

EARLY "O

| Heresy | Founder | Date |
|------------|-------------------------|------------------|
| Docetism | No single known person | Late 1st century |
| Ebionism | No single known person | 2nd century |
| Gnosticism | No single known person | 2nd century |
| Mandaeans | | |
| Marcionism | Marcion (c.100 - 65 AD) | 2nd century |

EARLY "O

| Heresy | Founder | Date |
|--------------------------|-----------------------|-------------------|
| Montanism | Montanus of Phrygia | 2nd century |
| Novatianism and Donatism | Novatian and Donatus | 3rd century |
| Manicheism | Mani (c.216 - 277 AD) | 3rd century |
| Monarchianism | Various | 2nd & 3rd century |

EARLY "O

| Heresy | Founder | Date |
|-----------------|------------------------------|-------------|
| Arianism | Arius (c.256 - 336) | 4th century |
| Apollinarianism | Apollinarius (c.310 - c.390) | 4th century |
| Pelagianism | Pelagius (c.360 - c.420) | 5th century |
| Nestorianism | Nestorius (? - c.451) | 5th century |
| Eutychianism | Eutychus (c.380 - c.456) | 5th century |

EARLY "O

| Heresy | Founder | Date |
|---------------|---------|---------------------|
| Monophysitism | | 5th & 6th centuries |
| Monothelitism | | 7th century |

CHRISTIAN THEOLOGY (PAPER 008B)
"OFFICIAL" HERESIES - 1ST TO 6TH CENTURIES A.D.

| |
|--|
| Core Beliefs |
| Basically of Hellenistic Gnostic origin, they believed that matter was evil and that therefore only appeared to be a real man but did not actually have a body of flesh. Naturally, this denial of the Incarnation, the Atonement and the Resurrection of Christ. |
| A mixture of Jewish and Gnostic tendencies, they were ascetic and exalted the Jewish law. rejected the deity of Christ believing Him to be an ordinary man who was elected as the at His baptism when Christ, who was greater than the archangels but not divine, They also rejected the writings of Paul. |
| This term describes a variety of syncretistic religious beliefs that taught salvation by "gnosis" (knowledge). Basically theosophical in nature, it contained elements of the religions of Egypt, the Mystery Religions of the Greeks and Romans, the Zoroastrian religion of the Persians, the Cabalism and Christianity. Gnosticism was basically dualistic, believing in an evil demiurge and named Ialdabaoth (identified as Jehovah of the Old Testament) and a good Supreme God. Christ did not come in the flesh, but came to give man secret gnosis. This gnosis is that only a few are destined for salvation. Because matter is evil, they tried to overcome the flesh while others were content to live with the flesh. It is often said that Gnosticism has never died down through history. |
| The only known historical Gnostic sect still surviving in the 21st century is the Mandaeans sometimes called "St. John's Christians" due to an emphasis on a legendary John the Baptist) in Iraq and Khuzistan. Their beliefs are extremely syncretized and virtually unrecognizable. They contain elements of Iranian dualism, Babylonian astrology, and Biblical materials. |
| Marcion was a wealthy shipowner who was born in Asia Minor but came to Rome at about 140 AD and founded his movement at about 144 AD. Like the Gnostics he was a dualist but did not share all their beliefs. He rejected the OT and produced his own version of the NT based on the Pauline epistles and Luke's Gospel, all edited to suit his beliefs. He distinguished between the OT (the demiurge) and God the Father of Jesus Christ whom he saw as the true God. Like the Docetists, he denied that Christ had come in the flesh. In the Roman Empire and his churches were numerous and influential. |

CHRISTIAN THEOLOGY (PAPER 008B)
"OFFICIAL" HERESIES - 1ST TO 6TH CENTURIES A.D.

| Core Beliefs |
|--|
| Generally orthodox in belief, this movement was labelled heretical by a number of church fathers due to its insistence that prophetic revelation was ongoing, that the Millennium was imminent and that there would be a new outpouring of the Holy Spirit before this. Church Father, Tertullian, was the most famous convert to Montanism which was a reactionary movement to the formalism and worldliness of the church. Being Charismatic they also practised legalism and asceticism. |
| Novatian was a Roman priest and the first anti-Pope. He opposed the restoration to fellowship of Christians who had fallen away under the persecution of the church by Decius (249 - 250 AD) and had expected to be elected Pope in 251 AD and when Cornelius was elected instead he became a schismatic bishop and caused a schism in the church that lasted until the sixth century. After the persecution of Diocletian, another group known as the Novatianists sought re-entry to the church of those who had fallen away. This group was heretical and lasted until the seventh century. |
| Manicheism is basically Gnosticism but with more emphasis on the eastern elements of Zoroastrianism. Mani was born in Babylon and claimed to have received revelations at the ages of twelve and twenty-four that caused him to embark on a mission to spread his message. He considered himself an apostle of Jesus Christ, by the eighth century his message had reached as far as China in the east and North Africa and Italy in the west. Highly mythological, Manicheism suffered fierce persecution everywhere. St. Augustine was a Manichaean before his conversion to Christianity. |
| Monarchianism was basically a doctrinal error that attempted to maintain the unity of God as a personal being rather than as a Trinitarian being. It was therefore opposed to Trinitarianism. Two major forms of this doctrine. The first was known as Dynamic Monarchianism which taught that Jesus was simply a man who was "adopted" by God and then became the Holy Spirit. Christ was therefore subordinate to the Father in nature. The second form was Sabellianism (there were various forms, principally, Sabellianism) which taught that the Father, as the Son, suffered on the cross, and that the three persons of the Godhead were merely modes of the one God manifesting himself at different times and were not three distinct persons. Sabellianism was also known as Modalism. Other heresies: Sabellianism included the Sabellians and the Unitarians and "Jesus Only" |

"OFFICIAL" HERESIES - 1ST TO 6TH CENTURIES A.D.

| Core Beliefs |
|--|
| <p>Arius, a presbyter of Alexandria, taught that Christ was a created being, subordinate to the Father and not eternal. There was therefore no such thing as the Trinity. Christ was simply an intermediate being between God and man, like an angel. The First Council of Nicaea in 325 AD dealt with the widespread influence of this teaching and under the leadership of Athanasius declared it as heretical. The most well-known Arian group today are the Jehovah's Witnesses (formerly the Watchtower Society).</p> |
| <p>Apollinarius, bishop of Laodicea, denied the full humanity of Christ. He claimed that Christ had a human body but did not have a human soul. Rather, the soul was replaced by the divine Logos. He taught that Christ's body was a purely passive instrument and the Logos alone was the source of Christ's life. This teaching was condemned at the Council of Antioch in 378 and the Council of Constantinople in 381.</p> |
| <p>Pelagius was a British monk who lived in Rome, Palestine and North Africa. Unlike other early Christian theological systems, his teachings basically centred around humanity and the nature of sin. He rejected the Augustinian ideas of predestination and original sin and taught instead that sin was only a result of affected Adam and no one else. This then meant that it was humanly possible for every person to lead a life of sinless perfection. God's grace was there to help us on the way. A movement known as Semi-Pelagianism also arose at this time which was a middle ground between Augustinianism and Pelagianism. It basically held to the Augustinian view that for salvation, it was also necessary for man to cooperate with God's grace.</p> |
| <p>Nestorius was a patriarch of Constantinople. He maintained that Christ had two completely separate natures, the one human and the other divine, and that the one did not share in the attributes of the other. He thus denied the union of the two natures of Christ and virtually made Christ two persons. This controversy led to the calling of the third ecumenical council at Ephesus in 431 which condemned it as heresy. Nestorian churches still exist today in India, Iran and China.</p> |
| <p>Eutychus was a presbyter of Constantinople. He took the opposite view to Nestorius and taught that Christ's human and divine natures were so fused together that only one nature existed. He thus denied the distinction of the two natures of Christ. This view was condemned at the Synod of Constantinople in 448 and again at the Council of Chalcedon in 451.</p> |

"OFFICIAL" HERESIES - 1ST TO 6TH CENTURIES A.D.

Core Beliefs

Basically the same as Eutychianism, maintaining that Christ had only one nature. It was condemned at the Second Council of Constantinople in 553 which maintained that Christ had human and divine, and that these were distinct but united in His Person

If Christ had two natures then it follows that He must have had two wills (Dyothelitism). Dyothelitism claimed that Christ only had one will. It was condemned at the Lateran Synod