

HISTORY OF THE PAULICIAN ICONOCLASTS

Part 2: The Paulicians Falsely Labeled 'Heretics'

"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

By Rand Winburn

In Part One we examined the beginnings of idolatry in the visible Christian Church. The eighth century was particularly tumultuous, due to the wars waged between the idolaters and the image breaking iconoclasts. A. D. 787 proved to be a watershed prophetic date, whereby image worship, a mark of the Beast, (Rev. 13:14), became a visible mark of false Christianity, as instituted by Nicene Council II. The apostate Eastern Orthodox Church holds to this council's dictates to this day, proving their genealogy to also be from that of the serpent. It is at this juncture that the writer wishes to digress slightly by answering a question which was posed to one of our readers recently: Of what import is knowledge of the past, particularly the crimes of the Roman Catholic Church, to us today? Why not concentrate on the present and forget the past? 'Forgive and forget,' they say. Why dredge up bad memories?

Why We Must Never Forget the Past Crimes of the Catholic Church

(1) The Lord wills we remember, otherwise He would never have detailed the crimes of the Roman Catholic Church and her papal Antichrist in Scripture. In the Revelation, chapters 9, 11, 13, 17 and 18, for example, our just and holy God has given us this written record, beforehand, which will never pass away. In like manner, He gave us a written record of the beginning of the world, the flood, and the nation of Israel, which we read for our instruction and warning to this day. It is no light thing that Scripture declares, *For her sins have reached unto heaven, and God hath remembered her iniquities*, (Rev. 18:5).

(2) We are commanded to separate from her, lest we commit spiritual fornication and come under her just judgment. The scriptural admonitions are so

numerous and repetitive to this end that we cannot here list them all, (Rev.18:4; 21:8; 21:27; 22:14). Her sins enumerate why separation is mandatory.

(3) To forget the evil deeds of the Church of Rome dishonors the memory of the saints, prophets and martyrs unjustly condemned, punished and slain by her, (Rev.18:24). Just as Americans are encouraged to remember Independence Day, Memorial Day, Pearl Harbor and the Alamo, Christians are to remember their martyred brethren of the past. Their lives are worthy of our reflection and study. It was due to their brave unselfish acts that freedom was won from the tyranny and cruelty of the papal Antichrist. Sadly, today we take this freedom for granted. The martyrs of Jesus have much to teach us, if only we would take the time and effort to hear their testimony.....testimony which identifies the Pope as the Antichrist and his church as Mystery Babylon.

(4) The Roman Catholic Church has not changed. *Semper Eadem, Always the Same*, is her motto: Neither repenteth they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts, (Rev. 9:21). Had she ceased sinning, coming to repentance, she would not be judged. But this is never the case, (Rev. 16:19).

(5) She is still leading the kings of the earth, and other countless millions who trust her, into everlasting perdition. Her Christ is false, her Christianity is false, her Gospel is false and her salvation is false.

(6) Her ecumenical demeanor is a recent contrivance, invented for the purpose of hiding her true identity. Prior to 1962, Protestants were deemed 'heretics.' Today they are called 'separated brethren.' What serial killer/rapist/child molester declares his past sins to his unknowing, intended victims he befriends? Rather, he plays the role of a confidante, feigning a gentle, good-hearted soul, his true nature hidden. Similarly, while those who drink from Mystery Babylon's cup are cursed and doomed. They know not the judgment which awaits them for partaking in ecumenical fornication with the great whore, a

cold-blooded murderess. This sobering fact is hidden to them, as they love to believe the lie that she is Holy Mother the Church, and that her Papa, the Antichrist, is the Holy Father, the Vicar of Christ.

(7) Her priesthood still consists of sodomites, pedophiles, fornicators and adulterers. This has been documented for centuries by Christ's true church since the evil inception of celibacy as a requirement of Holy Orders. An elementary search of the New York Times Index in recent history will yield scores of horrific, unspeakable sex crimes committed by Roman Catholic clergy. A few years ago, Texas documented the largest settlement in the history of the Catholic Church for sex crimes committed against unsuspecting male minors. Today that figure has been surpassed in other jurisdictions.

(8) Ignorance is not bliss. Rather, it is a sign of apathy, a lukewarm spirit. As Christians we are called to 'take heed,' which demands an alert, attentive, watchful state. We are not to be asleep, drunken, or taken in by those who feign to be Christians. The enemy is cunning and subtle, posing as an angel of light and minister of righteousness.

(9) There is a spiritual war being waged against the very gates of Hell in which few are actively engaged. Jesus Christ is the Lord of Hosts, but to the useless, silent, dull majority of Christians, he is the Lord of Wimps, allegedly promising them escape from the war against the Antichrist, via an imaginary 'secret' Rapture.

Why the Paulicians, Albigenses and Other True Christians Were Falsely Labeled Manichæans

In the warped, twisted mind of the church of Antichrist, if it could be determined that the innumerable dissidents, rebels and ingrates could be found to contain the virus of 'heresy,' extermination could legally be implemented. Somewhere, the Church of Rome discovered a verse in Scripture which encouraged them to 'Maim, torture and kill thy neighbor who believes differently

than thee.' Thus, true Christians, who opposed the papal Antichrist and his locust 'holy' orders, were grouped into the 'undesirable' category, as were the political enemies, Jews, JWs and Freemasons also identified by the 'Christian' Nazis of 20th century Germany. In both instances, incarceration and extermination was the expedient methods employed. Prof. Nina Garsoïan lucidly describes the import and ultimate consequence of being classified among the Manichæan sect:

"Throughout the imperial legislation preceding the ninth century, the Manichæans were punishable by death. Other heretics suffered the loss of the right of assembly and the curtailment of civil rights. Occasionally a single heresy would carry the death penalty in a particular act of legislation, but the Manichæans were the only ones for whom the sole punishment was unalterably death. Therefore we must conclude that the accusation of Manichæanism in the Byzantine realm was...a useful and extremely dangerous political weapon. 'Manichæan' could be used as a legal term involving the death penalty, designed to bring down on the heretic's head the full force of imperial legislation. An accusation of Manichæanism could bring about the extirpation of the party against which it was directed."¹

Thus, to be deemed a Manichæan was tantamount to a death sentence.

Manichæism is ascribed to the Persian heretic, Manes, (d. circa A. D. 275). *Baker's Dictionary of Theology* gives this description of this belief system:

"There are two basic and opposing principles of good and evil, the elements of goodness in the world and man deriving from the

¹ *The Paulician Heresy*, p. 196, (Paris: Mouton & Co.,1967).

former and of badness from the latter...there is a strong docetic element in the picture of Christ....Possible traces of its influence may be seen in the medieval and Reformation sects and various modern cults."²

The same reference book delineates Docetism as the doctrine *that Christ did not actually become flesh, but merely seemed to be a man.*³ In like manner, the popular, easy-to-follow, *Chronological and Background Charts of Church History*, lists Manichæism as an Ante-Nicene heresy, *similar to later Paulicians, Bogomils, Cathari, Albigenses.....taught that Christ's body was illusory.*⁴ *The New Catholic Encyclopedia* states, "The Paulicians distinguished between the good God, the creator of souls and ruler of the heaven, and the evil God, the ruler of the material universe. They rejected the Old Testament and parts of the New Testament, Baptism, the Eucharist, marriage, hierarchy, and cult, especially of the cross and pictures. They denied the reality of Christ's body and His Redemption...."⁵

In all three quoted summaries of the Paulicians' teachings is the common charge that they allegedly denied that Christ took on an actual fleshly body, a tenet of Manichæism and Docetism. John warns of those who hold to this wicked doctrine, denying that God became flesh, (1 John 4:1-3). The reader is now admonished to review the complaints of the Catholic Church against the Paulicians: complaints which have absolutely no foundation. The Paulicians did not reject the Old Testament, rather they held to justification by faith, for they were no longer under the curse of the Law. They did, however, reject baptismal regeneration, the sacrifice of the Mass, Transubstantiation, the sacrament of

² Article, *Manichæism*, p. 342, (Grand Rapids: 1960).

³ *Ibid.*, p. 171.

⁴ Robert C. Walton, (Grand Rapids: Zondervan, 1986).

⁵ Article, *Paulicians*, (McGraw-Hill & The Catholic University of America, 1967).

marriage as performed by a Catholic priest, the Catholic priesthood, and image worship.⁶ In these important respects, the Paulicians were precursors of the Reformers - the Church of the Elect - against whom the gates of Hell would not and could not prevail. Satan and the Church of Antichrist would have us believe the Paulicians to be heretics, destroyers of the true faith and blasphemers of the true God. But, in point of fact, the Paulicians rightly discerned the differences between the true Church and the false church. Too well they understood the war between the seed of the woman, the true Church of Christ, and the seed of the serpent, the false church of Antichrist. Their separation from the evil doctrines and practices of the false church was thoroughly biblical. As was their exposing and reproof of its unfruitful works of darkness.

Hatred of and Opposition to Idolatry the Heart of the Matter

By studying the reasons proposed by idolaters for the alleged lawfulness of their idolatry, one is soon faced with the real reason for their falsely calling the ancient Christians heretical Manichæans: their hatred of and opposition to idolatry, that fundamental tenet of the Church of Antichrist, death being the punishment for those who refuse to obey, (Rev.13:14-15). Prof. Garsoïan explains:

"Nevertheless, the views of the [Iconoclast council of 754] and therefore of the Iconoclastic party could be construed as being a denial of the Incarnation and a rejection of matter as evil. It is along these lines that the intellectual opposition to Iconoclasm was to develop. At the very time of the [Iconoclast council], St. John Damascene [i.e., John of Damascus] in his Apologetic Orations in Defense of Images attacked directly both aspects of the

⁶ Cf. E. B. Elliott, *Horæ Apocalypticæ*, vol. II, pp. 297-344, 5th Edition, (London: 1862). Elliott concludes, "...they were indeed, according to the tenor of the Apocalyptic configuration, a line of true witnesses for the Lord Jesus Christ."

Iconoclastic movement, [i.e., that images of Christ either mixed or separated the two natures of Christ]. He admitted that it was indeed an error and a sin to depict the invisible God, but denied that this was true in the case of His incarnate Son. To deny the worship of images was to deny the worship of Christ, who was Himself the image of His Father, and to deny that any image of God could be made was to deny the Incarnation."⁷

Fortunately, today we have Damascene's work available in the English language. For this we are indebted to Mary Allies for her translation of John Damascene's treatise, *On Holy Images*.⁸ The writings and arguments of this Syrian 'saint' advocating the legal worship of images are still used by the Roman Catholic Church today.⁹ Let us quote, verbatim, some of his arguments pro idolatry:

"Of old, God, the incorporeal and uncircumscribed, was never depicted. Now, however, when God is seen clothed in flesh, and conversing with men, I make an image of the God whom I see. I do not worship matter, I worship the God of matter, who became matter for my sake, and deigned to inhabit matter, who worked out my salvation through matter. I will not cease from honouring that matter which works out my salvation. I venerate it, though not as God....Was not the thrice happy and thrice blessed wood of the Cross matter? What of the life-giving rock, the Holy Sepulchre, the source of our resurrection: was it not matter? Is not the most holy book of the Gospels matter? Is not the blessed table matter which gives us the Bread of Life? Are not the gold and silver, out of which crosses and altar-

⁷ Op. cit., p.198.

⁸ London & Philadelphia, 1898.

⁹ Cf. *Catechism of the Catholic Church*, ¶ 1159 Holy Images, (NY: Doubleday, 1995).

plate and chalices are made, are these not matter? ¹⁰ And before all these things, is not the body and blood of our Lord matter? Either do away with the veneration due all these things, or submit to the tradition of the Church in the worship of images, honouring God and His friends, and following in this the grace [or blasphemy] of the Holy Spirit. **Do not despise matter, for it is not despicable. Nothing is despicable which God has made. This is the Manichæan heresy.** ¹¹Devils have feared the saints, and have fled from their shadow. The shadow is an image, and I make an image that I may scare demons. If you say that only intellectual worship befits God, take away prayer itself through the physical voice,....bread, wine, the oil of chism, the sign of the Cross, ¹² for all this is matter. Take away the Cross, and the sponge of the Crucifixion, and the spear which pierced the life-giving side. Either give up honoring these things as impossible, or do not reject the veneration of images. ¹³**Be assured that anyone wishing to pull down an image** erected out of pure zeal for the glory and enduring memory of Christ, or of His holy Mother, and of the saints, or any of the saints, to put the devil and his satellites [i.e., princes] to shame, - **anyone**, I say, **refusing to honour and worship this image as sacred** - it is not to be worshipped as God - **is an enemy of Christ**, of His blessed Mother, and of the saints, and is an advocate of the devil and his crew. ¹⁴**You [heretics] look down upon matter and call it**

¹⁰ Cf. the gold chalice with the golden cup of Rev.17:4.

¹¹ Op. cit., pp. 15-17.

¹² I.e., the Mark of the Beast.

¹³ Op. cit., p. 35.

¹⁴ P. 68.

contemptible. This is what the Manichæans did, but holy Scripture pronounces it to be good; for it says, 'And God saw all that He had made, and it was very good.' I say matter is God's creation and a good thing. Now, if you say it is bad, you say either that it is not from God, or you make Him a cause of evil. ¹⁵It is not matter which I adore; it is the Lord of matter, becoming matter for my sake, taking up his abode in matter and working out my salvation through matter. For the Word was made flesh, and dwelt among us. It is evident to all that flesh is matter, and that it is created. I reverence and honour matter, and worship that which has brought about my salvation. I honour it, not as God, but as a channel of divine strength and grace....If you give up images on account of the law, you should also keep the Sabbath and be circumcised. ¹⁶**If you do not worship images, you do not worship the Son of God**, who is the living image of the invisible God, and the immutable figure of his substance.” ¹⁷

Thus, from these excerpts of John of Damascus, one may now understand how the Iconoclast 'heretics' became called Manichæans. I summarize:

- (1) They viewed adoration given physical objects or images as evil, despite their being called 'holy' or 'sacred.'
- (2) By rejecting images made from matter as evil, they must also reject all matter as evil.
- (3) By rejecting all matter as evil, they must also view the God who created matter as evil.
- (4) Therefore matter, the world included, must have been created by an evil God.

¹⁵ P. 71.

¹⁶ PP. 72-73

¹⁷ P. 74.

(5) By refusing to worship an image called 'Christ,' they allegedly rejected His Incarnation, the image being a visible testimony to His incarnation.

(6) By rejecting His Incarnation, they rejected the true God.

This perverted line of reasoning held by John Damascene was shared by the leaders of the 2nd Council of Nicea, A. D. 787, declaring the main purpose of representing Christ by graven images was *that so the incarnation of the Word of God is shewn forth as real and not merely phantastic.....*¹⁸ The term 'phantastic' is derived from the Greek meaning, 'to appear.' In other words, the Iconoclasts were falsely accused of the Manichæen error, (which taught that Christ's body only 'appeared' to be flesh), simply because they rejected idolatry. They were also falsely charged with 'Dualism,' the belief in two Gods, one good, the other evil.

Prof. Garsoïan reiterates the charges against the Iconoclasts at Nicea II:

"The identification of the Iconoclasts with the Manichæens was specifically made in 787 at the Second Council of Nicea. At the fifth session of the council, held on October fourth, the Patriarch Tarasius opened the proceedings by saying: *that the Iconoclasts had imitated Jews and Saracens, pagans and Samaritans, and above all Manichæens and Phantasiasts.* Again and again, then, the orthodox writers in the eighth and ninth centuries equated Iconoclasm with Manichæenism on the basis of the Iconoclastic rejection of matter and the Incarnation.....The identification of Manichæenism with Iconoclasm may explain the characterization of the Paulicians as Manichæens, since they, too, could be shown to be Iconoclasts. One of the leading characteristics of the Paulicians

¹⁸ *Nicene and Post-Nicene Fathers*, vol. 14, *The Seven Ecumenical Councils*, Edited by Philip Schaff and Henry Wace, (Mass.: Hendrickson Pub., 1995), p. 550.

from the seventh century on was their opposition to images of all sorts." ¹⁹

Protestants Who View the Paulicians as True Christians

In addition to Elliott and Milner, cited previously, we can quote the testimony of theology professor, Dr. Henry Guericke: ²⁰

"...the Paulicians united a professedly biblical mysticism, that opposed itself to the ceremonies and worship of the dominant [i.e., Roman Catholic/Greek] church.....while at the same time they endeavored to introduce the actual, or supposed institutions of the apostolic churches...In the practical working of their system they were [more] anxious...to oppose the many errors and superstitions of the existing catholic church, and to restore a church purified in accordance with Biblical teachings. They rejected the worship of images, the worship of the cross, and the worship of saints and their relics. They denounced fasts, monasticism, the perpetual virginity of Mary, and also abolished the priesthood...."

Prof. Guericke estimates 100,000 Paulicians put to the sword by the wicked Empress Theodora. ²¹ Another German church historian/theology professor, Dr. John Geiseler, states, "...their characteristic marks were the affixing of a high value to the universal use of the Holy Scriptures, [i.e., that they may be owned and read by the laity], and rejection of all externalities in religion. Their

¹⁹ Loc. cit., pp. 200-01.

²⁰ A Manual of Church History, translated from the German by W.G.T. Shedd, (Andover: Draper, 1882), pp. 76-80.

²¹ Ibid., citing *Constantin Porphyrog. continuat.* IV.16, p.103; Ed. Par.

abhorrence of images might have brought many a vigorous opponent of image-worship nearer to them." ²² Geiseler relates how the Paulicians exposed a prevalent lie of the Orthodox Church by asserting that it was a popular delusion, without Scriptural warrant, that Bible reading was only for monks. Also, their opponents admitted that the Paulicians would begin their attempts at conversion by attacking image worship.

William Jones, in his *History of the Christian Church*, ²³ states, "During a period of one hundred and fifty years, these Christian churches seem to have been almost incessantly subjected to persecution, which they supported with Christian meekness and patience; and if the acts of their martyrdom, their preaching and their lives were distinctly recorded, I see no reason to doubt that we should find in [the Paulicians] the genuine successors of the Christians of the first two centuries. And in this as well as former instances, the blood of the martyrs was the seed of the church."

Before we continue our examination of the ancient Christians known as the Paulicians, let us answer an objection against such a study. Why examine the little known history of a body of Christians whose origins are the dim, distant past? What is to be gained through such an endeavor? I respond:

(1) For the reason that the history of these Christians has been purposely ignored, covered-up and kept secret. Our Lord, who has declared, *Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid that shall not be known*, encourages us to ask, seek and knock.

²² *A Compendium of Ecclesiastical History*, transl. from German by Samuel Davidson, (Edinburgh: Clark, 1854), pp. 208-12.

²³ England: 1825; 5th Edition (Reformation History Library: Ages Digital Library, 1997).

(2) Those who overtly cover-up and hide information are the enemy. They work under cover of darkness, depending on our ignorance. An enlightened Christian who has done his homework is less likely to believe a lie.

(3) The enemy is constantly reinventing himself to be less discernible. We must delve into his past to see what, if anything, he might be hiding. Call it a background check. Remember, the enemy, by nature, is a liar and a murderer from the beginning. Those same things will his seed, the seed of the serpent, do also.

(4) By asking the 'who, what, where, when, and why' questions, we will be made aware with whom we are dealing. John Paul II and his obedient Roman henchmen would have the world believe he is a great moral and Christian shepherd, the head of the true Christian Church on earth. But those who have done their background check on the Papacy and Church of Rome know them to be exactly the ones predicted in the prophetic Word: the murdering scarlet Beast and Mystery Babylon, who drink the blood of the martyrs and saints of Jesus; a description which, by the way, is inscribed in stone and immutable, no matter how concerted the efforts of the Antichrist, his Whore and harlot daughters to re-write prophecy.

Thus, in this study we are discovering the spirit of Antichrist as evidenced in the idolatry of the Eastern Orthodox and Latin Western churches. We also uncover the actions of the true Christians, the Paulicians, who led the Iconoclast movement of image-breakers. The enemy of God, known as the accuser and slanderer, has falsely called the Paulicians, 'Manichæans,' imputing gross errors to them. Let us now look at how well the enemy has done his work planting seeds of doubt as to the orthodoxy of Christians who dared expose the work of Antichrist.

Examples of Erroneous Histories Aiding and Abetting the Enemy

Philip Schaff, a well respected name in orthodox Christian circles, has fallen victim to the lies of the enemy in his opus, *History of the Christian Church*. His article on the *Paulicians* contains the following false information:

"....there were also radical heretical sects which mixed Christianity with heathen notions, disowned all connection with the historic church, and set themselves up against it as rival communities. They were essentially dualistic, like the ancient Gnostics and Manichæans, and hence their Catholic opponents called them by the convenient and hated name of New Manichæans; though the system of the Paulicians has more affinity with that of Marcion. They appeared first in the East, and spread afterwards by unknown tracks in the West. They reached their height in the thirteenth century, when they were crushed, but not annihilated, by a crusade under Pope Innocent III. These sects have often been falsely represented as forerunners of Protestantism...."

This perverted synopsis of history comes from a revered Christian man whose books are in every English-speaking seminary in the world. Never mind the cavalier way he dismisses the work of the papal Antichrist in exterminating a million (more or less) innocent, peaceful Christian people from Southern France. Incidentally, when studying the history of the Roman Catholic Crusades, this particular crusade/holocaust is conveniently omitted by the scholars. Also, notice how Philip uses the phrase, crushed, but not annihilated. They were not annihilated, Mr. Schaff, because our Lord promised as much, (Matt. 16:18).

Next, let us view the consensus of another 'orthodox' Christian work, *Eerdmans' Handbook to the History of Christianity*:

"The Paulicians were a Christian group who appeared in the eastern parts of the Byzantine Empire after 650. Their founder, Constantine, rejected

the formalism of the Orthodox state church which dominated the religious life of the Empire. He based his teachings on the written word of God alone, but held that only the Gospels and letters of Paul were divinely inspired. An evil deity, he declared, had inspired the rest of the New Testament and the Old Testament. The Paulicians claimed that this evil deity was the creator and god of this world. The true God of heaven, they said, was opposed to all material things.....From this dualistic view came the Paulicians' ideas about the Scriptures and church....." ²⁴

Eerdman's scholars would have us believe the Paulicians held to the Protestant tenet, *sola Scriptura*, yet, in direct contradiction, repudiated much of the NT and OT canon, claiming the devil wrote them.

Lastly, let us read excerpts from the Encyclopedia Britannica and how its scholars view them:

"Paulicians, an evangelical Christian group spread over Asia Minor and Armenia from the 5th century onwards.....On Paulician beliefs we have mainly hostile evidence, which needs sifting....."

1. They anathematized Mani, yet were dualists and affirmed two principles.....
2. They allegorized the Eucharist and explained away the bread and wine...as mere words of Christ, and denied that we ought to offer bread and wine as a sacrifice.
3. They assailed the cross, saying that Christ is a cross, and that we ought not to worship the tree, because it is a cursed instrument....they smashed up crosses when they could.
4. They repudiated Peter....
5. The Armenian Paulicians equally denied the name of church to buildings of wood or stone, and called themselves the Catholic Church.

²⁴ Grand Rapids: Eerdman's Pub. Co., 1988 reprint.

6. They explained away baptism as 'words of the Holy Gospel,' citing the text 'I am the living water.' The Armenians taught that the baptismal water of the Church was 'mere bath-water,' i.e., they denied it the character of a reserved sacrament. But there is no evidence that they eschewed water-baptism. “²⁵

In item 1 the discerning reader should see a distinct contradiction: the Paulicians denied the blasphemies of Mani, yet allegedly, at the same time, held to them. Item 2 reveals their Protestant doctrine which repudiates transubstantiation. Item 3 shows their iconoclastic nature, refusing to worship the cross - a mandated practice of the Greek and Roman churches. Instead, the Paulicians placed their faith in the finished, perfect work of Christ, not in the instrument of His torture and death. Item 4 stresses their hatred for the papal doctrine of apostolic succession through Peter, not a hatred for Peter. Item 5 emphasizes their biblical understanding of 'church' as referring to 'called out ones,' not an inanimate building. Item 6 denies the doctrine of baptismal regeneration, another Protestant tenet. True Christians are washed of water by the Word, Eph. 5:26.

Bishop of Meaux, Jacques Bossuet, Attacks the Paulicians as Heretics

In 1688, Jesuit-educated Preterist, Bishop Bossuet, dropped a bombshell on Protestants by publishing his scathing indictment of Protestantism, *The History of the Variations of the Protestant Churches*.²⁶ Bossuet's purpose was to show the lack of unity and succession of Protestant doctrines through the ages (which the Calvinists claimed), unlike the so-called unity and apostolic doctrines of the true church, the Roman Catholic Church, thus fulfilling the promise of Jesus in Matt. 16:18. Using the Protestant belief that there have

²⁵ 1959 edition, article, *Paulicians*.

²⁶ English translation in 2 volumes, (New York: John Doyle, 1836).

always been believers who have held to their anti-Catholic doctrines against them, he proposes arguments proving the unorthodox Christianity of all the groups Protestants claimed as forefathers. Included in the Bishop's blanket condemnation are the Paulicians. It is this Bishop's indictments which are today taught as truth in evangelical Christianity. We quote excerpts:

What is the Succession of Protestants

"It is incredible what pains our reformed have been at, in order to find themselves predecessors in all forgoing ages. Whilst in the fourth age, of all the most illustrious, none could be found but Vigilantius [circa A. D. 400]²⁷ alone, that opposed the honor paid to saints and the veneration of their relics, he is looked on by Protestants as the person who preserved the Depositum, namely, the succession of apostolic doctrine, and is preferred to St. Jerome, who has the whole Church on his side....."

Protestants Argue Their Succession From the Iconoclasts

"[Bishop] Claude of Turin was an Arian...and a Nestorian besides. But because he broke Images, he finds place amongst the forefathers of the Protestants. It matters not how far soever the rest of the Iconoclasts, as well as he, have outstretched this point, even to say that God forbade the arts of painting and sculpture; it is sufficient that they taxed [accused] the rest of Christianity with

²⁷ The *Encyclopedia Britannica* informs us that he argued against relic worship, vigils, rejected earthly goods, and the celibacy of the clergy.

idolatry,²⁸ to be enrolled amongst the first-rate witnesses of the truth."²⁹

Bossuet Charges Protestants with Hypocrisy in Claiming Berengarius, Wycliffe, and Huss as Spiritual Ancestors

"Berengarius impugned nothing but the Real Presence, leaving all the rest as he found it; but the rejection of only one tenet was sufficient to make him a Calvinist,³⁰ and a doctor of the true Church. Wickliffe will be of that number, notwithstanding all the impieties we shall see he taught; though even by asserting kings, lords, magistrates, priests, and pastors are no longer such from their falling into mortal sin, he has equally subverted all order in the Church and state, and filled both with tumult and sedition. John Huss³¹ followed his doctrine, and, what is more, said Mass to the end of his life, and adorned the Eucharist; yet for standing up against the Church of Rome in other points, he must be placed by our reformed in the calendar of their martyrs.³² In a word, provided they have muttered against any one point of our tenets, especially inveighed against the Pope, in other respects, be they what they

²⁸ The reader is admonished to note the refusal of godly men through the ages who would not take the beastly mark of idolatry, but instead actively opposed the worship of the Beast's images. (Cf. the preaching of the three angels, Rev. 14.)

²⁹ Bossuet is referring to Illyricus' 16th century classic, *Catalogue of Witnesses for the Truth*, the first Protestant effort to delineate the succession of Protestant forefathers through the ages.

³⁰ It was the Calvinist Protestants who tirelessly and without ceasing did battle with the forces of the Antichrist.

³¹ Both Wycliffe and Huss were 'Calvinists' one hundred + years prior to Calvin, believing in the Absolute Predestination of all things.

³² Bossuet is no doubt referring to John Foxe's *Calendar of Martyrs* found in his *Acts and Monuments*.

will, and of what opinion soever, they stand on the list of Protestant ancestry, and are deemed worthy to keep up the succession of that Church....."

The Paulicians or Manichæans of Armenia

"This so hidden a sect, so abominable, so full of seduction, of superstition, and hypocrisy, notwithstanding imperial laws which condemned its followers to death,³³ yet maintained and diffused itself³⁴Peter of Sicily paints out to us these heretics in their proper characters, their principles, the contempt they had for the Old Testament, their prodigious address in concealing themselves when they pleased, and the other marks they already mentioned. But he notices two or three which must not be forgotten, viz., their particular aversion to the Images of Christ crucified, a natural consequence of their error, for as much as they rejected the passion and death of the Son of God;³⁵ their contempt of the Holy Virgin, whom they did not account the mother of Jesus Christ,³⁶ since they denied his human flesh;³⁷ and above all, their abhorrence of the Eucharist."³⁸

³³ He speaks of the civil laws which demanded that heretics guilty of holding Manichæan beliefs be put to death.

³⁴ The Gates of Hell did not prevail against the truth.

³⁵ In reality, they rejected the sacrifice of the Mass, as do Protestants. The Papists and Eastern Orthodox viewed rejection of the Mass as rejection of Christ's sacrifice at Calvary.

³⁶ They would not worship or pray to the Virgin, nor did they account her Mother of God. The Virgin was a sinner, Christ did not partake of her sin nature.

³⁷ They denied the unlawful use of images, including those called 'Christ.' This, in turn, resulted in their being labeled 'deniers of the Incarnation'. In the minds of the idolaters images were now lawful to prove to the world the Son of God took on human flesh.

The conformity of the of the Paulicians with the Manichæns, whom St. Austin [Augustine]refuted

"Cedrenus, who has taken the greatest part of what he writes of the Paulicians from this historian, instances, after him, these three characteristics, namely, their aversion to the Cross, to the blessed Virgin, and the holy Eucharist. ³⁹ The same sentiments had the Manichæns of old. ⁴⁰ We learn from St. Austin that their Eucharist was different from ours ⁴¹the new Manichæns had also received this doctrine from the ancients. For since the time of St. Austin, Faustus the Manichæan upbraided the Catholics with their idolatry in the honor they paid the holy martyrs, and on the sacrifices they offered on their relics.....So clear an answer [by Augustine] ⁴² did not prevent the new Manichæns from continuing the calumnies of their forefathers.....It was by such calumnies as these the Manichæns seduced the ignorant."

³⁸ Another Protestant tenet, denying the Real Presence.

³⁹ I.e., their aversion to the worship and veneration of the cross, Mary and a wafer.

⁴⁰ This present writer becomes more and more suspicious of the alleged 'heretical' nature of the Manichæns, as he sees great similarities between them, the Paulicians and Protestants.

⁴¹ As does the Protestant Lord's Supper differ from the Mass.

⁴² *".....they were far from offering to them this sacrifice, but hoped only to excite themselves thereby to the imitation of the saints virtues, to be brought into partnership with their merits; to be assisted by their prayers."*

Paulicians actively engaged in missions

"A great desire of enlarging their sect was always remarked amongst them. Peter of Sicily discovered that that it was resolved in the council of the Paulicians to send preachers of their sect into Bulgaria, in order to seduce those new converts. Thrace, bordering on this province, had been infected with this heresy long before. So there was but too much reason to fear the worst for the Bulgarians, should the Paulicians, the most cunning of the Manichæen sect, attempt to seduce them; and it was this which induced Peter of Sicily to inscribe the above-mentioned book to their archbishop, to secure them against such dangerous heretics. In spite of all his pains, it is certain the Manichæen heresy took deep root in Bulgaria, and thence soon spread itself over the other parts of Europe; whence came the name of Bulgarians given as the followers of this heresy." ⁴³

In tracing the lineage of true witnesses of Christ through the ages, as Protestants we may find comfort in the words of our Lord which decree *the Gates of Hell shall not prevail against His Church*, and, *Lo, I am with you always even unto the end of the world*. The Paulicians of Eastern Europe were one such group of true witnesses, though they were impugned falsely with the heresies of the Manichees by their enemies, the enemies of Christ.

Our Lord Guarantees Two Witnesses

Revelation 11 is a chapter little understood by the professing Church today. A common errant teaching called *Futurism* depicts these two witnesses as literal resurrected Moses and Elijah. Nowhere in the Futurist interpretation is

⁴³ Op. cit., pp. 46-55.

there allowance for an historical, spiritual interpretation whereby the two witnesses represent a body of prophets witnessing, through the centuries, akin to the spirits of Moses and Elijah, (cf. Matt. 11:14). In the expert opinions of Protestant theologians and historians Joseph Milner, E. B. Elliott and G. S. Faber, for example, the Paulicians were those who carried the flame of the true Church through the wilderness, handing it, ultimately, to the Cathars/Albigenses of southern France.

Because these witnesses are small in number, we may assume the true church whom they represent is also small in number. We are told the witnesses will be persecuted. They retaliate by breathing the fire of the Word on their enemies, (verse 5). They have the God-given authority to pronounce righteous judgment upon their enemies, the enemies of God, (verse 6). Though their witness is true, their fate is sealed. Unjustly declared heretics, death is their reward, (verse 7). We understand the false accusation of heresy because they are denied Christian burial, a frequent injunction issued against 'heretics' throughout the Middle Ages, (verse 8).

The Paulicians evinced these traits, experiencing manifold persecutions, proving their fulfillment as God's true Church separated from the false. For their biblical stance they were slandered, hunted and killed by the false church.

Ph. D. Not Needed to Discern True Church from False

Common sense and logic come into play here. Those who kill the innocent are murderers. Murderers have no part in New Jerusalem. Their part is in the Lake of Fire, (Rev. 21:8). The Paulicians were innocent as well as true Christians. This we have determined earlier by citing their doctrines and iconoclastic spirit. Those who killed them, the Eastern Orthodox, are murderers. Therefore, the Eastern Orthodox Church, generally speaking, is a false church. But without our knowing her past injustices, the guilty false church can cloak her sin. Today the Eastern Orthodox Church proves her unorthodox Christianity through overt idolatry, Mariolatry and the worship of their bread-god in the Mass.

Church History Key to Discerning True Church from False

No professing Christian, in his right mind, would wish to claim membership in the false church. It is here the chief reason for suppression of true Church history is found: It is much easier to propagate the Lie when Christians remain ignorant. The serial killer never reveals his true identity. Neither does the false church. To do so would scare off potential victims and converts. Both the serial killer and false church rely on the ignorance and naïveté of their victims/converts. The imposters come dressed in sheep's clothing speaking fair words, while inwardly they are ravening wolves, seeking whom they may devour. To ward off the attacks of the false prophets and false churches, great men of God, such as Rev. Joseph Milner, gave the Church of Christ a history of the true witnesses, by which, if one were to apply these truths to his own time, one could discern the true Church from the false.

In Volume 1 of his *History of the Church of Christ*,⁴⁴ Joseph Milner explains why, in 1794, the need for his tome:

"The Divine Founder of our religion has promised that the gates of Hell shall not prevail it. Such a succession of pious men in all ages must, therefore, have existed; and it will be no contemptible use of such a history as this, if it prove, that, in every age, there have been real followers of Christ.....Hence the triumphs of the Sceptic will appear to be unfounded in truth; when it shall be evident on the whole, that Christ's religion has ever existed, and brought forth its proper fruits, to which no other system can make any just pretension; and finally, that the evils of which Christians, so called, [i.e., the false church], have been guilty, arose not from the Gospel itself, but from the hypocrisy of those who assumed that worthy Name, to which neither their faith nor their practice gave them any right."

⁴⁴ Pp. x-xi.

Furthermore, Milner prefaces his first volume with a crucial admonition: *"If I be rather more copious in reflections than the severe laws of history allows, he will do well to observe that the fashionable misrepresentations of ancient story require considerable attention."* Milner knew all too well that history was perverted to enable misrepresentation of the false church as true, and vice-versa. It requires diligence and discernment to see through the false charges of heresy imputed against Christ's Elect.

In his third Volume, which deals with the 6th-12th centuries of the Church, Milner's *Preface* reiterates his desire to relate to the reader the existence and lineage of the true Church of Christ throughout history: *"I hope the Scriptural Reader will see the lineaments of the Church pervading these dark Centuries; provided that he divest himself of all partial regards for sects and denominations, ages and countries, and attend exclusively to the marks and evidences of genuine Christianity. This is the right frame of spirit, which the subject before us requires; and it is what I have steadily endeavored to preserve."* In other words, the reader is admonished to set aside the Church history he learned in Bible college and seminary. It was erroneous, tainted and biased.

Rev. Milner Boldly Proclaims Popery Antichrist, the Man of Sin

Rev. Milner allows for a nominal mixture of superstition in the true Gospel of the 5th century Church, but

"when that degree is exceeded, and general idolatry takes place, the system then becomes too corrupt to deserve the name of the Church of Christ. I have marked this limit to the best of my judgment in the course of this History, have exhibited THE MAN OF SIN matured in all his gigantic horrors, and from that epoch I despair of discovering the Church in the collective body of nominal Christians. Every Reader will observe the various features of ANTICHRIST described in this Volume, and some may perhaps be

enabled to form a more distinct and adequate conception of the nature of Popery, than they had before acquired." ⁴⁵

Milner Admits Disliking Popular Church Histories -- They Bore Him

"The history of these seven Centuries, as it has hitherto appeared in our common Ecclesiastical narratives, it must be confessed, is extremely uninteresting." The present writer can attest to this sad truth. Having begun studying Church history using *Eerdman's Handbook to the History of Christianity*, this writer could not stay awake! It neither held this writer's attention, nor moved this writer's spirit. In other words, the way in which history was presented by Eerdman's scholars and professors left one with the empty feeling, 'Who Cares?!' It was not until this present author read the histories of the true Church persecuted by the Beast and his harlot daughters did this writer find food for his soul. These histories were written by such esteemed English Protestant theologians as Milner, Faber, Allix, and Elliott, to name but a few. *The Revelation of Jesus Christ* came alive with the knowledge that the Apocalypse was not a description of future events confined to unknown persons, but was instead a living history of real, spirit-filled Christians, who had actual names and who led godly, courageous, exemplary lives before the Lord.

Expose the Antichrist and Satan is Aroused;

S.R. Maitland Attempts to Destroy Milner's History

By exposing false Church history to the light of truth, Rev. Milner raised the ire of the Adversary, the Slanderer of the saints. To that end, Satan raised up a pawn, Rev. S.R. Maitland, who wrote against Milner's *History* in his famous,

⁴⁵ Op. cit., pp. v-vi.

*Facts and Documents Illustrative of the History, Doctrine and Rites of the Ancient Albigenses and Waldenses.*⁴⁶ He states,

"I can truly say, that I have no desire or disposition to undervalue Milner. His devoted piety, and general talents, are unquestioned....It is however, most evident that his knowledge was not of that description which would have qualified him for the task which he undertook; and without which, neither piety nor talents could render him respectable as a writer of church history - especially of such a history as he projected.....[T]he design was as noble as the execution was feeble and defective...."⁴⁷

Maitland's View of the Paulicians Castigates them as Heretics

"In order to form a right opinion of the Albigenses, and their claim to be considered as persons of eminent piety, and real reformers of the church, it seems needful to take some notice of the faith and history of the Paulicians, a sect who arose in the East, in the seventh century.⁴⁸ And I am the more inclined to do this because an attempt has been made to maintain their orthodoxy, and to set them up as the witnesses.⁴⁹ The truth is, I believe, that those who maintain the doctrine of the 1260 years,⁵⁰ have been so hard-

⁴⁶ London: C.J.G. and F. Rivington, 1832.

⁴⁷ Pp. 44 & 46.

⁴⁸ Protestants such as Milner, Faber and Elliott view the Paulicians as predecessors of the Albigenses.

⁴⁹ I.e., in Rev. 11.

⁵⁰ I.e., the Protestant/Biblical prophetic Year-Day principle. One day in prophecy = One year.

pressed in their attempts to find witnesses, that they have been glad to seize hold of any persons, who have been, or whom they can pretend to have been, in any way opposed to that power, whom their system compels to consider as **THE MAN OF SIN.** ⁵¹and therefore some writers have endeavored to show, not only that the Paulicians were eminently orthodox, but also, that they were persecuted by the See of Rome.....As to the Paulicians, I do not know of any historian, before Milner, who has not considered them as heretics.....He does not pretend to have any authority. He tells us he drew his materials from Gibbon and Mosheim...It will be more to the purpose to discover what induced [Milner] to dress up the Paulicians in eminent orthodoxy; and, in defiance of his two professional guides, (and I believe, of every other ecclesiastical writer) to discover in them '*one of those extraordinary effusions of the Divine Spirit, by which the knowledge of Christ, and the practice of godliness, is kept alive in the world.*' How came he to differ so widely from all his predecessors, Greek, papal, and Protestant, Infidel and Christian?" ⁵²

Maitland Argues Against Papal Involvement in Paulician Persecutions

Maitland then objects to Milner's perception that the Pope was a direct cause of the Paulicians' persecution under Empress Theodora. A letter from Pope Nicholas I to Theodora caused Milner to "*gather that the Paulicians were persecuted by the antichristian tyranny of Rome.*" Additionally, Maitland finds exception to Milner's insinuation that the Paulicians only crime was that "*they*

⁵¹ Maitland, a founder of Futurism, reveals himself to be of the same spirit as the Preterist Jesuit Bossuet, who stated in his *History of Variations of the Protestant Churches*, p. 49, "The history I am going to furnish of these three sects [Albigenses, Vaudois, and Petrobrusians], although epitomized, will be nevertheless supported with such pregnant proofs as to make the Calvinists ashamed of the ancestors whom they have selected for themselves."

⁵² Op. cit., pp. 61-71.

would not receive THE MARK OF THE BEAST.⁵³ Rev. Maitland continues, citing Milner's 1st edition,

"Theodora was succeeded by her son Michael. Her cruelties and superstitions deserved the applause of Nicholas, who became Pope of Rome in 858. In a letter, he highly approved her conduct, and admired her on account of her implicit obedience to the Holy See....Indeed zeal for religion had changed in Theodora, as it did in our Queen Mary, from the tender and compassionate heart of a woman into that of a merciless and blood-thirsty tyrant. And here I am not disposed to suppress that from the pope's own words it appears that *'the Apostolic See had its share in the glorious exploit'* just mentioned; for the pope, after telling her that the heretics dreaded and at the same time admired her resolution and steadiness in maintaining the purity of the catholic faith, adds, *'and why so, but because you followed the directions of the Apostolic See.'* So truly was Antichristian tyranny now established at Rome."

⁵⁴

According to Maitland, Milner was less than honest in his assessment that the Pope of Rome is Antichrist. In Maitland's estimation, Nicholas' letter did not relate at all to the Paulicians.⁵⁵ That Nicholas was referring to the Paulicians, Maitland calls absurd. To offer proof for his allegation, Maitland translates Nicholas' letter himself. Having read both Milner's and Maitland's translations of said letter, it is the opinion of the present writer that Milner was justified in his interpretation. Although the *Paulicians* were not mentioned by name, enemy

⁵³ P. 72.

⁵⁴ Incredibly, Milner's 2nd edition, edited by his brother, Isaac, after his death, deletes the reference to Nicholas' letter altogether.

⁵⁵ P. 74 ff.

heretics teaching false doctrine were mentioned, which must refer to the Paulicians, of whom 100,000 were killed while Theodora reigned. The key phrase in question Maitland translates, "Why [the heretics found in you manly courage is] **because you followed the doctrines of the Apostolic See** and received the admonitions of the patriarch of Constantinople with whom the Romish Church was in communion...." ⁵⁶

Maitland concludes, in fervent unbelief, "Thus far of the Paulicians, as to their claim to be considered as the witnesses of God against Antichrist; and of the supposed interference of the pope, in the persecution which they suffered.....I have stated the doctrine of the Paulicians more fully than might have been necessary, either to remove the false colouring of Milner, or the absurd attempt to set them up as witnesses against the papacy...." ⁵⁷ Thus, Maitland denies the Paulicians as part of the *Catalogue of Witnesses for the Truth* through the ages.

Protestant Rev. John King Flies to the Defense of Milner

Not willing that Satan's army have the final word in the controversy over the legitimacy of charging the Papacy as the Antichrist, Rev. John King is providentially raised up to defend the Protestant Historicist view of prophecy. Fellow-townsmen and incumbent of Christ's Church, Hull, John King, M. A., published *Maitland Not Authorized to Censure Milner*, ⁵⁸ as the paper wars between anti-papal Protestants and ecumenically-driven Anglicans commenced. King outlines his purpose in writing:

⁵⁶ P. 79. [Theodora followed the papal doctrine of 'kill thy neighbor.']

⁵⁷ Pp. 80-81.

⁵⁸ London: L. & J. Seeley, 1835.

"In attempting to repel certain charges recently brought against Milner's *Church History*, many of which have appeared to me utterly unfounded, many grossly exaggerated, and all tinctured with undue severity, it will be right to begin with putting the reader in possession of the precise line of defence which will be taken, that he may the more easily judge how far it is successful.....I shall simply undertake to shew, that there is enough error in Mr. Maitland's writings to abate in him all disposition to dogmatism, and enough of general correctness in Milner's *Church History* to render it a safe guide in important questions, notwithstanding those minor faults....It is intended to prove, that Mr. Maitland is incompetent to pronounce judgment on Milner, because of his own remarkable want of accuracy, on those very points of history respecting which he speaks most positively." ⁵⁹

King Views the Paulicians as Legitimate Descendants of the First Century Church

"Bossuet, so far as I know, was the first who maintained and argued for a clear distinction between the [Albigenses and Waldenses, as does Maitland]. ⁶⁰ It will only be necessary to adduce a few of the many authorities which might be quoted on the opposite side. The sixth, eighth and tenth chapters of Ussher's treatise, *De Successione, etc.*, show how completely that accomplished and indefatigable scholar identified the Albigenses

⁵⁹ Pp. 1-2.

⁶⁰ The Albigenses were also charged with Manichæism, having been viewed by their enemies, the Church of Rome, as descendants of the heretical Paulicians. Roman Catholic Apologists would like to discount the Paulicians as one of the two witnesses promised in Rev. 11. By so doing, the Church of Rome and her progeny could take on that role of orthodox witnesses for the truth.

and Waldenses. Basnage in his elaborate work, *Histoire de l'Eglise*, argues against Bossuet on this very point, and says, '*The Vaudois and Albigenses have the same doctrine, and are only one body under different names.*' Allix contends that the separation between them was local, not doctrinal; **and that they both formed part of the succession of witnesses, which God, from age to age, had preserved in his church to oppose the dominant influence of the papacy.**" ⁶¹

King's Conclusions: Maitland Aides Popery

"The truth is, the name *Manichæen* had become a general and convenient term of opprobrium, both in the Greek and Latin Church, and was indiscriminately applied to any who opposed the authority, and roused the indignation of the church.....The monks who followed Macedonius proclaimed the Emperor Anastatius a Manichæen; and by this lie he nearly lost his empire and his life. The Council of Constance covered Origen with the same infamy. The emperors who dared to oppose the worship of images, were branded as Jews, Saracens, and Manichæens. Pope Boniface VIII. condemned as Manichæens all who pleaded for the authority of kings, declaring that to defend the prerogatives of temporal monarchy, was to establish 'two principles' in the government of the world, whereas the Christian religion only recognizes one, that is, the Pope. So also if anyone questioned the doctrine of transubstantiation, he was said to deny the truth of the body and blood of Christ, or if he objected to the Romish doctrine respecting baptism, he was, on either ground, denounced as a Manichæen.

⁶¹ Op. cit., pp. 38-39. King describes Allix' *Ecclesiastical History: "Beginning at the apostolic age, Allix traces from century to century, the true Church of Christ."* (p. 16.)

"With what caution the evidence of such prejudiced witnesses ought to be received, and how great a deduction must be made from all their accusations, will be evident to every impartial inquirer. Yet of the necessity of such caution and of such deductions, Mr. Maitland seems to have been little aware.....The indirect and, doubtless, unintentional effects of his arguments is to **raise the character of the papacy, as much as to depress that of its opponents...**" ⁶²

Brief Bios of Milner and Maitland ⁶³

Joseph Milner (d.1797)

"His father was poor, but through the pecuniary help of friends he was sent to Catherine Hall, Cambridge, where he was appointed chapel clerk...[In 1766 he] received holy orders....and he was in 1768 elected afternoon lecturer at Holy Trinity, or the High Church, in that town [Hull]....In 1770 he became an ardent disciple of the rising evangelical school, and incurred the disfavor which then attached to those who were suspected of 'methodism.' He lost most of the rich members of his congregation at the High Church, but the poor flocked to hear him.....Largely owing to him, Hull became a centre of evangelicalism. In 1792 he had a severe attack of fever, from the effects of which he never fully recovered...."

⁶² Pp. 71-73.

⁶³ Source: *Dictionary of National Biography*.

Samuel Roffey Maitland (d.1866)

"Historian and miscellaneous writer...[his father was] a London merchant, [his mother] brought her husband an estate in Gloucestershire.....In 1809 Maitland was admitted to St. John's College, Cambridge...the next year migrated to Trinity College....In 1821 he was admitted to deacon's orders [and then] priest's orders.....In 1838 Archbishop Howley appointed Maitland librarian and keeper of the manuscripts at Lambeth....the archbishop conferred the degree of D. D. upon his librarian.....In 1839 he was elected a fellow of the Royal Society and editor of the *British Magazine*."

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