

- a. (Cont.)
 - a. "divine essence" above God. God and Christ were of the same substance ("homo usia" same substance) His position was an intermediate one between Monarchism (paterpassian 18) and the orthodox Trinitarian view.
 - b. In addition to his unorthodox views Paul of Samosata embodied a proud, theatrical, worldly attitude. Ex. Hiring men to attend the services and applaud and acclaim him.
 - c. He is mentioned to illustrate the worldliness which crept into the church in years of peace.
- 4. Porphyry (14) Neo-Platonism

Writing in the latter 3rd century Porphyry aimed to combine Christianity and Greek philosophy by abandoning the supernatural in the former. He warned of the "peril of worshipping Jesus (a human)" He was first to claim that Daniel was not written as claimed but during the Maccabean period. Although his writings have not been preserved, many quotations from his work have survived.
- 5. Manichaeism—Mani (215-277), a Persian philosopher, astronomer, and painter, initiated in this period (H) a continuation of Gnosticism designed to combine Zoroastrianism and Christianity. Mani was killed by the Persian ruler.

Characteristics:

- a. A complex, elaborate belief
- b. A compact hierarchy
- c. Celibacy and rejection of all sensual satisfaction was taught, but demanded only of the priests
- d. The God of the O.T. was seen as an evil god opposed to the God of the N.T. (Duelism)
- e. Adam was created in the image of Satan.
- f. Christ = the sun spirit
- g. Christ on the cross was symbolic of a world enchained to matter.
- h. One approached godliness through a 3 fold seal
 - (1) purity in word and diet
 - (2) renunciation of earthly work and goods.
 - (3) rejection of sensual satisfaction