

# Common Heresies of the Three Most Ancient Carnal Churches (Assyrian, Oriental, & Eastern Orthodox)

compiled by Avery Simpleton, Ph.D.

- All three Churches hold the original **Nicene Creed** (without the 11<sup>th</sup>-century Papal addition of the Filioque) to be the most essential statement of Christian faith rather than the Bible.
- All three Churches believe in **One, Holy, Catholic, and Apostolic Church** which possesses the whole Truth revealed in Christ to the Apostles and preserved in the **Apostolic Tradition**, both oral and written, kept alive in the Church from generation to generation through the **ongoing inspiration of the Holy Spirit** and reject the Biblical teaching of “the Bible alone”
- All three Churches believe that the **Scriptures** are only one part of “Holy Tradition” inspired by the Holy Spirit within the Church and that **Oral Tradition** preserved through the **inspiration of the Holy Spirit** is also an essential part of Holy Tradition passed down from generation to generation in the Church, thus rejecting the Bible alone as the sole source of faith and practice
- All three Churches believe that **the Holy Spirit preserves the Scriptures, the Oral Tradition, and the correct interpretation of Scripture within the unity of the One True Church (i.e. their church)**
- All three Churches are governed regionally and universally by many **bishops** (*episkopoi*) in the lines of apostolic succession. **Bishops** in higher administrative levels may have other non-biblical titles, such as: *archbishop, metropolitan, pope, patriarch, catholicos*, etc. **Priests** (Greek *presbyteroi*) are ordained by bishops for the guidance of the faithful and administering the sacraments. **Deacons** (Greek *diakonoi*) are ordained by Bishops as assistants to Bishops and Priests. Thus they reject the five-fold ministry and the pastor-deacon board headship.
- All three Churches hold the devilish doctrine that **sacraments** (called “**Mysterics**”) are visible means through which God works His

salvation. All three claim the following “Holy Mysteries,” among others, to have Apostolic Authority: **Baptism**, through which God works the Mystery of Salvation and union with Christ and His Church; Holy Anointing (**Chrismation**), through which the Gift of the Holy Spirit is communicated; Holy **Communion** which nourishes the faithful with the Body and Blood of Christ, **Confession** to a Priest for the remission of sins, and Holy Orders/Apostolic **Ordination** communicating grace through the laying on of hands by “legitimate” **Bishops**. Meanwhile, they deny the power of the mercy seat of God set up in the local church as a direct point of contact with the heavenlies.

- The three administer “Holy” Anointing (**Chrismation/Confirmation**) **at the same time as Baptism**

- All three Churches celebrate a **liturgy** rooted in Apostolic tradition which changes seasonally somewhat throughout the liturgical year, emphasizing different aspects of Christ's life and of Christian life in Him. They believe this form of **worship** to be **inspired by the Holy Spirit** while denying the Pentecostal move of God.

- All three Churches recognize the spiritual authority of the first Church Council, the **Jerusalem Council** in 50 AD, but also add the first two **Ecumenical Councils** (gatherings of apostles/bishops) at Nicea (AD 325) and Constantinople (AD 381) and believe the Holy Spirit may continue to work through such **Church Councils** and that His inspiration will be discerned by the whole Church.

- All three Churches have a **monastic component** comprised of those who officially dedicate their lives wholly to prayer, the service of God, and the study of the Scriptures.

- All three Churches teach the hellish doctrine of **the Real Presence of Christ (Humanity & Divinity) in the Eucharist**—that is, the belief that the Bread and the Wine consecrated in the celebration of Holy Communion are mystically **transformed into the Body and Blood of Jesus Christ** which sustains the spiritual life of the faithful.

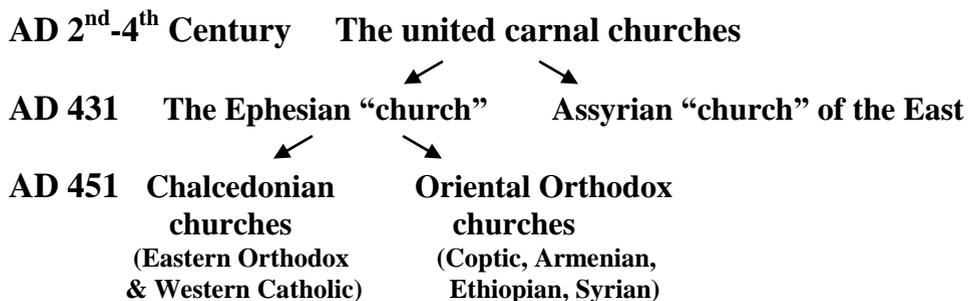
- All three Churches teach that **the Eucharist is a sacrificial offering**, the **most central act** of Christian worship, and a **re-presentation of the one Sacrifice** of Christ once for all.

- All three Churches practice necromancy, requesting **the intercession of the saints** in heaven and **praying for the deceased**, as if prayer could avail once someone has died.

- All three Churches confess **the perpetual virginity of the Virgin Mary** and her **bodily resurrection/translation into heaven after her repose**, as if she were like Elijah, Enoch, or John.
- All three Churches teach the **New Birth through Baptism and the Spirit** and **baptize infants**, rather than teaching the New Birth through an informed faith alone, apart from works.
- All three Churches make **the unbiblical sign of the Cross** in prayer.
- Nevertheless, like true believers, all three Churches **reject the idea of a supreme “universal bishop”** (other than Christ) such as the Roman Catholic Pope claims to be.

So you can see how the “christianity” of the carnal churches had been corrupted by the teachings of paganism. Satan had infiltrated the church and the Holy Ghost had been driven out by man-made tradition and doctrines of demons, forced to dwell outside of the visible, carnal establishment of the arm of flesh. But God always had his remnant. God raised up men full of the Holy Ghost and faith who preached under the anointing and got people saved, healed and filled with the Holy Ghost according to the true teaching of the Word even in the middle of the Dark Ages. God always had his remnant, even though they were few and far between.

Below is an illustrative summary of the two splits resulting in the three Churches of Ancient Carnal “christianity”:



**The Two Major Breaks of the Ancient Carnal “churches”**

Official teachings on historical points of contention between the three Eastern Churches may be outlined as follows:

	<b>Assyrian Church of the East</b>	<b>Oriental Orthodox</b>	<b>Eastern Orthodox</b>
<b>Is the Virgin Mary to be called <i>Theotokos</i>, <i>Christotokos</i>, or <i>Anthropotokos</i>?</b>	The Assyrian Church of the East sees <i>Christotokos</i> as the more comprehensive term, including both natures. As the Assyrian Church Father Mar Babai writes, “God the Word is consubstantial with the Father, and because of the union the blessed Mary is called <b>Mother of God and Mother of Man—Mother of Man according to her own nature, but Mother of God because of the union which He had with His humanity</b> , which was His temple at the beginning of its fashioning and was begotten <i>in union</i> . <b>Because the name ‘Christ’ is indicative of both natures in the hypostatic state of His [i.e., God the Word’s] Godhead and His humanity</b> , the Scriptures say that the blessed Mary bore ‘Christ’—not simply God in a disunited way, and not simply man untaken by God the Word.”	The Oriental Orthodox Churches understand the term <i>Christotokos</i> as being ambiguous and not making Christ’s Divinity explicit enough. They insist on the use of “ <i>Theotokos</i> ” in order to make clear that the One born of Mary is not simply a human, but is also God.	The Eastern Orthodox Churches understand the term <i>Christotokos</i> as being ambiguous and not making Christ’s Divinity explicit enough. They insist on the use of “ <i>Theotokos</i> ” in order to make clear that the One born of Mary is not simply a human, but is also God.

	<b>Assyrian Church of the East</b>	<b>Oriental Orthodox</b>	<b>Eastern Orthodox</b>
<b>Two natures of Christ or only one nature of Christ?</b>	The Assyrian Church of the East teaches that when God the Word took flesh from the Virgin, He joined forever the two natures, Divine and human in Himself, and these retain their own properties, faculties, and operations unconfusedly, immutably, undividedly, and inseparably.	The Oriental Orthodox Churches teach that the Incarnate Word has one nature, but that this one nature is <i>taken from the two natures</i> , Divine and human, and yet retains all the characteristics of both unconfusedly, immutably, undividedly, and inseparably.	The Eastern Orthodox Churches teach that the two natures of Christ, Divine and human, exist in His one Person unchanged, unconfused, unmixed, and undivided.

For the first 1,000 years of Christianity, these three Church groupings, all having claim to apostolic succession—the Assyrian, the Oriental Orthodox, and the Eastern Orthodox, together with the then Orthodox Churches of Western Europe—were the only groups of Christians which confessed 1) the Trinity, 2) Jesus Christ as truly both God and Man, and 3) the ongoing operation of the Holy Spirit in the Church through sacramental Mysteries performed by legitimately-ordained Bishops and their representatives regardless of their own personal sanctity. All other groups which arose during the first millenium were considered heretics because they, whether explicitly or implicitly, denied one or more of these doctrines despite the fact that the mighty gifts of the Holy Ghost were in evidence among them through signs and wonders and supernatural miracles as they performed “these works and greater than these” through faith-believing according to the Word of God. During the first millennium, the only sectarian groups which denied the third one without denying the

first two were the Montanists (2<sup>nd</sup> century) and the Donatists (4<sup>th</sup> & 5<sup>th</sup> centuries). The Montanists and Donatists are among the spiritual predecessors of Faith Confession Tabernacle of the Mercy Seat of God.

Since the time of reformation of all things, the Holy Ghost move of God has increased and grown exponentially to fill all the earth. We are living in that great, last-days revival Jesus spoke about. Signs and wonders are being wrought in the earth and God is on the move. And thank God! as the Holy Ghost move of God increases and the invisible, spiritual body of Christ rises up in victory, the dead, visible, carnal churches are dying off and disappearing from the earth in preparation for the coming of the Son of Man when he returns and multitudes of believers meet him, full of faith and of the Holy Ghost. Amen and amen. 