

### **Book 1, Chapter 10**

1. The Church, though dispersed throughout 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” (Eph. 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 to Him” (Phil. 2:10–11), and that He should execute just judgment towards all ...

2. ... 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 ...

### **Book 1, Chapter 22**

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 ...

### **Book 2, Chapter 28**

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 ...

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 ... transcend our knowledge, so that even these we must leave to God ...

3. ... 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 ...

### **Book 3, Chapter 1**

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, 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 ... 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.

### **Book 3, Chapter 2**

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 Cor. 2:6). And this wisdom each one of them alleges to be the fiction of his own inventing ...

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 [creator], at another from the intermediate place, and yet again from the Pleroma [fullness], but that they themselves, indubitably, unsulliedly, and purely, have knowledge of the hidden mystery ... It comes to this, therefore, that these men do now consent neither to Scripture nor to tradition.

### **Book 3, Chapter 3**

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 ...

3. ... 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 ...

### **Book 5, Chapter 12**

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 ...

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 ...

4. ... 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" (Phil. 1:22), he did not surely condemn the substance of flesh in that passage where he said, "Put off the old man with his works" (Col. 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."