

ances, to circumcision, and to meats and drinks as parts of Jewish ritual. These resemblances are sufficiently close to enable us to see that one tendency was at one in both churches with a slightly different point of emphasis. This tendency is clearly Jewish, for no other would have these same points of distinction. The second group lays emphasis upon ascetic practices. As such it is in direct contrast to group A, for Judaism was never Ascetic. Here, then, we have in both churches an Ascetic tendency.

In group C we have phenomena in both bearing a very close resemblance to each other, both dwell on gnosis, both seem to have dwelt upon the endless series of Eons connecting humanity and deity, both have doctrines of spirits. There is, to be sure, different points of emphasis, and different methods of procedure, which we shall refer to later on, but likeness between the two sections of this group is sufficiently marked to warrant us in regarding them as different phases of one movement or tendency. There is here a gnostic element. This is very distinct from A, but might include B as one of its logical elements Braithdz. ETTT its logical results. Group D is the beginning of what appeared in more general form in later history of the heresies. So, then, we conclude from the above comparisons that there were four tendencies at work, which we name Jewish, Ascetic, Gnostic and Spiritualizing of the Resurrection. While there is this similarity in the outward form of these heresies, a very marked line of cleavage is seen when an examination of them is made as to nature and results. On examining the Jewish tendency, we find that emphasis is laid in Colossians on the performances of ordinances. Little is said about the law; nothing is said about discussions concerning the law. Men seemed to have quietly taught the need of circumcision and regard for certain forms of Jewish ritual as necessary to the growth and development of spiritual life. But in the pastoral Epistles this tendency at once impresses us with the feeling that it is professional, superficial and argumen-

tative. The descriptions of it given by the Apostle would lead us to believe that it grew out of an ambitious insincerity on the part of its exponents to gain power and pelf. They desire "to be teachers of the law." They deal in Jewish fables and commandments of men. Those of the circumcision are unruly, vain talkers, and deceivers. They are men who teach "what they ought not to teach for filthy lucre's sake." The Colossian heresy overthrew the work of Christ by supplementing it with various ordinances. That of the pastoral Epistles seduces men by discussion about the law, by deceitful and vain argumentation, diverting the minds of the believer from Christ to empty discussion of ritualistic questions. Hence, while the tendency is clearly the same, yet there is a very clear difference in character and point of emphasis. This will be more marked when we consider results at a later stage.

In group B, or the Ascetic tendency, we find the most marked lines of cleavage. The Colossian heresy presents an Asceticism which tends to purity of moral life. Theirs was "touch not, taste not, handle not," but in the pastoral Epistle there is hardly anything worthy of the name of Asceticism. In fact, indulgence seems to be the leading characteristic. Only one Ascetic practice is referred to, and that only once. Paul, writing to Titus, exhorts him to reprove them sharply, for "they profess to know God, but their works deny Him, being abominable, disobedient and unto every good work reprobate." They are men "that speak with a hot iron." Just here it may be urged that the Apostle, in his letter to the Colossians, exhorts the followers of Christ to guard against certain forms of sin, and also sin in general. But the cases are hardly parallel. In the pastoral Epistles he directly connects his condemnation of their practice with the denunciation of the heretical tendencies, and would seem to make the practice the outcome of the heretical tendency. See I, iv, 1-3; I, vi, 4-8; II, ii, 16; II, iii, 2, etc.

As to the real character of the Gnostic tendency. Among the Colossians the