

Anti-Church Fathers Who Denied the Salvation Dogma

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The Universal Salvation heresy

The heresy

The Universal Salvation heresy (aka the *Apocatastasis* heresy) states either all the devils and damned humans will eventually be freed from hell and be saved or only the damned humans but not the devils, Hence, according to this heresy, the hell of the damned is not everlasting either for damned humans and devils or only for damned humans and thus it will be everlasting only for devils.

Nominal Catholic Encyclopedia, *Apocatastasis*: “(Gr., *apokatastasis*; Lat. *restitutio in pristinum statum*, restoration to the original condition). A name given in the history of theology to the doctrine [heresy] which teaches that a time will come when all free creatures will share in the grace of salvation; in a special way, the devils and lost souls.”

Hence, the universal salvation heretics believe the part of the Salvation Dogma that teaches all non-members of the Catholic Church who die are damned and thus go to hell, but they deny the part where it says that they are damned *forever* and thus hold the heresy that hell is not everlasting either for humans and devils or for humans only. Hence, in essence, they deny the Salvation Dogma because they do in fact have men who died as non-members of the Catholic being saved. To my knowledge, the first Anti-Church Father who taught the universal salvation heresy was

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “He [Clement of Alexandria] admits that, after death, the souls of sinners will be sanctified by an intelligent fire, and that the wicked will be likewise punished by fire.¹ Is their chastisement to last forever? Clement does not think so: those tortures of which he speaks in the seventh *Stroma*, 2 (col. 216), and which follow the final judgment bring the guilty to repentance. This same idea occurs again in the 12th chapter (col. 506); besides, in the 16th chapter (col. 541) the author lays down the principle that God does not punish, but only corrects, that is, that any punishment on his part is remedial.² When we remember that later on Origen started from the very same principle to infer the *apocatastasis*, we are probably right in believing that Clement understood this principle in the same way as his illustrious [RJMI: heretical] successor [Origen].”³

The dogma that damned humans and devils are forever damned to hell

The universal salvation heresy is a denial of the dogma that all the devils and all the damned humans are damned to hell forever and thus will never get out. This dogma is an ordinary magisterium dogma from Pentecost Day in AD 33 because it was unanimously held by the Apostles and succeeding true Church Fathers and it became a solemn magisterium dogma that was thus infallibly defined by popes.

Jesus says, “Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his

¹ Footnote 1: “*Strom.*, VII, 6, col. 449; V, 14, col. 133.”

² Footnote 2: “Cf. *Strom.*, VI, 14, col. 329, 332.”

³ v. 1, c. 7, s. 1, p. 256.

angels... And these [evil humans] shall go into everlasting punishment but the just, into life everlasting.” (Mt. 25:41, 46)

“And many of those that sleep in the dust of the earth, shall awake; some unto life everlasting, and others unto reproach to see it always.” (Dan. 12:2)

“Know you not that the unjust shall not possess the kingdom of God?” (1 Cor. 6:9)

“For he will give fire, and worms into their flesh, that they may burn, and may feel for ever.” (Judi. 16:21)

“The sinners in Sion are afraid, trembling hath seized upon the hypocrites. Which of you can dwell with devouring fire? which of you shall dwell with everlasting burnings?” (Isa. 33:14)

“And they shall go out, and see the carcasses of the men that have transgressed against me: their worm shall not die, and their fire shall not be quenched: and they shall be a loathsome sight to all flesh.” (Isa. 66:24)

“When the wicked man is dead, there shall be no hope any more: and the expectation of the solicitous shall perish.” (Prv. 11:7)

“And they shall fall after this without honour, and be a reproach among the dead for ever.” (Wis. 4:19)

“In a flame of fire, giving vengeance to them who know not God, and who obey not the gospel of our Lord Jesus Christ. Who shall suffer everlasting punishment in destruction, from the face of the Lord, and from the glory of his power:” (2 Thes. 1:8-9)

“And the angels who kept not their principality, but forsook their own habitation, he hath reserved under darkness in everlasting chains, unto the judgment of the great day. As Sodom and Gomorrha, and the neighbouring cities, in like manner, having given themselves to fornication, and going after other flesh, were made an example, suffering the punishment of eternal fire... Raging waves of the sea, foaming out their own confusion; wandering stars, to whom the storm of darkness is reserved for ever.” (Jude 1:6-7, 13)

“And the smoke of their torments shall ascend up forever and ever, neither have they rest day nor night, who have adored the beast and his image and whoever receiveth the character of his name.” (Apoc. 14:11)

Didascalica, 1st to 3rd centuries: “As it is written that those who do evil things shall go to everlasting torment, and those who do good things shall inherit everlasting life in the kingdom of heaven.⁴ ... Strive therefore, brethren, that ye be found worthy to receive praise from God, and not blame, because praise from God is everlasting life to men, but blame from God is everlasting death to men.”⁵

Apostolic Constitutions, 1st to 4th centuries: “LIII. ... We therefore advise you, brethren, rather to deserve commendation from God than rebukes; for the commendation of God is eternal life to men, as is His rebuke everlasting death.⁶ ... I ... And these shall go away into life everlasting. Then shall He say unto them on His left hand, Depart from me, you cursed, into everlasting fire, prepared for the devil and his angels.”⁷

St. Irenaeus, *Against Heresies*, 180:: “... Thus also the punishment of those who do not believe the Word of God and despise his advent and are turned away backwards is increased, being not merely temporal but rendered also eternal. For to whomsoever the Lord shall say, ‘Depart from me, ye cursed, into everlasting fire,’ these shall be damned for ever; and to whomsoever he shall say, ‘Come, ye blessed

⁴ Introduction titled Translation.

⁵ c. 11.

⁶ b. 2, sec. 6.

⁷ b. 5, sec. 1.

of my Father, inherit the kingdom prepared for you for eternity,' these do receive the kingdom forever."⁸

St. Cyprian, *Epistle 55 (58)*, to Hibaris, 253: "10. ...Oh, what and how great will that day be at its coming, beloved brethren, when the Lord shall begin to count up his people and to recognize the deservings of each one by the inspection of his divine knowledge, to send the guilty to Gehenna and to set on fire our persecutors with the perpetual burning of a penal fire, but to pay to us the reward of our faith and devotion!"

St. Cyril of Jerusalem, *Catechetical Lectures*, Lecture 18, ##: "19. We shall be raised therefore all with our bodies eternal, but not all with bodies alike: for if a man is righteous, he will receive a heavenly body, that he may be able worthily to hold converse with Angels; but if a man is a sinner, he shall receive an eternal body, fitted to endure the penalties of sins, that he may burn eternally in fire, nor ever be consumed."

(Solemn Magisterium) *The Athanasian Creed*, 4th century: "At his [Jesus'] coming all men have to arise again with their bodies and will render an account of their own deeds: and those who have done good, will go into life everlasting, but those who have done evil, into everlasting fire.-This is the Catholic faith; unless everyone believes this faithfully and firmly, he cannot be saved."

St. Augustine, *City of God*, 426: "I must now, I see, enter the lists of amicable controversy with those...who decline to believe that any or that all of those whom the infallibly just Judge may pronounce worthy of the punishment of hell shall suffer eternally, and who suppose that they shall be delivered after a fixed term of punishment, longer or shorter according to the amount of each man's sin. In respect of this matter, Origen was even more indulgent; for he believed that even the devil himself and his angels, after suffering those more severe and prolonged pains which their sins deserved, should be delivered from their torments, and associated with the holy angels. But the Church, not without reason, condemned him for this and other errors⁹...

"But because this is absurd, they who desire to be rid of eternal punishment ought to abstain from arguing against God, and rather, while yet there is opportunity, obey the divine commands. Then what a fond fancy is it to suppose that eternal punishment means long continued punishment, while eternal life means life without end, since Christ in the very same passage spoke of both in similar terms in one and the same sentence, 'These shall go away into eternal punishment, but the righteous into life eternal!' If both destinies are "eternal," then we must either understand both as long-continued but at last terminating, or both as endless. For they are correlative—on the one hand, punishment eternal, on the other hand, life eternal. And to say in one and the same sense, life eternal shall be endless, punishment eternal shall come to an end, is the height of absurdity. Wherefore, as the eternal life of the saints shall be endless, so too the eternal punishment of those who are doomed to it shall have no end."¹⁰

St. Augustine, *On Heresies*, 428-429: "But there are other doctrines of this Origen which the Catholic Church does not accept at all. On these matters, she does not accuse him falsely, and cannot herself be deceived by his defenders. Specifically, they are his teachings on purgation, liberation, and the return of all rational creation to the same trials after a long interval. Now what Catholic Christian,¹¹ learned or otherwise, would not shrink in horror from what Origen calls the purgation of evils? According to him, even they who die in infamy, crime, sacrilege and the greatest

⁸ 4,28,2.

⁹ b. 21, c. 17.

¹⁰ b. 21, c. 23.

¹¹ Beware of heretics who take out of context the term "Catholic Christians" used by some Church Fathers to defend their heresy that Protestants are Protestant Christians, the Greek Orthodox are Greek Orthodox Christians, etc. and thus are Christians. They used the term "Catholic Christian" to distinguish from the heretics who called themselves Christians but were not, such as the Arians and Donatists. (See in this book "**Error! Reference source not found.**" p. 60.)

possible impiety, and at last even the devil himself and his angels, though after very long periods of time, will be purged.”¹²

(Solemn Magisterium) *Second Council of Constantinople*, 553, confirmed by Pope Pelagius, 556: “Canons against Origen: “Canon 9: If anyone says or holds that the punishment of the demons and of impious men is temporary, and that it will have an end at some time, that is to say, there will be a complete restoration of the demons or of impious men, let him be anathema.”¹³

Pope St. Gregory the Great, *Dialogues*, 593: Certainly the fire of hell is one; but it does not torment all sinners in the same way. For there each sinner feels its punishment according to his own degree of guilt... But it remains unquestionably true that just as there is no end of joy for the good, so too there will be no end of the torment for the wicked.”¹⁴

(Solemn Magisterium) *The Lateran Council*, confirmed by Pope St. Martin I, 649: “Canon 20. ...Heretics...who through diabolical operation crookedly and cunningly acts contrary to the pious preachings of the orthodox (teachers) of the Catholic Church, that is to say, its paternal and synodal proclamations, to the destruction of the most sincere confession unto the Lord our God, and persists without repentance unto the end impiously doing these things, let such a person be condemned forever, and let all the people say: so be it, so be it. (Ps. 105:48).”¹⁵

Even though the following councils are invalid and some are heretical, they teach the truth that damned humans devils are damned to hell forever.

Invalid *First Council of Lyons*, 1124: “24. Moreover, if anyone without repentance dies in mortal sin, without a doubt he is tortured forever by the flames of eternal hell.”¹⁶

Invalid and heretical *Fourth Lateran Council*, 1215: “Jesus Christ...[will] come at the end of time, to judge the living and the dead, and to render to each according to his works, to the wicked as well as to the elect, all of whom will rise with their bodies which they now bear, that they may receive according to their works, whether these works have been good or evil, the latter everlasting punishment with the devil, and the former everlasting glory with Christ.”¹⁷

Invalid and heretical Council of Florence, Bull *Cantate Domino*, 1445: “It firmly believes, professes, and proclaims that those not living within the Catholic Church, not only pagans, but also Jews and heretics and schismatics cannot become participants in eternal life, but will depart ‘into everlasting fire which was prepared for the devil and his angels.’ (Mt. 25:41)”¹⁸

Some Anti-Church Fathers who were universal salvation heretics

I will only list the names and not the evidence of some of the Anti-Church Fathers who held the universal salvation heresy in this book because my book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics* contains extensive evidence regarding their universal salvation heresy. Just look under their names in the chapter titled “The Anti-Church Fathers” and go to the subheadings where their universal salvation heresy is mentioned. Here is a list of some of the Anti-Church Fathers who held the universal salvation heresy:

¹² c. 43.

¹³ D. 211.

¹⁴ 4, 45.

¹⁵ D. 274.

¹⁶ D. 457.

¹⁷ D. 429.

¹⁸ D. 714.

- Clement of Alexandria (c. 150-c.215); Origen (c. 185-c. 254); Gregory of Nyssa (d. c. 385); Gregory of Nazianzus (329-c. 389); Didymus the Blind (c. 310-c. 398); Jerome c. 347-420)

Apostate Jerome always held the heresy that all the baptized will be saved

The apostate Jerome got the Universal Salvation heresy from his idol, the apostate Origen, and held that heresy until 394, after which he pretended that he never held it. However, even though Jerome did not hold the Universal Salvation heresy after 394, he still denied the Salvation Dogma by holding the heresy that all the baptized will be saved.

Apostate Jerome's Universal Salvation Heresy (Pre-395)

388 - In the ages to come, he will show his glory towards us and show the exceeding riches of his grace, not to one but to the totality of all rational creatures... The rebellious angels, and the prince of this world, and Lucifer... when they have Christ and the saints sitting on thrones above them, they will begin to be ruled according to the will of those who reign over them... The rebellious angel begins to be that which it was created; and human beings, who were cast out of paradise, are again restored to the cultivation of paradise. (*Commentary on Ephesians, 2:7; 4:16*)

388 - No rational creature before God will perish forever. (*Commentary on Galatians, 5:22*)

392 - Death shall come as a visitor to the impious; it will not be eternal; it will not annihilate them; but will prolong its visit till the impiety which is in them shall be consumed. (*Commentary on Micah, 5:8*)

394 - The whole human race are accounted members of his body. But in unbelievers, that is in Jews, heathens, and heretics, he is said to be not subject; for these members of his body are not subject to the faith. But in the end of the world when all his members shall see Christ, that is their own body, reigning, they also shall be made subject to Christ, that is to their own body, that the whole of Christ's body may be subject unto God and the Father, and that God may be all in all. (*Letter 55, to Amandus, 5*)

Apostate Jerome's Condemnation of the Universal Salvation Heresy (Post 394)

396 - I know that many understand... [that] no creature that is rational and which was made by God may perish, will come down from his pride and repent and be restored to his former place... But since holy Scripture does not teach this... let us throw this teaching away from our minds. (*Commentary on Jona, b. 3, verses 6-9*)

Apostate Jerome's All-the-Baptized-Saved Heresy (Always Held)

406 - He who with all his spirit has placed his faith in Christ, even if he lapsed (fell away) and die in sin, shall by his faith live forever. (*Letter 119, to Minerva and Alexandrian Monks*)

410 - As the torments of devils, and all deniers and impious men who say in their hearts there is no God, will be eternal, so we judge that a moderate sentence of the Judge, mixed with clemency, against the sinners who are impious and yet Christians, so that their work shall be proved and purged in the fire. (*Commentary on Isaias, 66:24*)

417 - The man without law is the unbeliever who will perish for ever. Under the law is the sinner who believes in God, and who will be judged by the law, and will not perish... And if Origen does maintain that no rational creatures ought to be lost, and allows repentance to the devil, what is that to us who say that the devil and his attendants, and all impious persons and transgressors, perish eternally, and that Christians, if they be overtaken by sin, must be saved after they have been punished? (*Dialog against the Pelagians, b. 1, 28*)

Hence, according to the apostate Jerome, all Catholics, Protestants, Schismatics, and all other baptized men will eventually be saved:

Apostate Jerome, *Letter 119*, to Minerva and Alexandrian Monks, 406: “He who with all his spirit has placed his faith in Christ, even if he lapsed (fell away) and die in sin, shall by his faith live forever.”

Latin: “*Qui enim tota mente in Christo confidit, etiamsi ut homo lapsus, mortuus fuerit in peccato, fide sua vivit in perpetuum. Alioqui mors ista communis et credentibus et non credentibus debetur aequaliter; et omnes pariter resurrecturi sunt, alii in confusionem aeternam, alii, ex eo quod credunt, in sempiternam vitam.*” (Epistola CXIX, Ad Minervium et Alexandrum Monachos, §7, PL 22:973)

Apostate Jerome, *Commentary on Isaias*, 410: “[66:24] ...As the torments of devils, and all deniers and impious men who say in their hearts, there is no God, will be eternal; so we judge that a moderate sentence of the Judge, mixed with clemency, against the sinners who are impious and yet Christians, so that their work shall be proved and purged in the fire.” (PL 24: 704B)

History of Dogmas, by apostate Rev. J. Tixeront, D.D., 1913: “This is the conclusion of his commentary on *Isaias* LXVI, 24. Satan and the wicked, apostates and atheists will suffer eternally. Sinners who are Christians will be cleansed, and their sentence will be tempered with mercy: ‘*Et sicut diaboli et omnium negatorum atque impiorum qui dixerunt in corde suo: Non est Deus, credimus aeterna tormenta: sic peccatorum (atque impiorum)*¹⁹ *et tamen christianorum, quorum opera in igne probanda sunt atque purganda, moderatam arbitramur et mixtam clementiae sententiam iudicis;*’ and still more explicitly in the *Epistula* CXIX, 7 [as quoted above], written about the end of the year 406: ‘*Qui enim tota mente in Christo confidit, etiamsi ut homo lapsus, mortuus fuerit in peccato, fide sua vivit in perpetuum. Alioqui mors ista communis et credentibus et non credentibus debetur aequaliter; et omnes pariter resurrecturi sunt, alii in confusionem aeternam, alii, ex eo quod credunt, in sempiternam vitam.*’^{20,21}

Apostate Jerome, *Dialog against the Pelagians*, Book 1, 417: “28. ...The man without law is the unbeliever who will perish for ever. Under the law is the sinner who believes in God, and who will be judged by the law, and will not perish... And if Origen does maintain that no rational creatures ought to be lost, and allows repentance to the devil, what is that to us who say that the devil and his attendants, and all impious persons and transgressors, perish eternally, and that Christians, if they be overtaken by sin, must be saved after they have been punished?”

For extensive evidence regarding Jerome’s denial of the Salvation Dogma, see RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics: The Anti-Church Fathers: Jerome: His heresy for denying the Salvation Dogma*.

Anti-Church Father Justin Martyr’s denial of the Salvation Dogma

The apostate Justin Martyr held the heresy that men can be saved by the natural law and thus without faith and obedience to the one true God and faith²²:

Apostate Justin Martyr, *Dialogue with Trypho*, 2nd century: “[Chap. 45] Since those who did that which is universally, naturally, and eternally good are pleasing to God, they shall be saved through this Christ in the resurrection...”

Apostate Justin Martyr, *First Apology*, 2nd century: “[Chap. 46] ... We have been taught that Christ is the first-born of God, and we have declared above that he is the Word of whom every race of men were partakers; and those who lived reasonably are Christians, even though they have been thought atheists; as, among the Greeks,

¹⁹ Footnote 405: “These two words, which are lacking in one MS., are evidently superfluous.”

²⁰ Footnote 406: “And cf. *Adv. Iovinian.*, II, 30; *Dialog. adv. pelagianos*, I, 28.”

²¹ v. 2, c. 9, s. 13, pp. 337-340.

²² See in this book “**Error! Reference source not found.**,” p. 148.

Socrates and Heraclitus, and men like them; and among the barbarians, Abraham, and Ananias, and Azarias, and Misael, and Elias...”

The apostate Justin Martyr also taught the heresy that Christ (the Logos) is in all men:

Apostate Justin Martyr, *Second Apology*, 2nd century: “[Chap. 10] Christ, who was partially known even by Socrates, for he was and is the Word who is in every man.”

Although Christ enlightens all men, such as by the natural law and actual grace, Christ is *not* in all men but only in the faithful in a state of grace—which during the New Covenant era are members of the Catholic Church who are in a state of grace and during the Old Covenant era were those who worshipped and obeyed the God of Noe and Abraham and whose sins were covered.

Jesus teaches that the Spirit of truth, God the Holy Spirit, dwells only in believers:

“The spirit of truth, whom the world cannot receive because it seeth him not, nor knoweth him: but you shall know him because he shall abide with you and shall be in you.” (Jn. 14:17)

And Jesus teaches that God abides only in believers who obey all of his commandments:

“He that hath my commandments and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him... If any one love me, he will keep my word, and my Father will love him, and we will come to him and will make our abode with him.” (Jn. 14:21-23)

All unbelievers (such as the pagan philosophers Socrates and Heraclitus) violate the first three Commandments because they do not believe in, worship, and obey the true God. Hence they do not keep all of God’s commandments and therefore God the Son, Jesus Christ, the Word, does not abide in them, contrary to what the apostate Justin Martyr would have you believe.

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

Original version: 12/2022; Current version: 12/2022

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