

Authentic Oracles

Oracles Attributed to Montanus

1. Epiphanius, *Panarion* 48.11 (GCS 31, ed. Holl 233.18-19).

Ἔτι δὲ προστίθῃσιν ὁ αὐτὸς Μοντανὸς οὕτως λέγων “ἐγὼ κύριος ὁ θεὸς ὁ παντοκράτωρ καταγινόμενος ἐν ἀνθρώπῳ.”

2. Ibid. (Holl 235.1-2).

Εἶτα πάλιν φησὶ τὸ ἐλεεινὸν ἀνθρωπάριον Μοντανὸς ὅτι “οὔτε ἄγγελος οὔτε πρέσβυς, ἀλλ’ ἐγὼ κύριος ὁ θεὸς πατὴρ ἦλθον.”

3. Ibid. 48.4 (Holl, 224.22-225.2).

Εὐθὺς γὰρ ὁ Μοντανὸς φησιν “ἰδοὺ, ὁ ἀνθρώπος ὡσεὶ λύρα καὶ ἐπίπταμαι ὡσεὶ πλῆκτρον· ὁ ἀνθρώπος κοιμᾶται καὶ ἐγὼ γρηγορῶ. ἰδοὺ, κύριός ἐστιν ὁ ἐξιστάνων καρδίας ἀνθρώπων καὶ διδοὺς καρδίαν ἀνθρώποις.”

4. Ibid. 48.10 (Holl 232.19-233.1).

Λέγει γὰρ [Μοντανὸς] ἐν τῇ ἑαυτοῦ λεγομένη προφητεία “τί λέγεις τὸν ὑπὲρ ἀνθρώπων σφζόμενον; λάμπει γὰρ (φησὶν) ὁ δίκαιος ὑπὲρ τὸν ἥλιον ἑκατονταπλασίονα, οἱ δὲ μικροὶ ἐν ὑμῖν σφζόμενοι λάμπουσιν ἑκατονταπλασίονα ὑπὲρ τὴν σελήνην.”

Oracles Attributed to Maximilla

5. Eusebius, H.E. 5.16.17 (GCS 9.1, ed. E. Schwartz 466.18-20).

Καὶ μὴ λεγέτω ἐν τῷ αὐτῷ λόγῳ τῷ κατὰ Ἀστέριον Ὁρβανὸν τὸ διὰ Μαξιμίλλης πνεῦμα “διώκομαι ὡς λύκος ἐκ προβάτων· οὐκ εἰμι λύκος, ἔημά εἰμι καὶ πνεῦμα καὶ δύναμις.”

6. Epiphanius, *Panarion* 48.2.4 (Holl 221.25-222.2).

Φάσκει γὰρ ἡ λεγομένη παρ’ αὐτοῖς Μαξιμίλλα ἡ προφήτις ὅτι, φησὶ “μετ’ ἐμὲ προφήτης οὐκέτι ἔσται, ἀλλὰ συντέλεια.”

Authentic Oracles

Oracles Attributed to Montanus

1. Epiphanius, *Panarion* 48.11.

But in addition, this same Montanus adds the following words: “I am the Lord God, the Almighty dwelling in man.”

2. Ibid.

Then again this miserable little man Montanus says: “Neither angel nor envoy, but I the Lord God the Father have come” (cf. Isa 63:9).

3. Ibid. 48.4.

For Montanus says, for instance: “Behold, man is like a lyre, and I flit about like a plectron; man sleeps, and I awaken him;¹ behold, it is the Lord who changes the hearts of men and gives men a heart.”

4. Ibid. 48.10.

For [Montanus] says in his so-called prophecy: “Why do you call the more excellent man saved? For the just, he says, will shine a hundred times brighter than the sun, and the little ones among you who are saved will shine a hundred times brighter than the moon.”

Oracles Attributed to Maximilla

5. Eusebius, *Ecclesiastical History* 5.16.17.

And let not the spirit which speaks through Maximilla say, in the same book according to Asterius Orbanus: “I am pursued like a wolf from the sheep. I am not a wolf (cf. Matt 7:15). I am word, and spirit, and power” (cf. 1 Cor 2:4).

6. Epiphanius, *Panarion* 48.2.4.

For the one they call Maximilla, the prophetess, declares: “After me there will no longer be a prophet,² but the end.”

¹Cf. Ps. Justin, *Cohortatio ad Graecos* 8; Athenagoras, *Legatio* 9; Hippolytus, *De antichristo* 2; Tertullian, *Adversus Marcionem* 4.22.

²The MSS. are divided between “prophet” and “prophetess.” Labriolle chose “prophetess.”

7. Ibid. 48.12.4 (Holl 235.19-21).

Εὐθύς γὰρ αὕτη ἡ Μαξίμιλλα ἢ παρὰ τοῖς τοιούτοις κατὰ Φρύγας οὕτω καλουμένοις—ἀκούσατε, ὦ παῖδες Χριστοῦ, τί λέγει: “ἔμοῦ μὴ ἀκούσητε, ἀλλὰ Χριστοῦ ἀκούσατε.”

8. Ibid. 48.13.1 (Holl 237.9-13).

Φάσκει δὲ πάλιν ἡ αὐτὴ Μαξίμιλλα, ἡ τῆς παρακολουθίας γνώσις καὶ διδασκαλία, ἵνα καὶ χλευαστικῶς εἶπω, ὅτι “ἀπέστειλέ με κύριος τούτου τοῦ πόνου καὶ τῆς συνθήκης καὶ τῆς ἐπαγγελίας αἰρετιστιτὴν μηνυτὴν ἐρμηνεύτην, ἠναγκασμένον, θέλοντα καὶ μὴ θέλοντα, γνωθεῖν γνώσιν θεοῦ.”

- Cf. ibid. 48.13.7 (Holl 238.13-14).

Καὶ γὰρ καὶ Μαξίμιλλα τοὺς θέλοντας καὶ μὴ θέλοντας ἔλεγεν ἀναγκάζειν, κτλ.

Oracles Attributed to Priscilla/Prisca

9. Tertullian, *de resurrectio carnis* 11.2 (CSEL 47, ed. Kroymann, p. 39).

De quibus luculente et paracletus per prophetidem Priscam: “Carnes sunt, et carnem oderunt.”

10. Idem, *de exhortatione castitatis* 10.5 (CSEL 70, ed. Kroymann, pp. 145-46).

Item per sanctam prophetidem Priscam ita evangelizatur, quod sanctus minister sanctimoniam noverit ministrare. “Purificancia enim concordat, ait, et visiones vident, et ponentes faciem deorsum etiam voces audiunt salutare, tam manifestas quam et occultas.”

An Oracle Attributed to Quintilla (or Priscilla)

11. Epiphanius, *Panarion* 49.1 (Holl 241,23-242.8).

Φασὶ γὰρ οὗτοι οἱ Κυτίντιλιανοὶ εἶτ' οὖν Πρισκιλλιανοὶ ἐν τῇ Πεπούζῃ ἢ Κυτίντιλλαν ἢ Πρίσκιλλαν (οὐκ ἔχω [γὰρ] ἀκριβῶς λέγειν), μίαν δὲ ἐξ αὐτῶν ὡς προεῖπον ἐν τῇ Πεπούζῃ κεκαθευθηκέναι καὶ τὸν Χριστὸν πρὸς αὐτὴν ἐληλυθέναι συνυπνωκέναι τε αὐτῇ τούτῳ τῷ τρόπῳ, ὡς ἐκείνη ἀπατωμένη ἔλεγεν “ἐν ιδέα, φησί, γυναικός, ἐσχηματισμένος ἐν στολῇ λαμπρᾷ ἦλθε πρὸς με Χριστὸς καὶ ἐνέβαλεν ἐν ἐμοὶ τὴν σοφίαν καὶ ἀπεκάλυψέ μοι τουτονὶ τὸν τόπον εἶναι ἅγιον καὶ ὧδε τὴν Ἱερουσαλήμ ἐκ τοῦ οὐρανοῦ κατιέναι.”

7. Ibid. 48.12.4.

For hear, O children of Christ, what this Maximilla who belongs to such as are thus called Cataphrygians says in a straightforward manner: “Hear not me, but hear Christ.”

8. Ibid. 48.13.1.

And again the same Maximilla, who claims to be the gnosis of persuasion and doctrine, to speak derisively, declares: “The Lord has sent me as partisan, revealer, and interpreter of this suffering, covenant, and promise. I am compelled to come to understand the knowledge of God whether I want to or not.”

- Cf. ibid. 48.13.7.

For indeed even Maximilla said she compelled those who were willing and those who were not. . . .

Oracles Attributed to Priscilla/Prisca

9. Tertullian, *On the Resurrection of the Flesh* 11.2.

The Paraclete has also said well of them through the prophetess Prisca: “They are flesh, and they hate the flesh.”

10. Tertullian, *Exhortation to Chastity* 10.5.

Likewise the holy prophetess Prisca preaches that the holy minister should know how to administer purity of life. “For purification produces harmony,” she says, “and they see visions, and when they turn their faces downward they also hear salutary voices, as clear as they are secret.”

An Oracle Attributed to Quintilla (or Priscilla)

11. Epiphanius, *Panarion* 49.1.

For these Quintillians, or Priscillians, say that in Pepuza either Quintilla or Priscilla, I cannot say precisely, but one of them, as I said before, had been asleep in Pepuza and the Christ came to her and slept with her in the following manner, as that deluded woman described it. “Having assumed the form of a woman,” she says, “Christ came to me in a bright robe and put wisdom in me, and revealed to me that this place is holy, and that it is here that Jerusalem will descend from heaven.”³

³The authenticity of this oracle has been questioned by recent scholars. See D. E. Groh, “Utterance and Exegesis: Biblical Interpretation in the Montanist Crisis,” in *The Living Text*, ed. D. E. Groh and R. Jewett (New York: University Press of America, 1985) 80-81. Tertullian surely did not know this oracle, for although he was a chiliast, he never spoke of the events of the end involving Pepuza, but only Jerusalem.

Oracles of Unidentified Prophets or Prophetesses

12. Tertullian, *de pudicitia* 21.7 (CSEL 20, ed. Reifferscheid and Wissowa, p. 269).
Hoc ego magis et agnosco et dispono, qui ipsum paracletum in prophetis novis habeo dicentem: "Potest ecclesia donare delictum, sed non faciam, ne et alia delinquant."
13. Tertullian, *de fuga* 9.4 (CSEL 76, ed. Bulhart, p. 32).
Spiritus vero si consulas quid magis sermone illo Spiritus probat? Namque omnes paene ad martyrium exhorta[n]tur, non ad fugam, ut et illius commemoremur: "Publicaris," inquit, "bonum tibi est; qui enim non publicatur in hominibus, publicatur in Domino. Ne confundaris, iustitia te producit in medium. Quid confunderis laudem ferens? Potestas fit, cum conspiceris ab hominibus."
14. Ibid.
Sic et alibi: "Nolite in lectulis nec in aborsibus et febribus mollibus optare exire, sed in martyriis, uti glorificetur qui est passus pro vobis."
- Cf. Tertullian, *de anima* 55.5 (ed. Waszink [Amsterdam, 1947] p. 74).
Si pro deo occumbas, ut paracletus monet, non in mollibus febribus et in lectulis, sed in martyriis, si crucem tuam tollas et sequaris dominum, ut ipse praecepit. Tota paradisi clavis tuus sanguis est.

Questionable Oracles

15. Μοντανιστοῦ καὶ Ὁρθοδόξου διαλέξις (Labriolle, *Les sources*, p. 97).
Λέγει [Μοντανός] "Ἐγὼ εἰμι ὁ πατὴρ καὶ ἐγὼ εἰμι ὁ υἱὸς καὶ ἐγὼ ὁ παράκλητος."
- Cf. *ibid.* (Labriolle, *Les sources*, p. 101).
"Ἐγὼ εἰμι καὶ ὁ πατὴρ καὶ ὁ υἱὸς καὶ τὸ πνεῦμα."

Oracles of Unidentified Prophets or Prophetesses

12. Tertullian, *On Modesty* 21.7.
This I recognize and will more than you, for I have the Paraclete himself who says in the new prophets: "The Church can pardon sin, but I will not do it, lest they also commit other offences."
13. Tertullian, *Concerning Flight* 9.4.
But if you consult the Spirit, what does he approve more than that word of the Spirit? For nearly all his words exhort to martyrdom, not to flight, as we are also reminded by his saying: "It is good for you to be publicly exposed. For he who is not exposed among men is exposed in the Lord. Do not be disturbed; righteousness brings you before the public. Why are you disturbed when you are receiving praise? There is opportunity when you are observed by men."
14. Ibid.
So he also says elsewhere: "Wish not to choose to die in your beds, nor in miscarriages and mild fevers, but in martyrdoms, that he who has suffered for you may be glorified."
- Cf. Tertullian, *On the Soul* 55.5.
If you should die for God, as the Paraclete instructs, not in mild fevers and on your beds, but in martyrdoms; if you take up your cross and follow the Lord as he himself commands, your blood is the complete key of Paradise.

Questionable Oracles

15. *Dialogue of a Montanist and an Orthodox Christian*.
[Montanus] says: "I am the Father, and I am the Son, and I am the Paraclete."
- Cf. *ibid.*
"I am the Father, and the Son, and the Spirit."⁴

⁴The context of this statement shows that these were not taken to be claims Montanus made about himself, but Christological assertions similar to those of the Sabellians. The statement in full is: "Show me where it is written in the Gospels: 'I am the Father, and the Son, and the Spirit.'"