

TWELVE CENTURIES OF HERESY

FORGOTTEN MEDIEVAL HISTORY

by

James Parkinson

Report X

January 10, 1959

Ann Arbor, Michigan

Abstract

This report is a survey of medieval heretical beliefs from 313 A.D. to 1517 A.D. Its purpose is to give the reader a comprehensive foundation in the study of medieval heresy and to show him three distinct patterns of thought among the heretics. These patterns are:

1. Irenaeus, the Paulicians, the moderate Cathars, and probably the Arians taught that God was the Father, but the Son was an independent spirit. Believers go to heaven, and the unbelievers are resurrected upon the earth.
2. The Marcionites and the Radical Cathars taught two Supreme Beings, one good and one evil. Men will be reincarnated until they believe; then they will go to heaven.
3. Tertullian (in part), orthodoxy, the Waldenses, the pre-Reformation reformers, and others taught the doctrine of the Trinity. Believers go to heaven, and unbelievers are tormented in hell. Some believed in purgatory (a temporary hell).

Each of the three doctrines is traceable back before the third century.

Foreword

In the past the doctrines of several of the medieval heretics* could not certainly be determined. Most of our information about these groups comes to us from those who were attempting to destroy them. Hence, the source material is biased and distorted. The material, emanating from the heretics themselves is generally sketchy and inadequate for determining their doctrines. Thus, several sources give conflicting reports and their doctrines.

Assuming that the heretics were rational thinkers, I have attempted to interpret the historical record objectively, and to present the doctrines of the heretics equally objectively.** I have included a few brief explanations in the text, but the reader will greatly enrich his understanding by referring to the notes. I have included a number of appendices to give the reader a feeling for times and places, and as a handy references for the heretics.

The most helpful reference in this report has been Harnack's History of Dogma. Mosheim, Schaff, and Latourette have made excellent general references also. Although Borst is neither objective nor entirely consistent, his work on the Cathars has been invaluable. Space does not permit individual mention of Miller, Gwatkin, Cross, and the many translators whose work has been so helpful in this report.

* I use the term "heresy" to mean a religious opinion contrary to the doctrinal standards of a dominant church- and not in a derogatory sense.

** I do not believe the objective approach is necessarily the most accurate.

TABLE OF CONTENTS

Abstract.....	
Foreword.....	
Introduction.....	
Christology.....	
Eschatology.....	
Ceremony.....	(omitted)
Practical Affairs.....	(omitted)
Status of the Believer.....	
Summary.....	
End Notes.....	
Bibliography.....	
Appendices	
Doctrines of the Heretics.....	
Times of the Heretics.....	
Locations of the Heretics.....	
Historical Events and Bibliographical Sketches (with Glossary).....	
Glossary.....	(omitted)

Introduction

From 313 A.D., when Constantine stopped the persecutions of the Christians, to 1517 A.D., when the Reformation began, very little is generally known of the opponents of the orthodox Christianity – of the dissenters, called heretics. Nevertheless these heretics were present from the beginning to then end of the twelve centuries, opposing the orthodoxy. Those heretics will be discussed who were of excellent character and whose heresy stemmed from doctrinal, rather than political, considerations. Due to space limitations, the beliefs of the heretics will be discussed, but the behavior of the heretics will be omitted. This report will give the reader a comprehensive view of medieval heretical belief.

This report will be divided into three groups of doctrines: Christology, covering Christ and his relation to God; Eschatology, covering the nature of man and his destination; and Status of the Believer, covering the constitution and status of believers. Since the beginnings of most of the medieval heresies came in the first three centuries, a brief view of the first three centuries will introduce each doctrinal division. Then the medieval heretical doctrines will be related to the earlier doctrines, wherever such a relation is clear. And since the earlier heretical groups are distinguishable by their Christologies, the section of Christology will be presented in a historical background.

The heretics to be discussed are historically divided into three groups: (1) the Arians, who strove to be labeled orthodoxy; (2) the Monophysites, Paulicians, moderate Cathars, radical

Cathars, Paulinus and Claude of Turin, the Petrobrusians, and the Waldenses, who repudiated the orthodoxy; (3) Wycliffe, Huss, and Wessel, who tried to reform the orthodoxy.

Christology

This discussion of Christology (the study of Christ's person and attributes) will include his relation to God. Since the knowledge of the earliest Christologies is incomplete, it will be wise to present first the complete Christology of St. Irenaeus of Lyons (c.130-c.203), and then relate other Christologies to his.

Before 313 A.D.

According to Irenaeus, God is the Father. The Logos (Word) was the Son of God, who spoke and appeared in the Old Testament in his Father's stead.¹ His purpose was always to reveal the Father. The Son of God was incarnated, becoming the Son of man, called Jesus. At birth he had one nature, the human nature; he was a man, and no more.² At his baptism the Holy Spirit was bestowed upon him. He later died and was raised from the dead. Christ is now a divine person coexisting with his Father. The Holy Spirit is not a person but is the power of the Father. This is the Logos Christology.³

An equally early opinion was that of the Ebionites, a Jewish sect surviving into the third century. They taught that Jesus was the natural son of Joseph. At the beginning of the second century the Gnostics, specifically the Docetics, taught that Jesus' humanity and sufferings were only apparent. A little later the Marcionites taught a dualistic system of two Supreme Beings, and one evil, the God of the Old Testament; one good, the Father of Jesus Christ.

About the middle of the second century the Adoptianists began teaching⁴ the Logos Christology but denied the pre-existence of Christ. They taught Christ was the human Son of God. But there was also a spirit Son of God. About the same time the Modalists arose, teaching that Father, Son, and Holy Spirit were separate manifestations of the same God.⁵ At the close of the second century, Tertullian taught that God was one substance with three persons, and that Christ was one person with two natures.⁶ This Trinitarian doctrine spread, grew, and became the banner of orthodoxy.⁷

About the middle of the third century the Manichaeans (followers of Mani⁸) taught a duality (two Supreme Beings, one good and one evil), and they taught that Jesus Christ was consubstantial (of the same substance) with the good God. A little later (c.260) Paul of Samosata began teaching that Father, Word, and Holy Spirit were one God. Jesus was born of God and Mary, and at his baptism the Word rested upon Jesus as one person upon another.⁹ A decade later Lucian of Antioch taught the Logos Christology,¹⁰ while specifying that the Logos was created by, and subordinate to, God.¹¹ He was martyred c.311, and Constantine stopped the persecutions in 313 A.D.¹²

The Arian Controversy

The stopping of the persecutions in 313 A.D. brought doctrinal differences to prominence. The Logos and Trinitarian Christologies made war with each other. Arius, and Alexandrian presbyter, defended the Logos Christology against two other Alexandrians, Alexander, the bishop, and Athanasius, another presbyter.

Arius taught the doctrine of Lucian, that is, that God alone is begotten and eternal. He created¹³ a being of independent substance, called the Logos, who created everything else. Neither the nature nor the constitution of the Logos was similar to that of the Father,¹⁴ but the Logos had a free will and was capable of change.¹⁵ By God's grace and his own steady progress, he became God (one other than his Father). Little is surely known of his view of the Incarnation, the baptism, or of the Holy Spirit.¹⁶

Alexander and Athanasius taught the doctrine of Tertullian, while adding some of Origen's theology.¹⁷ They taught a Trinity of three persons of the same substance. The Son is being eternally generated, begotten but not made;¹⁸ he is eternally divine. They further insisted that the mysteries of God could not be reasoned and comprehended.¹⁹

Four different teachings can be discerned in the fourth century: the Agnomens taught that the Father and Son were of unlike substance (as did Arius); the Humans taught that they were of similar substance; the Semi-Arians taught that they were of like substance; and the Trinitarians taught that they were of identical substance (as did Alexander and Athanasius). (The Trinitarians eventually won and called themselves "orthodox." The other three doctrines were lumped under the title "Arian.") The East was primarily Arian²⁰ and the West almost totally orthodox.

The Emperor Constantine called together a synod of bishops in 325 A.D. to decide on one doctrine. A Trinitarian formula was approved.²¹ Thereafter, synod after synod met, prescribing and proscribing various doctrines.²² But the Trinitarian doctrine was making progress. At the end of the fourth century, just two hundred years after its inception, its victory was clearly indicated.²³

Then three new doctrines crystallized from the confusion. The Appolinarians (c.375)²⁴ taught that Jesus was God in a human body; he had no human spirit. The Nestorians (c.425) taught that Jesus was two persons, one human and one divine. The Eutychians (c.450) taught that Jesus was of the divine nature (only).²⁵ All three groups were pronounced heretical.

Monophysites, and Others

Jacobus Baradaeus reorganized a group of Monophysites (mono-one, physis-nature)²⁶ into a separate anti-Greek Church (c.541). They taught that Jesus was of the human nature (only). Therefore they taught a loosely knit Trinity.²⁷ Their doctrine approaches the Logos Christology. In the seventh century the Monothelites reacted, teaching that Jesus had only one will and energy- but that it was divine.

In 660 A.D. a certain Constantine established a sect of “Paulicians” in Armenia. They rejected the doctrine of the Trinity and taught that Christ had been created. The charge of dualism probably means they believed and stressed that Satan is the god of this world (2 Cor. 4:4) and of the orthodox Church.²⁸

About the ninth century the Bogomils, one of more than seventy Cathar (meaning Puritan) sects, appeared in Bulgaria, as doctrinal, and probably actual, successors of the Paulicians. The Cathars then spread and flourished into the 13th century. But it is necessary to distinguish between the moderate and the radical Cathars, as their doctrines are contrary. The older, moderate party is doctrinally related to the Paulicians, the Arians, and Irenaeus; the later, radical party is doctrinally related to the Manichaeans, Origen, and the Marcionites.

The Moderates taught that God was the creator of matter. They rejected the doctrine of the Trinity, and taught that Christ had been an angel who became a human in Mary. His death was a sacrifice by his own free will. As a human, he had not been God- he was by identity a human soul.²⁹ This is again the Logos Christology.

The Radicals taught the old Marcionite dualist system.³⁰ They believed the evil God had created the material world and ruled it. Jesus was an angel of the good God, imprisoned in an earthly body, who, according to some, had sinned, but according to others, was simply able to sin. They allegorized his miracles, since all matter was supposed to be transient.³¹

Paulinus and Claude of Turin (c.800), Berengarius (d.1088), and the Petrobrusians (c.1150) did not controvert the orthodox Christology. Neither did Peter Waldo, leader of the Waldenses (1170-). But among later Waldeneses (1325-1525), the moderate Cathar doctrine probably occurred.³²

Wycliffe, and others

Beginning with the Monophysites, most heretics had repudiated orthodoxy. In contrast, Wycliffe (c.1324-1384), Huss (1369-1415), and Wessel (1420-1489) attempted to reform it. But although Wycliffe criticized the Friars for asserting that Christ had been a common beggar,³³ these pre-Reformation reformers generally agreed with all orthodox Christologies.

Eschatology

This discussion of eschatology (the study of last things) will include the nature of man and some aspects of salvation. Some heretics may be omitted here, as their teachings are orthodox. Again, the eschatology of Irenaeus will be presented first, and other eschatologies will be related to his.

Before 313 A.D.

According to Irenaeus, all mankind is of one nature, the human nature. He taught that Jesus died to save Adam, and this is to provide the whole human race with a human resurrection.³⁴ Mankind is to be resurrected to live in a thousand-year kingdom of Christ (the chiliast teaching).³⁵ The likeness of God is to be restored in humanity; thus the fall of Adam was a means to the future perfection of all mankind.

But some people were called to believe now that they might obtain a higher, a heavenly, resurrection.³⁶ These were to be given the Holy Spirit and were to become sons of God. At death they were to wait in the grave for a resurrection. In the end, the people of both salvations are to receive everlasting life.³⁷

The Gnostics taught that men were of two natures, either of the spirit nature (those saved) or of the earthly nature (those lost); salvation was accomplished by gnosis (higher knowledge). Valentinus added a third possible nature, one not good enough to be spirit but too good to be lost.

Marcion emphasized that all matter is evil and therefore transient. But both he and Valentinus taught that redemption had been accomplished by Christ.

Tertullian taught that dead believers go immediately to heaven. He also taught that the soul is corporal (fleshly); the Arabian heretics taught that it dies with the body. The Origen taught that all souls had pre-existed as spirits and that they had fallen and then been incarnated. According to him, all souls will eventually be saved as spirits.³⁸

The Arian Controversy

So much stress was laid upon Christology during the Arian controversy that eschatology and redemption were almost forgotten. It is known that the Arians claimed Christ's humanity accomplished the redemption, whereas the Trinitarians claimed it was Christ's divinity.³⁹ All else is speculation.

Monophysites

Again, the Monophysites taught redemption by Jesus' flesh. If they taught that Jesus was one of the human nature only, then they also taught the same of other human beings. But they were not chiliasts (as the Arians may have been); they believed in a heavenly resurrection for believers, and perhaps eternal torment for the rest.

The Paulicians taught a world to come, but the details are not known.⁴⁰ The moderate Cathars believed that in generation body is born from body, and spirit is born from spirit; the union of body and spirit is the soul.⁴¹ They did not believe in eternal torment but taught that this earth is

the only purgatory for human souls.⁴² They believed in the ultimate salvation of all, and probably in the bodily resurrection of mankind.⁴³ The “Perfected” (true believers) at death wait in an “ante-paradise” for the rejuvenation day.⁴⁴ This is essentially the doctrine of Irenaeus.

The radical Cathars taught that Satan led astray the angels of heaven and imprisoned them in earthly bodies. Then Christ’s work was to remind them of their heavenly origin which they had forgotten, and to found the company of the holy, who were to return to heaven at death.⁴⁵ The world was to experience either resurrection or reincarnation,⁴⁶ and this earth is the only hell for human souls.⁴⁷ This is essentially the doctrine of Origen.

Paulinus and Claude of Turin, Berengarius, and the Petrobrusians do not seem to have disagreed with the orthodox eschatology (every man has an immortal soul which goes either to heaven or torment at death. Purgatory had been entering orthodox teaching since c.600) but the Waldenses denied the existence of purgatory (transient torment). Both the Petrobrusians and the Waldenses denied the living could help the dead.

Wycliffe

Wycliffe and Huss both believed in purgatory. Although Huss denied that the prayers of the living could help the dead, he did claim that every mass is “a sacrifice both for the living and the dead.”⁴⁸

Wessel had quite an unorthodox view of purgatory. He taught that purgatory is a Paradise for purification; it is a place where Christ teaches the Gospel. Instead of a place of torment, purgatory is a place of hope for all, even the heathen.⁴⁹ This suggests again the doctrine of Irenaeus.

Status of the Believer

This discussion of the status of the believer will cover the questions: What constitutes a believer? What is his spiritual status? What are his responsibilities? The teachings of Irenaeus and other, earlier, Christians will be presented first; then other teachings will be related to theirs.

Before 313 A.D.

Clement of Rome states that believers are a chosen people.⁵⁰ Ignatius says believers are (body) members of Christ.⁵¹ He also tells believers to be humble and to do all things in the name of God.⁵² Polycarp emphasizes that salvation is by faith, rather than by works.⁵³ Irenaeus taught that by free will choice and with the help of God, believers become what Jesus is. He taught that the believer is a man of flesh to whom the Spirit of God has been imparted;⁵⁴ he expresses no interest in any baptism other than the impartation of the Spirit.

Hippolytus taught that God has made believers Gods for His own glory.⁵⁵ And Tertullian specifically opposed infant baptism, though he did not anathematize it.⁵⁶

The Arian Controversy

Arius' view of the status of believers does not survive. It is known, however, that he assigned the same status to bishops, presbyters, and laymen. It is therefore probable that he

stressed the individual,⁵⁷ that he emphasized that every Christian's primary responsibility is to God. He almost certainly taught the free will of every believer.⁵⁸

According to the Trinitarians, believers are those who have been baptized into a new life. Athanasius taught that believers become Gods,⁵⁹ and Gregory of Nyssa approved of infant baptism. The Trinitarians believed every Christian's duty to worship God. They said little regarding the free will of believers.⁶⁰

Monophysites.

Little is known of any divergent thoughts of the Monophysites on the status of believers. At this time infant baptism was accepted by the orthodoxy. But the idea that man could become Gods was forgotten.⁶¹

The Paulicians were thoroughly heretical. They taught that believers have all experienced spirit baptism, of which water baptism is a symbol. These believers become christs.

The moderate Cathars taught that Christ's death on the cross was a representative victory over the death of sin and is possible for every believer.⁶² The believers, called Perfects, have all been baptized of the spirit and are citizens of heaven. They learn lessons from their experiences in the world and progress by a daily renewal of the inward man. These Perfects alone have the right to communicate with God by prayer, because the rest of the world has not received spirit baptism and therefore has no standing before God.⁶³

This view of baptism naturally requires great responsibility on the part of the recipient; therefore infant baptism is out of the question. This view of the status of the believer bears many similarities to the view of the earliest Christians.

The radical Cathars place all the emphasis on returning to heaven. Considering their concept of man, it is possible that baptism meant to them that the recipient had made up his mind to reform; so that he might return to heaven. Experiences in this world teach the Perfect the grief of disobedience; so that when he returns to heaven he will sin no more. Infant baptism is rejected, since a decision to reform must be made by the recipient of the baptism.^{lxii} This view is a true fusion of the views of Marcion and Origen.

Paulinus made the Christian's first duty to honor God. Claude of Turin emphasized salvation by faith and not by works. The Petrobrusians and Waldenses opposed infant baptism.

Wycliffe

Wycliffe taught that baptism of the Holy Spirit is three-fold (see I John 5:7-8^{lxiv}). The first two parts he considers symbolic, while he calls the third (blood) essential to salvation. He also opposed infant baptism.^{lxv}

Huss considered clergy and laity equal before God.^{lxvi} Many of the Hussites also opposed infant baptism.^{lxvii}

Wessel taught that justification is by faith and by faith alone, and that with this justification God gives his Spirit.^{lxviii} He taught that all have been baptized and therefore that priests, laity, and unbelievers all begin with the same status in God's sight.^{lxix} He states, "We have all been baptized and anointed by the death of Christ and the Holy Spirit."^{lxx} And finally he says, "Love is preferred above all duty and service."^{lxxi}

Summary

Three distinct doctrinal patterns are evident among the medieval heretics:

- (1) The Irenaeus-Hippolytus doctrine. God is the Father; his Son had been the Word, was Jesus Christ, and is a subordinate God. Jesus' death (for Adam) provided the human race with a future earthly resurrection. But believers receive the Spirit and become heavenly sons of God. In this group were the Paulicians, the moderate Cathars, and probably the Arians. The Monophysites and Johann Wessel bordered on this doctrine.
- (2) The Marcionite-Origen-Manichaeic doctrine. There are two Supreme Beings, one good and one evil. Human beings are angels who have previously sinned. They will experience resurrection or reincarnation until they believe; then they will return to heaven as angels. In this group were the Marcionites and the radical Cathars.
- (3) The Tertullian-orthodox doctrine. Father, Son, and Holy Spirit are one God but three persons. Since men's flesh is hopelessly condemned, the God-man Christ took the condemnation for men's sins, that believers might follow him to heaven. The rest of the world will go to a hell of eternal torment. In this group were Paulinus and Claude of Turin, Berengarius, the Petrobrusians, the Waldenses, Wycliffe and Huss. The Monophysites and Johann Wessel were near this view.

End Notes

1. Irenaeus' Christology follows the Gospel of John and the letters of Ignatius. He states that the Jews had the right doctrine, but they lacked the knowledge of the Son. Irenaeus distinctly severs the Father and the Son, maintaining the Son is a subordinate God. But he was not accused of ditheism. In fact, Harnack says "the ideas of the subordinate God is indeed as old as the theology of the Christian Church; even the Apologists shared it." See A. Harnack, History of Dogma, Vol. II; and Vol. III, p.135.
2. At some point in time (probably at his baptism), Irenaeus says Jesus, the Son of God, became a blend of God and man. But this does not imply a second nature, for he says, "It is one and the same Jesus Christ, not a Jesus and a Christ, nor a mere temporary union of an aeon and a man, but one and the same person, who created the world, was born, suffered and ascended." For a more complete discussion of the subject see A. Harnack, History of Dogma, Vol. II.
3. Irenaeus was a disciple of St. Polycarp (c.70-156), who was a disciple of John (c.2 B.C.- c. 96 A.D.). Polycarp, St. Ignatius (c.35-c.110), and St. Clement of Rome (d. c.100) all hint something of their Christologies.

None seem at variance with Irenaeus or with each other. Clement states (Corinthians 42), “The Apostles were sent by Christ, as Christ was sent by the Father.” J.B. Lightfoot, The Apostolic Fathers, Vol. II, Part I, p.127. Ignatius states (Magnesians 13), “Jesus Christ and the Father,” and (Trallians 9), “He (Christ) was really raised again by the Father, who will as surely raise us also through Jesus Christ.” Ibid. Vol. II, Part 2, pp.137, 173. Polycarp in his letter to the Corinthians quotes I Pet 1:21, and II Cor. 4:14, which probably indicates he believed likewise. The Fathers of the Church, Vol. I: The Apostolic Fathers, p. 136. All three counseled against divisions taking place in their times.

4. Priestley shows that the Ante-Nicene (before 325 A.D.) Christians were subordinationist and successfully casts doubt upon the origin of the doctrine of the divinity of Christ and of the doctrine of the pre-existence of Christ. He also demonstrates Plato’s hand in developing the doctrine of the Trinity. But he rejects all the letters of the earliest Christians and more in an unsuccessful attempt to prove that the Christian church was Adoptianist (Unitarian) from the beginning. See J. Priestley, An History of Early Opinions concerning Jesus Christ, Vols. I and II.
5. Near the turn of the century, these two Monarchian groups clashed in Rome. The Modalists were in power, and excommunicated Theodotus, the leading Adoptianist. Harnack says, “He is, therefore, the first case of which we are certain, where a Christian who took his stand on the rule of

faith was yet treated as a heretic.” A. Harnack, op.cit., Vol. III, p.21.

Artemas (c.215-c.265), another Adoptianist, was excommunicated in the fourth decade for refusing to call Christ “God.” Hippolytus (c.170-c.236), a Logos Christologian, considered the Modalists heretics, but thought the Adoptianists only needed education. He taught that Jesus was not originally divine; he became a god at his baptism. B.J. Kidd, Documents Illustrative of the History of the Church, Vol. I, p. 169. Callistus, bishop of Rome (c. 218-c.226) and a moderate Modalist, excommunicated both Hippolytus and the leader of the Modalist faction. Rome had thus excommunicated all extremists. The scene was then set for the introduction of the Trinitarians doctrine. See A. Harnack, op. cit., Vol. III.

6. Tertullian was a North African of Pagan education. Some time after his conversion he became a Montanist, but later formed his own sect. He was the first Christian to write in Latin, and he created the language of Western theology. The word “Trinity” was first used by him. See The Oxford Dictionary: Tertullian; and A. Harnack, op. cit., Vol. II.
7. From 180 to 300 A.D. Modalism was the really dangerous opponent of the Logos Christology. It was the official theory in Rome for about a generation. Western scholars and Alexandrian theologians ended Modalism by combining its philosophy with that of Origen. Their formula, “the Logos of the same substance, not made,” rendered Modalism superfluous. A. Harnack, op. cit., Vol. III, pp. 51-53, 88.

8. Mani was first and foremost a professed Christian. Even all his letters began, “Mani, Apostle of Jesus Christ.” K.S. Latourette, A History of the Expansion of Christianity, Vol. I., p.352.
9. A Synod at Antioch (c.268) deposed Paul partly for theological and partly for moral reasons. The synod expressly censured the term “consubstantial”. See The Oxford Dictionary: Paul of Samosata: and A. Harnack, op. cit., Vol. III, p. 45.
10. The long-accepted view that Lucian was a pupil of Paul of Samosata is surely a gross error. Their Christologies and moral lives were opposite. See The Oxford Dictionary: Lucian.
11. A. Harnack, op.cit., pg.49.
12. A separate word on the growth of philosophy is desirable. Philosophic Christology entered and fused with Christianity stepwise by Valentinus, Origen, and the Cappadocians. A. Harnack, op. cit., Vol. III, p. 5.
Valentinus (c.100-c.160) was a dualist who viewed Christ as an incarnation of one of the many aeons emanating from God. Origen (185-254) taught that the Father, Son, and Holy Spirit were a triad of separate beings. He taught that the Father was eternally generating the Son. The Cappadocians (fourth century), St. Basil the Great, St. Gregory of Nazianzus, and St. Gregory of Nyssa, developed the Trinity from “truths” preserved in Jewish monotheism and from other “truths” preserved in Greek polytheism. They claimed the trinity was the mean of truth

between the Jewish and Greek conceptions of God. See the Encyclopedia Britannica: Valentinus: Origen; and A. Harnack, op. cit., Vol. III, footnote p. 142.

13. Arius taught that “begotten” is a synonym for “created.” A. Harnack, op.cit., Vol. IV, p. 15.
14. This does not mean that the Arian Logos is unworthy of honor, for as Gwatkin says, “The Arian Christ is indeed a lofty creature.” H.M. Gwatkin, The Arian Controversy, p.5. For a Trinitarian approach to Arianism see H.M. Gwatkin, Studies in Arianism, pp.1-16.
15. The Arians taught that Christ possessed free will; he was capable both of virtue and of vice. Sozomen, Ecclesiastical History, p. 30. But he chose good and continued in it. He thus became unchangeable. A. Harnack, op.cit., Vol. IV, p. 17.
16. Some say Arius denied Jesus a human soul, but this is questionable. See Appolinaris’ argument against him in A. Harnack, op. cit., Vol. IV, p. 152. Many said Jesus became a God at his baptism, but did Arius? Some Arians taught that the Holy Spirit was a power, as had Irenaeus and Hippolytus, but others taught that it was a person, as had Tertullian. E.g. Ulfilas in B.J. Kidd, op. cit., Vol. II, pp.97-98. A. Harnack, op. cit., Vol. IV, pp.15-19, 37; and the section on “Eschatology” in this paper.
17. See Note 12.
18. P. Schaff, History of the Christian Church, Vol. III, p.620.

19. A. Harnack, *op.cit.*, Vol. IV, pp. 21-38. Alexander had not always believed thus. In fact, Arius had passed up the chance to become bishop and instead had worked to elect Alexander! B.J. Kidd, *op. cit.*, Vol. II, pp.7-8; A. Harnack, *op. cit.*, Vol. IV, p.8; and footnote 3, p.8.
20. Harnack says, "The Eastern Bishops of about 320 A.D. held to tradition- they were conservative. Deity referred only to the primal being, inoperative and incapable of being revealed- the Father. The Logos was created by the will of the Father, with a lofty existence. They taught the incarnation of that Logos, and celebrated its result." A. Harnack, *op. cit.*, Vol. III, p. 137.
21. A large portion of the bishops believed they had approved no such thing. See Eusebius of Nicodemia in B.J. Kidd, *op. cit.*, Vol. II, pp.21-25.
22. Why the uncertainty? Let the reader remember, the Bible nowhere applies the word "begotten" specifically to the pre-human Christ.
23. About the middle of the fourth century, Ulfilas, bishop of the Goths and an Anomoean, converted the Barbarians to Arianism. The orthodoxy was in even greater danger when the Ostrogoths conquered Rome in 493 and established Arian churches. But the Ostrogoths were ousted from Italy in 538-539. By the end of the century Arianism was no longer a national religion anywhere, and in the ninth century Arianism as such disappeared. Effects of this Christological controversy survive in our Bibles today.

1. Late in the fourth century the words “nor the Son” were deleted from Matt. 24:36 right after “not the angels of heaven.” These words appear in both the Syriac heiros (c.330) and the Vatican 1209 (c.350) and are considered genuine by most scholars. (cf. Mk 13:32)
2. Sometime in the fifth century the words “in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, “ were added to I John 5:7-8. Lamsa does not find them in old Eastern manuscripts. G.M. Lamsa, The Holy Bible. Wilson reports that they do not appear in any manuscript earlier than the fifth century. B. Wilson, The Emphatic Diaglott, footnote, p.803.
3. A miscopying of “0’s” for “O’s” made I Tim. 3:16 read “God was manifest in the flesh.” Wilson reports that nearly all ancient manuscripts read “O’s” and translates it “He who.” B. Wilson, op. cit., footnote, p. 704. Lamsa and Ulfilas (an Arian) translate it “which.” G.N. Lamsa, op.cit.; and Ulfilas, Die Heiligen Schriften in Gothischer Sprache.
4. The Authorized Version of the Bible translates Phil. 2:6, “Who being in the form of God, thought it not robbery to be equal with God.” Ulfilas translated it , “Who, living in God, lived without contemplating the robbery to liken himself to God.” Wilson lists

many other translations, most of which contradict the former thought. Ulfilas, op.cit., and B. Wilson, op.cit., footnote, p.665.

24. The importance of Athanasius is often overdrawn. Appolinaris was the greatest of the theological opponents of Arianism. A. Harnack, op. cit., Vol. IV, p. 150.
25. That is, they taught that the human body did not constitute another nature. The Nestorian and Eutychian controversies were more political than religious.
26. Another party, the Julianists (Copts), teaching that Jesus was both human and divine in one nature and that his body was indestructible, was also monophysitic, but the two groups should not be confused. In this paper Monophysite will be restricted to the followers of Jacobus Baradaeus.
27. Many were termed "Tritheists." Ibid., Vol. IV, p. 240; and footnote, p. 240. Many also taught that Jesus' body was corruptible, and that his soul was ignorant of many things. B.J. Kidd, The Churches of Eastern Christendom, p.51.
28. It is difficult to determine the Paulician doctrines, since information about them is derived from three of four sources written by their oppressors and a book, "The Key of Truth," written by them perhaps in the ninth century. Their doctrines are probably the same as their Cathar successors. As the Cathars were, so also the Paulicians may have been two unrelated groups, Moderates and Radicals. Conybeare thinks the Paulicians were successors

of the Adoptianists. The Catholic Encyclopedia: Paulicians. The writer believes they were a survival of Eastern Arianism. (See the text to distinguish between these two groups.) See the Encyclopedia Britannica: Paulicians.

29. Borst says of their belief, "Christ is no God; Mary is only a sinful woman and not the mother of God...The angel, Christ, became a human in Mary, according to their view, and he laid aside his human body of his own free will at his ascension." A. Borst, Die Katharer, pp.162-163. He says again, "The Moderates could not believe that God hanged on a cross." Ibid., p. 167.
30. Marcionite churches survived in the East at least into the seventh century.
31. Ibid., pp.143-175. Thanks are due Borst for distinguishing between the two contrary beliefs.
32. The main difference between the Waldenses and the Cathars is their Christologies. Since the name "Waldenses" became a generic name for "heretics," any Cathars surviving the 13th century Inquisition would have been called Waldenses. R.J. Smithson, The Anabaptists, p. 28. Since many of the Anabaptists of the Reformation rejected the doctrine of the Trinity, the Anabaptists were probably successors of both groups, although no proof of this has yet been given. See Ibid., pp.18-19, 33-34.
33. Fox's Book of Martyrs, p. 135.

34. In fact, Irenaeus says , “In vain altogether are they who despise God’s entire plan, and deny the salvation of the flesh, and scorn its new Birth... But if the flesh may not be saved, of course neither did the Lord redeem us by His own Blood...” B.J. Kidd, Documents etc., op. cit., Vol. I, p.129. Irenaeus emphasized Jesus as the second Adam. According to his recapitulation theory, Jesus reversed everything that Adam had done.
35. Chiliasm was not peculiar to Irenaeus. The Jewish Pharisees expected a resurrection of the flesh, and Ignatius (c.35-c.110) says, “before Christ, Judaism believed in Christianity” (Magnesians 10). The Fathers of the Church, Vol. I: The Apostolic Fathers, p. 99. Commodian, Hippolytus, Justin Martyr, Lactantius, Melito, Tertullian, and Victorinus were all chiliasts. In the West, chiliasm was universal throughout the third century, and in the Egyptian deserts it survived much longer.

Irenaeus makes no mention of an immortal soul, nor of any conscious state between death and resurrection. Since he states that the Jewish teaching lacked only the knowledge of the Son of God, it is nearly sure that he, as they, taught that the soul dies at the death of the person.

36. See Note 54. Not just anyone could strive for a heavenly resurrection, for he says, “It is impossible to learn to know God without the help of God.” This division of resurrections answers the contradictions stated by Harnack. See A. Harnack, op. cit., Vol. II, pp. 262-275. But Irenaeus

seems to expect a resurrection of flesh in heaven, though this thought is not clear.

37. For a more complete discussion of Irenaeus and his doctrines, see Ibid., Vol. II.
38. For Origen, the immutability of God's judgements took precedence over the then developing doctrine of eternal torment. Origen was largely responsible for the disappearance of the doctrine of resurrection to the human nature. But chiliasm was generally adhered to in places unacquainted with philosophic theology.
39. A. Harnack, op. cit., Vol. IV, p. 29; and footnote, p. 29. These contrary views of the redemption would seem to indicate contrary views of salvation, a fleshly resurrection for the Arians and a spirit resurrection for the Trinitarians. But since salvation apparently no issue, it is possible that the Arians taught that the human nature had to atone for human sin before humans were eligible for a spirit resurrection. (This would represent a departure from Irenaeus' doctrine in denying a human resurrection for mankind, though in nothing else.)

Yet two Cappadocians (Trinitarian philosophers), St. Gregory of Nazianzus and St. Gregory of Nyssa, taught the eventual restoration of all things. Encyclopedia Britannica: Eschatology. Therefore it is possible that most Arians taught heaven for believers and earth for mankind.

It is also certain that Arius believed the living could not help the dead. J. L. Mosheim, Ecclesiastical History, Vol. I, p. 318.

Effects of the chiliastic controversy survive in our Bibles today.

1. Sometime during the Arian controversy the words “For thine is the kingdom, and the power, and the glory for ever. Amen.” Were added to Matt. 6:13. (These words do not appear in Luke 11:4.) These words do not appear in either the Syriac heiros or the Vatican 1209. Since both Lamsa’s old eastern manuscripts and Ulfilas’ translation include them, they probably were inserted in about the middle of the fourth century. G.M. Lamsa, op. cit.; Ulfilas, op.cit. The interpolator evidently intended to prove that Christ’s kingdom began when the persecutions ended.
2. Sometime in the fourth century the words “But the rest of the dead lived not again until the thousand years were finished” were added to Rev. 20:5. They do not appear in the Syriac heiros, Lamsa’s manuscripts, nor the Vatican 1160 (eleventh century). G.M. Lamsa, op. cit. Revelation is missing from the Vatican 1209 and from Ulfilas’ translation. Most fifth century manuscripts include this passage, and most textual scholars consider it genuine. But if it is, then it is inconceivable that the doctrine of bodily resurrection in a thousand-year kingdom could ever have made headway, much

less have been dominant in the first three centuries (unless it had been taught by the Apostles, which these same scholars would be equally reluctant to suggest!). The reason for the interpolation is evidently the same as before.

40. (II Pet. 3:13) See Notes 28.
41. A. Borst, op. cit., p. 168. They said that Jesus was a soul by identity. Ibid., p. 163. Since the man Jesus was not to them a God, this would be true of all human nature;.
42. Encyclopedia Britannica: Cathars.
43. Most Moderates taught that all descendants of Adam will be saved. A. Borst, op. cit., pp. 152, 168. They taught that every man must become a new Adam, as Christ did. Encyclopedia Britannica: Cathars. This implies they believed in an earthly resurrection for mankind.
44. A. Borst, op. cit., pp. 168-169. This does not mean their Perfected were to have an earthly resurrection; rather from the beginning they considered themselves the citizens of heaven. Ibid., p.144. The predecessors of the Cathars, the Paulicians, probably taught the same doctrine.
45. Ibid., pp. 144-161.
46. Encyclopedia Britannica, loc. cit.
47. The Catholic Encyclopedia: Cathars.
48. R. Hastings, John Huss, p. 34.

49. E. W. Miller, Wessel Gansfort, Life and Writings, p. 145.
50. “The all-seeing God and Ruler of the spirits and Lord of all flesh, chose the Lord Jesus Christ and us through Him to be a special people.”
(Clement: Corinthians 64) The Fathers of the Church, op. cit., Vol. II, Part 1, p. 185. The former statement may have been interpolated.
51. “The Head cannot be found apart from the members, forasmuch as God promiseth union, which union is nothing else than Himself.” J.B. Lightfoot, op.cit., Vol. II, Part 2, pp. 177-178. Even this translation is not entirely satisfactory.
52. “Whatever you do, let it be done in the name of God.” (Philadelphians 4)
The Fathers of the Church, op. cit., Vol. I. “Submit yourselves to your bishop and to one another...that there may be unity of flesh and spirit.”
(Magnesians 13) J. B. Lightfoot, op. cit., Vol. II, Part 2, p. 137.
53. In his letter to the Philippians, Polycarp refers to I Pet. 1:8 and Eph. 2:8 to this affect: “By grace you are saved, not through works,’ but by the will of God through Jesus Christ.” (Polycarp: Philippians 1:3) The Fathers of the Church, op. cit., Vol. I, p. 135.
54. “Jesus Christ became what we are in order that we might become what he himself is.” A. Harnack, op. cit., Vol. II, p. 288; and Ante-Nicene Christian Library, Vol. 9, pp. 36-41, 72-75. Their views on baptism are not lucid. See Note 5.
55. Ibid., Vol. 6, p. 403.

56. B. J. Kidd, Documents etc., op. cit., Vol. I, p. 149.
57. He opposed the then growing belief that clergy should rule over laity. J. L. Mosheim, op. cit., Vol. I, p. 345. This indicates that he may have stressed the “common” Christian’s importance as an individual.
Athanasius derides Arius for reasoning theological questions with women and children. B. J. Kidd, Documents etc., op. cit., Vol. II, p. 75. (This more surely indicates that he laid stress on the individual.)
58. If he taught that Christ had free will, he surely taught that Christ’s followers do also. See text, p. 3.
59. Athanasius believed God became man that man might become God. K. S. Latourette, op. cit., Vol. I, p. 348. Compare this with Irenaeus’ statement in Note 54.
60. It is difficult to determine views during the Arian controversy of the status of the believer, since the Christological question practically excluded all others.
61. The general acceptance of the doctrine of eternal torment placed emphasis on a heaven-or-hell choice. Attention was therefore directed away from the future glorification of the believer and was focused upon the future misery of the unbeliever.
62. A. Borst, op. cit., p. 167. This is not a Radical view, since the victory specified is over death-the death of sin- not over life on this earth. This

view does not cancel the salvation as explained under “Eschatology” but adds to it.

63. To obtain this knowledge of the Moderates it has been necessary to sort out the various Cathar doctrines into Arius-Irenaeus and Origen-Marcion elements. The former have been ascribed to the Moderates; the latter to the Radicals. See Note 62. (The Cathars were accused of both Arianism and Manichaeism, two immiscible doctrines.)

It is hard to form precise ideas of the Cathars and their doctrines, the Encyclopedia Britannica says, “as our knowledge of them is derived from their opponents, and the very rare texts which have come down to us, emanating from the Albigenses, contain very inadequate information concerning their metaphysical principles and moral practice.

Encyclopedia Britannica: Cathars.

64. In Wycliffe’s time the interpolation of I John 5: 7-8 (see Note 23) had long been accepted as Scripture. He had in mind “the spirit (not as the Holy Spirit, but inanimate), and the water, and the blood.”
65. R. Vaughan, Tracts and Treatises of John de Wycliffe, D.D., pp. 59, 159-160.
66. R. Hastings, op. cit., p. 34.
67. R. J. Smithson, op. cit., p. 29.
68. E.W. Miller, op. cit., p. 131. “It is in works, but not by works that faith lives.” Ibid., p. 132.

69. Ibid., p. 141.
70. Ibid., pp. 140-141.
71. Ibid., p. 132.

Bibliography

Ante-Nicene Christian Library. Ed. by Alexander Roberts and James Donaldson.

Edinburgh: T. & T. Clark, 1868.

Borst, Arno. Schriften der Monuments Germaniae Historica. Deutsches Institut für

Erforschung des Mittelalters. Vol. 12: Die Katharer. Stuttgart: Hiersemann

Verlag, 1953

Catholic Encyclopedia. New York: Robert Appleton Company, 1907. 15 vols.

Encyclopedia Britannica. Chicago, London, Toronto: Encyclopedia Britannica, Inc.,

1945. 24 vols.

The Fathers of the Church. Ed. by Ludwig Schopp. Vol. I: The Apostolic Fathers.

Trans. By F.X. Glimm, Joseph M. F. Marique, S-J, Gerald G. Walsh, S-J. New

York: Christian Heritage, Inc., 1946.

Fox's Book of Martyrs. Ed. by W. B. Forbush, D.D. Grand Rapids, Mich.:

Zondervan Publishing House, 1926.

Gwatkin, Henry Melville. Studies in Arianism. Cambridge, England: Deighton, Bell,

And Co., 1891.

Harnack, Adolph. History of Dogma. Trans. by Neil Buchanan. London: Williams &

Norgate, 1894. 7 vols.

Hastings, Rashdall. John Huss. Oxford: Thos. Shrimpton & Son, 1879.

- Kidd, B. J., D.D. Documents Illustrative of the History of the Church. Bungay, England: Richard Clay & Sons, Ltd., 1928.
- Kidd, B.J., D.D. The Churches of Eastern Christendom. London: Williams & Norgate, 1894. 7 vols.
- Lamsa, George M. (translator) The Holy Bible, from Ancient Eastern Manuscripts. Philadelphia: A. J. Holman Company, 1957.
- Latourette, Kenneth Scott. A History of the Expansion of Christianity. New York and London: Harper & Brothers Publishers, 1937.
- Lightfoot, J.B. The Apostolic Fathers. London: MacMillan and Co., 1889.
- Miller, Edward Waite, D.D. Wessel Gansfort, Life and Writings. New York and London: The Knickerbocker Press, 1917. 2 vols.
- Nosheim, Johann Lorenz, D.D. Ecclesiastical History. Trans. by Archibald MacLaine, D.D. London: R. Baynes, 1826. 6 vols.
- The Oxford Dictionary of the Christian Church. Ed. by F.L. Cross. London: Oxford University Press, 1957.
- Priestley, Joseph. An History of Early Opinions concerning Jesus Christ. Birmingham, England: Pearson and Rollason, 1786. 4 vols.
- Schaff, Philip. History of the Christian Church. New York: Charles Scribner's Sons, 1908. 7 vols.
- Smithson, Robert Jamieson. The Anabaptists. London: James Clarke & Co., Ltd. c. 1935.
- Sozomen. Ecclesiastical History. London: Samuel Bagster and Sons, 1846.

Ulfilas. (translator) Die Heiligen Schriften in Gothischer Sprache (in the Gothic language). Ed. by H.F. Massmann (in the German language). Stuttgart: S.G. Liesching, 1857.

Vaughan, Robert, D.D. Tracts and Treatises of John de Wycliffe, D.D. London: Blackburn and Pardon, Hatton Garden, 1845.

Wilson, Benjamin. The Emphatic Diaglott, New Testament (According to the Recension of Dr. J.J. Griesbach), The Vatican Manuscript No. 1209. Brooklyn: International Bible Students Association Watchtower Bible and Tract Society, 1942.

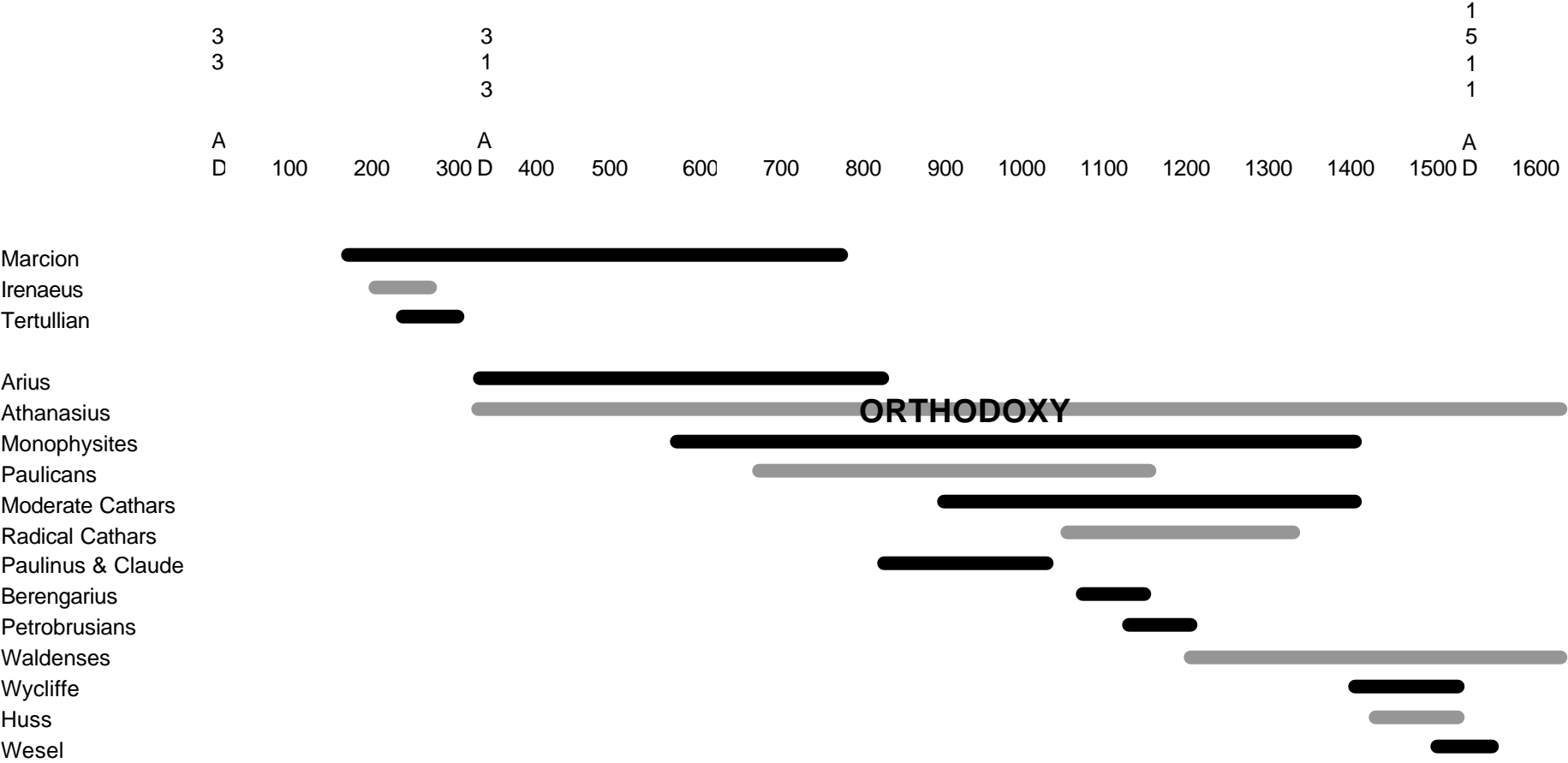
APPENDIX I: DOCTRINES OF THE HERETICS

	One Supreme Being	One God is Three Persons	The Son was Created	The Son was Subordinate to God	The Holy Spirit is a Person	Jesus Pre-existed	Jesus was of the Divine Nature	Jesus was of the Human Nature	Jesus Was Capable of Sin	Jesus Special Work was Redemption	Jesus Death Saved Adam	Pre-existence of Souls	Matter is Evil	The Soul Dies at Death	The Dead Sleep Before Going to their Destination	Earthly Resurrection for Mankind	Unbelievers are Eternally Dead	Man's First Duty is to Worship God	People are Predestinated	Salvation by Faith, Not Works	Infant Baptism	Believers are Members of Christ	Heavenly Resurrection for Believers	Believers become Gods
Marcion	∅	∅		✓				✓		✓			✓	∅	∅	∅	∅					✓		
Irenaeus	✓	∅		✓	∅	✓	∅	✓		✓	✓	∅	∅	?	✓	✓	∅	✓	✗	✓		✓	✓	✓
Tertullian	✓	✓	∅	∅	✓	✓	✓	✓	∅	✓		∅	∅	✓	✗	✓	∅		∅		∅	✓		
Arius	✓	∅	✓	✓	✓	✓	∅	✓	✓	✓	✓	∅	∅					✓	∅	✓				
Athanasius	✓	✓	∅	∅	✓	✓	✓	✓	∅	✓	∅	∅	∅	∅				✓	∅		✓		✓	✓
Monophysites	✓	✓	∅	∅	✓	✓	∅	✓	✓	✓	✓	∅	∅	∅						✓	✓		✓	
Paulicans	✓	∅	✓	✓		✓	∅	✓	✓	✓	✓	∅	∅	✓	✓	✓	∅			✓	∅	✓	✓	
Moderate Cathars	✓	∅	✓	✓		✓	∅	✓	✓	✓	✓	∅	∅	✓	✓	✓	∅			✓	∅	✓	✓	
Radical Cathars	∅	∅	✓	✓		✓	?	✓	✓	?	✓	✓	✓	∅	∅	?	∅	✓	?	?	∅		✓	
Paulinus & Claude	✓	✓	∅	∅	✓	✓	✓	✓	∅	✓	∅	∅	∅	∅	∅	∅	✓	✓		✓		✓		∅
Berengarius	✓	✓	∅	∅	✓	✓	✓	✓	∅	✓	∅	∅	∅	∅	∅	∅	✓	✓				✓		∅
Petrobrusians	✓	✓	∅	∅	✓	✓	✓	✓	∅	✓	∅	∅	∅	∅	∅	∅	✓			✓	∅	✓		∅
Waldenses	✓	✓	∅	∅	✓	✓	✓	✓	∅	✓	∅	∅	∅	∅	∅	∅	✓			✓	∅	✓		∅
Wycliffe	✓	✓	∅	∅	✓	✓	✓	✓	∅	✓	∅	∅	∅	∅	∅	∅	✓			✓	∅	✓		∅
Huss	✓	✓	∅	∅	✓	✓	✓	✓	∅	✓	∅	∅	∅	∅	∅	∅	✓			?		✓		∅
Wesel	✓	✓	∅	∅	✓	✓	✓	✓	∅	✓	∅	∅	∅	∅	∅	∅	∅	✓		✓		✓		∅

LEGEND

- Agreement ✓
- Probable Agreement v
- Not Clear ?
- Probable Disagreement ∅
- Disagreement ∅
- Unknown (Insufficient Information)

APPENDIX II: TIMES OF THE HERETICS



Locations of the Heretics



Wycliffe
Berengarius
Wessel
Huss
Waldenses
Petrabrusians
Paulinus
Claude of Turin

Arians

Hippolytus

Monophysites

Arians

Manichaeans

Marcionites

- Origen
- Tertullian
- Arius
- Alexander
- Athanasias

Red = Arian Groups
White = Orthodox-type Groups
Black = Marcionite Groups

ANCIENT WORLD

INDIAN OCEAN

Appendix IV:

Historical Events and Biographical Sketches

Adoptianism: The doctrine that Christ was the human Son of God but had not pre-existed. This doctrine occurred during the second century.

Adoptionism: The doctrine that Jesus was a purely human man who was adopted by the Son of God. The doctrine is usually restricted to Elipandus (omitted in this report) and his subscribers of the eighth century.

Albigenses: The best known of 72 Cathar sects. They were active in southern France from the 10th to the 14th centuries.

Apologists: Professed Christians who wrote defenses of the Christian religion to various emperors and to the public in the 2nd and 3rd centuries.

Apologetics: Those who wrote defenses of orthodox teaching against unbelievers and dissenters alike. They began with the Apologists and ended in the fifth century. They were theologians or philosophers who defended their religion on intellectual grounds.

Appolinarians: A group in the 4th and 5th centuries who taught that Jesus Christ had a human body, but no human spirit. Appolonaris was the leading opponent of the Arians.

Arabian heretics: Professed Christians in Arabia who taught into the third century that the soul dies, passing into oblivion.

Arians: Professed Christians who taught until the ninth century that the Son of God was created by and subordinate to God. The Arian controversy commenced about 318 A.D.

Berengarius (999-1088): Theologian at Tours holding that the Bible is the final authority, without regard for tradition. He also denied transubstantiation, but later recanted.

Cathars: A generic name for more than seventy professed Christian sects. They are divided into two distinct groups, the Moderates and the Radicals. They were active from the 9th to the 14th centuries and included the Albigenses, Albanenses, Bagnolenses, Carcassonnes, Conorezzos, Catafrigiens, Bulgari, Garatenses, Desenzanos, Sclavini, Caloiani, Bougres, etc.

Chalcedon: See Councils, Ecumenical.

Chiliasm: The doctrine that the whole world will be resurrected to live on earth during the thousand-year kingdom of Christ. It was dominant in the early Church.

Claude of Turin: See Paulinus.

Consubstantial: Of the same substance. This word is usually applied in the Trinitarian doctrine to describe the relation of the Father and Son.

Councils, Ecumenical: Councils accepted as general by the orthodoxy, and therefore binding. There were nineteen Ecumenical Councils before the Reformation, according to the Roman Church. In order they are:

Nicaea I (325): Affirmed the Trinitarian doctrine. The council was composed primarily of non-Arian, non-Trinitarian bishops who signed the confession under

pressure of the emperor, who desired a once-and-for-all statement. The term "consubstantial" was approved.

Constantinople I (381): Reaffirmed the Nicene decisions and condemned all opposing doctrines. Although originally a synod of bishops from Thrace, Asia, and Syria, it was later regarded as ecumenical.

Ephesus I (431): Condemned Nestorius, bishop of Constantinople, and deposed him. It decreed that Mary was properly called (God-bearer) and that Jesus Christ was one person only. Politics between Constantinople and Alexandria played a big part in this council.

Robber Synod of Ephesus (449): Condemned by the bishop of Rome and not regarded as ecumenical. Accompanied by violence, it approved the Eutychian doctrine. It seems to have differed from ecumenical councils in name only.

Chalcedon (451): Reaffirmed the decisions of previous councils, and condemned both Nestorianism and Eutychianism. It affirmed that Jesus Christ had two natures. Party feeling ran high.

Constantinople II (553): Condemned the Nestorians and three men long dead, whose orthodoxy had been affirmed at Chalcedon.

Constantinople III (680-681): Condemned Monothelitism, affirming that Jesus Christ had two wills (natures) but one person only.

Nicaea II (787): Sanctioned the worship of images.
(The Eastern Orthodoxy does not accept the following councils as ecumenical.)

Constantinople IV (692): Reaffirmed decisions of previous councils and prescribed a moral code. The Pope protested the moral code and rejected it.

Lateran I (1123): Dealt with Church discipline. Crusades were considered.

Lateran II (1139): Condemned Arnold of Brescia (omitted in this report) to perpetual silence.

Lateran III (1179): Issued numerous decrees for moral reform, while condemning the Waldenses and Cathars.

Lateran IV (1215): Issued seventy decrees against the Cathars and Waldenses. It provided for an organized suppression of heresy and for an inquisition. The doctrine of transubstantiation was approved, and a crusade was planned. This council marked the height of papal power, under Innocent III.

Lyons I (1245): Condemned Frederick II of Germany and legislated concerning crusades and heresy.

Lyons II (1247): Effected a temporary reunion with the Greek Church. Laws were laid down for papal elections.

Vienna (1311-1312): Condemned a group (Order of the Temple) but refused to try a former pope (Boniface VIII) for heresy. This council was required by the French king, while the papal see was at Avignon.

Constance (1414-1418): Called by John XXIII to denounce his rivals for the Papal chair, Gregory XII and Benedict XIII. Instead, all three were deposed. After a

condemnation of Wycliffe, Huss, and Jerome of Prague (the latter is omitted in this report), Martin V was elected Pope. This council was highly political.

Basel (1431): Established the authority of the council over the pope. The council lasted until 1439, at which time it was called a new council, Ferrara-Florence. It attempted a reunion with the Greek Church. In its last and (1449) at Lasusanne it bowed to the pope as supreme.

Ferrara-Florence (1438-1442): See Basel.

Lateran V (1512-1517): Legislated on Church discipline. It also planned a new crusade, which the Reformation aborted.

(See the Catholic Encyclopedia and the Encyclopedia Britannica.)

Docetics: Professed Christians of the 2nd and 3rd centuries who claimed Jesus Christ's humanity and sufferings were only apparent.

Donatists: A North African sect of the 4th to the 7th centuries. They taught that the Church was the community of the faithful that its purity is lost by the admission of unworthy persons. They did not differ from the orthodox belief; there were some fanatics.

Dualism: The doctrine of two Supreme Beings, one good and one evil.

Ebionites: A Jewish Christian sect in Palestine of the 1st through 3rd centuries who claimed Jesus Christ was the natural son of Joseph. Otherwise they were Adoptianist.

Elipandus (718-802): The Archbishop of Toledo, who presented the Adoptionist doctrine. (Spain was occupied by the Moors at the time.) (He is omitted in this report.)

Eucharist: The celebration of the Lord's Supper, or the elements used in the celebration.

Eutychians: Sects of the 5th and 6th centuries which held Jesus Christ had an incomplete human nature.

Gnostics: Professed Christians of the second century who believed in continuing revelations independent of the Bible.

Huss (1369-1415): One of the pre-Reformation reformers. He taught much of what Luther taught.

Irenaeus: (c.130-c.203): An early professed Christian. He was a chiliast and taught the later Arian doctrine very closely.

Lollards: The followers of Wycliffe.

Lucian of Antioch (d.311): Arius' teacher and a beloved martyr. He is not to be confused with Lucian of Samosata.

Manichaeans: A sect of gnostic dualist prevailing in the East from the 3rd to the 10th century, and in the west during the 4th and 5th centuries.

Manichaeism: Any dualist system (so used by the orthodoxy).

Marcionites: A semi-gnostic sect from the 3rd to the 7th century professing belief in the God of the New Testament while rejecting the Old Testament and its God. They were rational dualists.

Monarchianism: The doctrine of one undivided God.

Adoptianist (or Dynamic) Monarchianism: Belief that Jesus Christ had had no pre-existence and that he was God only in the sense that a power or influence from the Father rested upon His human person.

Modalist Monarchianism: Belief that the only differentiation of God was simply a succession of modes or operations.

Monophysitism: The doctrine that Jesus Christ was one nature and no more.

Abyssinian Church: Ethiopian Christians of either of two parties. According to one party, Jesus Christ, as man, has become the natural Son of God by the unction of the Holy Spirit, which according to the other, the union of the two natures does not result from the unction, but it made perfect by it. They still teach today a three-fold birth of Christ: from the Father in eternity, from the virgin, and from the Holy Spirit at baptism.

(A. Harnack, History of Dogma, Vol. III, p. 65.)

Armenian Church: Armenian Christians from the sixth century, holding that Jesus Christ was of the divine nature only.

Coptic Church: Egyptian Christians holding that Jesus Christ was of the divine nature only, and that his body was born immortal and incorruptible. They date from the fifth century.

Jacobite Church: Syrian Christians holding that Jesus Christ was of the human nature only. They date from the sixth century.

Monothelites: A group of the seventh century, which maintained that Jesus Christ, had one will only. Otherwise they were entirely orthodox. They were a reaction against the Monophysites.

Montanists: Professed Christians of the 2nd to the 4th century who expected a speedy outpouring of the Holy Spirit. The move was semi-apocalyptic.

Nestorians: A sect in the East from the 5th to the 14th century, which held that Jesus Christ was two persons. They were active throughout Persia and as far east as India. They were both evangelical and political.

Nicaea: See Councils, Ecumenical.

Novatians: Professed Christians from the 3rd to the 5th century, who broke with the Roman orthodoxy on the issue of fair-weather Christians. When the persecutions came, many lapsed back into Paganism; when the persecutions ceased, the Novatians refused to recognize them as Christians. Doctrine was not an issue, but they were Trinitarians.

Origen: (c.185-254): A philosopher and professed Christian who taught the pre-existence of souls.

Paul of Samosata: Taught a close-knit Trinity and that Jesus Christ was two persons, one human and one divine. He was deposed (c.269) partly for theological and partly for moral reasons.

Paulianists: Followers of Paul of Samosata until about the seventh century.

Paulicians: An evangelic sect in Armenia (660-c.1200), teaching the Arian and chiliast doctrines. They reappeared in Armenia about 1830 with a book, "The Key of Truth."

Paterines: The same as the Cathars. Also called Gazzari, Ketzer, etc.

Petrobrusians (from Peter de Bruys, their founder): A sect of the twelfth century in southern France rejecting infant baptism, the mass, consecrated church buildings, prayers for the dead, worship of the cross, and the authority of the Catholic Church.

Pneumaticism: The doctrine that Jesus Christ had been pre-existent as some sort of a spirit. Compare with Adoptianism.

Predestination: The doctrine that a man's destination has been fixed by the time of his birth and that he cannot do anything to change it.

Robber Synod of Ephesus: See Councils, Ecumenical.

Subordinationism: The doctrine that the Son of God is subordinate to God. This doctrine predominated in the first two centuries.

Synod of Antioch: A synod (c.269), which deposed Paul of Samosata and rejected the word "consubstantial."

Tertullian: An early professed Christian. He taught the doctrine of the Trinity and the doctrine of two natures in Christ, and he created the language of Western theology.

Thonraki: A sect founded in the ninth century in Armenia, which was a direct continuation of the Paulician sect. It definitely accepted the whole Bible. Also they

believed in some sacraments. The book “The Key of Truth” is believed to have been written by them. They are usually called Paulicians.

Transubstantiation: The doctrine that a priest converts to Eucharist into the real and true body of Christ.

Trinitarians: Professed Christians who taught that the Son of God was begotten but not created, and that he was consubstantial with the Father. Father, Son, and Holy Spirit are all consubstantial and constitute one God. They became the orthodoxy.

Wessel Gansfort (1420- 1489): A Dutch theologian who taught justification by faith alone, the final authority of the Bible, the symbolic nature of sacraments, etc., etc. He taught everything that Luther taught- and more. He is properly termed a pre-Reformation reformer, since he never broke with the orthodoxy.

Wycliffe (c.1324- 1384): One of the pre-Reformation reformers. He taught much of what Luther later taught.

(Most information taken from The Oxford Dictionary of the Christian Church.)