

**Irenaeus, *Against the Heresies* 4.26.2** — 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 charism of the truth, according to the good pleasure of the Father. But also to hold in suspicion others who depart from the primitive succession, and assemble themselves together in any place whatsoever, either as heretics of perverse minds, or as schismatics puffed up and self-self, or again as hypocrites, acting thus for the sake of money 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. But such as rise up in opposition to the truth, and exhort others against the Church of God, remain among those in hell (*apud inferos*), being swallowed up by an earthquake, even as those who were with Chore, Dathan, and Abiron. But those who cleave asunder, and separate the unity of the Church, receive from God the same punishment as Jeroboam did.

**Irenaeus, *Against the Heresies* 3.3.2** — 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 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 stronger authority [*potiorem principalem*].

**Irenaeus, *Against the Heresies* 1.9.4** — 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 recognize 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 (*regula veritatis*—καὶ τὴν ἀληθείαν) which he received by means of baptism, will doubtless recognize 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.