

Papias (c. AD 60-130), *Exposition of the Saying of the Lord* (c. AD 95-110)

According to Irenaeus, our earliest witness, Papias was "a hearer of John and a companion of Polycarp, a man of primitive times," who wrote a volume in "five books"

"I shall not hesitate also to put into ordered form for you, along with the interpretations, everything I learned carefully in the past from the elders and noted down carefully, for the truth of which I vouch. For unlike most people I took no pleasure in those who told many different stories, but only in those who taught the truth. Nor did I take pleasure in those who reported their memory of someone else's commandments, but only in those who reported their memory of the commandments given by the Lord to the faith and proceeding from the Truth itself. And if by chance anyone who had been in attendance on the elders arrived, I made enquiries about the words of the elders—what Andrew or Peter had said, or Philip or Thomas or James or John or Matthew or any other of the Lord's disciples, and whatever Aristion [Bp. of Smyrna?] and John the Elder, the Lord's disciples, were saying. For I did not think that information from the books would profit me as much as information from a living and surviving voice." [from the Preface, as cited in Eusebius, *Hist. Eccl.* 3.39 Eusebius further states:]

"(5) It is worth while observing here that the name John is twice enumerated by him. The first one he mentions in connection with Peter and James and Matthew and the rest of the apostles, clearly meaning the evangelist; but the other John he mentions after an interval, and places him among others outside of the number of the apostles, putting Aristion before him, and he distinctly calls him a presbyter.

"(6) This shows that the statement of those is true, who say that there were two persons in Asia that bore the same name, and that there were two tombs in Ephesus, each of which, even to the present day, is called John's."

In Asia, early Christian writers identify Cerinthus as an adversary of the Apostle John. According to Irenaeus, his teacher Polycarp told the story that John the Apostle rushed out of a bathhouse at Ephesus without bathing when he found out Cerinthus was inside, exclaiming, "Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth, is inside!" *Adv. Haer.* 3.3.4

*Didache* 11-12

Whosoever, therefore, comes and teaches you all these things that have been said before, receive him. But if the teacher himself turns and teaches another doctrine to the destruction of this, hear him not. But if he teaches so as to increase righteousness and the knowledge of the Lord, receive him as the Lord. But concerning the apostles and

prophets, act according to the decree of the Gospel. Let every apostle who comes to you be received as the Lord. But he shall not remain more than one day; or two days, if there's a need. But if he remains three days, he is a false prophet. And when the apostle goes away, let him take nothing but bread until he lodges. If he asks for money, he is a false prophet. And every prophet who speaks in the Spirit you shall neither try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven. But not every one who speaks in the Spirit is a prophet; but only if he holds the ways of the Lord. Therefore from their ways shall the false prophet and the prophet be known. And every prophet who orders a meal in the Spirit does not eat it, unless he is indeed a false prophet. And every prophet who teaches the truth, but does not do what he teaches, is a false prophet. And every prophet, proved true, working unto the mystery of the Church in the world, yet not teaching others to do what he himself does, shall not be judged among you, for with God he has his judgment. . . . But whoever says in the Spirit, Give me money, or something else, you shall not listen to him. But if he tells you to give for others' sake who are in need, let no one judge him.

But receive everyone who comes in the name of the Lord, and prove and know him afterward... but he shall not remain with you more than two or three days, if need be. But if he wants to stay with you, and is an artisan, let him work and eat. But if he has no trade, according to your understanding, see to it that, as a Christian, he shall not live with you idle. But if he wills not to do, he is a Christ-monger. Watch that you keep away from such.

Ignatius, Bp. of Antioch [c. AD 100]

I give you these instructions, beloved, assured that you also hold the same opinions [as I do]. But I guard you beforehand from those beasts in the shape of men, whom you must not only not receive, but, if it be possible, not even meet with; only you must pray to God for them, if by any means they may be brought to repentance, which, however, will be very difficult. *ISmyr. 4.1*

For some are in the habit of carrying about the name [of Jesus Christ] in wicked guile, while yet they practice things unworthy of God, whom you must flee as you would wild beasts. For they are ravening dogs, who bite secretly, against whom you must be on your guard, inasmuch as they are men who can scarcely be cured. There is one Physician who is possessed both of flesh and spirit; both made and not made; God existing in flesh; true life in death; both of Mary and of God; first passible and then impassible—even Jesus Christ our Lord. *IEph. 7:1*

Nevertheless, I have heard of some who have passed on from this to you, having false doctrine, whom you did not allow to sow among you, but stopped your ears, that you might not receive those things which were sown by them *IEph. 9:1*<sup>[L1]</sup><sub>[SEP]</sub>