

and conceived that they portrayed two gods who were vying for us...the God of the Old Testament, wrathful and explosive, and the God of the New Testament, kind and good. In time the wrathful God will burn all that the good God does not keep so one can see what he needs to do to be kept.

Monarchianism:

Dynamic and

Modalistic

(3) Monarchianism comes from the idea that God is King and that there is but one entity to the God-Person. There is no Trinity and only a united Person, the God who manifests himself variously.

(a) Dynamic Monarchianism features the concept that Jesus is not Divine but is mastered by God. The human Jesus is overcome by the Divine Person and in that sense he is divine. There is no Divine Jesus as an individual Person --begotten of the Father.

(b) Modalistic Monarchianism held that Christ and the Father are one and the same...the picture of Christ simply being the Father representing himself in this humble form. The view came to the church through Noetus (ca 190) and the developed theology of Sabellius (ca 215). His view is essentially one of "unitarianism" and in essence, the Father, Son, and Spirit are just all the same. From this form of thinking comes the "patropassionist philosophy" that speaks of the Father dying on the cross. The most recent expression I have seen on this view comes in the work of Witness Lee and the New Testament church move.

The entire monarchian concept seems to have arisen from the fear that the Logos endangered God's unity (solidarity). Some thought the subordination of the Logos to the Father made Christ's deity tenuous. In my small feeling, I think if they could just have taken the matter as it is in the Word they could have saved a lot of time--and space in this syllabus.

Religion

Christian
Cultic Move:
Montanism

d. Classic Christian Cultism: Montanism

Montanus, ca 135, began a movement within the professing church that started as a sort of revival, a protest against coldness, spiritual apathy, etc. To war against this it championed the apocalyptic, the charismatic gifts, and the continuing direct revelation of the Spirit through gifted men --like Montanus, of course. It followed ascetic practices, resisted systematization, and spoke in terms of experience more than knowledge. Its best defender was Tertullian and in some ways it was an early age Pietistic-Pentecostalism although in time it degenerated badly.