

DECEPTION AND HERESY

History, Identification and Defeat

200-325 AD

(part three)

EMPEROR	Septimius Severus 193-211		Decius 249-251		Diocletian 303-311		Constantine 306-337	
PERSECUTION	193-211		249-251		303-311			
JERUSALEM	Gregory (213-270)							
in ANTIOCH	Serapion (191-211)							
in CAESAREA	Eusebius (263-339)							
in NICEA	COUNCIL of NICEA (325)							
in CARTHAGE	Tertullian (155-220)		Cyprian (246-258)					
YEAR	200	220	240	260	280	300	320	
in ROME	Zephyrinus (199-217)		Hippolytus (170-236)		Novatian (251)			
OTHER LEADERS	Hippolytus (170-236)		Anthony of Egypt (251-356)					
ALEXANDRIA	Clement (Alexandria, 150-215)		Origen (185-254)		Arius (250-336)		Athanasius (295-373)	
HERETICS	Mani (216-276)							
HERESYS	Gnosticism (50-300)		- Modalism, - Patripassianism, - Monarchians (190-300)		Manichaeism (200-600)		Novatianists (251)	
					Arianism (300-400)		Donatists (303-409)	

Church Fathers from 150-300			
Name	Years	Location	Life and Works
Irenaeus	115-202	Smyrna Gaul	Disciple of Polycarp (who was a disciple of John) Missionary, Bishop, Apologist 177 carried a letter to Rome concerning Montanism Opposed Gnosticism Premillennial Eschatology Wrote: <i>Against Heresies, Proof of the Apostolic Preaching</i>
Clement	150-215	Alexandria Antioch Jerusalem	Trained in Pagan philosophy Used the allegorical method of Scripture interpretation Was the head of the Alexandrian Christian school Trained Origen
Tertullian	150-212	Carthage	Son of a Roman officer and trained in law A great apologist Wrote against heretics, Gnostics and Marcion Explained the Trinity Joined the Montanists
Hippolytus	170-236	Rome	Follower of the Novatian schism Believed a real difference between Son (logos) & Father Fell into disagreement with the incompetent Roman bishop Formed own church and became an anti-pope Banished to the island of Sardinia in 235 and died there
Origen	185-254	Alexandria Caesarea	A student of Clement Advanced Allegorical interpretation of Scripture Ruined most of eschatology and set stage for middle ages Extremely ascetic Exiled by church enemies Died in prison after Roman torture
Cyprian	200-258	Carthage	Was converted at the age of 46 in 246 Was made bishop of Carthage at the age of 48 in 248 Hid during Decian persecution. Others fled. He established these doctrines: <ul style="list-style-type: none"> • There is only one true church (his), • there is no salvation outside the one church, • the bishop was the high priest, • the Church was the new Israel, • the Lord's supper (Eucharist) was the new sacrifice Martyred in 258
Gregory	213-270	Palestine Asia Minor	Converted by Origen and became his student Known as the "wonder-worker" or "Thaumaturgus" Bishop in Neo-Caesarea, the capital city of Pontus in Asia
Eusebius	263-339	Caesarea	Church historian Taught in theological school in Caesarea Friend of Constantine and recorded Constantine's Life
Athanasius	296-373	Alexandria	Defended Trinitarian Doctrine Championed the cause against Arius Important speaker at Council of Nicea Exiled five times

200-258 Cyprian

- Cyprian was rich, cultured and headed for high government office.
- He became a Christian in 246.
- He said, "A second birth created me a new man by means of the Spirit breathed from heaven."
- Cyprian dedicated himself to celibacy, poverty and Bible study.
- In 248 he was made bishop of Carthage, North Africa.
- He fled during the persecution of Emperor Decian in 250.
- Many people stayed behind and confessed Christ. This earned them greater spiritual prestige and the title of "confessor."
- Cyprian had a difficult time running the church and the "confessors" by letter while in hiding since many church leaders scorned fleeing. Cyprian had lost face.
- When he returned he found many who had neither confessed nor fled, but had lapsed under persecution and denied Christ.
- Cyprian returned from hiding in 251.
- The "confessors" urged for leniency for those who "lapsed" and denied the faith.
- Cyprian and the bishops fixed stricter terms for readmitting them to the church.
- The "lapsed" simply left the church and started their own. To oppose their action, Cyprian wrote his most important work, *"The Unity of the Church."* In this work Cyprian develops the thought that the Spirit's gifts of life and salvation were restricted to the catholic (main) church. He argued against Stephen, the bishop of Rome, that these "lapsed" people needed to be rebaptised to reenter the mainline church after having gone to unofficial churches.
- He was banished by Emperor Valerian. Cyprian tried to hide but was captured and put to death.
- Cyprian believed:
 1. All bishops are in theory equal.
 2. All ministers are priests (as in Old Testament priesthood).
 3. The Lord's Supper is the sacrifice of the cross.
 4. Church unity depends on the harmony and equality of the bishops.
- Cyprian was a clear-headed administrator but a simple-minded theologian.
- His influence on the later Western Church was immense and largely harmful. He set the stage for the stronghold of the Roman Catholic Church and laid the foundation for the practice of mass and the priesthood.

216-276 Mani

Mani was a Jewish Christian who received "revelations" from God and called himself an apostle of Jesus Christ.

He carried a book and a staff, wore flamboyant colors (a blue cloak, red and green covered his legs), cast out demons and he made a picture book to propagate his doctrine to the illiterate.

Mani taught a dualistic religion with two independent, but opposite, eternal principles: Light and Darkness or God and Matter.

His gospel taught that Jesus and others had come to release the souls of light from the prisons of their bodies.

Mani's revelation was considered by his followers as the final and universal revelation. It was called Manicheism and zealous missionaries advanced this heresy which began to threaten Christianity.

Augustine followed Manicheism between the ages of 19-29.

251-356 Anthony (of Egypt, the Great)

- Father of Monasticism and famous hermit
- From Kome, Upper Egypt
- Son of a prosperous Coptic family
- In 269, at age 20, he gave away his possessions and withdrew from society to lead an ascetic life.
- His life of holiness gave him such a reputation that others went to live in caves near him.
- Each man lived as a hermit alone in his own cave.
- In 285 he retired into complete isolation where he suffered his famous temptations.
- In 305 he emerged to give his disciples a rule.
- He re-emerged during the Arian conflict to support Athanasius.
- Anthony died at the age of 105.

251 Novatianists

- A small puritanical group which split off from the church in Rome.
- Novatian, their founder, was defeated in the election for Roman bishop in 251.
- The issue was how do deal with those who renounced Christ in Decius persecution.
- Novatian refused to receive back anyone who had "lapsed".
- Novatian was a gifted theologian, an early Latin writer.
- His most important writing was on the Trinity.
- Novatian was martyred by Emperor Valerian in 258.
- Novatianists were theologically orthodox and spread quickly in the 250's.
- They set up a rival bishop in Carthage.
- They built up a network of small congregations and called themselves "the pure ones" in comparison to the other impure churches who were lax toward sinners.
- Those joining the Novatianists from main church had to be baptized again.
- A Novatianist bishop was present at the Council of Nicaea in 325.
- The main church treated them as heretics until 326 when Constantine granted them tolerance.
- The Novatianist clergy were allowed to retain their rank if they returned to the 'catholic church' around 325.
- Over time they were absorbed back into the main line (catholic) church.

303-311 The Great Persecution

- Diocletian (284-313) became emperor as a strong military leader at the end of a century of political chaos.
- In 285 he ended the diarchy of the principate created by Caesar Augustus in 27 BC, in which the senate and the emperor had shared power. He thought only a strong monarchy could save the empire. There was no room for democracy.
- Out of this arose the greatest of the Christian persecutions.
- It began with the first edicts of persecution in March of 303. It ordered:
 1. The cessation of Christian meetings
 2. The destruction of the churches
 3. The deposition of church officers
 4. The imprisonment of those who persist in their testimony of Christ
 5. The destruction of the Scriptures by fire
- A later edict ordered accused Christians to sacrifice to the pagan gods or die.
- Eusebius wrote that prisons became so crowded with Christians that there was no room for criminals.
- Christians were punished with loss of property, exile, imprisonment, or execution by sword or wild beasts. Some were sent to labor camps and worked to death in the mines.
- This persecution included the burning of Scriptures which forced the church to decide which books were really Scripture and canonical. Who wants to risk death for a book that was not even inspired?



308-324 - Coin of Licinius II, Roman Emperor in the East (308-324).

REV: The god Jupiter standing between an Eagle and a Captive

312 Constantine

- While in Britain in 306 Constantine was declared emperor of the western Roman Empire, in Rome his position was usurped by Maxentius.
- In 312 Constantine challenged him.
- Constantine gave an account of the events before the battle in 312 to Eusebius, the church historian. Alarm due to reports of Maxentius' mastery of magical arts led Constantine to pray to the "Supreme God" for help. Constantine then saw a cross at noonday "above the sun" and with it the words, "Conquer by this".
- That same night Constantine had a dream of Christ who told him to use the sign of the Chi (X) and the Rho (P) (the "ch" and the "r" of the name Christ).



- Constantine then defeated Maxentius at the battle of the Milvian Bridge.
- Constantine's commitment to Christianity was sincere but his understanding of the Christian faith was far from orthodox.
- Constantine did not even distinguish between the Father of Jesus Christ and the divine sun.
- Constantine maintained the pagan high priest's title of Pontifex Maximus.
- Constantinian coins continued to feature some of the pagan gods.
- Constantine delayed Christian baptism until the end of his life. (Although this was a custom of the day to help one avoid committing a mortal sin.)
- In 313 with the Edict of Milan he declared, along with Licinius (the eastern emperor), that Christianity was no longer illegal.
- In 321 Constantine made the first day of the week a holiday and called it 'the venerable day of the Sun' or 'Sunday.'



312-337 - Coin of Constantine the Great, Roman Emperor 312-337. His image is minted his coins.
REV: Two soldiers standing with two standards

313 Donatists

- Six months into his reign the Donatists asked Constantine to intervene in Church affairs over a decision concerning who should be bishop. When the Donatists refused his council's verdict Constantine threatened to go to Africa and settle things himself:
"I am going to make plain to them what kind of worship is to be offered to God. . .What higher duty have I as emperor than to destroy error and repress rash indiscretions, and so cause all to offer to Almighty God true religion, honest concord and due worship?"
- Constantine ordered the Donatist churches to be confiscated and their leaders banished.
- Constantine's efforts were to no avail and he revoked his order. The Donatists survived for 300 more years.

295-373 Athanasius

Bishop of Alexandria Egypt and a friend of the famous hermit, Anthony of Egypt
Defender of the Christian faith who opposed Arian and Arianism before, during, and after the Council of Nicea.
After the Council of Nicea his enemies (the Arians and Eusebius of Nicomedia) lied about him to Constantine who then had him banished.
Athanasius was restored from banishment by Emperor Julius I but was forced into exile four more times between 335-366.



337-361 - Coin of Constantius II, the third son of Constantine the Great, Roman Emperor 337-361.

He was an Arian Christian and drove Athanasius into hiding.

Shared his father's empire with his brothers Constantine II and Constans I.

REV: The reverse side of Constantius II coin showing two soldiers with one standard with a "G" on the standard.



630-668 AD - a Byzantine Empire bronze Ring with the "True Cross" on two steps. This ring was made when the "True"Cross" was returned to Constantinople in 629 AD after the Persians took it from Jerusalem in 614 AD. This same image of the "True Cross" is found on coins from this time period. (see BELOW.) (This is not actually the historic real cross of Christ, but a relic declared by Helena to be the actual cross in 324 AD.)



1143-1180 AD - Byzantine Emperor Manuel I Komnenos holds cross supported by a globe in his left hand and a military standard in his right hand. The inscription of the Greek letters Chi and Rho, or X and P, are the "Chr-" for the title of "CHRIST" - OBVERSE bronze coin



1143-1180 AD - Byzantine Emperor Manuel I Komnenos IC for First and Last letters of JESUS in Greek. The cross is on a three-step pedestal - REVERSE, bronze coin



900 AD Byzantine bronze coin with Christ face on obverse side.

REV: the Greek letter Chi, or X, over a cross.

The "Chi" was the first letter of the Greek word *christos* (or, English "Christ")

995-1025 AD - Ancient Byzantine Bronze anonymous follis with bust of Christ during the reign of Basil II AD 995-1025.

Ancient Byzantine Bronze coin Nimbate (or, haloed) bust of Christ, holding Book of Gospels

Reverse: Inscription in four lines in Latin:

**+IhSuS XRISTuS bASILEu bASILE
JESUS CHRIST KING of KINGS**

translate Jesus Christ king of the kings.



+EMMANOUHA
is romanized Hebrew of
Immanuel, "God is with Us";
the + is a "cross"

Cross, or cruciger (cross on orb),
with 3 raised dots
on each limb

**Nimbus
(Halo)**

A

M

M

E

+

JESUS = I S

Right hand

**Book of the
GOSPELS**

N

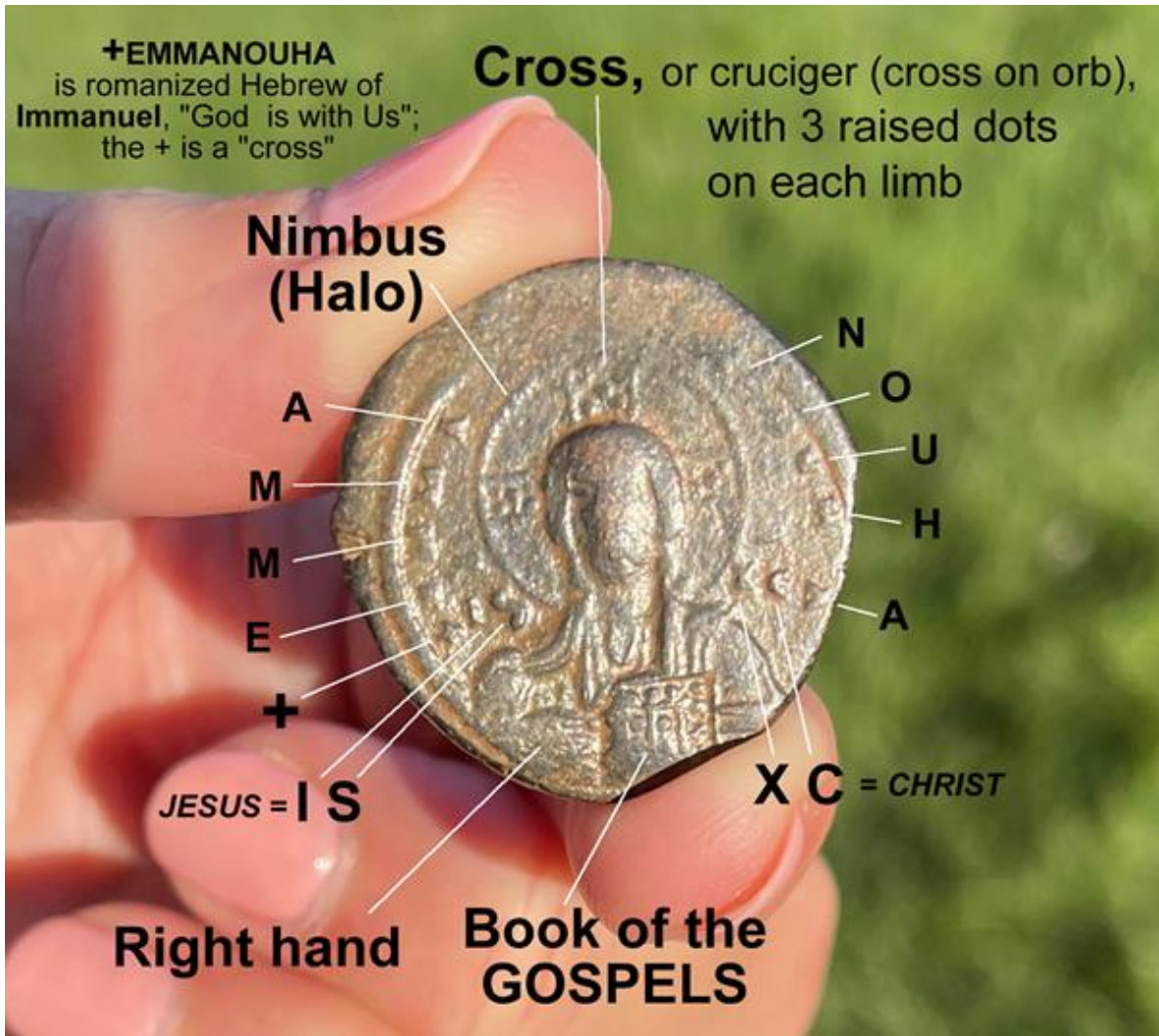
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H

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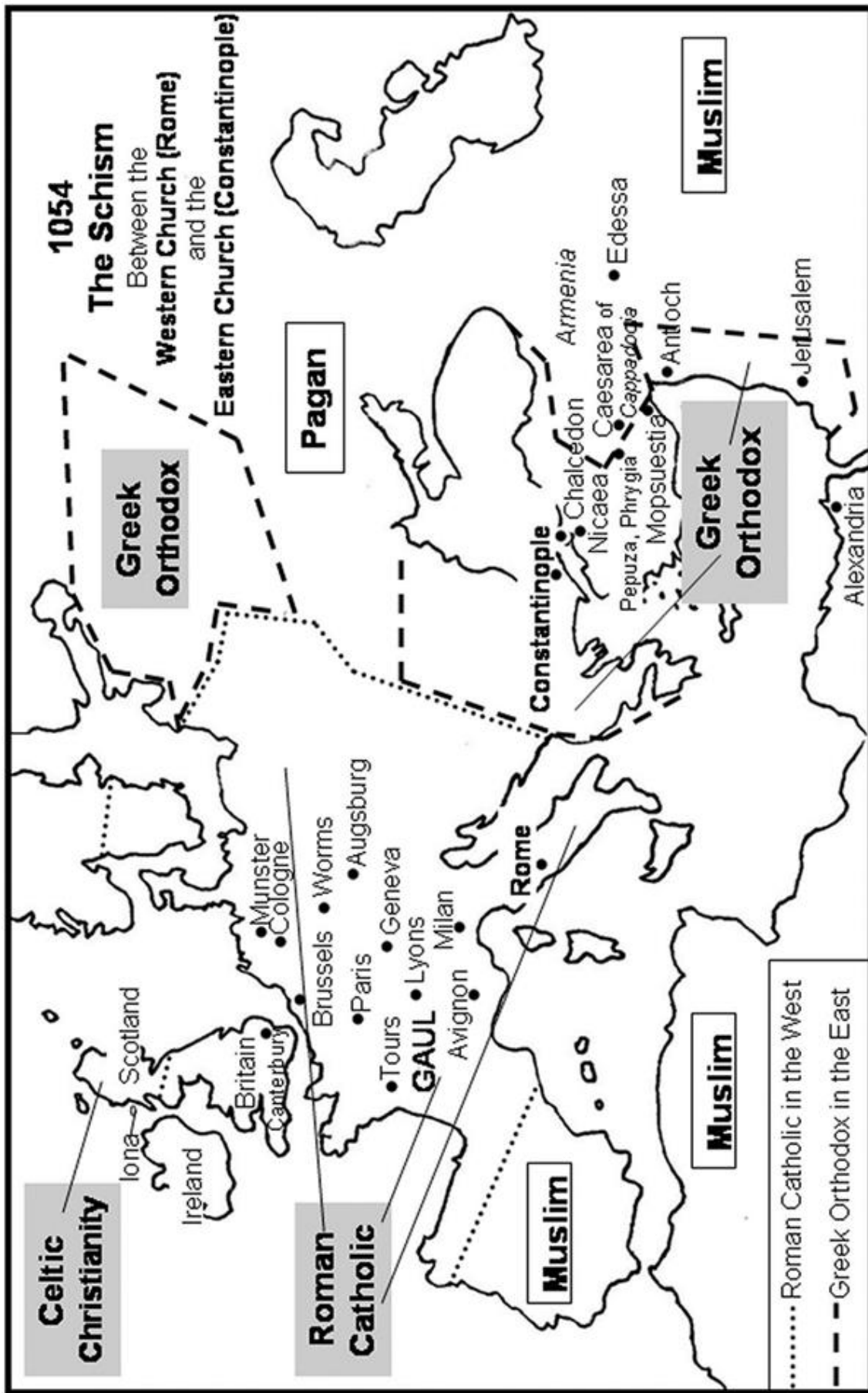
X C = CHRIST



The Text of the Edict of Milan from 313

When I, Constantine Augustus, as well as I, Licinius Augustus, fortunately met near Mediolanum (Milan), and were considering everything that pertained to the public welfare and security, we thought, among other things which we saw would be for the good of many, those regulations pertaining to the reverence of the Divinity ought certainly to be made first, so that we might grant to the Christians and others full authority to observe that religion which each preferred; whence any Divinity whatsoever in the seat of the heavens may be propitious and kindly disposed to us and all who are placed under our rule. And thus by this wholesome counsel and most upright provision we thought to arrange that no one whatsoever should be denied the opportunity to give his heart to the observance of the Christian religion, of that religion which he should think best for himself, so that the Supreme Deity, to whose worship we freely yield our hearts) may show in all things His usual favor and benevolence. Therefore, your Worship should know that it has pleased us to remove all conditions whatsoever, which were in the rescripts formerly given to you officially, concerning the Christians and now any one of these who wishes to observe Christian religion may do so freely and openly, without molestation. We thought it fit to commend these things most fully to your care that you may know that we have given to those Christians free and unrestricted opportunity of religious worship. When you see that this has been granted to them by us, your Worship will know that we have also conceded to other religions the right of open and free observance of their worship for the sake of the peace of our times, that each one may have the free opportunity to worship as he pleases; this regulation is made we that we may not seem to detract from any dignity or any religion.

Moreover, in the case of the Christians especially we esteemed it best to order that if it happens anyone heretofore has bought from our treasury from anyone whatsoever, those places where they were previously accustomed to assemble, concerning which a certain decree had been made and a letter sent to you officially, the same shall be restored to the Christians without payment or any claim of recompense and without any kind of fraud or deception. Those, moreover, who have obtained the same by gift, are likewise to return them at once to the Christians. Besides, both those who have purchased and those who have secured them by gift, are to appeal to the vicar if they seek any recompense from our bounty, that they may be cared for through our clemency. All this property ought to be delivered at once to the community of the Christians through your intercession, and without delay. And since these Christians are known to have possessed not only those places in which they were accustomed to assemble, but also other property, namely the churches, belonging to them as a corporation and not as individuals, all these things which we have included under the above law, you will order to be restored, without any hesitation or controversy at all, to these Christians, that is to say to the corporations and their conventicles: providing, of course, that the above arrangements be followed so that those who return the same without payment, as we have said, may hope for an indemnity from our bounty. In all these circumstances you ought to tender your most efficacious intervention to the community of the Christians, that our command may be carried into effect as quickly as possible, whereby, moreover, through our clemency, public order may be secured. Let this be done so that, as we have said above, Divine favor towards us, which, under the most important circumstances we have already experienced, may, for all time, preserve and prosper our successes together with the good of the state. Moreover, in order that the statement of this decree of our good will may come to the notice of all, this rescript, published by your decree, shall be announced everywhere and brought to the knowledge of all, so that the decree of this, our benevolence, cannot be concealed.



Manichaeism	200-600	<p>A major Gnostic religion Based on the writings of Mani (210-276) who lived in Babylon. Mani was visited as a youth by a spirit that taught him truths. These truths gave him divine knowledge which liberated his insight and understanding, and he became a "Gnostic". Mani was the Paraclete of Truth which was promised in Scripture. At its peak it reached from China to Spain.</p>
Modalists or Sabellianism	190-268	<p>Trinitarian Heresy God is a single person. God revealed himself in the Old Testament as the Father, in the gospels he manifested as the Son, after Jesus ascension God takes the form of the Holy Spirit. The Father, Son and Holy Spirit never existed at the same time. Some modern groups still hold to this. They deny the Trinity, claim that the name of God is Jesus and accuse Trinitarians of having three gods. Council of Antioch condemns it in 268.</p>
Novatianism	250	<p>Re-admittance to the Church Novatius refused to give communion to believers who had denied their faith, offered sacrifices to the emperor or handed over Scriptures to be burned during the persecution of Decius in 250.</p>
Donatists	303-409	<p>Re-admittance to the Church Followers of Donatus Magnus refused to accept Christians who gave up Scriptures and did not recognize bishops who were ordained by a church leader who had handed over the Scriptures during the Diocletian persecution (303-305). They claimed to be the true church and separated from the accepted mainline church. The group continued past 409 and survived the Vandal invasions even though the Roman Church tried to take possession of their churches by force several times.</p>
Arianism	300-400	<p>Christological Heresy Christ is the first created being. Supporters: Arius, Eusebius of Nicomedia</p>