

Ebionites.

An ascetic sect of Jewish Christians which flourished on the E. of the [R. Jordan](#) in the early years of the Christian era. Their main tenets seem to have been:

1. 1 a 'reduced' doctrine of the Person of Christ, to the effect, e.g., that Jesus was the human son of Joseph and Mary and that the Holy Spirit in the form of a dove alighted on Him at His Baptism, and
2. 2 overemphasis on the binding character of the Mosaic Law. They are said to have rejected the Pauline Epistles and to have used only one Gospel.

Cerinthus (fl. c.100),

[Gnostic](#). He is said to have taught that the world was created, not by the supreme God, but either by a [Demiurge](#) (a less exalted being) or by angels. Jesus, he held, began His earthly life as a mere man, though at His Baptism 'the Christ', a higher Divine power, descended upon Him, but departed before the crucifixion.

Jerome, St (c.345–420), biblical scholar.

He was born near [Aquileia](#). About 374 he set off for Palestine. He spent some time in [Antioch](#) and then lived for four or five years as a hermit in the Syrian desert; here he learnt Hebrew. From 382 to 385 he was in Rome, where he acted as secretary to Pope [Damasus](#) and successfully preached asceticism (see [Melania](#); [paula](#)). In 386 he settled in [Bethlehem](#), where he ruled over a newly-founded monastery.

Jerome's scholarship was unsurpassed in the early Church. His greatest achievement was his translation of most of the Bible into Latin from the original languages (see [Vulgate](#)). He also wrote many biblical commentaries. He advocated that the Church should accept the Hebrew [Canon of Scripture](#), excluding the Books which came to be called the [Apocrypha](#). He translated and continued [Eusebius's](#) 'Chronicle', compiled a bibliography of ecclesiastical writers (*De Viris Illustribus*), and translated into Latin works by [Origen](#) and [Didymus](#). He attacked [Arianism](#), [Pelagianism](#), and [Origenism](#). Some of his letters advocate extreme asceticism. Feast day, 30 Sept. See also [Psalter](#).

Epiphanius, St (c.315–403),

Bp. of Salamis and Metropolitan of [Cyprus](#) from 367. He was an ardent upholder of the faith of [Nicaea](#), took part in the [Apollinarian](#) and [Melitian](#) controversies and, after meeting [St Jerome](#) in 382, joined with him in his attack on [Origenism](#). His 'Panarion' or 'Refutation of all the Heresies' describes and attacks every heresy known to him. Feast day, 12 May. (**The Concise Oxford Dictionary of the Christian Church (3 ed.) Edited by E. A. Livingstone**)

Binitarianism is a [Christian theology](#) of two persons, personas, or aspects in one substance/[Divinity](#) (or God). Classically, binitarianism is understood as a form of [monotheism](#)—that is, that God is absolutely one being—and yet with binitarianism there is a "twoness" in God, which means one God family. The other common forms of monotheism are "[unitarianism](#)", a belief in one God with one person, and "[trinitarianism](#)", a belief in one God with three persons... Thus from [Ignatius](#), [Polycarp](#), [Melito](#), Tertullian, and Origen, we have strong indication that the binitarian view was held during the [time of Smyrna](#) (the second, third, and early fourth centuries). It should be noted, that scholars, such as Professor L.W. Hurtado, have concluded that the early church was binitarian:

...the "binitarian" pattern of devotion in which both God (the "Father") and Jesus are objects of such reverence goes back to the earliest observable stages of the movement that became Christianity...The central place given to Jesus...and...their concern to avoid ditheism by reverencing Jesus rather consistently with reference to "the Father", combine to shape the proto-orthodox "binitarian" pattern of devotion (Hurtado LW. Lord Jesus Christ, Devotion to Jesus in Earliest Christianity. William B. Eerdmans Publishing, Grand Rapids, 2003, pp. 615,618).

The **Nazarenes** (or Nazoreans; Greek: Ναζωραῖοι, Nazōraioi) were an early Christian sect in first-century Judaism. The first use of the term is found in the Acts of the Apostles of the New Testament, where Paul the Apostle is accused of being a ringleader of the sect of the Nazarenes ("πρωτοστάτην τε τῆς τῶν Ναζωραίων αἰρέσεως") before the Roman procurator Antonius Felix at Caesarea Maritima by Tertullus. At that time, the term simply designated followers of Jesus of Nazareth, as the Hebrew term נְזָרִי (nôṣrî) still does. As time passed, the term came to refer to a sect of Jewish Christians who continued to observe the Torah, in contrast to those gentile Christians who eschewed Torah observance.[4] They are described by Epiphanius of Salamis and are mentioned later by Jerome and Augustine of Hippo.

See: Luomanen, Petri. *Recovering Jewish-Christian Sects and Gospels*. Leiden ; Boston: Brill, 2012. Supplements to Vigiliae Christianae ; v. 110. Web. (Listed as Nazarenes on church website) *Also Israelite Slaves in the American South 2*

See: PASSOVER vs EASTER Boyne, Ian . The Weekly Gleaner , North American ed.; Jamaica, N.Y. [Jamaica, N.Y]25 Mar 2010: E7 (Listed in “Easter A Pagan Custom” Zip file under Easter2)

Sunday was not considered a Christian day of rest until the time of Constantine in the fourth century AD. Constantine ruled Rome from AD 306 to 337. In the early portions of his reign he was an idolator. Specifically a sun worshiper. Later, he converted to Christianity, but still remained an adherent of sun worship. According to *The history of the decline and fall of the Roman Empire Volume 3* (London: 1838): pg 237 “The Sun was universally celebrated as the invincible guide and protector of Constantine.” After his conversion to Christianity Constantine established the first Sunday law in history in AD 321. It says this: On the venerable Day of the sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits: because it often happens that another Day is not so suitable for grain sowing or for vine planting: lest by neglecting the proper moment for such operations the bounty of heaven should be lost.

According to “Sabbath,” *Chamber’s Encyclopedia Volume 11* (1982): 40 “Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that Day is known to have been ordained, is the edict of Constantine, 321 A.D.”

Following this initial legislation, both emperors and Popes in succeeding centuries added other laws to strengthen Sunday observance. For example the Catholic Church Council of Laodicea (circa 364 AD): “Christians shall not Judaize and be idle on Saturday (Sabbath), but shall work on that Day: but the Lord’s Day, they shall especially honour; and as being Christians, shall, if possible, do no work on that day. If however, they are found Judaizing, they shall be shut out from Christ.”

A History of the Church Councils from 326 to 429 Volume 2 pg 316

Origins of the Trinity Doctrine:

This dates at least from the time of ancient Babylon:

The ancient Babylonians recognised the doctrine of a trinity, or three persons in one god—as appears from a composite god with three heads forming part of their mythology, and the use of the equilateral triangle, also, as an emblem of such trinity in unity (Beck TD. The mystical woman and the cities of the nations: or, Papal Rome and her secular satellites. 1867. Original from Oxford University, Digitized Aug 15, 2006, pp. 22-23).

The Assyrians did as well:

On one cylinder of translucent green felspar, called amazon stone, which I believe to have been the signet, or amulet, of Sennacherib himself, is engraved the king standing in an arched frame as on the rock tablets at Bavian, and at the Nahr-el-Kelb in Syria. He holds in one hand the sacrificial mace, and raises the other in the act of adoration before the winged figure in a circle, here represented as a triad with three heads...the triune god, the supreme deity of the Assyrians, and of the Persians, their successors, in the empire of the East.

Of the information as to the religious system of the Assyrians... It is difficult to understand such a system of polytheism, unless we suppose that whilst there was but one supreme god, represented sometimes under a triune form (Layard AH. Discoveries in the ruins of Nineveh and Babylon: with travels in Armenia, Kurdistan and the desert : being the result of a second expedition undertaken for the trustees of the British Museum. Murray, 1853. Original from the Bavarian State Library, Digitized Oct 20, 2009, pp. 160, 637).

Sennacherib is mentioned in the Bible (2 Kings 18:13) and reigned from about 720 BC to about 683 BC.

Furthermore, notice:

Mithra, who was originally subordinate to Ormuzd, and even reduced to the third place in the triad, subsequently rose practically to the first place, supplanting Ormuzd himself. Such a process, by which the mediating member of the trinity, as the special friend and savior of men, should become first and nearest in the thoughts, and affections, and hopes of men, and hence in time first in the divine order of the gods, is most natural, and we have already found it a marked feature of the historical evolution of most of the Ethnic trinities. Thus in the Babylonian triad Marduk, the mediating sun-god, usurps the place of Ea, his father. The same was true of Vishnu-Krishna in the Hindoo trinity, who, in his capacity of god- man and mediator, reduced Brahma to almost a shadow. So Mithraism pushed Ormuzd back into a place of inferiority, or rather he was quietly displaced and forgotten. The triad was practically reduced to unity in the Mithraic faith (Paine LL. The Ethnic Trinities and Their Relations to the Christian Trinity: A Chapter in the Comparative History of Religions. Kessinger Publishing, 1901 Original from the University of California, Digitized Nov 20, 2007, p. 84).

Mithraism entered the Roman Empire about a century before the crucifixion of Jesus and became influential among the emperors, including Emperor Constantine.

Here is a larger list of some non-original doctrines that mainstream "Christianity" "share" with Mithraism:

Birthdays

Christmas

Confirmation (within Catholicism mainly)

Dress of the clergy (mainly the Roman and Orthodox clergy)

Father being a name for the clergy (mainly the Roman and Orthodox clergy)

Heaven as a reward of the saved

Idols and icons

Immortality of the soul

Liturgy (mainly parts of the Roman and Orthodox liturgy)

Military service

Mystical Eucharist

Monks

A Roman pope (the Roman Church only, with some similarities within the Orthodox groups)

Seven sacraments

Sunday

A form of Trinitarianism

The 'Mithras Liturgy' contained the following in a prayer for its initiates:

Be gracious to me, O Providence and Psyche ... which the great god Helios Mithras ordered to be revealed to me by his archangel, so that I alone may ascend into heaven as an inquirer and behold the universe. (As cited in Wright JE. The Early History of Heaven. Oxford University Press, 1999, p. 112)

The Catechism of the Catholic Church itself admits that the Church (not the Bible)

had to come up with terms of "philosophical" (pagan/Greek) origin to explain the

trinity: 251 In order to articulate the dogma of the Trinity, the Church had to develop

its own terminology with the help of certain notions of philosophical origin:

"substance," "person," or "hypostasis," "relation" and so on (Catechism of the

Catholic Church. Imprimatur Potest +Joseph Cardinal Ratzinger. Doubleday, NY 1995,

p. 74).

According to a Catholic bishop named Marcellus of Ancyrae, around the middle of the fourth century, certain aspects of trinitarianism came from paganism and the term “hypostases” entered the professing Christian world from a heretic named Valentinus: Now with the heresy of the Ariomaniacs, which has corrupted the Church of God...These then teach three hypostases, just as Valentinus the heresiarch first invented in the book entitled by him ‘On the Three Natures’. For he was the first to invent three hypostases and three persons of the Father, Son and Holy Spirit, and he is discovered to have filched this from Hermes and Plato (Source: Logan A. Marcellus of Ancyra (Pseudo-Anthimus), ‘On the Holy Church’: Text, Translation and Commentary. Verses 8-9. Journal of Theological Studies, NS, Volume 51, Pt. 1, April 2000, p.95).