

Tertullian latin texts, translations, editions, bibliography, links, manuscripts, text criticism, early christians, fathers.

Devotio The novensiles are invoked in a list of deities in a prayer formula preserved by the Augustan historian Livy. The prayer is uttered by Decius Mus consul BC during the Samnite Wars as part of his vow devotio to offer himself as a sacrifice to the infernal gods when a battle between the Romans and the Latins has become desperate. Although Livy was writing at a time when Augustus cloaked religious innovation under appeals to old-fashioned piety and traditionalism, archaic aspects of the prayer suggest that it represents a traditional formulary as might be preserved in the official pontifical books. The other deities invoked among them the Archaic Triad of Jupiter, Mars, and Quirinus, as well as the Lares and Manes belong to the earliest religious traditions of Rome. Livy even explains that he will record the archaic ritual of devotio at length because "the memory of every human and religious custom has withered from a preference for everything novel and foreign. Servius says that the novensiles are "old gods" who earned numinous status dignitatem numinis through their virtus, their quality of character. In this light, the novensiles, like the Lares and Manes, may be "concerned with the subterranean world where ancestors were sleeping. The location has been identified variously as the river Trebbia, Trevi nel Lazio, or one of the places called Trebula in antiquity, two of which Trebula Mutusca and Trebula Suffenas are in Sabine territory. The father of this Piso is probably the L. Calpurnius who dedicated a shrine to Feronia at Lucus Feroniae near Capena. In the Roman tradition, the Muses became identified with the Camenae, the Latin goddesses of fresh-water sources and prophetic inspiration. The two best-known of the Camenae were Carmentis or Carmenta, who had her own flamen and in whose honor the Carmentalia was held, and Egeria, the divine consort of Numa Pompilius, the second king of Rome considered the founder of Roman law and religion. Numa had established a bronze shrine at the fountain in their grove, the site of his divine union with Egeria. Books on how to read lightning were one of the three main branches of the disciplina Etrusca, the body of Etruscan religious and divinatory teachings. Within the Etruscan discipline, Jupiter has the power to wield three types of admonitory lightning manubiae sent from three different celestial regions. Martianus, however, locates the Favores [39] in the first region of the sky, with the Di Consentes and Penates, and the Novensiles in the second; the Favores are perhaps the Fata, "Fates". Religions of the Past Brill, vol. A History Cambridge University Press, vol. Wachter, The Roman World Routledge, p. Woodard, Indo-European Sacred Space: Oddly, given questions of Christian theology pertaining to the human and divine nature of Jesus see discussion at Incarnation Christianity, Hypostatic union, Communicatio idiomatum, Jesus in Christianity: Person of Christ, and Seventh-day Adventist theology: The human nature of Jesus Christ, Tertullian also remarks that if Saturn, who as far as he can determine was the most ancient god, "were a man, he had undoubtedly a human origin; and having a human origin, he was not the offspring of heaven and earth" tamen, si homo Saturnus, utique ex homine, et quia ab homine, non utique de Caelo et Terra, Apolog. Burghard, Arnobius of Sicca: Esos Novesede pesco pacre: Tables of the Roman Calendar, from U. De Grummond, Etruscan Myth, pp. The word may be either a Latinized word from Etruscan or less likely a formation from manus, "hand," and habere, "to have, hold. Grenier, "Indigetes et Novensiles," in Boletim de Philologia supplem.

2: Project MUSE - Franz Rosenzweig's Conversions

Tertullian reminds his readers that the poor are blessed, and we should be ready to give up everything for Christ.. () But he was aware that unless he gave more specific guidance on what sort of things were OK, people would despair or become apathetic.

Roman Africa was famous as the home of orators and this influence can be seen in his writing style with its archaisms or provincialisms, its glowing imagery and its passionate temper. He was a scholar with an excellent education. He wrote at least three books in Greek. In them he refers to himself, but none of these is extant. According to church tradition, Tertullian was raised in Carthage [15] and was thought to be the son of a Roman centurion; Tertullian has been claimed to have been a trained lawyer and an ordained priest. Although Tertullian used a knowledge of Roman law in his writings, his legal knowledge does not demonstrably exceed that of what could be expected from a sufficient Roman education. Tertullianus was misidentified only much later with the Christian Tertullian by church historians. In his extant writings, he never describes himself as ordained [17] in the church and seems to place himself among the laity. Adolf Harnack , Bonwetsch , and others , but its immediate antecedents are unknown except as they are conjectured from his writings. The event must have been sudden and decisive, transforming at once his own personality. He said of himself that he could not imagine a truly Christian life without such a conscious breach, a radical act of conversion: Two books addressed to his wife confirm that he was married to a Christian wife. Since no ancient writer was more definite if not indeed fanatical on this subject of schism than Cyprian, the question must surely be answered in the negative. It is unclear whether the name was merely another for the Montanists [c] or that this means Tertullian later split with the Montanists and founded his own group. Jerome [25] says that Tertullian lived to a great age, but there is no reliable source attesting to his survival beyond the estimated year AD. By the doctrinal works he published, Tertullian became the teacher of Cyprian and the predecessor of Augustine , who, in turn, became the chief founder of Latin theology. General character[edit] Thirty-one works are extant, together with fragments of more. Some fifteen works in Latin or Greek are lost, some as recently as the 9th century *De Paradiso*, *De superstitione saeculi*, *De carne et anima* were all extant in the now damaged *Codex Agobardinus* in AD. Tertullian did not hesitate to call his opponents blind, utterly perverse, or utterly stupid. In his work against Marcion , which he calls his third composition on the Marcionite heresy, he gives its date as the fifteenth year of the reign of Severus Adv. Following the latter mode, which is of a more practical interest, the writings fall into two groups. *Hermogenem*, *De praescriptione hereticorum*, and *Scorpiace* were written to counteract Gnosticism and other religious or philosophical doctrines. The other group consists of practical and disciplinary writings, e. Among his apologetic writings, the *Apologeticus*, addressed to the Roman magistrates, is a most pungent defense of Christianity and the Christians against the reproaches of the pagans, and an important legacy of the ancient Church, proclaiming the principle of freedom of religion as an inalienable human right and demands a fair trial for Christians before they are condemned to death. He pointed to the commission of such crimes in the pagan world and then proved by the testimony of Pliny the Younger that Christians pledged themselves not to commit murder, adultery, or other crimes. He adduced also the inhumanity of pagan customs such as feeding the flesh of gladiators to beasts. He argued that the gods have no existence and thus there is no pagan religion against which Christians may offend. Christians do not engage in the foolish worship of the emperors, that they do better: In the *De Praescriptione* he develops as its fundamental idea that, in a dispute between the Church and a separating party, the whole burden of proof lies with the latter, as the Church, in possession of the unbroken tradition, is by its very existence a guarantee of its truth. The five books against Marcion, written in or , are the most comprehensive and elaborate of his polemical works, invaluable for gauging the early Christian view of Gnosticism. Of the moral and ascetic treatises, the *De patientia* and *De spectaculis* are among the most interesting, and the *De pudicitia* and *De virginibus velandis* among the most characteristic. Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. August Learn how and when to remove this template message Though thoroughly conversant with the Greek theology, Tertullian

remained independent of its metaphysical speculations. He had learned from the Greek apologies, and offered a direct contrast to Origen of Alexandria, who drew many of his theories regarding creation from Middle Platonism. Tertullian carried his realism to the verge of materialism. This is evident from his ascription to God of corporeity and his acceptance of the traducian theory of the origin of the soul. He despised Greek philosophy, and, far from looking at Plato, Aristotle, and other Greek thinkers whom he quotes as forerunners of Christ and the Gospel, he pronounces them the patriarchal forefathers of the heretics *De anima*, iii. He held up to scorn their inconsistency when he referred to the fact that Socrates in dying ordered a cock to be sacrificed to Aesculapius *De anima*, i. Tertullian always wrote under stress of a felt necessity. He was never so happy as when he had opponents like Marcion and Praxeas, and, however abstract the ideas may be which he treated, he was always moved by practical considerations to make his case clear and irresistible. It was partly this element which gave to his writings a formative influence upon the theology of the post-Nicene period in the West and has rendered them fresh reading to this day. Although he was by nature a polemicist no mention is made of his name by other authors during the 3rd century. Lactantius at the opening of the 4th century is the first to do so: Augustine, however, treats him with respect. The soul was not preexistent, as Plato affirmed, nor subject to metempsychosis or reincarnation, as the Pythagoreans held. In each individual it is a new product, proceeding equally with the body from the parents, and not created later and associated with the body *De anima*, xxvii. It is in bondage to Satan whose works it renounces in baptism, but has seeds of good *De anima*, xli, and when awakened, it passes to health and at once calls upon God *Apol.* Tertullian reserves the appellation God, in the sense of the ultimate originator of all things, to the Father, [12] who made the world out of nothing through his Son, the Word, has corporeity though he is a spirit *De praescriptione*, vii. Tertullian is often considered an early proponent of the Nicene doctrine, approaching the subject from the standpoint of the Logos doctrine, though he did not state the later doctrine of the immanent Trinity. In his treatise against Praxeas, who taught patripassianism in Rome, he used the words "trinity", "economy" used in reference to the three persons, "persons", and "substance," maintaining the distinction of the Son from the Father as the unoriginate God, and the Spirit from both the Father and the Son *Adv. The Father is one, the Son is another, and the Spirit is another "dico alium esse patrem et alium filium et alium spiritum" Adv. Praxeam*, ix, and yet in defending the unity of God, he says the Son is not other "alius a patre filius non est", *Adv.* Thus, for example, his teaching on the Trinity reveals a subordination of Son to Father that in the later crass form of Arianism the Church rejected as heretical. Warfield, he went a long distance in the way of approach to it. In the water of baptism, which upon a partial quotation of John 3: Humans are little fishes "after the example of the ichthys, fish, Jesus Christ" are born in water *De baptismo*, i. In discussing whether sins committed subsequent to baptism may be forgiven, Tertullian calls baptism and penance "two planks" on which the sinner may be saved from shipwreck "language which he gave to the Church *De penitentia*, xii. While he nowhere gives a list of the books of Scripture, he divides them into two parts and calls them the instrumentum and testamentum *Adv.* He distinguishes between the four Gospels and insists upon their apostolic origin as accrediting their authority *De praescriptione*, xxxvi; *Adv. The Scripture, the rule of faith, is for him fixed and authoritative De corona*, iii-iv. As opposed to the pagan writings they are divine *De testimonio animae*, vi. They contain all truth *De praescriptione*, vii, xiv and from them the Church drinks potat her faith *Adv.* The prophets were older than the Greek philosophers and their authority is accredited by the fulfilment of their predictions *Apol.* The Scriptures and the teachings of philosophy are incompatible, insofar as the latter are the origins of sub-Christian heresies. Philosophy as pop-paganism is a work of demons *De anima*, i; the Scriptures contain the wisdom of heaven. However, Tertullian was not averse to using the technical methods of Stoicism to discuss a problem *De anima*. The rule of faith, however, seems to be also applied by Tertullian to some distinct formula of doctrine, and he gives a succinct statement of the Christian faith under this term *De praescriptione*, xiii. Tertullian was a defender of the necessity of apostolicity. In his Prescription Against Heretics, he explicitly challenges heretics to produce evidence of the apostolic succession of their communities. For this is the manner in which the apostolic churches transmit their registers: In exactly the same way the other churches likewise exhibit their several worthies, whom, as having been appointed to their episcopal places by apostles, they regard as transmitters of the apostolic seed. In *De pudicitia*, Tertullian

condemns Pope Callixtus I for allowing such people to be readmitted if they show repentance. Eschatology[edit] Resurrection at the Second Coming Tertullian was a premillennialist , affirming a literal resurrection at the second advent of Jesus at the end of the world, not at death. His dominion is an everlasting dominion, which shall not pass away; and His kingdom that which shall not be destroyed. He expected a specific Antichrist to appear as a persecutor of the church just before the resurrection, under whom a second company of martyrs will be slain. Unlike Irenaeus, however, Tertullian does not consider the Antichrist to be a Jew sitting in a Jewish temple at Jerusalem. Rather, the Antichrist comes out of the church. He portrayed Rome as drunk with the blood of martyred saints. The earth is destroyed after the one thousand years and the saints moved to the kingdom of heaven. It is sealed by the advent of Christ, which he places at the end of the sixty-two and one-half weeks. July Learn how and when to remove this template message Tertullian was a determined advocate of strict discipline and an austere code of practise, and like many of the African fathers, one of the leading representatives of the rigorist element in the early Church. These views may have led him to adopt Montanism with its ascetic rigor and its belief in chiliasm and the continuance of the prophetic gifts. In his writings on public amusements, the veiling of virgins, the conduct of women, and the like, he gives expression to these views. On the principle that we should not look at or listen to what we have no right to practise, and that polluted things, seen and touched, pollute *De spectaculis*, viii, xvii , he declared a Christian should abstain from the theater and the amphitheater. There pagan religious rites were applied and the names of pagan divinities invoked; there the precepts of modesty, purity, and humanity were ignored or set aside, and there no place was offered to the onlookers for the cultivation of the Christian graces. Women should put aside their gold and precious stones as ornaments, [41] and virgins should conform to the law of St. Paul for women and keep themselves strictly veiled *De virginibus velandis*. He praised the unmarried state as the highest *De monogamia*, xvii; *Ad uxorem*, i. He even labeled second marriage a species of adultery *De exhortationis castitatis*, ix , but this directly contradicted the Epistles of the Apostle Paul. He, instead, favored the Montanist sect where they also condemned second marriage. He believed that marital relations coarsened the body and the soul and would dull their spiritual senses and avert the Holy Spirit since husband and wife became one flesh once married. I, part 2 trans. The judgment of God upon this sex lives on in this age; therefore, necessarily the guilt should live on also. You are the gateway of the devil; you are the one who unseals the curse of that tree, and you are the first one to turn your back on the divine law; you are the one who persuaded him whom the devil was not capable of corrupting; you easily destroyed the image of God, Adam. Because of what you deserve, that is, death, even the Son of God had to die. He believed that heaven and earth intersected at many points and that it was possible for there to be sexual relations with supernatural beings.

3: Tertullian : De idolatria

Book digitized by Google from the library of Princeton University and uploaded to the Internet Archive by user tpb.

He had a strong love for his mother and a great respect for his father, who was a pastor and an ardent patriot. Following military service in World War I, Schneider began his theological studies and was ordained in Hochelheim in . The following year, he married Margarete Dieterich, the daughter of a pastor. In , the couple had their first son, followed by a daughter and four more sons. Nazi opposition When President Paul von Hindenburg named Adolf Hitler Chancellor in , Schneider was the pastor of the Hochelheim congregation, having succeeded his father who died in . Initially, Pastor Schneider believed that the new Chancellor, with the help of divine guidance, would lead Germany into a bright future. It did not take long for him to perceive the true character of Adolf Hitler and the Nazi regime. Schneider did not stand by idly as Nazi leaders ridiculed the morality of the Church. In writing and in preaching, he protested against the vitriol directed against the Church by Nazi officials. Pastor Schneider received no backing from his consistory of the old-Prussian Ecclesiastical Province of the Rhineland, then seated in Koblenz. On the contrary, in order to placate Nazi officials who complained about Pastor Schneider, the consistory transferred him to a remote region of Germany. Early in , Schneider and his family moved to Dickenschied, where he became pastor to the Dickenschied and Womrath congregations. On one occasion at the funeral of a Hitler youth boy a Nazi official said in his speech that the deceased would now be member of the heavenly storm of Horst Wessel. Pastor Schneider responded that he would not know if a heavenly storm of Horst Wessel existed but the Lord would bless the boy and take him into his realm. After this, the Nazi leader came forward and repeated his words. As a result he was arrested for one week in June . He continued to speak his mind and follow the dictates of his conscience. Some of his friends pleaded with him to avoid confrontation with the Nazis. He responded that he did not seek martyrdom, but that he had to follow his Lord. Arrest and imprisonment In spring, with the support of members of his presbytery, Pastor Schneider began the process of excommunicating parishioners who, because of their allegiance to the Nazi Party, engaged in conduct which violated congregational discipline. Complaints to Nazi officials by the censured led to the arrest of Pastor Schneider. Following two months in the Koblenz prison, officials released him with the warning not to return to the Rhineland, where his home and parish were located. Pastor Schneider knew that, if he returned to his flock, it would mean imprisonment in a concentration camp. Yet, the night before his release, he read in his Bible the story concerning the crisis confronted by Deborah. When Deborah summoned the twelve tribes together to confront the common enemy, only Naphtali and Zebulun responded. Pastor Schneider saw in this Old Testament story [Judges 5: Following his release from prison, Pastor Schneider spent two months with his wife and a few family members and friends in Baden-Baden and in Eschbach. He and Margarete returned home for Harvest Thanksgiving German: Erntedankfest on October 3, Pastor Schneider was able to celebrate this occasion with his Dickenschied congregation, but local police arrested him as he journeyed to Womrath for an evening worship service. In the labor commandos, Pastor Schneider watched out for his fellow inmates. After being sentenced to solitary confinement, he preached the good news of the Gospel from the window of his prison cell. He explained his behaviour by saying "I cannot salute this criminal symbol". He also refused, as he had done earlier, the Hitler salute, saying that "you can only receive salvation Heil from the Lord and not from a human being". From his cell, Schneider accused his captors and encouraged his fellow inmates. On one occasion on Easter Sunday, when thousands of prisoners were assembled for mustering, despite being severely handicapped by previous torture he climbed to the cell window and shouted: This is Pastor Schneider. People are tortured and murdered here. As others had pleaded years earlier, the man who mopped the floors in the solitary confinement building begged Schneider, "Please stop provoking the SS against you They will beat you to death if you continue preaching from your cell window". He could have been released from the KZ at any time, if he had agreed to accept this order. However, even under severe torture, he refused to do so.

4: Tertullian - Wikipedia

Tertullian (/ t ɛˈtʊr ɛˈt ɔːl i ɛˈtʊ n /; full name *Quintus Septimius Florens Tertullianus*; c. - c. AD) was a prolific early Christian author from Carthage in the Roman province of Africa.

Bibliography - Selection of Works Remark concerning the transliteration of ancient Greek: Because the pronunciation of ancient Greek dialects and especially of Koine is close to modern Greek pronunciation and because it is remote from the artificial pronunciation invented by Erasmus, I have used the modern pronunciation. Definitions Speaking in Tongues, Glossolalia and "oracle", "omen" in certain cases: Phenomenon where a human being utters some sounds without understanding them, and such that these sound would be inspired by a spirit other than the spirit of this human being This utterance may sound like "bababababa" or "talaka valatakapa kalamalakadabra". Because the other ways for naming this phenomenon are less precise "oracle", "omen" or cumbersome "ecstatic utterance", "unintelligible utterance" , we will use the word "glossolalia. Spiritual experience which is inaccessible to the understanding of the one who practices it. Such an experience is beyond human comprehension, apprehension. It cannot be understood nor described and therefore is "hidden". Glossolalic experiences fit in this category. Mohamed, the founder of Islam, is probably the most famous of those who have practiced glossolalia. The phenomenon often occurs during a state of trance. Another person may receive the "interpretation" of the sounds uttered by the first person. Given the importance of the hellenistic issued from the kingdom of Alexander the Great world for the study of Christianity we will focus on the Greek language and culture. Three Greek roots can be used to describe the phenomenon: Glossolalie and its interpretation are mentioned in the Old Testament Deuteronomy The words used in the Septuaginta, the Greek version of the Old Testament are: It is noteworthy that in this verse deu The phenomenon was very well known during the hellenistic antiquity. It was often used to know the thoughts of a god, or "daimonon" daimonion, which gave the word "demon". One would consult the oracles given by some mediums; the Greek for "medium" was "prophitis" profththV which gave the word "prophet". A first medium would receive the oracle as an utterance of glossolalia, and other mediums would receive the interpretation of this oracle. The most famous mediums were probably the Pythia at Delphi and the Sibyls; these would practice glossolalia and were then interpreted by other mediums, as was the case of the many other mediums mentioned by the authors of the antiquity. Glossolalia within Christendom During the second half of the second century AD, in Phrygia, the region of the city Laodicea, Montanus, a former pagan priest, founded a charismatic movement, montanism. Many montanist practices glossolalia, prophecy, fasting, convulsions, etc. Indeed, like many modern charismatics, the montanists held to many of the major Christian doctrines, but diverged by the experiences and by their belief that the special revelation of God was not completed with the writings of the apostles. Their movement had a great impact in Asia minor and spread throughout the whole church, to the point of the conversion of the Christian thinker Tertullian who was influenced by stoic ideas. Stoicism was a movement comparable to the "New Age" movement of the twentieth century, and increased much during the second century because of the support of the emperor Marcus Aurelius. The extent of montanism necessitated the reaction of Christian apologists Apollinaris, Apollonius, Miltiades, Melito, Hippolytus, etc. These would object for example that true prophets are infallible, do not practice ecstasy and glossolalia, and do not use their gifts to make money, all of which was not the case of the montanists prophets Eus. It was only after the bishops officially condemned, even denounced as demonic Eus. Afterwards some sporadic traces of glossolalia can be found throughout church history. So, within jansenism a heretical movement of Catholics who used to believe in predestination , a few persons did practice glossolalia and prophecy, they were however rejected and considered heretic by the jansenists themselves. It is only in the twentieth century that a charismatic movement appears again, more than seventeen centuries after montanism. At the beginning of the century the first charismatic wave "Pentacostal renewal" spread the doctrine that only those who receive the gift of glossolalia are saved "baptized in the Holy Spirit". This doctrine was based on a generalization of three cases of foreign languages miraculously spoken at Pentacost, at the conversion of the first pagans and at the conversion of the disciples of John the Baptist, as recorded in

the book of Acts. In the sixties the second wave, usually called "charismatic", introduced glossolalia not as the sign, confirmation of salvation, but as the feature of the "fullness of the spirit", which would be the top Christian spirituality. This second wave was based on an interpretation of the fourteenth chapter of the first letter to the Corinthians. Other charismatic waves have since then unfurled on the church, yet without major changes concerning glossolalia. I am asking you this question: Traditional Pentecostists think that those who do not practice glossolalia have not received the Holy Spirit and thus are not saved. Charismatics second wave think that those who do not practice glossolalia are not "spirit-filled". These beliefs explain the strong charismatic proselytism, their infiltration in the churches and the many church divisions they cause. Besides, many Christians have very much neglected their intellectual faculties and are quite unable to refute the charismatic arguments. Others ignore the existence of classical apologetics and seek support for their faith in spiritual experiences. These reasons foster conversions to modern charismaticism, which has probably a greater impact than montanism had. The extent of the charismatic movement and the high chance of being exposed to its proselytism have made glossolalia an important subject that all Christians should study. Moreover, many New Testament places prohibit associating with Christians practicing occultism, and thus sharing membership with them in the same church or Christian group. And the church fathers severely condemned and excommunicated the second century charismatics. So, at the end of the twentieth century, glossolalia and other charismatic practices have become again very important matters for Christians. The Charismatic Argument based on the First Letter to the Corinthians It is mainly this argument which convinces Christians, so we will not deal with the other charismatic arguments for the practice of glossolalia [1]. This argument is based on the interpretation of the fourteenth chapter of the first letter to the Corinthians. I therefore ask you to read 1Co Here are the major points of the argument: This chapter deals with spiritual utterance 1Co This utterance edifies the one who practices it 1Co Therefore glossolalia is a gift from the Holy Spirit; all should pray to receive and practice it. Why the Conclusion of this Argument cannot be Correct Can you answer this question? The conclusion of this argument cannot be correct for many reasons, either philosophical, biblical or psychological. I will briefly name a few: Glossolalia is a practice where reason and understanding are "switched off" and is therefore a sin against the greatest commandment. The Bible teaches that the Holy Spirit is a spirit of intelligence and understanding Isa The Holy Spirit cannot therefore inspire an occult phenomenon such as glossolalia. Moreover all biblical characters who were inspired by God expressed themselves in understandable utterance using analogies comparisons, parables, etc. The Bible prohibits glossolalia and its interpretation Deu Jesus himself condemned the meaningless prayers practiced among the pagan religions Mat 6: The Bible teaches on the one hand that certain activities such as reading the bible or praying are for the own good, edification, but on the other hand that the gifts of the Holy Spirit are for the good, the edification of the others 1Co But charismatic glossolalia is supposed to edify the one who practices it and not the others, and thus cannot be a gift of the Holy Spirit. Philosophical Arguments Logic and intelligibility are indispensable foundations for showing the truth of Christianity. If Christianity would teach occult practices such as glossolalia it would reject its foundations and that would be a fatal self-refutation. The point of language, of oral expression is to communicate ideas, meaning. He who practices glossolalia does not understand what he utters and neither do those who listen to him. Glossolalia is therefore meaningless. Both philosophy and the Bible Psa So God wants men to be rational and not to practice glossolalia see also Pro Psychological Argument Academic studies have shown that glossolalia is not a language but a mere psychological, see book of John P. Kildahl , sociolinguistic phenomenon William J. Besides, many credible and non-gullible Christians M. We have mentioned a few counter-arguments which falsify the conclusion of the charismatic argument for glossolalia. The argument must be incorrect. Can you see what is wrong with it? Glossolalia was very well known in the hellenistic world. The Greek could describe it with words derived from three roots, of which "mantia" manteia was the most common. Even the German theologians such as Johannes Behm who interpret this chapter as dealing with the practice of glossolalia within the church recognize that this would be the only case where "glossa" would be used to describe glossolalia, and that their only argument is that the phenomenon described here would be the same as the one practiced in the pagan religions. In addition, one wonders why Paul would have misleadingly used the word "glossa" while he could

have used one of the many Greek words which have the right meaning. Charismatics may answer that Paul used "glossa" to make a distinction between the glossolalia inspired by the God of the Bible and the glossolalia inspired by the demons worshipped in the other religions. This charismatic reply is however not credible because Paul used the word "prophetis" *profhthV*, which gave the word "prophet" to designate those who transmit the Biblical revelation whereas "prophitis" was the word designating the mediums of the pagan religions, and especially those uttering oracles through the practice of glossolalia. So these languages are normal languages that can be learned and understood through education, and not occult utterances such as glossolalia. These verbs mean "to translate, interpret, explain" and entail the idea that the translator or interpreter understands what he translates. These words are very often used in the New Testament with the very clear meaning of "translation", for example in Heb 7: I did not find any instance where these verbs are used in the context of interpreting glossolalia other verbs were used then, such as *sumballw*, *shmainw*, or verbs derived from *krinw*. This is one more indication that there is no question of an occult phenomenon such as glossolalia here. The theologians who saw in this chapter a pagan practice have put forward the argument that the Corinthians did not understand their utterances 1Co. Does a serious analysis support or invalidate this argument? Paul said in verses 14 and 19 that the Corinthians would speak without "intelligence", and used the word "nous" *nouV*, which means "mind, intelligence" and is opposed to "stupidity". This is the more striking as Paul used the verb "ida" to know, understand in verse 16, that is between the verses 14 and 19; he chose thus his words very carefully to pinpoint nuances. Moreover Paul used the verbs "akouo" 1Co. These three verbs are suitable for expressing the lack of understanding or knowledge of a language. Paul would thus have used them in verses 14 and 19 if he had meant that the one who spoke one of those languages did not understand what he was saying. In conclusion, the text in verses 14 and 15 shows that these languages were practiced with stupidity, but not without the understanding of the utterances, and thus cannot be used to infer the practice of glossolalia.

Church leaders in primitive times: lectures on their words and works: delivered in Norwich Cathedral by eminent Anglican divines: with preface St. Ignatius and St. Polycarp / by F.W. Farrar -- The apology of Aristides / by J.A. Robinson -- The life and times of Justin Martyr / by Meyrick -- The life and times of Irenaeus / by S. Leathes -- Cyprian / by W.M. Sinclair -- The life.

Tertullian Annotations on the New Testament: Compiled from the Best Critical Authorities Tertullian Against the Jews "Tertullian seems to return to the topic at hand - the fulfillment of those events that were prophesied to take place after the Christ had been on earth. One would expect him to have examined the fulfillment of the prophecies about the fall of Jerusalem, yet he did not. Instead he turned his attention to other events that were to take place in the aftermath of the coming of the Christ.. And the word of the New Prophecy, which is a part of our belief, attests how it foretold that there would be for a sign a picture of this very city exhibited to view previous to its manifestation. On fulfillment of Zechariah On the Seventy Weeks of Daniel "Let us see what is the meaning of A the seven and a half weeks, which in turn are divided up into a subsection of earlier weeks; by what transaction were they fulfilled? He was succeeded by Tiberius Caesar, and he held sway for twenty-two years, seven months and twenty-eight C days. In the fifteenth year of his reign D Christ suffered, being about thirty-three when He suffered. Then there was Gaius Caesar, also named Caligula, who reigned for three years, eight months and thirteen days. Galba ruled for seven months and twenty-eight E days; Otho for three months and five days; and Vitellius for eight months and twenty-eight F days. Vespasian vanquished the Jews in the first year of his reign, bringing the number of years to a total of fifty-two, plus six months. For he ruled for eleven years, and so by the date of his storming Jerusalem, the Jews had completed the seventy weeks foretold by Daniel. On the Significance of A. For Daniel says, that "both the holy city and the holy place are exterminated together with the coming Leader, and that the pinnacle is destroyed unto ruin. Which matters we prove, again, on the ground of the consequences which were ever announced as to follow His advent; in order that we may believe all to have been as well fulfilled as foreseen. For it had been predicted that the unction should be exterminated in that place; as in the Psalms it is prophesied, "They exterminated my hands and feet. Accordingly, all the synagogue of Israel did slay Him, saying to Pilate, when he was desirous to dismiss Him, "His blood be upon us, and upon our children;" and, "If thou dismiss him, thou art not a friend of Caesar;" 11 in order that all things might be fulfilled which had been written of Him. Argument from the Destruction of Jerusalem and Desolation of Judea. For it behoves him to proceed from the tribe of Judah and from Bethlehem. But we perceive that now none of the race of Israel has remained in Bethlehem; and so it has been ever since the interdict was issued forbidding any one of the Jews to linger in the confines of the very district, in order that this prophetic utterance also should be perfectly fulfilled: Now, if according to the Jews He is hitherto not come, when He begins to come whence will He be anointed? If, then, there is no unction, whence shall be anointed the "leader" who shall be born in Bethlehem? A second time, in fact, let us show that Christ is already come, as foretold through the prophets, and has suffered, and is already received back in the heavens, and thence is to come accordingly as the predictions prophesied. For, after His advent, we read, according to Daniel, that the city itself had to be exterminated; and we recognise that so it has befallen. For the Scripture says thus, that "the city and the holy place are simultaneously exterminated together with the leader," -undoubtedly that Leader who was to proceed "from Bethlehem," and from the tribe of "Judah. Moreover, the "hands and feet," are not "exterminated," except His who is suspended on a "tree. But My People hath changed their glory: For, that they should withal suffer this thirst of the Divine Spirit, the prophet Isaiah had said, saying: And accordingly Elisha, having taken "wood," and cast it into that place where the iron had been submerged, forthwith it rose and swam on the surface, and the "wood" sank, which the sons of the prophets recovered. But, because these had been mysteries which were being kept for perfect fulfilment in the times of Christ, Isaac, on the one hand, with his "wood," was reserved, the ram being offered which was caught by the horns in the bramble; Christ, on the other hand, in His times, carried His "wood" on His own shoulders, adhering to the horns of the cross, with a thorny crown encircling His head. For Him it behoved to be made a

sacrifice on behalf of all Gentiles, who "was led as a sheep for a victim, and, like a lamb voiceless before his shearer, so opened not His mouth" for He, when Pilate interrogated Him, spake nothing ; for "in humility His judgment was taken away: His nativity, moreover, who shall declare? It was in accordance with a prophecy of Hosea, uttered on this wise: After a space of two days, on the third day" -which is His glorious resurrection-He received back into the heavens whence withal the Spirit Himself had come to the Virgin Him whose nativity and passion alike the Jews have failed to acknowledge. Therefore, since the Jews still contend that the Christ is not yet come, whom we have in so many ways approved to be come, let the Jews recognise their own fate, -a fate which they were constantly foretold as destined to incur after the advent of the Christ, on account of the impiety with which they despised and slew Him. And "the clouds were commanded not to rain a shower upon the vineyard of Sorek," -the clouds being celestial benefits, which were commanded not to be forthcoming to the house of Israel; for it "had borne thorns"-whereof that house of Israel had wrought a crown for Christ-and not "righteousness, but a clamour,"-the clamour whereby it had extorted His surrender to the cross. And because they had committed these crimes, and had failed to understand that Christ "was to be found" in "the time of their visitation," their land has been made "desert, and their cities utterly burnt with fire, while strangers devour their region in their sight: Or else, if Christ is not yet come, on whose account they were predicted as destined thus to suffer, when He shall have come it follows that they will thus suffer. And where will then be a daughter of Sion to be derelict, who now has no existence? Restore to Judea the condition which Christ is to find; and then, if you will , contend that some other Christ is coming. What an happy Church is that! On the Fulfillment of Prophecy "Who is He that shall bestow "the power of treading on serpents and scorpions? Happily the Creator has promised by Isaiah to give this power even to little children, of putting their hand in the cockatrice den and on the hole of the young asps without at all receiving hurt. This power the Creator conferred first of all upon His Christ, even as the ninetieth Psalm says to Him: Lastly, you may discover the suitable times of the promise, if you read what precedes the passage: The Dispersion of the Jews, and their desolate condition for rejecting Christ foretold "Now, since you join the Jews in denying that their Christ has come, recollect also what is that end which they were predicted as about to bring on themselves after the time of Christ, for the impiety wherewith they both rejected and slew Him. For it began to come to pass from that day, when, according to Isaiah, "a man threw away his idols of gold and of silver, which they made into useless and hurtful objects of worship;" in other words, from the time when he threw away his idols after the truth had been made clear by Christ. Consider whether what follows in the prophet has not received its fulfilment: And so in this manner the law and the prophets were until John, but the clews of divine grace were withdrawn from the nation. After his time their madness still continued, and the name of the Lord was blasphemed by them, as saith the Scripture: Therefore "has their land become desolate, their cities are burnt with fire, their country strangers are devouring before their own eyes; the daughter of Sion has been deserted like a cottage in a vineyard, or a lodge in a garden of cucumbers," ever since the time when "Israel acknowledged not the Lord, and the people understood Him not, but forsook Him, and provoked the Holy One of Israel unto anger. In the fifty-eighth Psalm He demands of the Father their dispersion: Well, then, although you affirm that it is the Christ of the other god who was driven to the cross by the powers and authorities of the Creator, as it were by hostile beings, still I have to say, See how manifestly He was defended by the Creator: Then where will there be a daughter of Sion to be reduced to desolation, for there is none now to be found? Where will there be cities to be burnt with fire, for they are now in heaps? Where a nation to be dispersed, which is already in banishment? But then, again, how is it that He can have permitted to range through His own heaven one whom He was some day to put to death on His own earth, after the more noble and glorious region of His kingdom had been violated, and His own very palace and sublimest height had been trodden by him? Or was it only in appearance rather that he did this? God is no doubt a jealous God! Yet he gained the victory. You should blush with shame, who put your faith in a vanquished god! What have you to hope for from him, who was not strong enough to protect himself? For it was either through his infirmity that he was crushed by the powers and human agents of the Creator, or else through maliciousness, in order that he might fasten so great a stigma on them by his endurance of their wickedness. But because he had, I suppose, some intelligence, he very soon ceased, and even recalled those whom he had banished" vol. Also a large

number of Jews lived in North Africa, as the big Jewish cemetery at Carthage still testifies. Directly, however, we examine it we are struck by its twofold character. It is no wonder therefore that their relation to the first part has caused much controversy, at least from the time of Semler, who was frankly sceptical about many of the works attributed to Tertullian. The treatise is translated by Thelwall in the Ante-Nicene Library, Caracalla, i, in the *Scriptores Hist.* See Noeldechen *vide infra*, p. His criticism was published in his edition of Tertullian, and may be found more conveniently in Oehler, vol. Marc, are set forth in parallel columns pp. But Noeldechen,² by comparing the Adv. Marc, iii, comes to the conclusion that our chh. Noeldechen thinks that the Adv. Marc, iii third edition, and then added chh. For, having the contents of those chapters there already, he naturally would not use the Adv. Neither theory is very attractive, but the important point is that both scholars agree that chh. Both, however, wrote before serious notice had been paid to the suggestion that the Church possessed catenae of Old Testament passages thought to bear upon the truth of Christianity. He thinks the second edition of the Anti-Marcion refers to it iii. In any case it was written before he became a Montanist A. See above on The Books of Testimonies, p. These would therefore lie ready at hand for Tertullian to incorporate. It seems not unlikely therefore that he used such a catena for the Adv. It is not necessary, however, to spend more time over this controversy, for in any case the question of the unity and even the authorship of the tract In Answer to the Jews is of little more than academic interest for our purpose. Every one is agreed that the third book against Marcion was written by Tertullian, and there is hardly a quotation from the Old Testament, or any interpretation of a quotation, in the Adv. It will be sufficient therefore to consider the tract itself, and that as a whole. Beginning, it would seem, with the assumption that the Gentile had some warrant for accepting the chief truths of Judaism, and that by admitting him the Jews acknowledged that their religion was not for Jews only, Tertullian discusses the true nature of the Law, and shows its temporary character chh. He knew no Hebrew. If this supposition was current among the Jews it may have given rise to the later belief that the Calf came out alive and skipping Midr. There was a Law before that Law, which would have been sufficient, if it had been kept. Its essence indeed is for all, but not its totality. That former Law was long before Moses; it existed even in Eden. Noah, Abraham, and others were found righteous by the observance of this natural Law, under which Melchizedek was even a priest. Adam, knew nothing of Sabbath or Circumcision. Had circumcision been so important, why was not Adam circumcised ch. What then was the use of Circumcision? No doubt therefore we Gentile believers are the people of whom Isa.

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Origin of the Episcopate IV. The development of the Episcopate and the continued rise of the Sacramental Theology of the rituals of Baptism and the Eucharist under Cyprian. Introduction Within the span of one generation, the Reformation rejected more than a century of Roman Catholic hermeneutics and established sola scriptura as the foundation of the Protestant movement. At a fundamental level, the Protestant interpretation of those passages of Scripture that deal specifically with salvation¹ differed radically from the hermeneutics of the Catholic Church. Three doctrines that affected the doctrine of salvation and evidenced these profound differences were the rituals of baptism and communion, and the hierarchy of the episcopate. This paper will determine 1 when and how the believers in the first and second century after Pentecost began to develop the doctrines on baptism, communion, 2 how the episcopate developed and contributed to the progressive understanding of baptism and communion within the Church, and 3 how Cyprian advanced and used the episcopate and these two doctrines to preserve the unity of the Church² during his lifetime. Make this a new sentence. Origins of the Rituals of Baptism and Communion The earliest mention of baptism and communion outside the New Testament appears in the Didache. The document is composed of two parts: The first part summarizes how those preparing to be baptized should be taught to live the Christian life. Centers of local churches formed along the way, but an official, centralized Roman Church had not yet developed during this time period. What do you mean by this? Although it could have been penned during the second century, J. Robinson dates it earlier c. Not the best evidence for dating. Aaron Milavec between Robinson states that the study of the Church Fathers has uncovered references to it by Athanasius AD, Didymus, and Eusebius, while Serapion of Thmuis 4th century quoted it in one of his Eucharistic prayers. The interrelationships between these documents has not been completely worked out. A Latin version of the first five chapters was discovered in by J. Schlecht [John Chapman Westminster, , reprinted Macmillan, Everyone taking part in the baptism was requested to fast for one or two days beforehand. The relevance of this information is seen in the fact that every religion develops a framework and a set of logistics for carrying out its rituals. The New Testament presents no such items for the performance of baptism. Within the first generation of the Church, the believers had established concrete details of performing baptism and outlined these in a document that came to influence the Church for the next three hundred years. This document did not specifically demand that its own set of criteria be exclusively legitimized, but its recommendations were meant for the Church at large, thus limiting by general consensus the freedom of each local church to determine the methods of performing baptism in different ways as determined by the leaders of that local body. Since there was only one Church, it apparently made sense to the author s of the Didache to prescribe the logistics of the ceremony for all the churches. What about baptismal theology in Acts? Harper Collins Publishers, , Sandt Didache n. Justin Martyr, who wrote in the middle of the second century, based the authority for baptism on Isaiah 1: He concluded that washing with water, when done in the name of the Trinity, is specifically efficacious for regeneration, illumination and remission of sins. First, the symbolic understanding of baptism may have been rejected for reasons unknown to modern scholars and removed from the mainstream of local church baptisms. Second, the Church during persecution saw no need or had no opportunity to 18 This term is used descriptively of Speculative theology, defined as theology founded upon, or influenced by, speculation or metaphysical philosophy. Speculative Theology, Online, line: First Apology, chapter 61, On-line, line: The second ritual that took on major significance in the struggle for unity within the Church was the Eucharist. The statements in the Didache relevant to this study are found in chapter 9. First, concerning the cup: We thank thee, our Father, for the holy vine of David Thy servant, which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever. We thank Thee, our Father, for the life and knowledge which Thou madest known to us through Jesus Thy Servant; to Thee be the glory forever. Even as this broken bread was

scattered over the hills, and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power through Jesus Christ for ever. But let no one eat or drink of your Eucharist, unless they have been baptized into the name of the Lord; for concerning this also the Lord has said, "Give not that which is holy to the dogs. The document does not mention which food should be eaten for the meal, nor does it list or prescribe the elements, not even wine and bread. The document refers to the "spiritual food and drink and life eternal through Thy Servant," and it distinguishes the elements from the "food and drink given to men for enjoyment that they might give thanks to God. There is no overt indication in the Didache that communion had developed any efficacious significance. The document does, however, promote baptism as being a prerequisite for partaking of the Eucharist,²⁷ and more fundamentally, as a visible sign of salvation. The Eucharist had only achieved the status of a sacrifice, with no mention of its possible efficaciousness. Justin sanctions this view when he states, "Accordingly, God, anticipating all the sacrifices which we offer through this name, and which Jesus the Christ enjoined us to offer, i. Kelly claims that a memorial implies more than mere recollection. But just as our Saviour Jesus Christ was made flesh through the Word of God and had both flesh and blood which has been Eucharistized by the word of prayer from Him that food which by process of assimilation nourishes our flesh and blood is 29 Ibid. Dialogue with Trypho, chapter , verse 1, On-line, line: Irenaeus, Adversus haereses n. None of the Church Fathers had defined the elements of this sacrifice. Justin 35 Justin Martyr: First Apology, chapter 66, verse 2, On-line, line: The Epistle to the Smyrnaeans. In summary, sacramental theology actually came out of soteriology. Salvation was free to all who would accept it, but different theories arose as to how salvation was transmitted to the individual. Each Church Father built his view of baptism and communion on the teaching of those who had gone before, until both of these rituals became sacraments within the Church. Origin of the Episcopate This development of sacramental theology probably would never have occurred without the parallel development of the episcopate within the Church. In order for baptism and communion to have achieved their position of necessity within the doctrine of soteriology, the episcopate had to have reached a position of importance and influence within the entire Church. The first Church authority to clearly develop within Christianity were the Jewish Apostles in Acts 6, who gave the congregation the assignment of choosing seven men to carry out the function of solving the food distribution to the widows in the church in Jerusalem at that time. These bishops and their churches faced numerous persecutions during their lifetimes. Those bishops who defended the faith through their writings impacted the entire Church with these views of baptism and communion, and the evolving authority structure within the Church contributed to the acceptance by the laity of the growing importance of baptism and communion as sacramental. The increasing combination of clerical power and efficacious sacraments will work together to produce a dominant hierarchy that becomes the gatekeeper for salvation, and written evidence will demonstrate that Clement of Rome was the first bishop to assert that the bishop of Rome held a preeminence over all other bishops. In a letter to the believers in Corinth, Clement admonished the believers to submit to their bishops as to the Lord and for the sake of unity. This letter establishes the "epiphany of the Roman primacy. He believed that this letter contains the first patristic affirmation of the divine right of the hierarchy. Ignatius placed the bishop in ultimate authority over the presbyters, who were possibly elders, and the deacons. The Apostolic Fathers, [http: Ignatius of Antioch to the Magnesians](http://), chapter 2, verse 1, chapter 6, verse 1, chapter 7, verse 1, chapter 13, verse 2, On-line, line: In addition, every mention of the presbuterion in the New Testament referred to a plurality of elders in each local church. The New Testament reveals no hierarchy above the elders in a local church. Tertullian believed that salvation required valid baptism inside the only Church. Concerning the episcopacy, Tertullian had criticized the Church hierarchy on a regular basis. Most Christians have said negative things about bishops; but Tertullian said them extremely well. Irenaeus taught that a church could only be considered apostolic if it shared the same faith as the apostles. This embedded belief led Tertullian to continue the third-century ecclesiastical teaching that the monarchical bishops had originated with the apostles. In him the church acquired the magnitude which Cyprian was to expound in the classic catholic doctrine which has endured to this present day. A Historical and Literary Study. Clarendon Press, , 1st edn , 84, quoting De pudicitia Otto Bardenhewer, Patrology, transl. Shahan, Herder, ; J. Tertullian eventually rejected the Montanist movement,

which may be the reason why Cyprian never made any allusions to Montanism. The rebellious bishops accepted these certificates and allowed all the lapsed to take the Eucharist and to receive membership back into the Church. These bishops required no penance or repentance on the part of the lapsed. The strictest group, led by Novatian, refused to grant forgiveness to anyone who lapsed. This group developed their own Church⁵⁴ with their own bishops. This group judged the intentions of the individual as well as the outward, visible actions. By this time in the development of sacramental theology, the lapsed believed that they could achieve salvation only by taking the Eucharist and being reunited as members of the Church. Cyprian took a middle road that allowed the lapsed back into membership of the Church on the basis of two new criteria developed for this historically unique situation. At first, many bishops

Comment [E6]: Run on sentence; please revise. Cyprian demanded that the act of the martyr had to be an act of intercession with the bishop. The martyr could not intercede on his own. Cyprian rejected the concept of collective notes that provided forgiveness to every lapsed person in an entire area. The bishop would then make the final decision. In that case, any priest could reconcile him to the Church and the Eucharist.

7: Tertullian : Ad nationes

Under federal law, if you knowingly misrepresent that online material is infringing, you may be subject to criminal prosecution for perjury and civil penalties, including monetary damages, court costs, and attorneys' fees.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Briefe an Margrit Rosenstock-Huessy. Franz Rosenzweig, *Der Mensch und sein Werk. Hegel und der Staat*. Oldenbourg, , reprint Aalen: Die Idee Europa, D, Box 2, Folders 39â€” Leo Baeck Institute, New York. Franz Rosenzweig Papers , I. H; Box 2, folder Hymnen und Gedichte des Jehuda Halevi. Edited by Rafael N. Arbeitspapiere zur Verdeutschung der Schrift. Edited by Rachel Bat Adam. *Kleinere Schriften zu Glauben und Denken. His Life and Thought. God, Man, and the World: Edited and translated by Barbara E. Syracuse University Press, Philosophical and Theological Writings. Translated and edited, with notes and commentary, by Paul W. Franks and Michael L. The Star of Redemption. Translated by Barbara E. University of Wisconsin Press, Translated by William W. Holt, Rinehart, and Winston , Die Geschichten des Rabbi Nachman. Die Legende des Baal-Schem. Ein Schicksal in Predigten. Halbhunderttag, unpublished transcribed manuscript. Deutscher Taschenbuch Verlag Ausgabe 9. Deutscher Taschenbuch Verlag, Lehrbuch der Dogmengeschichte, Vol. Das Evangelium von fremden Gott. Eine Monographie zur Geschichte der Grundlegung der katholischen Kirche. Hegel, Georg Wilhelm Friedrich. Briefe an einen Freund, in *Gesammelte Werke Band 7: Schriften zur Religion und Weltanschauung. Critique of Practical Reason. Translated by Mary Gregor. Cambridge University Press, The Miracles of Antichrist. Translated by Pauline B. Little, Brown, and Co. Geschichten vom lieben Gott. Lambert Schneider Verlag, â€” You are not currently authenticated. View freely available titles:**

8: Novensiles - Wikipedia

Tertullian (c. AD -) was one of the first theologians of the Western Church and ranks among the most prominent of the early Latin fathers.

Tertullian, Quintus Septimius Florens c. He made early use of his training in rhetoric and Roman law in two apologetic works, *Ad Nationes* and *Apologeticum*, written in These owe much to earlier Greek Christian apologies and to the writings of Varro, an Augustan polymath who analyzed religion along Stoic lines; *Ad Nationes* seems to have been a first draft of the *Apologeticum*. Tertullian was the first Christian theologian to write in Latin, and most of his works deal with moral and theological issues; all contain elements of polemic either against various aspects of Greco-Roman culture or against Christian heresies. Nothing is known of his life after the time of his last literary work, written about His writings are vigorously, even violently, individualistic in style and often in content; he loved paradox and contradiction, going so far as to claim in *De Carne Christi* Ch. It is likely that unlikely things should happen. Justin Martyr, Tatian, St. Theophilus, Irenaeus ; his own contributions are chiefly Stoic in origin. For him philosophy is partly, or sometimes, an enemy of religion "What does Jerusalem have to do with Athens? One is the early treatise *Adversus Hermogenes*, in which he attacks the doctrine that matter is eternal and claims that Hermogenes derived this belief from Platonic and Stoic sources. His own arguments against the eternity of matter are partly a revision of a lost book by Theophilus, as the common Genesis text indicates. Hermogenes argued that the immutable God cannot have created the world from himself or have begun to create it *ex nihilo*; therefore he must have made it from matter, to which its imperfections are to be ascribed. God continually "creates," influencing matter as a magnet influences iron. His other work of philosophical interest is the Montanist treatise *De Anima* c. The soul is actually corporeal and originates from a "soul-producing seed" at the moment of conception. It is not preexistent and does not transmigrate"an argument directed not only against Platonists but also against Christian heretics, chiefly Gnostic. Tertullian also discusses the human embryo and other related topics. His work is largely based on a treatise on the soul by the Greek physician Soranus, who wrote at Rome early in the second century. Bibliography texts and translations First modern edition by F. Vienna, " ; and E. *Das Carmen adversus Marcionitas: A Historical and Literary Study. Chronica Tertulliana et Cyprianea, " Holiness and the Will of God: Perspectives on the Theology of Tertullian. John Knox Press, Tertullianus en de Geschiednis der Liturgie. Tertullien et la conversion de la culture antique. Tertullian and the Bible. Latinitas Christianorum Primaeva Tertullian, First Theologian of the West. Cambridge University Press, Tertullian and the Church. Cambridge University Press, U. De Pallio und stilistische Entwicklung Tertullians. Ancient Rhetoric and the Art of Tertullian. Oxford University Press, La filosofia di Tertulliano. Un colpo di sonda nella storia del cristianesimo primitivo. Grant Bibliography updated by Scott Carson Cite this article Pick a style below, and copy the text for your bibliography.*

9: Nicander - Wikipedia

St. Ignatius and St. Polycarp, by F. W. Farrar
The apology of Aristides, by J. A. Robinson
The life and times of Justin Martyr, by Canon Meyrick
The life and

See Article History Alternative Title: Life Knowledge of the life of Tertullian is based almost wholly on documents written by men living more than a century after him and from obscure references in his own works. On this basis a general outline of his life has been constructed, but most of the details have been continually disputed by modern scholars. He was born in Carthage, which, at that time approximately ad 100, was second only to Rome as a cultural and educational centre in the West. Tertullian received an exceptional education in grammar, rhetoric, literature, philosophy, and law. Little is known of his early life. His parents were pagan, and his father may have been a centurion. After completing his education in Carthage, he went to Rome, probably in his late teens or early 20s, to study further and perhaps begin work as a lawyer. He is most likely not the jurist Tertullian mentioned in the Digest, a collection of Roman legal opinion compiled under the aegis of the 6th-century Byzantine emperor Justinian, though this is disputed. While in Rome, he became interested in the Christian movement, but not until he returned to Carthage toward the end of the 2nd century was he converted to the Christian faith. By the end of the 2nd century the church in Carthage had become large, firmly established, and well organized and was rapidly becoming a powerful force in North Africa. By the year there were approximately 70 bishops in Numidia and Proconsularis, the two provinces of Roman Africa. Tertullian emerged as a leading member of the African church, using his talents as a teacher in instructing the unbaptized seekers and the faithful and as a literary defender apologist of Christian beliefs and practices. According to Jerome, a 4th-century biblical scholar, Tertullian was ordained a priest. This view, however, has been challenged by some modern scholars. During the next 20 to 25 years. Developing an original Latin style, the fiery and tempestuous Tertullian became a lively and pungent propagandist though not the most profound writer in Christian antiquity. His works abound with arresting and memorable phrases, ingenious aphorisms, bold and ironic puns, wit, sarcasm, countless words of his own coinage, and a constant stream of invective against his opponents. Yet, he could be gentle and sensitive, as in a treatise to his wife *Ad uxorem*, and he could be self-critical and reflective, as in his treatise on patience *De patientia*, a virtue that he admitted was conspicuously absent from his life. As a historical personage Tertullian is known less for what he did than for what he wrote. The range of his interests and the vigour with which he pursued them, however, encouraged other Christians to explore previously uninvestigated areas of life and thought. Like his contemporaries, he wrote works in defense of the faith. In addition to apologetical and polemical works, he addressed himself to a whole range of moral and practical problems on issues facing Christians of his day: Tertullian as a Montanist Sometime before Tertullian left the orthodox church to join a new prophetic sectarian movement known as Montanism founded by the 2nd-century Phrygian prophet Montanus, which had spread from Asia Minor to Africa. His own dissatisfaction with the laxity of contemporary Christians was congenial with the Montanist message of the imminent end of the world combined with a stringent and demanding moralism. Montanism stood in judgment on any compromise with the ways of the world, and Tertullian gave himself fully to the defense of the new movement as its most articulate spokesman. Even the Montanists, however, were not rigorous enough for Tertullian. He eventually broke with them to found his own sect, a group that existed until the 5th century in Africa. According to tradition, he lived to be an old man. His last writings date from approximately 220, but the date of his death is unknown. Legacy In antiquity most Christians never forgave him for his apostasy rejection of his earlier faith to Montanism. Later Christian writers mention him only infrequently, and then mostly unfavourably. Somewhat grudgingly, however, they acknowledged his literary gifts and acute intelligence. Modern scholars, however, do not share this earlier view. In the 19th and 20th centuries Tertullian has been widely read and studied and is considered one of the formative figures in the development of Christian life and thought in the West. Tertullian is usually considered the outstanding exponent of the outlook that Christianity must stand uncompromisingly against its surrounding culture. Recent scholarship has tended to qualify this interpretation, however. Like most educated Christians of his day, he

recognized and appreciated the values of the Greco-Roman culture, discriminating between those he could accept and those he had to reject.

Time line of Cesar Chavez's life. My First Dreamtime Dot Art Colouring-in Book Hvac basics Traveller double adventure 6 divine intervention Old Florida 2007 Wall Calendar Slope stability analysis journal Developing object oriented data structures using C++ Spiritual crumbs from our masters table 6. Same-sex marriage does not threaten the institution of marriage Cynthia Tucker Self quiz answer key The best of the best american science writing 2010 A marble house divided Scott A. Sandage Colorado Mining Stories Dbq 19 causes of world war 1 A history of emigration from Ireland Spider in the Sink (Kate Mulcahy Mystery) Make it with Style Model-dependent and design-dependent sampling procedures Simon and Schuster Crossword Puzzle Book, Series 145 (Simon Schuster Crossword Puzzle Books) Life in the Human Body (Microhabitats) My Ultimate Story Embed assessment in all teaching Jurgen Partenheimer The assassination of Pompey SUCCESS! in Phlebotomy Exposition of Romans American Library Directory 2000-2001 (American Library Directory) A tour through South America. Boys life goes to jail Sabotaging relationships World (Our Nation, Our World Series) Catalogue of the papers of James Boswell at Yale University The children of Egypt Galaxy tab e manual Engineering physics kshirsagar Great German Recipes Learning and task demands A first course in functional analysis promislow A discourse on the agriculture of the state of Connecticut, and the means of making it more beneficial to Ben Jonson Plays Complete Collection Vol I