

Eusebius, *Ecclesiastical History* 3.32 (trans. Lake LCL)

Book 3, chapter 32

Note: Eusebius writes in the early fourth century and in this first section he is reflecting the views of Hegesippus, who was active in the second century (around 110-180 CE)

1. It is reported that after the age of Nero and Domitian, under the emperor whose times we are now recording, a persecution was stirred up against us in certain cities in consequence of a popular uprising. In this persecution we have understood that Symeon, the son of Clopas, who, as we have shown, was the second bishop of the church of Jerusalem, suffered martyrdom.

2. Hegesippus, whose words we have already quoted in various places, is a witness to this fact also. Speaking of certain heretics he adds that Symeon was accused by them at this time; and since it was clear that he was a Christian, he was tortured in various ways for many days, and astonished even the judge himself and his attendants in the highest degree, and finally he suffered a death similar to that of our Lord. 3. But there is nothing like hearing the historian himself, who writes as follows: "Certain of these heretics brought accusation against Symeon, the son of Clopas, on the ground that he was a descendant of David and a Christian; and thus he suffered martyrdom, at the age of one hundred and twenty years, while Trajan was emperor and Atticus governor."

Hegesippus'
views



4. And the same writer says that his accusers also, when search was made for the descendants of David, were arrested as belonging to that family. And it might be reasonably assumed that Symeon was one of those that saw and heard the Lord, judging from the length of his life, and from the fact that the Gospel makes mention of Mary, the wife of Clopas, who was the father of Symeon, as has been already shown. 5. The same historian says that there were also others, descended from one of the so-called brothers of the Saviour, whose name was Judas, who, after they had borne testimony before Domitian, as has been already recorded, in behalf of faith in Christ, lived until the same reign.

6. He writes as follows: "They came, therefore, and took the lead of every church as witnesses and as relatives of the Lord. And profound peace being established in every church, they remained until the reign of the Emperor Trajan, and until the above-mentioned Symeon, son of Clopas, an uncle of the Lord, was informed against by the heretics, and was himself in like manner accused for the same cause before the governor Atticus. And after being tortured for many days he suffered martyrdom, and all, including even the proconsul, marveled that, at the age of one hundred and twenty years, he could endure so much. And orders were given that he should be crucified."

7. In addition to these things the same man, while recounting the events of that period, records that the Church up to that time had remained a pure and uncorrupted virgin, since, if there were any that attempted to corrupt the sound norm of the

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preaching of salvation, they lay until then concealed in obscure darkness. 8. But when the sacred college of apostles had suffered death in various forms, and the generation of those that had been deemed worthy to hear the inspired wisdom with their own ears had passed away, then the league of godless error took its rise as a result of the folly of heretical teachers, who, because none of the apostles was still living, attempted henceforth, with a bold face, to proclaim, in opposition to the preaching of the truth, the 'knowledge which is falsely so-called.'

Eusebius, *Ecclesiastical History* 4.7.1-15 (trans. Lake LCL)

Book 4, Chapter 7

Eusebius' own views

1. As the churches throughout the world were now shining like the most brilliant stars, and faith in our Saviour and Lord Jesus Christ was flourishing among the whole human race, the demon who hates everything that is good, and is always hostile to the truth, and most bitterly opposed to the salvation of man, turned all his arts against the Church. In the beginning he armed himself against it with external persecutions.

2. But now, being shut off from the use of such means, he devised all sorts of plans, and employed other methods in his conflict with the Church, using base and deceitful men as instruments for the ruin of souls and as ministers of destruction. Instigated by him, impostors and deceivers, assuming the name of our religion, brought to the depth of ruin such of the believers as they could win over, and at the same time, by means of the deeds which they practiced, turned away from the path which leads to the word of salvation those who were ignorant of the faith.

3. Accordingly there proceeded from that Menander, whom we have already mentioned as the successor of Simon, a certain serpent-like power, double-tongued and two-headed, which produced the leaders of two different heresies, Saturninus, an Antiochian by birth, and Basilides, an Alexandrian. The former of these established schools of godless heresy in Syria, the latter in Alexandria. 4. Irenaeus states that the false teaching of Saturninus agreed in most respects with that of Menander, but that Basilides, under the pretext of unspeakable mysteries, invented monstrous fables, and carried the fictions of his impious heresy quite beyond bounds.

5. But as there were at that time a great many members of the Church who were fighting for the truth and defending apostolic and ecclesiastical doctrine with uncommon eloquence, so there were some also that furnished posterity through their writings with means of defense against the heresies to which we have referred. 6. Of

these there has come down to us a most powerful refutation of Basilides by Agrippa Castor, one of the most renowned writers of that day, which shows the terrible imposture of the man. 7. While exposing his mysteries he says that Basilides wrote twenty-four books upon the Gospel, and that he invented prophets for himself named Barcabbas and Barcoph, and others that had no existence, and that he gave them barbarous names in order to amaze those who marvel at such things; that he taught also that the eating of meat offered to idols and the unguarded renunciation of the faith in times of persecution were matters of indifference; and that he enjoined upon his followers, like Pythagoras, a silence of five years. 8. Other similar things the above-mentioned writer has recorded concerning Basilides, and has ably exposed the error of his heresy.

9. Irenaeus also writes that Carpocrates was a contemporary of these men, and that he was the father of another heresy, called the heresy of the Gnostics, who did not wish to transmit any longer the magic arts of Simon, as that one had done, in secret, but openly. For they boasted—as of something great—of love potions that were carefully prepared by them, and of certain demons that sent them dreams and lent them their protection, and of other similar agencies; and in accordance with these things they taught that it was necessary for those who wished to enter fully into their mysteries, or rather into their abominations, to practice all the worst kinds of wickedness, on the ground that they could escape the cosmic powers, as they called them, in no other way than by discharging their obligations to them all by infamous conduct.

10. Thus it came to pass that the malignant demon, making use of these ministers, on the one hand enslaved those that were so pitiably led astray by them to their own destruction, while on the other hand he furnished to the unbelieving heathen abundant opportunities for slandering the divine word, inasmuch as the reputation of these men brought infamy upon the whole race of Christians.

11. In this way, therefore, it came to pass that there was spread abroad in regard to us among the unbelievers of that age, the infamous and most absurd suspicion that we practiced unlawful commerce with mothers and sisters, and enjoyed impious feasts. 12. He did not, however, long succeed in these artifices, as the truth established itself and in time shone with great brilliancy. 13. For the machinations of its enemies were refuted by its power and speedily vanished. One new heresy arose after another, and the former ones always passed away, and now at one time, now at another, now in one way, now in other ways, were lost in ideas of various kinds and various forms. But the splendor of the catholic and only true Church, which is always the same, grew in magnitude and power, and reflected its piety and simplicity and freedom, and the modesty and purity of its inspired life and philosophy to every nation both of Greeks and of Barbarians.

14. At the same time the slanderous accusations which had been brought against the whole Church also vanished, and there remained our teaching alone, which has prevailed over all, and which is acknowledged to be superior to all in dignity and temperance, and in divine and philosophical doctrines. So that none of them now ventures to affix a base calumny upon our faith, or any such slander as our ancient enemies formerly delighted to utter. 15. Nevertheless, in those times the truth again called forth many champions who fought in its defense against the godless heresies, refuting them not only with oral, but also with written arguments.