

The Circular Nature of Heresy in the Church: Week 9

Throughout the age of the Church many reforms have taken place. In the garden, where Adam and Eve had transgressed the command of God by their eating of the fruit and the lusting desire to be as God (and this by instigation of the devil), God himself set them in their proper place. Later we see in Old Testament history where the Law of the Lord had been forgotten and all sorts of wickedness had taken its place, we see the reaction of Josiah after having been made privy to the finding of the books of the Law of God, his reaction was the casting down of idols and great reform being brought in once more. And so much of the heretical thoughts man or all of them (the thoughts, conceptions, originations) was in the absence of the word of the Law of God.

Later through history we come to the birth of Christ. Israel being very strictly monotheistic was up in arms over who Jesus was. They were up in arms due to the lack of belief and because of the visions of their own hearts of who the Messiah of God would be to come to deliver them etc. To this very day the Jews for the most part deny that Jesus was the promised Messiah.

In the early New Testament Church much of the early converts to Christianity were Jews. So as to keeping to mono-theism this was upheld. But it was upon the entering in of the gentile converts that along with these gentiles came also their world views and poly-theism. The Greek gentiles, who having been indoctrinated with the philosophy of Plato, (c. 427-347 B.C.), were brought to a stalemate when confronted with the doctrine of Christianity and its mono-theistic doctrine. So, the only thing for them to do in order to deal with this apparent stalemate was to rationalize it.

This rationalization of theirs led to the denial of the divinity of Jesus or the making him as another god, which of course was poly-theism. One such case where the Church needed to hammer down the identity of Jesus was at the Council of Nicaea (325 A.D.). During this time period, much confusion was being propagated about the identity of Jesus and as to where he belonged in the God-head if at all. One such propagator of heresy during this time that necessitated the formation of the true doctrine of Christ was that of Arius (260-336 A.D.). Arius during this time was an elder in the Church of Alexandria and after having been found to be teaching falsely concerning the divinity of Christ, was excommunicated by the Bishop of Alexandria. The views of Arius were nothing novel. But as to his definitions he used to explain his views were, up to a point. Arius held to a mono-theistic view of God which was not his error per se but it was his view concerning the place of Jesus: was he divine or just a creation with some divine attributes. Arius in his rationalizing mind could grasp that God was one but the thought of God being or having an equal was to him absurd. So, Arius began teaching that Jesus was only a man or that Jesus was not eternal as the Father but was made by the Father. According to Arius, because Jesus was the most finest of God's creations, the Father chose him and used him to create all that is made. But to compound his fallacious view he was also found to be teaching poly-theism despite his desire to hold to a form of mono-theism.

ὁμοούσιος

ὁμοιοούσιος

[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'—they are condemned by the holy catholic and apostolic Church.]

—Creeds of Christendom