#) as the throne of a kingdom. For God has decreed that every high mountain shall be brought low, and the [eternal](#) hills, and that the valleys be filled, so that the surface of the earth be rendered smooth, that [Israel](#), the [glory](#) of [God](#), may walk in safety. The woods, too, shall

make shady places, and every sweet-smelling tree shall be for [Israel](#) itself by the command of [God](#). For God shall go before with [joy](#) in the light of His splendour, with the pity and righteousness which proceeds from Him.

2. Now all these things being such as they are, cannot be understood in reference to super-celestial matters; for [God](#), it is said, will show to the whole earth that is under heaven your [glory](#). But in the times of the kingdom, the earth has been called again by Christ [to its pristine condition], and Jerusalem rebuilt after the pattern of the Jerusalem above, of which the [prophet](#) Isaiah says, Behold, I have depicted your walls upon my hands, and you are always in my sight. [Isaiah 49:16](#) And the apostle, too, writing to the Galatians, says in like manner, But the Jerusalem which is above is free, which is the mother of us all. [Galatians 4:26](#) He does not say this with any thought of an erratic [Æon](#), or of any other power which departed from the Pleroma, or of Prunicus, but of the Jerusalem which has been delineated on [God's] hands. And in the Apocalypse John saw this new [Jerusalem] descending upon the new earth. [Revelation 21:2](#) For after the times of the kingdom, he says, I saw a great white throne, and Him who sat upon it, from whose face the earth fled away, and the heavens; and there was no more place for them. [Revelation 20:11](#) And he sets forth, too, the things connected with the general resurrection and the judgment, mentioning the dead, great and small. The sea, he says, gave up the dead which it had in it, and death and [hell](#) delivered up the dead that they contained; and the books were opened. Moreover, he says, the book of life was opened, and the dead were judged out of those things that were written in the books, according to their works; and death and [hell](#) were sent into the lake of fire, the second death. [Revelation 20:12-14](#) Now this is what is called Gehenna, which the Lord styled [eternal fire](#). [Matthew 25:41](#) And if any one, it is said, was not found written in the book of life, he was sent into the lake of fire. [Revelation 20:15](#) And after this, he says, I saw a new heaven and a new earth, for the first heaven and earth have passed away; also there was no more sea. And I saw the [holy](#) city, new Jerusalem, coming down from heaven, as a bride adorned for her husband. And I heard, it is said, a great voice from the throne, saying, Behold, the tabernacle of God is with men, and He will dwell with them; and they shall be His people, and God Himself shall be with them as their God. And He will wipe away every tear from their eyes; and death shall be no more, neither sorrow, nor crying, neither shall there be any more pain, because the former things have passed away. [Revelation 21:1-4](#) Isaiah also declares the very same: For there shall be a new heaven and a new earth; and there shall be no remembrance of the former, neither shall the heart think about them, but they shall find in it [joy](#) and exultation. [Isaiah 65:17-18](#) Now this is what has been said by the apostle: For the fashion of this world passes away. [1 Corinthians 7:31](#) To the same purpose did the Lord also declare, [Heaven](#) and earth shall pass away. [Matthew 26:35](#) When these things, therefore, pass away above the earth, John, the Lord's [disciple](#), says that the new Jerusalem above shall [then] descend, as a bride adorned for her husband; and that this is the tabernacle of [God](#), in which [God](#) will dwell with men. Of this Jerusalem the former one is an image— that Jerusalem of the former earth in which the righteous are disciplined beforehand for incorruption and prepared for [salvation](#). And of this tabernacle [Moses](#) received the pattern in the mount; [Exodus 25:40](#) and nothing is capable of being allegorized, but all things are steadfast, and [true](#), and substantial, having been made by [God](#) for righteous men's enjoyment. For as it is God [truly](#) who raises up man, so also does man [truly](#) rise from the dead, and not allegorically, as I have shown repeatedly. And as he rises actually, so also shall he be actually disciplined beforehand for incorruption, and shall go forwards and flourish in the times of the kingdom, in order that he may be capable of

receiving the [glory](#) of the Father. Then, when all things are made new, he shall [truly](#) dwell in the city of [God](#). For it is said, He that sits on the throne said, Behold, I make all things new. And the Lord says, Write all this; for these words are faithful and [true](#). And He said to me, They are done. [Revelation 21:5-6](#) And this is the [truth](#) of the matter.

Against Heresies (Book V, Chapter 36)

Men shall be actually raised: the world shall not be annihilated; but there shall be various mansions for the saints, according to the rank allotted to each individual. All things shall be subject to God the Father, and so shall He be all in all.

1. For since there are real men, so must there also be a real establishment (*plantationem*), that they vanish not away among non-existent things, but progress among those which have an actual [existence](#). For neither is the substance nor the [essence](#) of the creation annihilated (for faithful and [true](#) is He who has established it), but the *fashion* of the world passes away; [1 Corinthians 7:31](#) that is, those things among which transgression has occurred, since man has grown old in them. And therefore this [present] fashion has been formed temporary, God foreknowing all things; as I have pointed out in the preceding book, and have also shown, as far as was possible, the [cause](#) of the creation of this world of temporal things. But when this [present] fashion [of things] passes away, and man has been renewed, and flourishes in an incorruptible state, so as to preclude the possibility of becoming old, [then] there shall be the new heaven and the new earth, in which the new man shall remain [continually], always holding fresh converse with [God](#). And since (*or*, that) these things shall ever continue without end, Isaiah declares, For as the new heavens and the new earth which I do make, continue in my sight, says the Lord, so shall your seed and your name remain. [Isaiah 66:22](#) And as the [presbyters](#) say, Then those who are deemed worthy of an abode in heaven shall go there, others shall enjoy the delights of paradise, and others shall possess the splendour of the city; for everywhere the Saviour shall be seen according as they who see Him shall be worthy.

2. [They say, moreover], that there is this distinction between the habitation of those who produce an hundred-fold, and that of those who produce sixty-fold, and that of those who produce thirty-fold: for the first will be taken up into the heavens, the second will dwell in paradise, the last will inhabit the city; and that was on this account the Lord declared, In My Father's house are many mansions. [John 14:2](#) For all things belong to [God](#), who supplies all with a suitable dwelling-place; even as His Word says, that a share is allotted to all by the [Father](#), according as each person is or shall be worthy. And this is the couch on which the guests shall recline, having been invited to the wedding. [Matthew 22:10](#) The [presbyters](#), the [disciples](#) of the [apostles](#), affirm that this is the gradation and arrangement of those who are saved, and that they advance through steps of this nature; also that they ascend through the Spirit to the [Son](#), and through the Son to the [Father](#), and that in due time the Son will yield up His work to the [Father](#), even as it is said by the apostle, For He must reign till He has put all enemies under His feet. The last enemy that shall be destroyed is death. [1 Corinthians 15:25-26](#) For in the times of the kingdom, the righteous man who is upon the earth shall then forget to die. But when He says, All things shall be subdued unto Him, it is manifest that He is excepted who did put all things under

Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him who put all things under Him, that God may be all in all. [1 Corinthians 15:27-28](#)

3. John, therefore, did distinctly foresee the first resurrection of the just, [Luke 14:14](#) and the inheritance in the kingdom of the earth; and what the [prophets](#) have prophesied concerning it harmonize [with his vision]. For the Lord also taught these things, when He promised that He would have the mixed cup new with His [disciples](#) in the kingdom. The apostle, too, has confessed that the creation shall be free from the bondage of corruption, [so as to pass] into the liberty of the sons of [God](#). [Romans 8:21](#) And in all these things, and by them all, the same [God](#) the Father is manifested, who fashioned man, and gave promise of the inheritance of the earth to the fathers, who brought it (the creature) forth [from bondage] at the resurrection of the just, and fulfils the promises for the kingdom of His Son; subsequently bestowing in a paternal manner those things which neither the eye has seen, nor the ear has heard, nor has [thought concerning them] arisen within the heart of [man](#), [1 Corinthians 2:9](#); [Isaiah 64:4](#) For there is the one Son, who accomplished His Father's will; and one [human race](#) also in which the [mysteries](#) of God are wrought, which the [angels](#) desire to look into; [1 Peter 1:12](#) and they are not able to search out the wisdom of [God](#), by means of which His handiwork, confirmed and incorporated with His Son, is brought to perfection; that His offspring, the First-begotten Word, should descend to the creature (*facturam*), that is, to what had been moulded (*plasma*), and that it should be contained by Him; and, on the other hand, the creature should contain the Word, and ascend to Him, passing beyond the [angels](#), and be made after the image and likeness of [God](#).

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