

DOWNLOAD PDF THE MONTANISTS; OR, THE PRIEST VERSUS THE PROPHET.

Chapter 1 : The king's priests vs. the prophet of God " Baptist News Global

The priest's grandest work is supplication; the prophet's is to mediate the promises, commands, requirements of God. For the former office the requirements were low - a certain lineage, freedom from physical defect, familiarity with ritual, rubric, and law.

Prophet Pastor Chuck Swindoll shares the following insights on the difference between a priest and a prophet. He must be part priest, and he must be part prophet. Back in biblical times, there were two distinct people who did those two distinct things. He studied the books of Moses and he kept the divine order, and he kept the calendar of scheduled events exactly as God commanded. There were few surprises for the priests. And really not many opportunities for him to get in trouble with the people. He just did his job faithfully and consistently and was usually wanted and appreciated. Sometimes, he was absolutely essential. His work was safe, however. He could keep his mouth shut, never have to share his opinion or make waves, he just did his job faithfully. The priest dealt primarily with externals among the nation of Israel: That was his job " to maintain an eye on those things and to guide the people in observing them. His work was relatively easy. He had the law, and he followed it. His job was to preserve the past and maintain and protect the status quo. The prophet, however, was not like that at all. Every day for him was different. There was no ritual the prophet followed. He not only had to know what God taught in his book, he had to understand his times, so he had to be kept up on the daily news. He not only had to keep up with it, he had to be able to interpret it in light of what God had said so he could challenge and warn the people about the future. He was not wanted. He was seldom respected by the sinful people and often hated, resented, and martyred. No simple game plan for the prophet to follow. His work was spontaneous, emotional. The sin of the heart. The erosion of the people. Priests calmed things down. Prophets stirred things up. A prophet weeps while others are laughing. While the popular leaders bend with the wind, the prophet stands firm as a wall, so he can lead the nation forward. He is a physician who exposes the ugly sores before he applies the medicine. He is in short a person who creates problems by revealing problems so he can solve problems.

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Chapter 2 : Is The Preacher A Prophet or Priest

Montanism was founded by a man named Montanus, who suddenly announced that he was a prophet, speaking with the voice of the Paraclete, the "helper" that Christ had promised to send. We know little about who he was, prior to this.

Montanism was a movement within the Catholic Church from the 2nd to 6th centuries. While Montanists held many common beliefs with the Catholic Church, certain distinctive beliefs eventually led the Catholic Church to declare Montanism a heresy. Montanist beliefs and practices centered on prophecy, a belief in the priesthood of all people and ascetic lifestyle practices. The Montanist Sect Montanus was a self-proclaimed Christian prophet near the end of the 2nd century. He believed the Holy Spirit gave new prophecies and direction to the church through him, as well as two prophetesses, Priscilla and Maximilla. Montanist beliefs spread throughout Asia Minor for the following two centuries. The Church Father, Tertullian, opposed the Montanists and created many works refuting their beliefs. Opposition to Montanism steadily increased, and two of the early church councils debated some Montanist beliefs. By the 5th century, the Montanists were driven underground. Shared Beliefs with Catholics Montanism agreed with the Catholic Church on many major points of belief. The sect accepted the developing doctrine of the Trinity. They believed the same things Catholics believed about Jesus, including the divinity of Christ, the Virgin Birth and the resurrection and the Second Coming. Montanists practiced the same sacraments as the Catholic Church. Montanism taught the second coming of Christ and the final judgment of the living and the dead. In many ways, it would have been hard to differentiate a Montanist from a Catholic. Prophecy Prophecy is one of the distinctive beliefs of Montanism. Montanus and his followers taught that any believer could be a prophet. Montanist worship services often consisted of prophetic visions from leaders and members of the congregations. The Montanists also prophesied that Christ would return soon and set up a 1,year kingdom on earth known as the Millennium or Millennial Kingdom. Priesthood of the People Perhaps one of the more enduring Montanist beliefs held that every believer could commune directly with God. No believer was above any other believer. Priests were equal with members of the congregation. Men were equal with women. Unauthorized laity, prophetic women and common folk were as important as the Bishop of Rome. Teachers and preachers were ordained directly by God, rather than by following the traditions of episcopal succession. Some of these ideas would be echoed during the Reformation. One of the three principle distinctives of the Reformation is the doctrine of the "Priesthood of all Believers. Montanists turned their faces away from the pleasures in life. They required virgins to cover their heads. Montanists forbid the wearing of jewelry or ornate clothing. They prohibited a divorced Christian to remarry. Montanists even refused to restore a lapsed Christian back into the Church after repentance. All of this came, largely, from the belief that Christ would return soon and set up his Millennial Kingdom.

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Chapter 3 : Judges, Prophets, Priests, Kings – Israel My Beloved

The prophet officiates from God to man, represents God with man; the priest officiates from man to God, represents man with God. In the passage, which sets forth the qualifications of a high priest, this is expressed by the words: "Every high priest is appointed on behalf of men in things pertaining to God (Ī,Ī± ĪĪĪĪĪ, Ī,ĪĪĪĪĪ½.

The Old Testament, ed. Hoskisson Provo and Salt Lake City: Millet is a professor of ancient scripture and has served as dean of Religious Education at Brigham Young University. The prophetic voice is a voice of authority, divine authority. Those called to speak for the Lord Jehovah are empowered by Jehovah and ordained to His holy order. Thus it seems appropriate to devote some attention to the nature of prophetic authority—the power of the holy priesthood among the prophets in ancient Israel. When the time was right, when God the Eternal Father elected in His infinite wisdom to reestablish His kingdom on earth, He began to restore the basic priesthoods, offices, quorums, and councils that had been put in place by Jesus in the meridian of time. Sadly, the Old Testament is almost silent in regard to the high priesthood. Thus we must rely heavily upon the doctrinal teachings of Joseph Smith as set forth in his sermons, revelations, and translations. Further, we will turn to clarifications and expansions provided by those who knew Brother Joseph firsthand, as well as those apostolic and prophetic successors to whom is given the divine mandate to build on the doctrinal foundation he laid. Adam and the Priesthood Once the church of God is organized on earth with legal administrators, there is the kingdom of God. And where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God—there is the kingdom of God. That is, they lived in a family order presided over by a patriarch. It includes the new and everlasting covenant of marriage. Today we would say they went to the House of the Lord and received their blessings. The order of priesthood spoken of in the scriptures is sometimes referred to as the patriarchal order because it came down from father to son. But this order is otherwise described in modern revelation as an order of family government where a man and woman enter into a covenant with God—just as did Adam and Eve—to be sealed for eternity, to have posterity, and to do the will and work of God throughout their mortality. Such persons as Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah were all high priests; they governed the Church and kingdom in righteousness and by virtue of their civil kingly and ecclesiastical priestly positions. Other worthy men held the higher priesthood, but these patriarchs were the presiding officers and held the keys or right of presidency. The government the Lord gave him was patriarchal, and. This theocratic system, patterned after the order and system that prevailed in heaven, was the government of God. He himself, though dwelling in heaven, was the Lawgiver, Judge, and King. He gave direction in all things both civil and ecclesiastical; there was no separation of church and state as we know it. All governmental affairs were directed, controlled, and regulated from on high. He was baptized, confirmed, born of the Spirit, quickened in the inner man, ordained, and received into the holy order of God see Moses 6: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever. Behold, thou art one in me, a son of God; and thus may all become my sons. Adam was born again and became through adoption a son of Christ. President Joseph Fielding Smith wrote: The Prophet Joseph explained that by faith in the Atonement of Christ and the plan of redemption: Abel offered to God a sacrifice that was accepted, which was the firstlings of the flock. Cain offered of the fruit of the ground, and was not accepted, because he could not do it in faith, he could have no faith, or could not exercise faith contrary to the plan of heaven. It must be shedding the blood of the Only Begotten to atone for man; for this was the plan of redemption; and without the shedding of blood was no remission [see Hebrews 9: How could Abel offer a sacrifice and look forward with faith on the Son of God for a remission of his sins, and not understand the Gospel? We all admit that the Gospel has ordinances, and if so, had it not always ordinances, and were not its ordinances always the same? And if they offered sacrifices they must be authorized by ordination. It signifies, then, that the ordinances must be kept in the very

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way God has appointed; otherwise their Priesthood will prove a cursing instead of a blessing. With the murder of Abel and the defection of Cain to perdition, God provided another son for Adam and Eve through which the blessings of the evangelical priesthood or patriarchal order would continue. He was called by God as a prophet and seer to declare repentance to a wicked generation. Because Enoch was obedient and submissive, Jehovah transformed a shy and hesitant young man into a mighty preacher of righteousness. That is to say, Enoch was faithful to the covenant of the Melchizedek Priesthood, which allowed God to swear an oath unto him, an oath that granted unto Enoch godlike powers see Joseph Smith Translation, Genesis Zion represents the pinnacle of human interaction, the ideal community, or, as President Spencer W. The Prophet Joseph Smith explained that translation is a power that belongs to the Melchizedek Priesthood, a dimension of the holy order of God. And Methuselah was so anxious to have it done that he ordained Noah to the priesthood when he was ten years of age. Noah then stood in his day as the representative of God. And it came to pass that Noah called upon the children of men that they should repent; but they hearkened not unto his words. And prominent men among them were kings and priests unto God. And he found by tracing his genealogy that he had a right to the priesthood, and when he ascertained that, he prayed to the Lord, and demanded an ordination. And so it was that he looked to Melchizedek, the great high priest of that day, for counsel, direction, and authority. In his discussion of the ancients who entered the rest of the Lord, Alma chose Melchizedek to illustrate his doctrine: God swore the same oath to Melchizedek that he had sworn to Enoch and granted him the same godlike powers. Further, it appears that Abraham received additional rights and privileges from Melchizedek. The father of the faithful sought for the power to administer endless lives, the fulness of the powers of the priesthood. According to Elder Franklin D. And no man can attain to the joint heirship with Jesus Christ without being administered to by one having the same power and authority of Melchizedek. The Prophet is reported to have said: Paul is here treating of three different priesthoods, namely, the priesthood of Aaron, Abraham, and Melchizedek. I ask, Was there any sealing power attending this [Levitical] Priesthood that would admit a man into the presence of God? And yet consider how great this man [Melchizedek] was when even this patriarch Abraham gave a tenth part of all his spoils and then received a blessing under the hands of Melchizedek, even the last law or a fulness of the law or priesthood, which constituted him a king and priest after the order of Melchizedek or an endless life. Abraham rejoiced, saying, Now I have a priesthood. To what degree the Melchizedek Priesthood and its powers were utilized among the people of Israel during their Egyptian bondage is unclear. From Moses to Christ We learn from modern revelation that Moses was ordained to the high priesthood by his father-in-law, Jethro the Midianite. That priesthood line then traces back from Jethro through such unknown ancient legal administrators as Caleb, Elihu, Jeremy, Gad, and Esaias. It may be that the priesthood was transmitted through several lines but that the keys or right of presidency remained with and were passed on by the ordained patriarchs. In speaking of the children of Israel, the Prophet stated: Moses received the word of the Lord from God Himself; he was the mouth of God to Aaron, and Aaron taught the people, in both civil and ecclesiastical affairs; they were both one, there was no distinction. For one thing, as Abinadi pointed out, many of the children of Israel did not comprehend the place of the law of Moses as a means to a greater end. And the Lord said unto Moses, Hew thee two other tables of stone, like unto the first, and I will write upon them also, the words of the law, according as they were written at the first on the tables which thou brakest; but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them. But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage. Joseph Smith Translation, Exodus True, there were still men like Aaron, his sons, and the seventy elders of Israel who bore the Melchizedek Priesthood. But no longer did the Melchizedek Priesthood pass from father to son. Thereafter, the priesthood of administration among the people generally was the Aaronic Priesthood. The ordination of men to the Melchizedek Priesthood and the bestowal of its keys came by special dispensation. In Israel, the common people, the people generally, did

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not exercise the functions of priesthood in its fulness, but were confined in their labors and ministrations very largely to the Aaronic Priesthood. The withdrawal of the higher priesthood was from the people as a body, but the Lord still left among them men holding the Melchizedek Priesthood, with power to officiate in all its ordinances, so far as he determined that these ordinances should be granted unto the people. Therefore Samuel, Isaiah, Jeremiah, Daniel, Ezekiel, Elijah, and others of the prophets held the Melchizedek Priesthood, and their prophesying and their instructions to the people were directed by the Spirit of the Lord and made potent by virtue of that priesthood which was not made manifest generally among the people of Israel during all these years. President Smith adds this detail: The Lord, of necessity, has kept authorized servants on the earth bearing the priesthood from the days of Adam to the present time; in fact, there has never been a moment from the beginning that there were not men on the earth holding the Holy Priesthood. Even in the days of apostasy,. These servants were not permitted to organize the Church nor to officiate in the ordinances of the gospel, but they did check the advances of evil as far as the Lord deemed it necessary. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. Exactly how Isaiah and Micah, who were contemporaries, related to one another or who supervised whom, we cannot tell. Who was in charge when Jeremiah, Ezekiel, Habakkuk, Obadiah, or Lehi ministered in the prophetic office, we do not know. It is inconceivable to me that they went about their prophetic labors independent of one another. These principles are, unfortunately, nowhere to be found in the Old Testament record. It is from modern revelation that we learn that the ordinances of the house of the Lord have been delivered from the beginning. Surely if and when God elected to make available the ordinances of the priesthood to certain individuals—“including the endowment and sealing blessings”—he could do so in the wilderness or on mountaintops. The scriptural passages quoted also seem to imply that the ancient tabernacle and temples allowed for more than Aaronic Priesthood sacrificial rites. The exact relationship between the prophet who held the Melchizedek Priesthood and the literal descendants of Aaron who held the keys of the Levitical ordinances is unclear. McConkie has, however, made the following clarification: Where the Melchizedek Priesthood is, there is the fulness of the gospel; and all of the prophets held the Melchizedek Priesthood. All of the prophets held a position in the hierarchy of the day. The Lehigh colony, a branch of ancient Israel that was brought by God to the Americas, took the priesthood to the New World. Lehi was a prophet, and, as we have seen, would have held the Melchizedek Priesthood. The Nephites enjoyed the blessings of the fulness of the everlasting gospel, a gospel that is administered by the higher priesthood. There were no Levites among the Nephites, and so we would assume that they offered sacrifice and carried out the ordinances and ministerial duties as priests and teachers by virtue of the Melchizedek Priesthood. Nephi, another of the servants of God on this continent, had the gospel with its keys and powers revealed unto him.

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Chapter 4 : Parashat Tzav: Prophet vs priest - Jewish World - Jerusalem Post

Best Answer: A prophet hears the message from God and communicates it to the people, example Moses. A priest talks to God bringing Him the begs for forgiveness of the people, present the sacrifices of the people to God, example Aaron.

The sect was founded by a prophet, Montanus, and two prophetesses, Maximilla and Prisca, sometimes called Priscilla. Maximilla had prophesied continual wars and troubles, but this writer declared that he wrote more than thirteen years after her death, yet no war, general or partial, had taken place, but on the contrary the Christians enjoyed permanent peace through the mercy of God Eusebius, "Hist. The wars between rival emperors began early in , so that this anonymous author wrote not much later than January, , and Maximilla must have died about the end of , not long before Marcus Aurelius. Montanus and Priscilla had died yet earlier. Again, the Montanists are co-ordinated with the martyr Thraseas, mentioned chronologically between Polycarp and Sagaris under Sergius Paulus, in the letter of Polycrates to Pope Victor; the date of Thraseas is therefore about , and the origin of Montanism must be yet earlier. Aurelius, wishes similarly to substitute that emperor here, so that we would get , the very date of the death of Maximilla. But the emendation is unnecessary in either case. From Eusebius, V, xvi, 7, we learn that this was in the proconsulship of Gratus. Such a proconsul of Asia is not known. Even if the later and Western mode of reckoning from the January after accession is used, the year can be reconciled with the proconsulship of Quadratus in , if we remember that Epiphanius merely says "about the nineteenth year of Pius", without vouching for strict accuracy. He tells us further on that Maximilla prophesied: To correct the evident error Harnack would read , which brings us roughly to the death of Maximilla for But ekaton for diakosia is a big change. As Apollonius wrote forty years after the sect emerged, his work must be dated about He is said by Jerome to have been previously a priest of Cybele; but this is perhaps a later invention intended to connect his ecstasies with the dervish-like behavior of the priests and devotees of the "great goddess". The same prophetic gift was believed to have descended also upon his two companions, the prophetesses Maximilla and Prisca or Priscilla. Their headquarters were in the village of Pepuza. The anonymous opponent of the sect describes the method of prophecy Eusebius, V, xvii. The prophets did not speak as messengers of God: We hear of no false doctrines at first. The Paraclete ordered a few fasts and abstinences; the latter were strict xerophagioe, but only for two weeks in the year, and even then the Saturdays and Sundays did not count Tertullian, "De jej. Not only was virginity strongly recommended as always by the Church , but second marriages were disapproved. Chastity was declared by Priscilla to be a preparation for ecstasy: For those who purify their hearts [reading purificantes enim corda, by conjecture for purificantia enim concordal] both see visions, and placing their head downwards! It was rumored, however, that Priscilla had been married, and had left her husband. Martyrdom was valued so highly that flight from persecution was disapproved, and so was the buying off of punishment. For he who is not outlawed among men is outlawed in the Lord. It is justice which hales you in public. Why are you confounded, when you are sowing praise? Power comes, when you are stared at by men. So far, the most that can be said of these didactic utterances is that there was a slight tendency to extravagance. The people of Phrygia were accustomed to the orgiastic cult of Cybele. There were doubtless many Christians there. The contemporary accounts of Montanism mention Christians in otherwise unknown villages: Early Christian inscriptions have been found at Otrus, Hieropolis, Pepuza of , Trajanopolis of , Eumenea of etc. There was a council at Synnada in the third century. Above all we must remember what crowds of Christians were found in Pontus and Bithynia by Pliny in , not only in the cities but in country places. No doubt, therefore, there were numerous Christians in the Phrygian villages to be drawn by the astounding phenomena. Crowds came to Pepuza, it seems, and contradiction was provoked. In the very first days Apollinarius, a successor of St. Papias as Bishop of Hierapolis in the southwestern corner of the province, wrote against Montanus. Eusebius knew this letter from its being enclosed by Serapion of Antioch about in a letter addressed by him to the Christians of Caria and Pontus. The anonymous writer tells us that some thought

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Montanus to be possessed by an evil spirit, and a troubler of the people; they rebuked him and tried to stop his prophesying; the faithful of Asia assembled in many places, and examining the prophecies declared them profane, and condemned the heresy, so that the disciples were thrust out of the Church and its communion. It is difficult to say how soon this excommunication took place in Asia. Probably from the beginning some bishops excluded the followers of Montanus, and this severity was growing common before the death of Montanus; but it was hardly a general rule much before the death of Maximilla in ; condemnation of the prophets themselves, and mere disapproval of their disciples was the first stage. We hear of holy persons, including the bishops Zoticus of Cumana and Julian of Apamea, attempting to exorcise Maximilla at Pepuza, doubtless after the death of Montanus. But Themison prevented them Eusebius, V, xvi, 17; xviii, This personage was called a confessor but, according to the anonymous writer, he had bought himself off. He published "a catholic epistle, in imitation of the Apostle", in support of his party. Of another leader, Alcibiades, nothing is known. The prophets are accused of taking gifts under the guise of offerings; Montanus sent out salaried preachers; the prophetesses painted their faces, dyed their eyelids with stibium, wore ornaments and played at dice. But these accusations may be untrue. The great point was the manner of prophesying. It was denounced as contrary to custom and to tradition. A Catholic writer, Miltiades, wrote a book to which the anonymous author refers, "How a prophet ought not to speak in ecstasy". It was urged that the phenomena were those of possession, not those of the Old Testament prophets, or of New Testament prophets like Silas, Agabus, and the daughters of Philip the Deacon; or of prophets recently known in Asia, Quadratus Bishop of Athens and Ammia, prophetess of Philadelphia, of whom the Montanist prophets boasted of being successors. To speak in the first person as the Father or the Paraclete appeared blasphemous. The older prophets had spoken "in the Spirit", as mouthpieces of the Spirit, but to have no free will, to be helpless in a state of madness, was not consonant with the text: A better argument was the declaration that the new prophecy was of a higher order than the old, and therefore unlike it. It came to be thought higher than the Apostles, and even beyond the teaching of Christ. Priscilla went to sleep, she said, at Pepuza, and Christ came to her and slept by her side "in the form of a woman, clad in a bright garment, and put wisdom into me, and revealed to me that this place is holy, and that here Jerusalem above comes down". It seems on the whole that Montanus had no particular doctrine, and that his prophetesses went further than he did. The extravagances of his sect were after the deaths of all three; but it is difficult to know how far we are to trust our authorities. The anonymous writer admits that he has only an uncertain report for the story that Montanus and Maximilla both hanged themselves, and that Themison was carried into the air by a devil, flung down, and so died. The sect gained much popularity in Asia. It would seem that some Churches were wholly Montanist. The anonymous writer found the Church at Ancyra in greatly disturbed about the new prophecy. He has presumably confounded Soter with Sotas, Bishop of Anchialus. In the Churches of Lyons and Vienne sent to the Churches of Asia and Phrygia their celebrated account of the martyrdoms that had been taking place. Eusebius tells us that at the same time they enclosed letters which had been written in prison by the martyrs on the question of the Montanists. Eusebius says only that they took a prudent and most orthodox view. It is probable that they disapproved of the prophets, but were not inclined to extreme measures against their followers. It was not denied that the Montanists could count many martyrs; it was replied to their boast, that all the heretics had many, and especially the Marcionites, but that true martyrs like Gaius and Alexander of Eumeneia had refused to communicate with fellow martyrs who had approved the new prophecy Anon. The acts of Carpus, Papyrus, and Agathonice the last of these threw herself into the fire , martyrs of Thyatira under Marcus Aurelius about , may exhibit an influence of Montanism on the martyrs. Their defender in Rome was Proclus or Proculus, much revered by Tertullian. A disputation was held by Gaius against him in the presence of Pope Zephyrinus about , it would seem. As Gaius supported the side of the Church, Eusebius calls him a Churchman II, xxv, 6 , and is delighted to find in the minutes of the discussion that Gaius rejected the Johannine authorship of the Apocalypse, and attributed it to Cerinthus. But Gaius was the worse of the two, for we know from the commentary on the Apocalypse by Bar Salibi, a Syriac writer of the twelfth century see

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Theodore H. John as well, and attributed them all to Cerinthus. It was against Gaius that Hippolytus wrote his "Heads against Gaius" and also his "Defense of the Gospel and the Apocalypse of John" unless these are two names for the same work. Epiphanius used these works for his fifty-first heresy cf. Unhappy, indeed, in that, wishing to have no false prophets [reading with Zahn pseudoprophetas esse nolunt for pseudopropheteo esse volunt], they drive away the grace of prophecy from the Church; resembling persons who, to avoid those who come in hypocrisy, withdraw from communion even with brethren. But Gaius evidently did not venture to reject the Gospel in his dispute before Zephyrinus, the account of which was known to Dionysius of Alexandria as well as to Eusebius cf. Eusebius, III, xx, 1, 4. It is to be noted that Gaius is a witness to the sojourn of St. John in Asia, since he considers the Johannine writings to be forgeries, attributed by their author Cerinthus to St. John; hence he thinks St. John is represented by Cerinthus as the ruler of the Asiatic Churches. But Tertullian is the most famous of the Montanists. He was born about , and became a Christian about His excessive nature led him to adopt the Montanist teaching as soon as he knew it about His writings from this date onwards grow more and more bitter against the Catholic Church, from which he definitively broke away about He died about , or not much later. His first Montanist work was a defense of the new prophecy in six books, "De Ecstasi", written probably in Greek; he added a seventh book in reply to Apollonius. He denies the possibility of forgiveness of sins by the Church; he insists upon the newly ordained fasts and abstinences. Catholics are the Psychici as opposed to the "spiritual" followers of the Paraclete; the Catholic Church consists of gluttons and adulterers, who hate to fast and love to remarry. Tertullian evidently exaggerated those parts of the Montanist teaching which appealed to himself, caring little for the rest. He has no idea of making a pilgrimage to Pepuza, but he speaks of joining in spirit with the celebration of the Montanist feasts in Asia Minor. The Acts of Sts.

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Chapter 5 : What is the difference between a prophet and a priest? | Yahoo Answers

Montanism / Ē m Ē n t Ē™ Ēœ n Ē z Ē™m /, known by its adherents as the New Prophecy, was an early Christian movement of the late 2nd century, later referred to by the name of its founder, Montanus / m Ē n Ē t eĒ n Ē™ s /.

Jesus is not a second or third fraction but "Emmanuel. God was manifest in flesh [to fulfil the part of our kinsman Redeemer], justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, and received up into glory" I Timothy 3: Of whom John wrote, "That which was from the beginning, which we have heard, which we have seen with our eyes, and looked upon, and our hands have handled, of the Word of Life; for the Life was manifested, and we have seen it, and bear witness, and show you that eternal Life, which was with the Father, and was manifested to us" I John 1: This mystery was sealed from the foundation of the world and revealed in these last days by "the seventh angel" of Revelation Until Christ opened the Seals and revealed them to His Prophet the mystery of God was signified by symbols from the Temple in old Jerusalem. That temple was a shadow and type of Jesus and His Bride, the true spoken Word Temple or dwelling place of the living God and the eternal substance of the Logos which cast the shadow Solomon made with hands II Corinthians 5: Thus the revelation of the Seven Seals unveiled the mighty God before us. The material things of this world are a shadow and foretaste of eternal things in the renewed heavens and renewed earth. The word "perfect" is Gk. Observe the virtues, evidences or tokens for each Age displayed on this diagram according to II Peter 1: Moses did not see the Lamb and His Wife, the glorified New Testament saints; he saw our "pattern" as a functional temple and built its transportable similitude from the resources in the wilderness. So although the children of Israel found rest in the land of the Covenant and built a Temple, Isaiah And where is the place of My rest? For My hand has made all those things, and all those things have been [in the past], says the Lord: Today He has abandoned the denominations to Heb. So it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. And the Lord said to me, They have spoken well. I will raise up for them a Prophet from among their brethren, like you, and put My Words in His mouth; and He shall speak to them all that I command Him. Moses was prophesying of Jesus Messiah, who alone was comparable to Moses in His mediatorial character, in the peculiar excellence of His ministry, in the number, variety and magnitude of His miracles, in His close and familiar communion with God, and in being the author of a new dispensation of the faith Acts 3: The Old Testament is said to contain prophecies regarding Messiah, most of which were fulfilled by the first Coming of Jesus Christ. Even the most liberal critics acknowledge that these prophecies were written at least years before His birth. Mathematicians have easily shown that the odds of all these prophecies being fulfilled by chance in one man is greater than the number of atoms in the universe many times over. And the prophetic details are so complex, and seemingly inconsistent, that before the event it would seem impossible to make them coincide in one person. The vindication of a prophet requires that everything he speaks in the Name of the Lord is in perfect accord with the Words of every previously vindicated prophet, and that it comes to pass according to his words Deuteronomy Therefore His Words are real and will come to pass in their designated and decreed season and time Habakkuk 2: The Word of God comes first hand through His servants the prophets; we receive it secondarily. Where did he live? What was his Message? And what does it mean? A prophet is a sign from God: Peter said, "Every soul, who will not hear that prophet, shall be destroyed from among the people" Acts 3: Brother Branham is the Covenant prophet promised in Malachi 4: Outside a clear understanding of his Message there is not the remotest possibility of being born-again in this day, and the certainty of the tribulation. Unless you have a personal revelation from God that He promised a prophet to this day and understand from your Bible what he would do you are without the Spirit John Whoever that man was he has already fulfilled the Scriptures. Until you identify that prophet, prove his vindication and his Message you are walking in Darkness. And if you believe William Branham was that Prophet but have not personally proven his vindication and his Message, you are resting on psychology and

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not faith. Tradition is very powerful and ensures the compliance of those who seek the approval of men rather than taking the path of the despised few and "receiving the word with all readiness on mind, then searching the prophecy of Scripture, whether those things were so. Faith is not reading tea leaves but the infallible mind of God in you by a clear understanding of His revealed Word. There are four characteristics of the priest. This right and duty was reserved exclusively to the priest II Chronicles But Israel renounced the obligation through fear of the nearness of the Presence of the Lord Exodus Every New Testament saint whether male or female, Israelite or Gentile, is a priest or intercessor with God , but not five-fold ministers I Peter 2: The five-fold ministry is not a priestly office for Christ has an unchangeable priesthood as "He ever lives" Hebrews 7: Since Christ is the sole representative of the high priest and needs no assistance in His priestly duties the Aaronic priesthood has passed away Hebrews He is not said to be after the order of Aaron as the Aaronic priesthood was imperfect but "after the order of Melchisedec". Israel was chosen to be the royal priesthood with respect to the other nations, or Gentiles Isaiah This makes the folly of Christian Identity, British Israel theory manifest. By its incessant transgressions of the very Law through the fulfilment of which it was to be sanctified to enter the Presence Exodus The insufficiency of the priesthood itself was expressed by their being excluded from the Most Holy Place. The chief priest alone had access only once a year when the entire guilt of the nation was to be atoned for, and to enter, laid aside his magnificent robes of office to officiate in a plain linen garment Exodus He had to confess his own sin and bring a sin-offering Leviticus 6: Then he presented the atonement for the congregation and the gifts of a reconciled people Leviticus Finally, he brings back from the Presence the blessing of grace, mercy and peace Numbers 6: In the patriarchal age before Moses, the head of a family performed the priestly acts and drew near to God, for instance, Abraham, Isaac, Jacob, and Job Genesis Jesus Christ our King-Priest descended from the kingly lineage recorded in Matthew 1, and also from a lineage recorded in Luke 3 that includes many priests: The priests mentioned in Exodus At the time of the exodus the first-born were specifically claimed by God for His service. Only those called by God and sanctified by Him can represent the people Numbers The priest was to have no bodily defects or imperfections and the High Priest could only marry a virgin as he was a type of Christ who is only marrying a virgin to the Word, not a denominational harlot Leviticus Priestly succession depended on the sureness of the genealogy, these genealogies in which mothers as well as fathers are named were jealously preserved and referred to in disputed cases Ezra 2: The ordinary priests could marry the widow of another priest Ezekiel The priests could drink no wine during the time of their ministrations and were not permitted to minister in the Tabernacle until twenty-five years of age Leviticus 8: In the antitype we see the distinction between the born-again elect and the "saved" foolish virgin. Those who entered the Tabernacle were of a higher order than the Levites and there were two sets of ceremonies which accompanied the consecration of the priesthood, carried out by Aaron and his sons Exodus Moses, the "servant of Jehovah," is fitly the consecrator and sanctifier throughout these ceremonies because, as the channel through which others receive this Office, he has for the time a higher priesthood than that of Aaron. As Moses divested himself of the priestly Office and transferred it to Aaron, the ascended Christ has transferred His earthly ministry to us II Corinthians 5: Every Christian is a priest, but God has taken to Himself and set in the Church the Gift of five different Offices of ministry to serve His holy people: A three-fold sacrifice constituted by: By laying hands on the bullock as sin offering they typically transferred their guilt to it as we identify with Christ who took upon Himself our guilt. The blood was sprinkled on the sacrificial horns of the altar, showing the candidate was not yet in possession of the priesthood. The blood of the second ram of consecration was applied to the candidate as his actual investiture into Office. Lastly, Moses took portions of the sacrifices with the cakes of unleavened bread and blessed them in the hands of the candidates, and after presentation to God as a heave offering; all was burned. This symbolized the transfer of the priestly function of offering the fat upon the Altar of God and the conveyance of the right to receive certain gifts from the Altar for themselves. But as the priest was not yet properly consecrated, the portion is not yet given to him but to God by fire. It was repeated for seven days, during which they stayed in the tabernacle, separate from the people Leviticus 8: This was the third part of the

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three-fold sacrifice. The consecration was transmitted from father to son and required no renewing. Only on the eighth day did he commence his priestly function, as on the eighth day Christ resurrected and commenced His Priesthood by cleansing the heavenly temple of the sins of the Old Testament saints with His own blood. And on the day following the seven sabbaths of the Pentecostal Feast or Gentile dispensation the end-time Bride takes the open Book of Redemption from the hands of Christ and comes into the unity of the faith, for the fiftieth day of the Pentecostal Feast is likened to an eighth day in that it is a restoration to the faith once delivered to the apostolic saints. The holy garments of the priest represent his Office. They were first worn at the consecration and preserved in the Temple when not actually required. They were holy garments for "glory and beauty. The turban and coat were a shining white, typifying Light wherein God dwells Exodus So His ministers should minister in the earthly sanctuary in livery emblematic of His ministry in the heavenly sanctuary. White is the only pure colour; white linen reflects the purity of God and represents the righteousness of the saints Ezekiel God loves holiness and forbids hybridizing. This is declared in the law of reproduction and symbolized in the ban against wearing garments of diverse threads such as wool and linen Leviticus Though entirely white it had a chequered or variegated pattern wrought in it Exodus It was gathered round the body with a girdle of needlework Exodus It went round about the breast rather than the loins then around the waist and hung loosely down to the ankles whilst the priest was not engaged in laborious service, for in that manner it had its most agreeable appearance to the spectator. So he wore it before the Altar of Incense when interceding. But when he was obliged to assist at the offering of sacrifices, in order that he might not be hindered in his priestly operation by its motions, he throws it to the left, and bears it on his shoulder. It was about four fingers broad and was loosely worn and embroidered with flowers of scarlet, purple and blue, the colours of the Temple, but only the warp was linen and therefore white. The golden girdle is no longer girt around the waist where the priest must wear it as he ministers to God in the Holy Place but it is now around His shoulders, for He is not now the priest but the Judge. The priesthood is over. The ordinary priests wore at all times a bonnet or cap resembling in appearance a helmet signifying joy in their salvation: The High priest wore a wound mitre or turban. In all their ministrations the priests were barefooted to preserve the sanctity of the tabernacle Exodus 3:

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Chapter 6 : Priest, Prophet, King - Word on Fire Digital

Montanism was a movement within the Catholic Church from the 2nd to 6th centuries. While Montanists held many common beliefs with the Catholic Church, certain distinctive beliefs eventually led the Catholic Church to declare Montanism a heresy. Montanist beliefs and practices centered on prophecy, a.

Picture from the parasha. Nevertheless, traditional business models are no longer sustainable and high-quality publications, like ours, are being forced to look for new ways to keep going. Unlike many other news organizations, we have not put up a paywall. We want to keep our journalism open and accessible and be able to keep providing you with news and analyses from the frontlines of Israel, the Middle East and the Jewish World. As one of our loyal readers, we ask you to be our partner. Moses the Prophet conducts the proceedings: Be the first to know - Join our Facebook page. None of the tropes are as distinctive, or as lengthy, as is the shalsholet; it appears only four times in the Bible, usually connoting the drama of confused hesitancy and deep apprehension. For example, when Joseph is alone with Mrs. Remember he is lonely and alone, a stranger in a strange land, feeling rejected by his family and needy for even a fleeting moment of warmth and physical connection. He is mindful of how his father would view such an act of adultery, and yet apprehensive that a refusal could cause this powerful woman to destroy him. But what is complex about slaughtering a ram? Why does the evocative and dramatic shalsholet appear in our verse describing the consecration of Aaron and his sons? In order to understand this, we must realize that the initial plan was for Moses to have received the Kehunaâ€” priesthood, the hereditary leadership function in Israel. However, when the Almighty suggests to Moses that he be His emissary to Pharaoh to lead the Israelites out of Egypt, Moses demurs, again and again refusing the mantle of leadership Exodus 3: He will surely speakâ€”. Moses was a man of God Deut. Hence Moses must communicate to his brother the Divine will. He seeks only Divine fellowship and Divine Torah talk, and such endowments of intellect and spirit cannot be passed down as an inheritance to the next generation; they are sui generis, limited to rare, charismatic individuals, blessed with unique abilities. Aaron, on the other hand, was a man of the people, who loved making peace between individuals. He loved all of humanity and through loving acts and words, brought everyone close to Torah Avot 1: Moses acquired the Torah intellectually, but Aaron taught it to the masses with love. And acts of loving-kindness can be passed down from parent to child, from generation to generation; to speak loving words and to do loving deeds can be learned and bequeathed. Nevertheless, Moses the human being would have loved to see his sons assume religious leadership positions in Israel; but they do not. And when he is thrust in the position of directing the investiture of Aaron and his sons, and especially when he slaughters the consecration-inauguration ram expressing the dynastic aspect of the priesthood, Moses cannot help but hesitate to give vent to feelings of loss, frustration and even a little jealousy, as well as apprehension as to his own continuity within his own family line. Moses, who gave himself over completely to God and nation, understands at this pivotal moment the personal sacrifice it had cost, the loss of family closeness and continuity it had engendered. This I believe is the message of the shalsholet. Shabbat shalom The writer is the founder and chancellor of Ohr Torah Stone colleges and graduate programs, and chief rabbi of Efrat.

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Chapter 7 : Priest Vs Prophet - Gospel Guardian vol, no, pg.3b

Schismatics of the second century, first known as Phrygians, or "those among the Phrygians" (oi kata Phrygas), then as Montanists, Pepuzians, and (in the West) Cataphrygians. The sect was founded by a prophet, Montanus, and two prophetesses, Maximilla and Prisca, sometimes called Priscilla.

After the Baptism comes the anointing with sacred chrism oil, wherein the priest or deacon prays these words: As Christ was anointed Priest, Prophet, and King, so may you live always as a member of his body, sharing everlasting life. This anointing is a stirring reminder of the sublime dignity conferred on us. We, too, must embrace these shared offices of priest, prophet, and king. The Catechism of the Catholic Church is clear about the priestly office. Baptism makes us members of the Body of Christ. By Baptism they share in the priesthood of Christ, in his prophetic and royal mission. Baptism gives a share in the common priesthood of all believers CCC, , The Catechism also references the common priesthood in paragraphs , , , , , , and Two participations in the one priesthood of Christ It surprises some to learn that the common priesthood is not a reference to the clergy. Ordained priests, by Holy Orders, become members of the ministerial priesthood. Yet the common priesthood designates all the baptized. The common priesthood and the ministerial priesthood worship together at Mass. We are a priestly community. The lay faithful worship alongside the ordained priests. Both make offerings to God. The priest is specifically ordained to confect the Eucharist to offer and consecrate the bread and wine on behalf of those gathered. The laity, too, actively participate by offering themselves and their gifts and sacrifices to God. Prophets and kings Besides the priestly office, there is also a prophetic and a kingly one. In the ministerial priesthood, these are fulfilled by preaching and teaching and in governance of the Church. How might the laity live these prophetic and kingly offices? Vatican II described the lay vocation this way: With faith and the grace of the sacraments, we must bring Christ to our families, towns, and the wider culture. The faithful are sent out from Mass to go and serve Christ wherever life takes them. They are very much in the front lines for Christianity, to consecrate the world, to make it holy. Lay believers are in the front line of Church life; for them the Church is the animating principle of human society. Therefore, they in particular ought to have an ever-clearer consciousness not only of belonging to the Church, but of being the Church CCC, The laity act prophetically when they speak the truth, and live the Gospel by example before their families, neighbors, and co-workers. Jesus, the king of heaven, gave his life to conquer sin and death, to bring resurrection and new life. Finally, lay leadership helps the local church to flourish.

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Chapter 8 : Prophets and Priesthood in the Old Testament | Religious Studies Center

It was a showdown of biblical dimension: The king's priests versus the prophet of God. The photo showed the evangelical leaders laying hands on President Trump in the White House. Then here comes the Rev. William Barber challenging their actions as near heresy and theological malpractice. "Do.

It is found in a Phrygian inscription Le Bas, and in three others from neighbouring provinces Boeckhâ€™ Cyzicus, Ancyra, Amasia. Montanus had been originally a heathen, and according to Didymus de Trin. The epithets "abscissus" and "semivir" applied to him by Jerome Ep. That after his conversion he became a priest or bishop there is no evidence. It is asserted that Montanus claimed himself to be the Paraclete; but we believe this to have merely arisen out of the fact that he claimed to be an inspired organ by whom the Paraclete spoke, and that consequently words of his were uttered and accepted as those of that Divine Being. We are told that Montanus claimed to be a prophet and spoke in a kind of possession or ecstasy. He held that the relation between a prophet and the Divine Being Who inspired him was the same as between a musical instrument and he who played upon it; consequently the inspired words of a prophet were not to be regarded as those of the human speaker. In a fragment of his prophecy preserved by Epiphanius he says, "I have come, not an angel or ambassador, but God the Father. It is clear that Montanus here did not speak in his own name, but uttered words which he supposed God to have put into his mouth; and if he spoke similarly in the name of the Paraclete it does not follow that he claimed to be the Paraclete. His prophesyings were soon outdone by two female disciples, Prisca or Priscilla and Maximilla, who fell into strange ecstasies, delivering in them what Montanus and his followers regarded as divine prophecies. They had been married, left their husbands, were given by Montanus the rank of virgins in the church, and were widely revered as prophetesses. But very different was the sober judgment formed of them by some of the neighbouring bishops. Phrygia was a country in which heathen devotion exhibited itself in the most fanatical form, and it seemed to calm observers that the frenzied utterances of the Montanistic prophetesses were far less like any previous manifestation of the prophetic gift among Christians than they were to those heathen orgiastic which the church had been wont to ascribe to the operation of demons. The Montanists looked on the church leaders as men who did despite to the Spirit of God by offering the indignity of exorcism to those whom He had chosen as His organs for communicating with the church. It does not appear that any offence was taken at the substance of the Montanistic prophesyings. On the contrary, it was owned that they had a certain plausibility; when with their congratulations and promises to those who accepted them they mixed a due proportion of rebukes and warnings, this was ascribed to the deeper art of Satan. What condemned the prophesyings in the minds of the church authorities was the frenzied ecstasy in which they were delivered. The question as to the different characteristics of real and pretended prophecy was the main subject of discussion in the first stage of the Montanist controversy. Other similar instances are quoted from O. The same argument was probably pursued by Clement of Alexandria, who promised to write on prophecy against the Montanists Strom. Tertullian no doubt defended the Montanist position in his lost work in six books on ecstasy. Notwithstanding the condemnation of Montanism and the excommunication of Montanists by neighbouring bishops, it continued to spread and make converts. Visitors came from far to witness the wonderful phenomena; and the condemned prophets hoped to reverse the first unfavourable verdict by the sentence of a larger tribunal. But all the leading bishops of Asia Minor declared against it. At length an attempt was made to influence or overrule the judgment of Asiatic Christians by the opinion of their brethren beyond the sea. We cannot be sure how long Montanus had been teaching, or how long the excesses of his prophetesses had continued; but in Western attention was first called to these disputes, the interference being solicited of the martyrs of Lyons, then suffering imprisonment and expecting death for the testimony of Christ. They were informed of the disputes by their brethren in Asia Minor, the native country no doubt of many of the Gallic Christians. Eusebius in his Chronicle assigns for the beginning of the prophesying of Montanus. A few years more seems necessary for

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the growth of the new sect in Asia before it forced itself on the attention of foreign Christians, and the Epiphonian date appears more probable, and agrees the vague date of Didymus, "more than years after the Ascension. Were the Gallic churches consulted by the orthodox, by the Montanists, or by both? Eusebius only tells us that their judgment was pious and most orthodox, and that they subjoined letters which those who afterwards suffered martyrdom wrote while yet in prison to the brethren in Asia and Phrygia and also to Eleutherus, bp. If, as has been suggested, the last expression meant entreating the removal of the excommunication from the Montanists, Eusebius, who begins his account of Montanism by describing it as a device of Satan, would not have praised such advice as pious and orthodox. We think that the Montanists had appealed to Rome; that the church party solicited the good offices of their countrymen settled in Gaul, who wrote to Eleutherus representing the disturbance to the peace of the churches a phrase probably preserved by Eusebius from the letter itself which would ensue if the Roman church approved what the church on the spot condemned. We have no reason to think of Rome as then enjoying such supremacy that its reversal of an Asiatic excommunication would be quietly acquiesced in. Yet the Asiatic bishops might well be anxious how their decision would commend itself to the judgment of a stranger at a distance. To avert, then, the possible calamity of a breach between the Eastern and Western churches, the Gallic churches, it would appear, not only wrote, but sent Irenaeus to Rome at the end of or the beginning of The Asiatic churches laid before the Christian world justification for their course. Their case was stated by one of their most eminent bishops, Claudius Apollinarius of Hierapolis. Apollinarius gives the signatures of different bishops who had investigated and condemned the Montanist prophesying. One of these, Sotas of Anchialus, on the western shore of. We learn from a later writer that Zoticus of Comana and Julianus of Apamea similarly attempted to exorcise Maximilla, and were not permitted to do so. The result was that the Roman church approved the sentence of the Asiatic bishops, as we know independently from Tertullian. Montanism in the East, second stage. The date of both these writings is considerably later than the rise of Montanism. Apollonius places himself 40 years after its first beginning. In the time of the Anonymous the first leaders of the schism had vanished from the scene. The Anonymous states that at the time he wrote 13 full years had elapsed and a 14th had begun since the death of Maximilla. Priscilla must have died previously, for Maximilla believed herself to be the last prophetess in the church and that after her the end would come. Themiso seems to have been, after Montanus, the head of the Montanists. He was at any rate their leading man at Pepuza; and this was the headquarters of the sect. There probably Montanus had taught; there the prophetesses Priscilla and Maximilla resided; there Priscilla had seen in a vision Christ come in the form of a woman in a bright garment, who inspired her with wisdom and informed her that Pepuza was the holy place and that there the New Jerusalem was to descend from heaven. Thenceforth Pepuza and the neighbouring village Tymium became the Montanist holy place, habitually spoken of as Jerusalem. There Zoticus and Julianus visited Maximilla, and Themiso was then at the head of those who prevented the intended exorcism. Montanus himself probably did not live long to preside over his sect, and this is perhaps why it is seldom called by the name of its founder. In Phrygia itself the Catholics seem to have called the new prophesying after its leader for the time being. Elsewhere it was called after its place of origin, the Phrygian heresy. In the West the name became by a solecism the Cataphrygian heresy. One other Montanist of this period was Alexander, who was honoured by his party as a martyr, but had, according to Apollonius, been only punished by the proconsul, Aemilius Frontinus, for his crimes, as the public records would testify. We cannot, unfortunately, fix the date of that proconsulship. Taking the Eusebian date, , for the rise of Montanism, Apollonius, who wrote 40 years later, must have written c. The Epiphonian date, , would make him 15 years earlier. The Anonymous gives us a clue to his date in the statement that whereas Maximilla had foretold wars and tumults, there had been more than 13 years since her death with no general nor partial war, and the Christians had enjoyed continual peace. This, then, must have been written either before the wars of the reign of Severus had begun or after they had finished. The latest admissible date on the former hypothesis gives us , and for the death of Maximilla It is hardly likely that in so short a time all the original leaders of the movement would have died. Before the end of the 2nd cent. Montanist teachers had

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made their way as far as Antioch; for Serapion, the bishop there, wrote against them, copying the letter of Apolinarius. It is through Serapion that Eusebius seems to have known this letter. Early in the 3rd cent. Matter and form were perfectly regular; for in all essential points of doctrine these sectaries agreed with the church. But it was decided, at a council held at Iconium, to recognize no baptism given outside the church. This we learn from the letter to Cyprian by Firmilian of Caesarea in Cappadocia, when the later controversy arose about heretical baptism. This council, and one which made a similar decision at another Phrygian town, Synnada, are mentioned also by Dionysius of Alexandria Eus. Firmilian speaks as if he had been present at the Iconium council, which may be dated c. So entirely had the Catholics ceased to regard the Montanists as Christian brethren that, as stated by the Anonymous, when persecution by the common enemy threw confessors from both bodies together, the orthodox persevered till their final martyrdom in refusing to hold intercourse with their Montanist fellow-sufferers; dreading to hold any friendship with the lying spirit who animated them. Epiphanius states that in his time the sect had many adherents in Phrygia, Galatia, Cappadocia, and Cilicia, and a considerable number in Constantinople. Montanism in the West. The case submitted to Eleutherus no doubt informed him by letter of the events in Phrygia; but apparently no Montanist teachers visited the West at this time, and after the judgment of Eleutherus the whole transaction seems to have been forgotten at Rome. It was in a subsequent episcopate that the first Montanist teacher, probably Proclus, appeared at Rome. There was no reason to regard him with suspicion. He could easily satisfy the bishop of his perfect orthodoxy in doctrine; and there was no ground for disbelieving what he might tell of supernatural manifestations in his own country. He was therefore either received into communion, or was about to be so and to obtain authority to report to his churches in Asia that their commendatory letters were recognized at Rome, when the arrival of another Asiatic, Praxeas, changed the scene. Praxeas could shew the Roman bp. The justice of this previous condemnation Praxeas could confirm from his own knowledge of the Montanist churches and their prophesying; and his testimony had the more weight because, having suffered imprisonment for the faith, he enjoyed the dignity of a martyr. The Montanist teacher was accordingly put out of communion at Rome. This story, which has all the marks of probability, is told by Tertullian adv. The bishop could only be Zephyrinus, for we cannot go later; and as predecessors in the plural number are spoken of, these must have been Eleutherus and Victor. The conclusion which we have reached, that Montanism made no appearance in the West before the episcopate of Zephyrinus, is of great importance in the chronology of this controversy. The formal rejection of Montanism by the Roman church was followed by a public disputation between the Montanist teacher Proclus, and Caius, a leading Roman presbyter. Eusebius, who read the record of it, says it took place under Zephyrinus. The Montanist preachers, whatever their failures, had one distinguished success in the acquisition of Tertullian. Apparently the condemnation of the Roman bishop was not in his mind decisive against the Montanist claims, and he engaged in an advocacy of them which resulted in his separation from the church. His writings are the great storehouse of information as to the peculiarities of Montanist teaching. The Italian Montanists were soon divided by schism arising out of the violent Patripassian controversy at Rome at the beginning of the 3rd cent. Among the Montanists, Aeschines was the head of the Patripassian party, and in this it would appear from an extract in Didymus that he followed Montanus himself; Proclus and his followers adhered to the orthodox doctrine on this subject. Montanism and the Canon. The Montanists did not reject the apostolic revelations nor abandon any doctrines the church had learned from its older teachers. The revelations of the new prophecy were to supplement, not to displace, Scripture.

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Chapter 9 : Montanism :: Catholic News Agency

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The sect was founded by a prophet, Montanus, and two prophetesses, Maximilla and Prisca, sometimes called Priscilla. Maximilla had prophesied continual wars and troubles, but this writer declared that he wrote more than thirteen years after her death, yet no war, general or partial, had taken place, but on the contrary the Christians enjoyed permanent peace through the mercy of God Eusebius, "Hist. These thirteen years can be identified only with the twelve and a half years of Commodus 17 March, December, The wars between rival emperors began early in , so that this anonymous author wrote not much later than January, , and Maximilla must have died about the end of , not long before Marcus Aurelius. Montanus and Priscilla had died yet earlier. Consequently the date given by Eusebius in his "Chronicle" -- eleventh or twelfth year of Marcus, i. Again, the Montanists are co-ordinated with the martyr Thraseas, mentioned chronologically between Polycarp and Sagaris under Sergius Paulus, in the letter of Polycrates to Pope Victor ; the date of Thraseas is therefore about , and the origin of Montanism must be yet earlier. Aurelius, wishes similarly to substitute that emperor here, so that we would get , the very date of the death of Maximilla. But the emendation is unnecessary in either case. From Eusebius, V, xvi, 7, we learn that this was in the proconsulship of Gratus. Such a proconsul of Asia is not known. Even if the later and Western mode of reckoning from the January after accession is used, the year can be reconciled with the proconsulship of Quadratus in , if we remember that Epiphanius merely says "about the nineteenth year of Pius ", without vouching for strict accuracy. He tells us further on that Maximilla prophesied: To correct the evident error Harnack would read , which brings us roughly to the death of Maximilla for But ekaton for diakosia is a big change. As Apollonius wrote forty years after the sect emerged, his work must be dated about He is said by Jerome to have been previously a priest of Cybele; but this is perhaps a later invention intended to connect his ecstasies with the dervish-like behavior of the priests and devotees of the "great goddess". The same prophetic gift was believed to have descended also upon his two companions, the prophetesses Maximilla and Prisca or Priscilla. Their headquarters were in the village of Pepuza. The anonymous opponent of the sect describes the method of prophecy Eusebius, V, xvii, The prophets did not speak as messengers of God: We hear of no false doctrines at first. The Paraclete ordered a few fasts and abstinences; the latter were strict xerophagioe , but only for two weeks in the year, and even then the Saturdays and Sundays did not count Tertullian, "De jej. Not only was virginity strongly recommended as always by the Church , but second marriages were disapproved. Chastity was declared by Priscilla to be a preparation for ecstasy: For those who purify their hearts [reading purificantes enim corda , by conjecture for purificantia enim concordal] both see visions, and placing their head downwards! It was rumored, however, that Priscilla had been married, and had left her husband. Martyrdom was valued so highly that flight from persecution was disapproved, and so was the buying off of punishment. For he who is not outlawed among men is outlawed in the Lord. It is justice which hales you in public. Why are you confounded, when you are sowing praise? Power comes, when you are stared at by men. So far, the most that can be said of these didactic utterances is that there was a slight tendency to extravagance. The people of Phrygia were accustomed to the orgiastic cult of Cybele. There were doubtless many Christians there. The contemporary accounts of Montanism mention Christians in otherwise unknown villages: Early Christian inscriptions have been found at Otrus, Hieropolis, Pepuza of , Trajanopolis of , Eumenea of etc. There was a council at Synnada in the third century. Above all we must remember what crowds of Christians were found in Pontus and Bithynia by Pliny in , not only in the cities but in country places. No doubt, therefore, there were numerous Christians in the Phrygian villages to be drawn by the astounding phenomena. Crowds came to Pepuza, it seems, and contradiction was provoked. In the very first

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days Apollinarius, a successor of St. Papias as Bishop of Hierapolis in the southwestern corner of the province, wrote against Montanus. Eusebius knew this letter from its being enclosed by Serapion of Antioch about in a letter addressed by him to the Christians of Caria and Pontus. The anonymous writer tells us that some thought Montanus to be possessed by an evil spirit, and a troubler of the people; they rebuked him and tried to stop his prophesying; the faithful of Asia assembled in many places, and examining the prophecies declared them profane, and condemned the heresy, so that the disciples were thrust out of the Church and its communion. It is difficult to say how soon this excommunication took place in Asia. Probably from the beginning some bishops excluded the followers of Montanus, and this severity was growing common before the death of Montanus; but it was hardly a general rule much before the death of Maximilla in; condemnation of the prophets themselves, and mere disapproval of their disciples was the first stage. We hear of holy persons, including the bishops Zoticus of Cumana and Julian of Apamea, attempting to exorcise Maximilla at Pepuza, doubtless after the death of Montanus. But Themison prevented them Eusebius, V, xvi, 17; xviii, This personage was called a confessor but, according to the anonymous writer, he had bought himself off. He published "a catholic epistle, in imitation of the Apostle", in support of his party. Of another leader, Alcibiades, nothing is known. The prophets are accused of taking gifts under the guise of offerings; Montanus sent out salaried preachers; the prophetesses painted their faces, dyed their eyelids with stibium, wore ornaments and played at dice. But these accusations may be untrue. The great point was the manner of prophesying. It was denounced as contrary to custom and to tradition. A Catholic writer, Miltiades, wrote a book to which the anonymous author refers, "How a prophet ought not to speak in ecstasy". It was urged that the phenomena were those of possession, not those of the Old Testament prophets, or of New Testament prophets like Silas, Agabus, and the daughters of Philip the Deacon; or of prophets recently known in Asia, Quadratus Bishop of Athens and Ammia, prophetess of Philadelphia, of whom the Montanist prophets boasted of being successors. To speak in the first person as the Father or the Paraclete appeared blasphemous. The older prophets had spoken "in the Spirit", as mouthpieces of the Spirit, but to have no free will, to be helpless in a state of madness, was not consonant with the text: A better argument was the declaration that the new prophecy was of a higher order than the old, and therefore unlike it. It came to be thought higher than the Apostles, and even beyond the teaching of Christ. Priscilla went to sleep, she said, at Pepuza, and Christ came to her and slept by her side "in the form of a woman, clad in a bright garment, and put wisdom into me, and revealed to me that this place is holy, and that here Jerusalem above comes down". Marcellina, surviving the other two, prophesied continual wars after her death--no other prophet, but the end. It seems on the whole that Montanus had no particular doctrine, and that his prophetesses went further than he did. The extravagances of his sect were after the deaths of all three; but it is difficult to know how far we are to trust our authorities. The anonymous writer admits that he has only an uncertain report for the story that Montanus and Maximilla both hanged themselves, and that Themison was carried into the air by a devil, flung down, and so died. The sect gained much popularity in Asia. It would seem that some Churches were wholly Montanist. The anonymous writer found the Church at Ancyra in greatly disturbed about the new prophecy. He has presumably confounded Soter with Sotas, Bishop of Anchialus. In the Churches of Lyons and Vienne sent to the Churches of Asia and Phrygia their celebrated account of the martyrdoms that had been taking place. Eusebius tells us that at the same time they enclosed letters which had been written in prison by the martyrs on the question of the Montanists. Eusebius says only that they took a prudent and most orthodox view. It is probable that they disapproved of the prophets, but were not inclined to extreme measures against their followers. It was not denied that the Montanists could count many martyrs; it was replied to their boast, that all the heretics had many, and especially the Marcionites, but that true martyrs like Gaius and Alexander of Eumeneia had refused to communicate with fellow martyrs who had approved the new prophecy Anon. The acts of Carpus, Papyrus, and Agathonice the last of these threw herself into the fire, martyrs of Thyatira under Marcus Aurelius about, may exhibit an influence of Montanism on the martyrs. Their defender in Rome was Proclus or Proculus, much revered by Tertullian. A disputation was held by Gaius against him in the presence of Pope

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Zephyrinus about , it would seem. As Gaius supported the side of the Church, Eusebius calls him a Churchman II, xxv, 6 , and is delighted to find in the minutes of the discussion that Gaius rejected the Johannine authorship of the Apocalypse, and attributed it to Cerinthus. But Gaius was the worse of the two, for we know from the commentary on the Apocalypse by Bar Salibi, a Syriac writer of the twelfth century see Theodore H. John as well, and attributed them all to Cerinthus. It was against Gaius that Hippolytus wrote his "Heads against Gaius" and also his "Defense of the Gospel and the Apocalypse of John" unless these are two names for the same work. Epiphanius used these works for his fifty-first heresy cf. Unhappy, indeed, in that, wishing to have no false prophets [reading with Zahn pseudopphetas esse nolunt for pseudopphetoe esse volunt], they drive away the grace of prophecy from the Church ; resembling persons who, to avoid those who come in hypocrisy, withdraw from communion even with brethren. But Gaius evidently did not venture to reject the Gospel in his dispute before Zephyrinus, the account of which was known to Dionysius of Alexandria as well as to Eusebius cf. Eusebius, III, xx, 1, 4. It is to be noted that Gaius is a witness to the sojourn of St. John in Asia, since he considers the Johannine writings to be forgeries, attributed by their author Cerinthus to St. John; hence he thinks St. John is represented by Cerinthus as the ruler of the Asiatic Churches. But Tertullian is the most famous of the Montanists. He was born about , and became a Christian about His excessive nature led him to adopt the Montanist teaching as soon as he knew it about His writings from this date onwards grow more and more bitter against the Catholic Church, from which he definitively broke away about He died about , or not much later. His first Montanist work was a defense of the new prophecy in six books, "De Ecstasi", written probably in Greek; he added a seventh book in reply to Apollonius. He denies the possibility of forgiveness of sins by the Church ; he insists upon the newly ordained fasts and abstinences. Catholics are the Psychici as opposed to the "spiritual" followers of the Paraclete ; the Catholic Church consists of gluttons and adulterers, who hate to fast and love to remarry.