

Tertullian Commentary

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Introduction

Phillip Schaff, the author of **History of the Christian Church** in 8 volumes, wrote in his **Introductory Note** in the **Ante-Nicene Fathers, Volume 3, pages 3 to 8** as follows:

“Tertullian was born a heathen, and seems to have been educated at Rome, where he probably practiced as a jurisconsult. We may, perhaps, adopt most of the ideas of Allix, as conjecturally probable, and assign his birth to a.d. 145. He became a Christian about a.d. 185, and a presbyter about 190. The period of his strict orthodoxy very nearly expires with the century. He lived to an extreme old age, and some suppose even till a.d. 240. More probably we must adopt the date preferred by recent writers, a.d. 220.

It seems to be the fashion to treat of Tertullian as a Montanist, and only incidentally to celebrate his services to the Catholic Orthodoxy of Western Christendom. Were I his biographer I should reverse this course, as a mere act of justice, to say nothing of gratitude to a man of splendid intellect, to whom the filial spirit of Cyprian accorded the loving tribute of a disciple, and whose genius stamped itself upon the very words of Latin theology, and prepared the language for the labours of a Jerome. In creating the Vulgate, and so lifting the Western Churches into a position of intellectual equality with the East, the latter as well as St. Augustine himself were debtors to Tertullian in a degree not to be estimated by any other than the Providential Mind that inspired his brilliant career as a Christian.

In speaking of Tatian I laid the base for what I wished to say of Tertullian. Let God only be their judge; let us gratefully recognize the debt we owe to them. Let us read them, as we read the works of King Solomon. We must, indeed, approve of the discipline of the Primitive Age, which allowed of no compromises. The Church was struggling for existence, and could not permit any man to become her master. The more brilliant the intellect, the more dangerous to the poor Church were its perversions of her Testimony. Before the heathen tribunals, and in the market-places, it would not answer to let Christianity appear double-tongued. The orthodoxy of the Church, not less than her children, was undergoing an ordeal of fire. It seems a miracle that her Testimony preserved its unity, and that heresy was branded as such by the instinct of the Faithful. Poor Tertullian was cut off by his own act. The weeping Church might bewail him as David mourned for Absalom, but like David, she could not give the Ark of God into other hands than those of the loyal and the true. I have set the writings of Tertullian in a natural and logical order, so as to aid the student, and to relieve him from the distractions of such an arrangement as one finds in Oehler's edition. Valuable as it is, the practical use of it is irritating and confusing. The reader of that edition may turn to the slightly differing schemes of Neander and Kaye, for a theoretical order of the works; but here he will find a classification which will aid his inquiries. He will find, first, those works which connect with the Apologists of the former volumes of this series: which illustrate the Church's position toward the outside world, the Jews as well as the Gentiles. Next come those works which contend with internal differences and heresies. And then, those which reflect the morals and manners of Christians. These are classed with some reference to their degrees of freedom from the Montanistic taint, and are followed, last of all, by the few tracts which belong to the melancholy period of his lapse, and are directed against the Church's orthodoxy.

Let it be borne in mind, that if this sad close of Tertullian's career cannot be extenuated,

the later history of Latin Christianity forbids us to condemn him, in the tones which proceeded from the Virgin Church with authority, and which the law of her testimony and the instinct of self-preservation forced her to utter. Let us reflect that St. Bernard and after him the Schoolmen, whom we so deservedly honour, separated themselves far more absolutely than ever Tertullian did from the orthodoxy of Primitive Christendom. The schism which withdrew the West from Communion with the original seats of Christendom, and from Nicene Catholicity, was formidable beyond all expression, in comparison with Tertullian's entanglements with a delusion which the See of Rome itself had momentarily patronized. Since the Council of Trent, not a theologian of the Latins has been free from organic heresies, compared with which the fanaticism of our author was a trifling aberration. Since the late Council of the Vatican, essential Montanism has become organized in the Latin Churches: for what are the new revelations and oracles of the pontiff but the *deliria* of another claimant to the voice and inspiration of the Paraclete? Poor Tertullian! The sad influences of his decline and folly have been fatally felt in all the subsequent history of the West, but, surely subscribers to the Modern Creed of the Vatican have reason to "speak gently of *their father's* fall." To Döllinger, with the "Old Catholic" remnant only, is left the right to name the Montanists heretics, or to upbraid Tertullian as a lapsor from Catholicity.

From Dr. Holmes, I append the following Introductory Notice:

(I.) Quintus Septimius Florens Tertullianus, as our author is called in the mss. of his works, is thus noticed by Jerome in his *Catalogus Scriptorum Ecclesiasticorum*: "Tertullian, a presbyter, the first Latin writer after Victor and Apollonius, was a native of the province of Africa and city of Carthage, the son of a proconsular centurion: he was a man of a sharp and vehement temper, flourished under Severus and Antoninus Caracalla, and wrote numerous works, which (as they are generally known) I think it unnecessary to particularize. I saw at Concordia, in Italy, an old man named Paulus. He said that when young he had met at Rome with an aged amanuensis of the blessed Cyprian, who told him that Cyprian never passed a day without reading some portion of Tertullian's works, and used frequently to say, *Give me my master*, meaning Tertullian. After remaining a presbyter of the church until he had attained the middle age of life, Tertullian was, by the envy and contumelious treatment of the Roman clergy, driven to embrace the opinions of Montanus, which he has mentioned in several of his works under the title of the New Prophecy.... He is reported to have lived to a very advanced age, and to have composed many other works which are not extant." We add Bishop Kaye's notes on this extract, in an abridged shape: "The correctness of some parts of this account has been questioned. Doubts have been entertained whether Tertullian was a presbyter, although these have solely arisen from Roman Catholic objections to a married priesthood; for it is certain that he was married, there being among his works two treatises addressed to his wife.... Another question has been raised respecting the place where Tertullian officiated as a presbyter—whether at Carthage or at Rome. That he at one time resided at Carthage may be inferred from Jerome's statement, and is rendered certain by several passages of his own writings. Allix supposes that the notion of his having been a presbyter of the Roman Church owed its rise to what Jerome said of the envy and abuse of the Roman clergy impelling him to espouse the party of Montanus. Optatus, and the author of the work *de Hæresibus*, which Sirmond edited under the title of *Prædestinatus*, expressly call him a Carthaginian presbyter. Semler, however, in a dissertation inserted in his edition of Tertullian's works, contends that he was a presbyter of the

Roman Church. Eusebius tells us that he was accurately acquainted with the Roman laws, and on other accounts a distinguished person at Rome. Tertullian displays, moreover, a knowledge of the proceedings of the Roman Church with respect to Marcion and Valentinus, who were once members of it, which could scarcely have been obtained by one who had not himself been numbered amongst its presbyters. Semler admits that, after Tertullian seceded from the church, he left and returned to Carthage. Jerome does not inform us whether Tertullian was born of Christian parents, or was converted to Christianity. There are passages in his writings which seem to imply that he had been a Gentile; yet he may perhaps mean to describe, not his own condition, but that of Gentiles in general, before their conversion. Allix and the majority of commentators understand them literally, as well as some other passages in which he speaks of his own infirmities and sinfulness. His writings show that he flourished at the period specified by Jerome—that is, during the reigns of Severus and Antoninus Caracalla, or between the years a.d. 193 and 216; but they supply no precise information respecting the date of his birth, or any of the principal occurrences of his life. Allix places his birth about 145 or 150; his conversion to Christianity about a.d. 185; his marriage about 186; his admission to the priesthood about 192; his adoption of the opinions of Montanus about 199; and his death about a.d. 220. But these dates, it must be understood, rest entirely on conjecture.”

(II.) Tertullian’s work against Marcion, as it happens, is, *as to its date*, the best authenticated—perhaps the only well authenticated—particular connected with the author’s life. He himself mentions the fifteenth year of the reign of Severus as the time when he was writing the work: “Ad xv. jam Severi imperatoris.” This agrees with Jerome’s Chronicle, where occurs this note: “Anno 2223 Severi xv^o Tertullianus...celebratur.” This year is assigned to the year of our Lord 207; but notwithstanding the certainty of this date, it is far from clear that it describes more than the time of the publication of *the first book*. On the contrary, it is nearly certain that the other books, although connected manifestly enough in the author’s argument and purpose (compare the initial and the final chapters of the several books), were yet issued at separate times. Noesselt shows that between the Book i. and Books ii.–iv. Tertullian issued his *De Præscript. Hæret.*, and previous to Book v. he published his tracts, *De Carne Christi* and *De Resurrectione Carnis*. After giving the incontestable date of the xv. of Severus for the first book, he says it is a mistake to suppose that the other books were published with it. He adds: “Although we cannot undertake to determine whether Tertullian issued his Books ii., iii., iv., against Marcion, together or separately, or in what year, we yet venture to affirm that Book v. appeared apart from the rest. For the tract *De Resurr. Carnis* appears from its second chapter to have been published after the tract *De Carne Christi*, in which latter work (chap. vii.) he quotes a passage from the fourth book against Marcion. But in his Book v. against Marcion (chap. x.), he refers to his work *De Resurr. Carnis*; which circumstance makes it evident that Tertullian published his Book v. at a different time from his Book iv. In his Book i. he announces his intention (chap. i.) of some time or other completing his tract *De Præscript. Hæret.*, but in his book *De Carne Christi* (chap. ii.), he mentions how he had completed it,—a conclusive proof that his Book i. against Marcion preceded the other books.”

(III.) Respecting Marcion himself, the most formidable heretic who had as yet opposed revealed truth, enough will turn up in this treatise, with the notes which we have added in explanation, to satisfy the reader. It will, however, be convenient to give here a few introductory particulars of him. Tertullian mentions Marcion as being, with Valentinus, in communion with

the Church at Rome, “under the episcopate of the blessed Eleutherus.” He goes on to charge them with “ever-restless curiosity, with which they infected even the brethren;” and informs us that they were more than once put out of communion—“Marcion, indeed, with the 200 sesterces which he brought into the church.” He goes on to say, that “being at last condemned to the banishment of a perpetual separation, they sowed abroad the poisons of their doctrines. Afterwards, when Marcion, having professed penitence, agreed to the terms offered to him, that he should receive reconciliation on condition that he brought back to the church the rest also, whom he had trained up for perdition, he was prevented by death.” He was a native of Sinope in Pontus, of which city, according to an account preserved by Epiphanius, which, however, is somewhat doubtful, his father was bishop, and of high character both for his orthodoxy and exemplary practice. He came to Rome soon after the death of Hyginus, probably about a.d. 141 or 142; and soon after his arrival he adopted the heresy of Cerdon.

(IV.) It is an interesting question as to what edition of the Holy Scriptures Tertullian used in his very copious quotations. It may at once be asserted that he did not cite from the Hebrew, although some writers have claimed for him, among his varied learning, a knowledge of the sacred language. Bp. Kaye observes, page 61, n. 1, that “he sometimes speaks as if he was acquainted with Hebrew,” and refers to the *Anti-Marcion* iv. 39, the *Adv. Praxeam* v., and the *Adv. Judæos* ix. Be this as it may, it is manifest that Tertullian’s Scripture passages never resemble the Hebrew, but in nearly every instance the Septuagint, whenever, as is most frequently the case, that version differs from the original. In the New Testament there is, as might be expected, a tolerably close conformity to the Greek. There is, however, it must be allowed, a sufficiently frequent variation from the letter of both the Greek Testaments to justify Semler’s suspicion that Tertullian always quoted from the old Latin version, whatever that might have been, which was current in the African church in the second and third centuries. The most valuable part of Semler’s *Dissertatio de varia et incerta indole Librorum Q. S. F. Tertulliani* is his investigation of this very point. In section iv. he endeavours to prove this proposition: “Hic scriptor non in manibus habuit Græcos libros sacros;” (Note: This writer had no Greek sacred books in his hands;) and he states his conclusion thus: “Certissimum est nec Tertullianum nec Cyprianum nec ullum scriptorem e Latinis illis ecclesiasticis provocare unquam ad Græcorum librorum auctoritatem si vel maxime obscura aut contraria lectio occurreret;” (Note: It is most certain that neither Tertullian nor Cyprian, nor any of those ecclesiastical Latin writers, would ever challenge the authority of the Greek books if even the most obscure or contrary reading should occur;) and again: “Ex his satis certum est, Latinos satis diu secutos fuisse auctoritatem suorum librorum adversus Græcos, nec concessisse nisi serius, cum Augustini et Hieronymi nova auctoritas juvare videretur.” (Note: From these it is quite certain that the Latins followed the authority of their books against the Greeks for a long time, and did not yield until later, when the new authority of Augustine and Jerome seemed to help them.) It is not ignorance of Greek which is imputed to Tertullian, for he is said to have well understood that language, and even to have composed in it. He probably followed the Latin, as writers now usually quote the authorized English, as being current and best known among their readers. Independent feeling, also, would have weight with such a temper as Tertullian’s, to say nothing of the suspicion which largely prevailed in the African branch of the Latin church, that the Greek copies of the Scriptures were much corrupted by the heretics, who were chiefly, if not wholly, Greeks or Greek-speaking persons.

(V.) Whatever perverting effect Tertullian's secession to the sect of Montanus may have had on his judgment in his latest writings, it did not vitiate the work against Marcion. With a few trivial exceptions, this treatise may be read by the strictest Catholic without any feeling of annoyance. His lapse to Montanism is set down conjecturally as having taken place a.d. 199. Jerome, we have seen, attributed the event to his quarrel with the Roman clergy, but this is at least doubtful; nor must it be forgotten that Tertullian's mind seems to have been peculiarly suited by nature to adopt the mystical notions and ascetic principles of Montanus. It is satisfactory to find that, on the whole, "the authority of Tertullian," as the learned Dr. Burton says, "upon great points of doctrine is considered to be little, if at all, affected by his becoming a Montanist." (*Lectures on Eccl. Hist.* vol. ii. p. 234.) Besides the different works which are expressly mentioned in the notes of this volume, recourse has been had by the translator to Dupin's *Hist. Eccl. Writers* (trans.), vol. i. pp. 69–86; Tillemont's *Mémoires Hist. Eccl.* iii. 85–103; Dr. Smith's *Greek and Roman Biography*, articles "Marcion" and "Tertullian;" Schaff's article, in Herzog's *Cyclopædia*, on "Tertullian;" Munter's *Primordia Eccl. Africanæ*, pp. 118–150; Robertson's *Church Hist.* vol. i. pp. 70–77; Dr. P. Schaff's *Hist. of Christian Church* (New York, 1859, pp. 511–519), and Archdeacon Evans' *Biography of the Early Church*, vol. i. (Lives of "Marcion," pp. 93–122, and "Tertullian," pp. 325–363). This last work, though of a popular cast, shows a good deal of research and learning, expressed in the pleasant style of the once popular author of *The Rectory of Vale Head*. The translator has mentioned these works, because they are all quite accessible to the general reader, and will give him adequate information concerning the subject treated in the present volume." **Introductory Note, Ante-Nicene Fathers, Volume 3, pages 3 to 8.**

Philip Schaff held a doctorate and his most notable writing is **History of the Christian Church**. He said in the quote above, "Let us reflect that St. Bernard and after him the Schoolmen, whom we so deservedly honour, separated themselves far more absolutely than ever Tertullian did from the orthodoxy of Primitive Christendom. The schism which withdrew the West from Communion with the original seats of Christendom, and from Nicene Catholicity, was formidable beyond all expression, in comparison with Tertullian's entanglements with a delusion which the See of Rome itself had momentarily patronized."

The word "orthodox" means "conforming to established doctrine especially in religion". (**Merriam Webster**)

And the word "conforming" means "to give the same shape, outline, or contour to : bring into harmony or accord". (**Merriam Webster**)

Was the "orthodoxy of Primitive Christendom" something we should adhere to? As we look into Tertullian's writings, we will get a telescopic view of "Primitive Christendom", and what it thought was "orthodox". We will see that there were many things that the early Church had left behind in the Scriptures. It is not important to conform to what the majority thinks is the interpretation of Scripture in order to maintain "harmony or accord". It is important to rightly divide the Scripture in surrender to the Holy Spirit, who guides us into all truth. And so we read in **Romans 15 (KJV):5** Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

We are to be in "one accord", as we read in **Philippians 2 (KJV):1** If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels

and mercies, 2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

But this will only happen as we have the “mind” of Christ, as we continue in **Philippians 2 (KJV)**:3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. 4 Look not every man on his own things, but every man also on the things of others. 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Our highest goal must be to please Him who saved us, and has given us eternal life. We must please Him first and not man. This is the “high calling” we are called to, as Paul wrote in **Philippians 3 (KJV)**:7 But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus. 15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

History of Montanism

Now it is helpful to understand what was Montanism, that is, the beliefs of the followers of Montanus.

Philip Schaff writes in **History of the Christian Church, Volume 2, pages 417 to 427**, as follows:

§ 110. External History of Montanism.

“All the ascetic, rigoristic, and chiliastic elements of the ancient church combined in Montanism. They there asserted a claim to universal validity, which the catholic church was compelled, for her own interest, to reject; since she left the effort after extraordinary holiness to the comparatively small circle of ascetics and priests, and sought rather to lighten Christianity than add to its weight, for the great mass of its professors. Here is the place, therefore, to speak of this remarkable phenomenon, and not under the head of doctrine, or heresy, where it is commonly placed. For Montanism was not, originally, a departure from the faith, but a morbid overstraining of the practical morality and discipline of the early church. It was an excessive supernaturalism and puritanism against Gnostic rationalism and Catholic laxity. It is the first example of an earnest and well-meaning, but gloomy and fanatical hyper-Christianity, which, like all hyper-spiritualism, is apt to end in the flesh.

Montanism originated in Asia Minor, the theatre of many movements of the church in this period; yet not in Ephesus or any large city, but in some insignificant villages of the province of Phrygia, once the home of a sensuously mystic and dreamy nature-religion, where Paul and his pupils had planted congregations at Colossae, Laodicea, and Hierapolis. The movement was started about the middle of the second century during the reign of Antoninus Pius or Marcus Aurelius, by a certain Montanus. He was, according to hostile accounts, before his conversion, a mutilated priest of Cybele, with no special talents nor culture, but burning with fanatical zeal. He fell into somnambulist ecstasies, and considered himself the inspired organ of the promised Paraclete or Advocate, the Helper and Comforter in these last times of distress. His adversaries wrongly inferred from the use of the first person for the Holy Spirit in his oracles, that he made himself directly the Paraclete, or, according to Epiphanius, even God the Father. Connected with him were two prophetesses, Priscilla and Maximilla, who left their husbands. During the bloody persecutions under the Antonines, which raged in Asia Minor, and caused the death of Polycarp (155), all three went forth as prophets and reformers of the Christian life, and proclaimed the near approach of the age of the Holy Spirit and of the millennial reign in Pepuza, a small village of Phrygia, upon which the new Jerusalem was to come down. Scenes took place similar to those under the preaching of the first Quakers, and the glossolalia and prophesying in the Irvingite congregations. The frantic movement soon far exceeded the intention of its authors, spread to Rome and North Africa, and threw the whole church into commotion. It gave rise to the first Synods which are mentioned after the apostolic age.

The followers of Montanus were called Montanists, also Phrygians, Cataphrygians (from the province of their origin), Pepuziani, Priscillianists (from Priscilla, not to be confounded with the Priscillianists of the fourth century). They called themselves spiritual Christians

(*πνευματικοί*), in distinction from the psychic or carnal Christians (*ψυχικοί*).

The bishops and synods of Asia Minor, though not with one voice, declared the new prophecy the work of demons, applied exorcism, and cut off the Montanists from the fellowship of the church. All agreed that it was supernatural (a natural interpretation of such psychological phenomena being then unknown), and the only alternative was to ascribe it either to God or to his great Adversary. Prejudice and malice invented against Montanus and the two female prophets slanderous charges of immorality, madness and suicide, which were readily believed. Epiphanius and John of Damascus tell the absurd story, that the sacrifice of an infant was a part of the mystic worship of the Montanists, and that they made bread with the blood of murdered infants.

Among their literary opponents in the East are mentioned Claudius Apollinarius of Hierapolis, Miltiades, Appollonius, Serapion of Antioch, and Clement of Alexandria.

The Roman church, during the episcopate of Eleutherus (177–190), or of Victor (190–202), after some vacillation, set itself likewise against the new prophets at the instigation of the presbyter Caius and the confessor Praxeas from Asia, who, as Tertullian sarcastically says, did a two-fold service to the devil at Rome by driving away prophecy and bringing in heresy (patripassianism), or by putting to flight the Holy Spirit and crucifying God the Father. Yet the opposition of Hippolytus to Zephyrinus and Callistus, as well as the later Novatian schism, show that the disciplinary rigorism of Montanism found energetic advocates in Rome till after the middle of the third century.

The Gallic Christians, then severely tried by persecution, took a conciliatory posture, and sympathized at least with the moral earnestness, the enthusiasm for martyrdom, and the chiliastic hopes of the Montanists. They sent their presbyter (afterwards bishop) Irenaeus to Eleutherus in Rome to intercede in their behalf. This mission seems to have induced him or his successor to issue letters of peace, but they were soon afterwards recalled. This sealed the fate of the party.

In North Africa the Montanists met with extensive sympathy, as the Punic national character leaned naturally towards gloomy and rigorous acerbity. Two of the most distinguished female martyrs, Perpetua and Felicitas, were addicted to them, and died a heroic death at Carthage in the persecution of Septimius Severus (203).

Their greatest conquest was the gifted and fiery, but eccentric and rigoristic Tertullian. He became in the year 201 or 202, from ascetic sympathies, a most energetic and influential advocate of Montanism, and helped its dark feeling towards a twilight of philosophy, without, however, formally seceding from the Catholic Church, whose doctrines he continued to defend against the heretics. At all events, he was not excommunicated, and his orthodox writings were always highly esteemed. He is the only theologian of this schismatic movement, which started in purely practical questions, and we derive the best of our knowledge of it from his works. Through him, too, its principles reacted in many respects on the Catholic Church; and that not only in North Africa, but also in Spain, as we may see from the harsh decrees of the Council of Elvira in 306. It is singular that Cyprian, who, with all his high-church tendencies and abhorrence of schism, was a daily reader of Tertullian, makes no allusion to Montanism. Augustin relates that Tertullian left the Montanists, and founded a new sect, which was called after him, but was, through his (Augustin's) agency, reconciled to the Catholic congregation of Carthage.

As a separate sect, the Montanists or Tertullianists, as they were also called in Africa, run down into the sixth century. At the time of Epiphanius the sect had many adherents in Phrygia, Galatia, Cappadocia, Cilicia, and in Constantinople. The successors of Constantine, down to Justinian (530), repeatedly enacted laws against them. Synodical legislation about the validity of Montanist baptism is inconsistent.”

Philip Schaff continues as follows:

§ 111. Character and Tenets of Montanism.

“In doctrine, Montanism agreed in all essential points with the Catholic Church, and held very firmly to the traditional rule of faith. Tertullian was thoroughly orthodox according to the standard of his age. He opposed infant baptism on the assumption that mortal sins could not be forgiven after baptism; but infant baptism was not yet a catholic dogma, and was left to the discretion of parents. He contributed to the development of the orthodox doctrine of the Trinity, by asserting against Patripassianism a personal distinction in God, and the import of the Holy Spirit. Montanism was rooted neither, like Ebionism, in Judaism, nor, like Gnosticism, in heathenism, but in Christianity; and its errors consist in a morbid exaggeration of Christian ideas and demands. Tertullian says, that the administration of the Paraclete consists only in the reform of discipline, in deeper understanding of the Scriptures, and in effort after higher perfection; that it has the same faith, the same God, the same Christ, and the same sacraments with the Catholics. The sect combated the Gnostic heresy with all decision, and forms the exact counterpart of that system, placing Christianity chiefly in practical life instead of theoretical speculation, and looking for the consummation of the kingdom of God on this earth, though not till the millennium, instead of transferring it into an abstract ideal world. Yet between these two systems, as always between opposite extremes, there were also points of contact; a common antagonism, for example, to the present order of the world, and the distinction of a pneumatic and a psychical church.

Tertullian conceived religion as a process of development, which he illustrates by the analogy of organic growth in nature. He distinguishes in this process four stages:—(1.) Natural religion, or the innate idea of God; (2.) The legal religion of the Old Testament; (3.) The gospel during the earthly life of Christ; and (4.) the revelation of the Paraclete; that is, the spiritual religion of the Montanists, who accordingly called themselves the pneumatics, or the spiritual church, in distinction from the psychical (or carnal) Catholic church. This is the first instance of a theory of development which assumes an advance beyond the New Testament and the Christianity of the apostles; misapplying the parables of the mustard seed and the leaven, and Paul’s doctrine of the growth of the church in Christ (but not beyond Christ). Tertullian, however, was by no means rationalistic in his view. On the contrary, he demanded for all new revelations the closest agreement with the traditional faith of the church, the *regula fidei*, which, in a genuine Montanistic work, he terms “*immobilis et irreformabilis*.” Nevertheless he gave the revelations of the Phrygian prophets on matters of practice an importance which interfered with the sufficiency of the Scriptures.

II. In the field of practical life and discipline, the Montanistic movement and its expectation of the near approach of the end of the world came into conflict with the reigning Catholicism; and this conflict, consistently carried out, must of course show itself to

some extent in the province of doctrine. Every schismatic tendency is apt to become in its progress more or less heretical.

1. Montanism, in the first place, sought a forced continuance of the miraculous gifts of the apostolic church, which gradually disappeared as Christianity became settled in humanity, and its supernatural principle was naturalized on earth. It asserted, above all, the continuance of prophecy, and hence it went generally under the name of the *nova prophetia*. It appealed to Scriptural examples, John, Agabus, Judas, and Silas, and for their female prophets, to Miriam and Deborah, and especially to the four daughters of Philip, who were buried in Hierapolis, the capital of Phrygia. Ecstatic oracular utterances were mistaken for divine inspirations. Tertullian calls the mental status of those prophets an "amentia," an "excidere sensu," and describes it in a way which irresistibly reminds one of the phenomena of magnetic clairvoyance. Montanus compares a man in the ecstasy with a musical instrument, on which the Holy Spirit plays his melodies. "Behold," says he in one of his oracles, in the name of the Paraclete, "the man is as a lyre, and I sweep over him as a plectrum. The man sleeps; I wake. Behold, it is the Lord who puts the hearts of men out of themselves, and who gives hearts to men." As to its matter, the Montanistic prophecy related to the approaching heavy judgments of God, the persecutions, the millennium, fasting, and other ascetic exercises, which were to be enforced as laws of the church.

The Catholic church did not deny, in theory, the continuance of prophecy and the other miraculous gifts, but was disposed to derive the Montanistic revelations from satanic inspirations, and mistrusted them all the more for their proceeding not from the regular clergy, but in great part from unauthorized laymen and fanatical women.

2. This brings us to another feature of the Montanistic movement, the assertion of the universal priesthood of Christians, even of females, against the special priesthood in the Catholic church. Under this view it may be called a democratic reaction against the clerical aristocracy, which from the time of Ignatius had more and more monopolized all ministerial privileges and functions. The Montanists found the true qualification and appointment for the office of teacher in direct endowment by the Spirit of God, in distinction from outward ordination and episcopal succession. They everywhere proposed the supernatural element and the free motion of the Spirit against the mechanism of a fixed ecclesiastical order.

Here was the point where they necessarily assumed a schismatic character, and arrayed against themselves the episcopal hierarchy. But they only brought another kind of aristocracy into the place of the condemned distinction of clergy and laity. They claimed for their prophets what they denied to the Catholic bishops. They put a great gulf between the true spiritual Christians and the merely psychical; and this induced spiritual pride and false pietism. Their affinity with the Protestant idea of the universal priesthood is more apparent than real; they go on altogether different principles.

3. Another of the essential and prominent traits of Montanism was a visionary millennialism, founded indeed on the Apocalypse and on the apostolic expectation of the speedy return of Christ, but giving it extravagant weight and a materialistic coloring. The Montanists were the warmest millennialists in the ancient church, and held fast to the speedy return of Christ in glory, all the more as this hope began to give way to the feeling of a long settlement of the church on earth, and to a corresponding zeal for a compact, solid episcopal organization. In praying, "Thy kingdom come," they prayed for the end of the world. They lived

under a vivid impression of the great final catastrophe, and looked therefore with contempt upon the present order of things, and directed all their desires to the second advent of Christ. Maximilla says: "After me there is no more prophecy, but only the end of the world."

The failure of these predictions weakened, of course, all the other pretensions of the system. But, on the other hand, the abatement of faith in the near approach of the Lord was certainly accompanied with an increase of worldliness in the Catholic church. The millenarianism of the Montanists has reappeared again and again in widely differing forms.

4. Finally, the Montanistic sect was characterized by fanatical severity in asceticism and church discipline. It raised a zealous protest against the growing looseness of the Catholic penitential discipline, which in Rome particularly, under Zephyrinus and Callistus, to the great grief of earnest minds, established a scheme of indulgence for the grossest sins, and began, long before Constantine, to obscure the line between the church and the world. Tertullian makes the restoration of a rigorous discipline the chief office of the new prophecy.

But Montanism certainly went to the opposite extreme, and fell from evangelical freedom into Jewish legalism; while the Catholic church in rejecting the new laws and burdens defended the cause of freedom. Montanism turned with horror from all the enjoyments of life, and held even art to be incompatible with Christian soberness and humility. It forbade women all ornamental clothing, and required virgins to be veiled. It courted the blood-baptism of martyrdom, and condemned concealment or flight in persecution as a denial of Christ. It multiplied fasts and other ascetic exercises, and carried them to extreme severity, as the best preparation for the millennium. It prohibited second marriage as adultery, for laity as well as clergy, and inclined even to regard a single marriage as a mere concession on the part of God to the sensuous infirmity of man. It taught the impossibility of a second repentance, and refused to restore the lapsed to the fellowship of the church. Tertullian held all mortal sins (of which he numbers seven), committed after baptism, to be unpardonable, at least in this world, and a church, which showed such lenity towards gross offenders, as the Roman church at that time did, according to the corroborating testimony of Hippolytus, he called worse than a den of thieves," even a "spelunca maechorum et fornicatorum."

The Catholic church, indeed, as we have already seen, opened the door likewise to excessive ascetic rigor, but only as an exception to her rule; while the Montanists pressed their rigoristic demands as binding upon all. Such universal asceticism was simply impracticable in a world like the present, and the sect itself necessarily dwindled away. But the religious earnestness which animated it, its prophecies and visions, its millenarianism, and the fanatical extremes into which it ran, have since reappeared, under various names and forms, and in new combinations, in Novatianism, Donatism, the spiritualism of the Franciscans, Anabaptism, the Camisard enthusiasm, Puritanism, Quakerism, Quietism, Pietism, Second Adventism, Irvingism, and so on, by way of protest and wholesome reaction against various evils in the church." **History of the Christian Church, Volume 2, pages 417 to 427.**

This gives us a good overview of what is generally accepted as the history of the Christian Church in the time of Tertullian.

To summarize Philip Schaff's points about Montanism, let us remember the following:

- Montanism "held art to be incompatible with Christian soberness and humility".

- Montanism “forbade women all ornamental clothing, and required virgins to be veiled”.
- Montanism “courted the blood-baptism of martyrdom, and condemned concealment or flight in persecution as a denial of Christ”.
- Montanism “multiplied fasts and other ascetic exercises, and carried them to extreme severity, as the best preparation for the millennium”.
- Montanism “prohibited second marriage as adultery, for laity as well as clergy, and inclined even to regard a single marriage as a mere concession on the part of God to the sensuous infirmity of man”.
- Montanism “taught the impossibility of a second repentance, and refused to restore the lapsed to the fellowship of the church”.

And Philip Schaff also notes that, “Tertullian held all mortal sins (of which he numbers seven), committed after baptism, to be unpardonable, at least in this world.”

But none of these points place Montanism in the category of a false Gospel, as we shall see from the writings of Tertullian. Montanus was zealous to recover the Pentecostal fervor that had been left behind by the early Church.

We will now look at segments of Tertullian’s various epistles and treatises from Volumes 3 and 4 of the **Ante-Nicene Fathers** to show in context what he was really thinking. We will then comment on the segment and discuss how it compares with the Scriptures, rightly divided.

This will help us understand the journey of the early Church.

Apology (Volume 3)

Page 44 (PDF Page 82): Chap. XXXV.

“...However, in the matter of this homage to a lesser majesty, in reference to which we are accused of a lower sacrilege, because we do not celebrate along with you the holidays of the Cæsars in a manner forbidden alike by modesty, decency, and purity,—in truth they have been established rather as affording opportunities for licentiousness than from any worthy motive;—in this matter I am anxious to point out how faithful and true *you* are, lest perchance here also those who will not have us counted Romans, but enemies of Rome’s chief rulers, be found themselves worse than we wicked Christians! I appeal to the inhabitants of Rome themselves, to the native population of the seven hills: does that Roman vernacular of theirs ever spare a Cæsar?...”

Comment: In his Apology, Tertullian is writing to rulers of the Roman Empire in order to try to make them understand that the Christians are not their enemy. In this quote we read that Rome is the “native population of the seven hills”. Rome was founded on “the seven hills”, and has since been known throughout history as the city on seven hills. This helps us to positively identify the woman mentioned in **Revelations 17 (KJV):9** And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

And then in **Revelation 17 (KJV):18** And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

So the woman who sits on “seven mountains” is “that great city, which reigneth over the kings of the earth”, which, in the time of the apostle John, who wrote the book of Revelation, was Rome.

On Idolatry (Volume 3)

Page 64-65 (PDF Page 38): “Chapter VIII.—Other Arts Made Subservient to Idolatry. Lawful Means of Gaining a Livelihood Abundant.

“There are also other species of very many arts which, although they extend not to the *making* of idols, yet, with the same criminality, *furnish the adjuncts* without which idols have no power. For it matters not whether you erect or equip: if you have embellished his temple, altar, or niche; if you have pressed out gold-leaf, or have wrought his insignia, or even his house: work of that kind, which confers not *shape*, but *authority*, is more important. If the necessity of maintenance is urged so much, the arts have other species withal to afford means of livelihood, without outstepping the path of discipline, that is, without the confiction of an idol. The plasterer knows both how to mend roofs, and lay on stuccoes, and polish a cistern, and trace ogives, and draw in relief on party-walls many other ornaments beside likenesses. The painter, too, the marble mason, the bronze-worker, and every graver whatever, knows expansions of his own art, of course much easier of execution. For how much more easily does he who delineates a statue overlay a sideboard! How much sooner does he who carves a Mars out of a lime-tree, fasten together a chest! No art but is either

mother or kinswoman of some neighbor art: nothing is independent of its neighbour. The veins of the arts are many as are the concupiscences of men. “But there is difference in wages and the rewards of handicraft;” therefore there is difference, too, in the labour required. Smaller wages are compensated by more frequent earning. How many are the party-walls which require statues? How many the temples and shrines which are built for idols? But houses, and official residences, and baths, and tenements, how many are they? Shoe- and slipper-gilding is daily work; not so the gilding of Mercury and Serapis. Let that suffice for the gain of handicrafts. Luxury and ostentation have more votaries than all superstition. Ostentation will require dishes and cups more easily than superstition. Luxury deals in wreaths, also, more than ceremony. When, therefore, we urge men generally to such kinds of handicrafts as do not come in contact with an idol indeed and with the things which are appropriate to an idol; since, moreover, the things which are common to idols are often common to men too; of this also we ought to beware that nothing be, with our knowledge, demanded by any person from our idols’ service. For if we shall have made that concession, and shall not have had recourse to the remedies so often used, I think we are not free of the contagion of idolatry, we whose (not unwitting) hands are found busied in the tending, or in the honour and service, of demons.

Comment: Tertullian does not want our artwork to be “in the honour and service, of demons”, as was often done in his day. He is not against the work of craftsmen who build “houses, and official residences, and baths, and tenements”. He urged “men generally to such kinds of handicrafts as do not come in contact with an idol indeed and with the things which are appropriate to an idol”. We can agree with him here.

Page 65-66 (PDF Page 39-41): Chapter IX.—Professions of Some Kinds Allied to Idolatry. Of Astrology in Particular.

“We observe among the arts also some professions liable to the charge of idolatry. Of astrologers there should be no speaking even; (Note: Ephesians 5:11-12) but since one in these days has challenged us, defending on his own behalf perseverance in that profession, I will use a few words. I allege not that he honours idols, whose names he has inscribed on the heaven, to whom he has attributed all God’s power; because men, presuming that we are disposed of by the immutable arbitrament of the stars, think on that account that God is not to be sought after. One proposition I lay down: that those angels, the deserters from God, the lovers of women, (Note: Genesis 6:1-9) were likewise the discoverers of this curious art, on that account also condemned by God. Oh divine sentence, reaching even unto the earth in its vigour, whereto the unwitting render testimony! The astrologers are expelled just like their angels. The city and Italy are interdicted to the astrologers, just as heaven to their angels. There is the same penalty of exclusion for disciples and masters. “But Magi and astrologers came from the east.” (Note: Matthew 2) We know the mutual alliance of magic and astrology. The interpreters of the stars, then, were the first to announce Christ’s birth the first to present Him “gifts.” By this bond, [must] I imagine, they put Christ under obligation to themselves? What then? Shall therefore the religion of those Magi act as patron now also to astrologers? Astrology now-a-days, forsooth, treats of Christ—is the science of the stars of Christ; not of Saturn, or Mars, and

whomsoever else out of the same class of the dead it pays observance to and preaches? But, however, that science has been allowed until the Gospel, in order that after Christ's birth no one should thence forward interpret any one's nativity by the heaven. For they therefore offered to the then infant Lord that frankincense and myrrh and gold, to be, as it were, the close of worldly sacrifice and glory, which Christ was about to do away. What, then? The dream—sent, doubtless, of the will of God—suggested to the same Magi, namely, that they should go home, but by another way, not that by which they came. It means this: that they should not walk in their ancient path. Not that Herod should not pursue them, who in fact did not pursue them; unwitting even that they had departed *by another way*, since he was withal unwitting by what way they *came*. Just so we ought to understand by it the right Way and Discipline. And so the precept was rather, that thence forward they should *walk otherwise*. So, too, that other species of magic which operates by miracles, emulous even in opposition to Moses, (Note: Exodus 7, 8, 2 Timothy 3:8) tried God's patience until the Gospel. For thenceforward Simon Magus, just turned believer, (since he was still thinking somewhat of his juggling sect; to wit, that among the miracles of his profession he might buy even the gift of the Holy Spirit through imposition of hands) was cursed by the apostles, and ejected from the faith. (Note: Acts 8:9-24) Both he and that other magician, who was with Sergius Paulus, (since he began opposing himself to the same apostles) was mulcted with loss of eyes. (Note: Acts 13:6-12) The same fate, I believe, would astrologers, too, have met, if any had fallen in the way of the apostles. But yet, when magic is punished, of which astrology is a species, of course the species is condemned in the genus. After the Gospel, you will nowhere find either sophists, Chaldeans, enchanters, diviners, or magicians, except as clearly punished. "Where is the wise, where the grammarian, where the disputer of this age? Hath not God made foolish the wisdom of this age?" (Note: 1 Corinthians 1:20) You know nothing, astrologer, if you know not that you should be a Christian. If you did know it, you ought to have known this also, that you should have nothing more to do with that profession of yours which, of itself, fore-chants the climacterics of others, and might instruct you of its own danger. There is no part nor lot for you in that system of yours. (Note: Acts 8:21) He cannot hope for the kingdom of the heavens, whose finger or wand abuses the heaven. (Note: 1 Corinthians 7:31)"

Comment: Tertullian begins, and says, "We observe among the arts also some professions liable to the charge of idolatry."

He does not say that he observes all "among the arts" but "some professions liable to the charge of idolatry."

Tertullian continues, and says, "Of astrologers there should be no speaking even; (Note: Ephesians 5:11-12) but since one in these days has challenged us, defending on his own behalf perseverance in that profession, I will use a few words."

He refers to **Ephesians 5 (KJV):11** And have no fellowship with the unfruitful works of darkness, but rather reprove them. 12 For it is a shame even to speak of those things which are done of them in secret.

Tertullian continues, and says, "I allege not that he honours idols, whose names he has inscribed on the heaven, to whom he has attributed all God's power; because men, presuming that we are disposed of by the immutable arbitrament of the stars, think on that account that God is not to be sought after. One proposition I lay down: that those angels, the deserters from

God, the lovers of women, (Note: Genesis 6:1-9) were likewise the discoverers of this curious art, on that account also condemned by God.”

The word “arbitrament” means “the right or power of deciding”. (**Merriam Webster**)

He refers to **Genesis 6 (KJV):1** And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. 3 And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. 4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. 5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart. 7 And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. 8 But Noah found grace in the eyes of the Lord. 9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

The “sons of God” here refers to angels, as also in **Job 1 (KJV):6** Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

When the “sons of God”, that is, angels, cohabited with the “daughters of men”, the human race became contaminated. This made it impossible for the Christ to come and redeem mankind. So the flood was then a necessity. Fortunately one person, that is Noah, was still “perfect in his generations” as in Genesis 6:9 above. Noah and his family were then saved in the ark, and this made it possible for Christ to still come.

The angels that sinned have been judged by God, as in **Jude 1 (KJV):6** And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

This is also mentioned in **2 Peter 2 (KJV):4** For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; 5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

Tertullian continues, and says, “Oh divine sentence, reaching even unto the earth in its vigour, whereto the unwitting render testimony! The astrologers are expelled just like their angels. The city and Italy are interdicted to the astrologers, just as heaven to their angels. There is the same penalty of exclusion for disciples and masters. “But Magi and astrologers came from the east.” (Note: Matthew 2)”

He refers to **Matthew 2 (KJV):1** Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

The words “wise men” in the Greek is translated from **μάγος** (pronounced mag'-os; of foreign origin (H7248); a Magian, i.e. Oriental scientist; by implication, a magician:—sorcerer, wise man. **Strong's Exhaustive Concordance, G3097**

Tertullian continues, and says, “We know the mutual alliance of magic and astrology. The interpreters of the stars, then, were the first to announce Christ’s birth the first to present Him “gifts.” By this bond, [must] I imagine, they put Christ under obligation to themselves? What then? Shall therefore the religion of those Magi act as patron now also to astrologers? Astrology now-a-days, forsooth, treats of Christ—is the science of the stars of Christ; not of Saturn, or Mars, and whomsoever else out of the same class of the dead it pays observance to and preaches? But, however, that science has been allowed until the Gospel, in order that after Christ’s birth no one should thence forward interpret any one’s nativity by the heaven. For they therefore offered to the then infant Lord that frankincense and myrrh and gold, to be, as it were, the close of worldly sacrifice and glory, which Christ was about to do away. What, then? The dream—sent, doubtless, of the will of God—suggested to the same Magi, namely, that they should go home, but by another way, not that by which they came. It means this: that they should not walk in their ancient path. Not that Herod should not pursue them, who in fact did not pursue them; unwitting even that they had departed *by another way*, since he was withal unwitting by what way they *came*.”

He refers in context to **Matthew 2 (KJV):9** When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 When they saw the star, they rejoiced with exceeding great joy. 11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. 13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt:

The star “went before them” until “it came and stood over where the young child was”. God used the star to guide the wise men to Jesus. When the wise men, that is the magi, saw Jesus, they “fell down, and worshipped him” in verse 11. It is evident that these wise men were called of God. Then in verse 12 they were “warned of God in a dream that they should not return to Herod”, so “they departed into their own country another way”. And Joseph also had a dream where the angel of the Lord appeared “saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him”, in verse 13. God was guiding the wise man away from Herod just as he guided Joseph. That is the plain sense of the Scripture.

Tertullian says that the angel warned them that “they should not walk in their ancient path”, but God was calling the wise man, and Herod was angry when they did not return to Herod, as we read in **Matthew 2 (KJV):16** Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

God spared the wise men, and Mary, and Joseph, and Jesus. Repentance must have been involved in the hearts of the wise man, but God only knows.

Tertullian continues, and says, “Just so we ought to understand by it the right Way and

Discipline. And so the precept was rather, that thence forward they should *walk otherwise*. So, too, that other species of magic which operates by miracles, emulous even in opposition to Moses, (Note: Exodus 7, 8, 2 Timothy 3:8) tried God's patience until the Gospel."

He refers to **Exodus 7 (KJV):10** And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. 11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

And in **Exodus 8 (KJV):5** And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. 6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. 7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

And to **2 Timothy 3 (KJV):8** Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

Tertullian continues, and says, "For thenceforward Simon Magus, just turned believer, (since he was still thinking somewhat of his juggling sect; to wit, that among the miracles of his profession he might buy even the gift of the Holy Spirit through imposition of hands) was cursed by the apostles, and ejected from the faith. (Note: Acts 8:9-24)"

Tradition has agreed with Tertullian, that is, that Simon Magus never really repented. But we read of the account in **Acts 8 (KJV):9** But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: 10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. 11 And to him they had regard, because that of long time he had bewitched them with sorceries. 12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. 13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

"Simon himself believed" and "he was baptized", as we read in verse 13.

We continue to read in **Acts 8 (KJV):14** Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 17 Then laid they their hands on them, and they received the Holy Ghost. 18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, 19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. 20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. 21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. 22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. 23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. 24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

In the account in Acts 8, Simon Magus had been using sorcery in verse 11 "for a long time" bewitching the people with "sorceries". The apostles did not eject him from the faith, but

they told him that he needed to “repent” in verse 22. Simon Magus would have had a lot to deal with because of his past. It is possible that he was saved when he “believed” in verse 13, but he had a long road of recovery ahead of him. The necessity of a progressive sanctification in believers after having faith in Jesus was not clearly understood in the early Church in the time of Tertullian, as we shall see. It is in “returning and rest” that we are saved, as in **Isaiah 30 (KJV):15** For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

Tertullian continues, and says, “Both he and that other magician, who was with Sergius Paulus, (since he began opposing himself to the same apostles) was mulcted with loss of eyes. (Note: Acts 13:6-12)”

He refers to **Acts 13 (KJV):6** And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus: 7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. 9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him. 10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Tertullian says that Elymas “was mulcted with loss of eyes”, but in the passage above we read in verse 11 that it was only “for a season”. And this was not done to Simon Magus.

Tertullian continues, and says, “The same fate, I believe, would astrologers, too, have met, if any had fallen in the way of the apostles. But yet, when magic is punished, of which astrology is a species, of course the species is condemned in the genus. After the Gospel, you will nowhere find either sophists, Chaldeans, enchanters, diviners, or magicians, except as clearly punished. “Where is the wise, where the grammarian, where the disputer of this age? Hath not God made foolish the wisdom of this age?” (Note: 1 Corinthians 1:20)”

He refers to **1 Corinthians 1 (KJV):20** Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

Tertullian continues, and says, “You know nothing, astrologer, if you know not that you should be a Christian. If you did know it, you ought to have known this also, that you should have nothing more to do with that profession of yours which, of itself, fore-chants the climacterics of others, and might instruct you of its own danger. There is no part nor lot for you in that system of yours. (Note: Acts 8:21) He cannot hope for the kingdom of the heavens, whose finger or wand abuses the heaven. (Note: 1 Corinthians 7:31)”

He refers to **Acts 8 (KJV):21** Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

And to **1 Corinthians 7 (KJV):31** And they that use this world, as not abusing it: for the fashion of this world passeth away.

Tertullian is right to encourage the repentance of those who believe that the stars are able to work magic.

The Chaplet or De Corona (Volume 3)

Page 94-95 (PDF Page 193): CHAP. III. “And how long shall we draw the saw to and fro through this line, when we have an ancient practice, which by anticipation has made for us the state, i.e., of the question? If no passage of Scripture has prescribed it, assuredly custom, which without doubt flowed from tradition, has confirmed it. For how can anything come into use, if it has not first been handed down? Even in pleading tradition, written authority, you say, must be demanded. Let us inquire, therefore, whether tradition, unless it be written, should not be admitted. Certainly we shall say that it ought not to be admitted, if no cases of other practices which, without any written instrument, we maintain on the ground of tradition alone, and the countenance thereafter of custom, affords us any precedent. To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel. Then when we are taken up (as new-born children), we taste first of all a mixture of milk and honey, and from that day we refrain from the daily bath for a whole week. We take also, in congregations before daybreak, and from the hand of none but the presidents, the sacrament of the Eucharist, which the Lord both commanded to be eaten at meal-times, and enjoined to be taken by all alike. As often as the anniversary comes round, we make offerings for the dead as birthday honours. We count fasting or kneeling in worship on the Lord’s day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday. We feel pained should any wine or bread, even though our own, be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign.”

Comment: Tertullian begins, and says, “And how long shall we draw the saw to and fro through this line, when we have an ancient practice, which by anticipation has made for us the state, i.e., of the question? If no passage of Scripture has prescribed it, assuredly custom, which without doubt flowed from tradition, has confirmed it. For how can anything come into use, if it has not first been handed down? Even in pleading tradition, written authority, you say, must be demanded. Let us inquire, therefore, whether tradition, unless it be written, should not be admitted. Certainly we shall say that it ought not to be admitted, if no cases of other practices which, without any written instrument, we maintain on the ground of tradition alone, and the countenance thereafter of custom, affords us any precedent.”

So what is the authority of tradition in Tertullian’s thinking? Let us to continue to read.

Tertullian continues, and says, “To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel. Then when we are taken up (as new-born children), we taste first of all a mixture of milk and honey, and from that day we refrain

from the daily bath for a whole week. We take also, in congregations before daybreak, and from the hand of none but the presidents, the sacrament of the Eucharist, which the Lord both commanded to be eaten at meal-times, and enjoined to be taken by all alike. As often as the anniversary comes round, we make offerings for the dead as birthday honours. We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday. We feel pained should any wine or bread, even though our own, be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign."

A Chaplet is "a wreath to be worn on the head". De Corona means "of a crown". In this quote we read that they would "trace upon the forehead the sign", that is, the sign of the cross which had become a tradition in the early Church.

Tertullian has mentioned some of the practices of the early Church. But to understand what authority he gives to tradition we must read further.

Page 95 (PDF Page 194-195): CHAP. IV. "If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from some one who has. Meanwhile you will believe that there is some reason to which submission is due. I add still one case more, as it will be proper to show you how it was among the ancients also. Among the Jews, so usual is it for their women to have the head veiled, that they may thereby be recognised. I ask in this instance for the law. I put the apostle aside. If Rebecca at once drew down her veil, when in the distance she saw her betrothed, this modesty of a mere private individual could not have made a law, or it will have made it only for those who have the reason which she had. Let virgins alone be veiled, and this when they are coming to be married, and not till they have recognised their destined husband. If Susanna also, who was subjected to unveiling on her trial, (Note: Daniel 13:32 Vulgate) furnishes an argument for the veiling of women, I can say here also, the veil was a voluntary thing. She had come accused, ashamed of the disgrace she had brought on herself, properly concealing her beauty, even because now she feared to please. But I should not suppose that, when it was her aim to please, she took walks with a veil on in her husband's avenue. Grant, now, that she was always veiled. In this particular case, too, or, in fact, in that of any other, I demand the dress-law. If I nowhere find a law, it follows that tradition has given the fashion in question to custom, to find subsequently (its authorization in) the apostle's sanction, from the true interpretation of reason. This instances, therefore, will make it sufficiently plain that you can vindicate the keeping of even unwritten tradition established by custom; the proper witness for tradition when demonstrated by long-continued observance. But even in civil matters custom is accepted as law, when positive legal enactment is wanting; and it is the same thing whether it depends on writing or on reason, since reason is, in fact, the basis of law. But, (you say), if reason is the ground of law, all will now henceforth have to be counted law, whoever brings it forward, which shall have reason as its ground. Or do you think that every believer is entitled to originate and establish a law, if only it be such as is agreeable to God, as is helpful to discipline, as promotes salvation, when the Lord says, "But why do you not even of your own selves judge what is right?" (Note:

Luke 12:57) And not merely in regard to a judicial sentence, but in regard to every decision in matters we are called on to consider, the apostle also says, “If of anything you are ignorant, God shall reveal it unto you;” (Note: Philippians 3:15) he himself, too, being accustomed to afford counsel though he had not the command of the Lord, and to dictate of himself as possessing the Spirit of God who guides into all truth. Therefore his advice has, by the warrant of divine reason, become equivalent to nothing less than a divine command. Earnestly now inquire of this teacher, keeping intact your regard for tradition, from whomsoever it originally sprang; nor have regard to the author, but to the authority, and especially that of custom itself, which on this very account we should revere, that we may not want an interpreter; so that if reason too is God’s gift, you may then learn, not whether custom has to be followed by you, but why.”

Comment: Tertullian begins, and says, “If for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer. That reason will support tradition, and custom and faith, you will either yourself perceive, or learn from some one who has.”

This is a picture of how tradition began to hold equal value with Scripture in the early Church.

Tertullian continues, and says, “Meanwhile you will believe that there is some reason to which submission is due. I add still one case more, as it will be proper to show you how it was among the ancients also. Among the Jews, so usual is it for their women to have the head veiled, that they may thereby be recognised. I ask in this instance for the law. I put the apostle aside. If Rebecca at once drew down her veil, when in the distance she saw her betrothed, this modesty of a mere private individual could not have made a law, or it will have made it only for those who have the reason which she had. Let virgins alone be veiled, and this when they are coming to be married, and not till they have recognised their destined husband.”

He refers to **Genesis 24 (KJV):63** And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. 64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. 65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. 66 And the servant told Isaac all things that he had done. 67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

Tertullian said that Rebecca “drew down her veil, when in the distance she saw her betrothed”, but the Scripture in verse 65 says “she took a vail, and covered herself”. This implies that she was not wearing a veil until the servant told her who she saw in the field.

Tertullian continues, and says, “If Susanna also, who was subjected to unveiling on her trial, (Note: Daniel 13:32 Vulgate) furnishes an argument for the veiling of women, I can say here also, the veil was a voluntary thing.”

He refers in context to **Daniel 13 (Vulgate):1** Now there was a man that dwelt in Babylon, and his name was Joakim: 2 And he took a wife, whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God.

The Vulgate has this note on this chapter: “The history of Susanna and the two elders.

This history of Susanna, in all the ancient Greek and Latin Bibles, was placed in the beginning of the book of Daniel: till St. Jerome, in his translation, detached it from thence; because he did not find it in the Hebrew: which is also the case of the history of Bel and the Dragon. But both the one and the other are received by the Catholic Church: and were from the very beginning a part of the Christian Bible.”

Then in context, we read in **Daniel 13 (Vulgate):**28 When the people were come to Joakim, her husband, the two elders also came full of wicked device against Susanna, to put her to death. 29 And they said before the people: Send to Susanna, daughter of Helcias, the wife of Joakim. And presently they sent. 30 And she came with her parents, and children and all her kindred. 31 Now Susanna was exceeding delicate, and beautiful to behold. 32 But those wicked men commanded that her face should be uncovered, (for she was covered) that so at least they might be satisfied with her beauty. 33 Therefore her friends, and all her acquaintance wept. 34 But the two elders rising up in the midst of the people, laid their hands upon her head. 35 And she weeping, looked up to heaven, for her heart had confidence in the Lord. 36 And the elders said: As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her. 37 Then a young man that was there hid came to her, and lay with her. 38 But we that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together. 39 And him indeed we could not take, because he was stronger than us, and opening the doors, he leaped out: 40 But having taken this woman, we asked who the young man was, but she would not tell us: of this thing we are witnesses. 41 The multitude believed them, as being the elders, and the judges of the people, and they condemned her to death. 42 Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass, 43 Thou knowest that they have borne false witness against me: and behold I must die, whereas I have done none of these things, which these men have maliciously forged against me. 44 And the Lord heard her voice. 45 And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel: 46 And he cried out with a loud voice: I am clear from the blood of this woman.

The story goes on to tell of how Daniel questioned the elders about what tree they found her lying under, and they answered the name of a tree. But she was not found under a tree but in a house. So Daniel saved her with the truth. This is evidently an apochryphal chapter in the Latin Vulgate, and there is no chapter 13 in the book of Daniel in our current Bibles, but it is a good story about Daniel.

Tertullian continues, and says, “She had come accused, ashamed of the disgrace she had brought on herself, properly concealing her beauty, even because now she feared to please. But I should not suppose that, when it was her aim to please, she took walks with a veil on in her husband’s avenue. Grant, now, that she was always veiled. In this particular case, too, or, in fact, in that of any other, I demand the dress-law. If I nowhere find a law, it follows that tradition has given the fashion in question to custom, to find subsequently (its authorization in) the apostle’s sanction, from the true interpretation of reason.”

The “apostle’s sanction” he mentions is probably referring to **1 Corinthians 11 (KJV):**3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 4 Every man praying or prophesying, having his head covered, dishonoureth his head. 5 But every woman that prayeth or prophesieth with her head

uncovered dishonoureth her head: for that is even all one as if she were shaven. 6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. 7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman: but the woman of the man. 9 Neither was the man created for the woman; but the woman for the man. 10 For this cause ought the woman to have power on her head because of the angels. 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. 12 For as the woman is of the man, even so is the man also by the woman; but all things of God. 13 Judge in yourselves: is it comely that a woman pray unto God uncovered? 14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. 16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

The “custom” Paul refers to in verse 16 is the practice of his opponents. But Paul doesn’t speak of a veil, but just a covering of the head.

Tertullian continues, and says, “This instances, therefore, will make it sufficiently plain that you can vindicate the keeping of even unwritten tradition established by custom; the proper witness for tradition when demonstrated by long-continued observance. But even in civil matters custom is accepted as law, when positive legal enactment is wanting; and it is the same thing whether it depends on writing or on reason, since reason is, in fact, the basis of law. But, (you say), if reason is the ground of law, all will now henceforth have to be counted law, whoever brings it forward, which shall have reason as its ground. Or do you think that every believer is entitled to originate and establish a law, if only it be such as is agreeable to God, as is helpful to discipline, as promotes salvation, when the Lord says, “But why do you not even of your own selves judge what is right?” (Note: Luke 12:57)”

He refers in context to **Luke 12 (KJV):56** Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what is right?

Tertullian is laying the groundwork and reason for a trust in tradition.

Tertullian continues, and says, “And not merely in regard to a judicial sentence, but in regard to every decision in matters we are called on to consider, the apostle also says, “If of anything you are ignorant, God shall reveal it unto you;” (Note: Philippians 3:15) he himself, too, being accustomed to afford counsel though he had not the command of the Lord, and to dictate of himself as possessing the Spirit of God who guides into all truth.”

He refers to **Philippians 3 (KJV):15** Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

The word “minded” in the Greek is **φρονέω** (pronounced fron-eh'-o); from G5424; to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed (more or less earnestly in a certain direction); intensively, to interest oneself in (with concern or obedience):—set the affection on, (be) care(-ful), (be) like-, + be of one, + be of the same, + let this) mind(-ed), regard, savour, think. **Strong’s Exhaustive Concordance, G5426**

It is how we think, that is, our perception. Before accepting Christ, our minds are defiled by the thinking and perceptions of the world, as we read in **Titus 1 (KJV):15** Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their

mind and conscience is defiled.

This is why our minds must be renewed, as we read in **Romans 12 (KJV):1** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

We must think on things which are true, as we read in **Philippians 4 (KJV):6** Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

As we think on things which are true, the peace of God will guard our hearts and minds. We must remember **James 3 (KJV):17** But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

Our minds are cleansed by the word of God, as we read in **Psalms 119 (KJV):9** Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

If our tradition, or custom, or habit, or whatever does not line up with God's word, we must let it go.

Tertullian continues, and says, "Therefore his advice has, by the warrant of divine reason, become equivalent to nothing less than a divine command. Earnestly now inquire of this teacher, keeping intact your regard for tradition, from whomsoever it originally sprang; nor have regard to the author, but to the authority, and especially that of custom itself, which on this very account we should revere, that we may not want an interpreter; so that if reason too is God's gift, you may then learn, not whether custom has to be followed by you, but why."

This helps explain the early development of the justification and high regard for tradition in the early Church. The early Church did the best they could with the Scriptures which they had at the time, but their reliance on tradition became a hindrance to their interpretation of the Scriptures, and the knowledge of the truth. This would ultimately lead to the reformation.

Page 101-102 (PDF Page 207-208): CHAP: XIII. "For state reasons, the various orders of the citizens also are crowned with laurel crowns; but the magistrates besides with golden ones, as at Athens, and at Rome. Even to those are preferred the Etruscan. This appellation is given to the crowns which, distinguished by their gems and oak leaves of gold, they put on, with mantles having an embroidery of palm branches, to conduct the chariots containing the images of the gods to the circus. There are also provincial crowns of gold, needing now the larger heads of images instead of those of men. But your orders, and your magistracies, and your very place of meeting, the church, are Christ's. You belong to Him, for you have been enrolled in the books of life. (Note: Philippians 4:3) There the blood of the Lord serves for your purple robe, and your broad stripe is His own cross; there the axe is already laid to the trunk of the tree; (Note: Matthew 3:10) there is the branch out of the root of Jesse. (Note: Isaiah 11:1) Never mind the state horses with their crown. Your Lord, when, according to the Scripture, He would enter

Jerusalem in triumph, had not even an ass of His own. These (put their trust) in chariots, and these in horses; but we will seek our help in the name of the Lord our God. (Note: Psalm 20:7) From so much as a dwelling in that Babylon of John's Revelation (Note: Revelation 18:4) we are called away; much more then from its pomp. The rabble, too, are crowned, at one time because of some great rejoicing for the success of the emperors; at another, on account of some custom belonging to municipal festivals. For luxury strives to make her own every occasion of public gladness. But as for you, you are a foreigner in this world, a citizen of Jerusalem, the city above. Our citizenship, the apostle says, is in heaven. (Note: Philippians 3:20) You have your own registers, your own calendar; you have nothing to do with the joys of the world; nay, you are called to the very opposite, for "the world shall rejoice, but ye shall mourn." (Note: John 16:20) And I think the Lord affirms, that those who mourn are happy, not those who are crowned. Marriage, too, decks the bridegroom with its crown; and therefore we will not have heathen brides, lest they seduce us even to the idolatry with which among them marriage is initiated. You have the law from the patriarchs indeed; you have the apostle enjoining people to marry in the Lord. (Note: 1 Corinthians 7:39) You have a crowning also on the making of a freeman; but *you* have been already ransomed by Christ, and that at a great price. How shall the world manumit the servant of another? Though it seems to be liberty, yet it will come to be found bondage. In the world everything is nominal, and nothing real. For even then, as ransomed by Christ, you were under no bondage to man; and now, though man has given you liberty, you are the servant of Christ. If you think freedom of the world to be real, so that you even seal it with a crown, you have returned to the slavery of man, imagining it to be freedom; you have lost the freedom of Christ, fancying it is slavery. Will there be any dispute as to the cause of crown-wearing, which contests in the games in their turn supply, and which, both as sacred to the gods and in honour of the dead, their own reason at once condemns? It only remains, that the Olympian Jupiter, and the Nemean Hercules, and the wretched little Archemorus, and the hapless Antinous, should be crowned in a Christian, that he himself may become a spectacle disgusting to behold. We have recounted, as I think, all the various causes of the wearing of the crown, and there is not one which has any place with us: all are foreign to us, unholy, unlawful, having been abjured already once for all in the solemn declaration of the sacrament. For they were of the pomp of the devil and his angels, offices of the world, honours, festivals, popularity huntings, false vows, exhibitions of human servility, empty praises, base glories, and in them all idolatry, even in respect of the origin of the crowns alone, with which they are all wreathed. Claudius will tell us in his preface, indeed, that in the poems of Homer the heaven also is crowned with constellations, and that no doubt by God, no doubt for man; therefore man himself, too, should be crowned by God. But the world crowns brothels, and baths, and bakehouses, and prisons, and schools, and the very amphitheatres, and the chambers where the clothes are stripped from dead gladiators, and the very biers of the dead. How sacred and holy, how venerable and pure is this article of dress, determine not from the heaven of poetry alone, but from the traffickings of the whole world. But indeed a Christian will not even dishonour his own gate with laurel crowns, if so be he knows how many gods the devil has attached to doors; Janus so-called from gate, Limentinus from threshold, Forcus and Carna from leaves and hinges; among the Greeks, too, the Thyraean Apollo, and the evil spirits, the Antelii."

Comment: Tertullian begins, and says, "For state reasons, the various orders of the citizens

also are crowned with laurel crowns; but the magistrates besides with golden ones, as at Athens, and at Rome. Even to those are preferred the Etruscan. This appellation is given to the crowns which, distinguished by their gems and oak leaves of gold, they put on, with mantles having an embroidery of palm branches, to conduct the chariots containing the images of the gods to the circus. There are also provincial crowns of gold, needing now the larger heads of images instead of those of men. But your orders, and your magistracies, and your very place of meeting, the church, are Christ's. You belong to Him, for you have been enrolled in the books of life. (Note: Philippians 4:3)"

He refers to **Philippians 4 (KJV):3** And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

Tertullian continues, and says, "There the blood of the Lord serves for your purple robe, and your broad stripe is His own cross; there the axe is already laid to the trunk of the tree; (Note: Matthew 3:10) there is the branch out of the root of Jesse. (Note: Isaiah 11:1)"

He refers to **Matthew 3 (KJV):10** And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

And to **Isaiah 11 (KJV):1** And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Tertullian continues, and says, "Never mind the state horses with their crown. Your Lord, when, according to the Scripture, He would enter Jerusalem in triumph, had not even an ass of His own. These (put their trust) in chariots, and these in horses; but we will seek our help in the name of the Lord our God. (Note: Psalm 20:7)"

He refers in context to **Matthew 21 (KJV):2** Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

And to **Psalm 20 (KJV):7** Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.

Tertullian continues, and says, "From so much as a dwelling in that Babylon of John's Revelation (Note: Revelation 18:4) we are called away; much more then from its pomp."

He refers in context to **Revelation 18 (KJV):2** And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. 4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Tertullian continues, and says, "The rabble, too, are crowned, at one time because of some great rejoicing for the success of the emperors; at another, on account of some custom belonging to municipal festivals. For luxury strives to make her own every occasion of public gladness. But as for you, you are a foreigner in this world, a citizen of Jerusalem, the city above. Our citizenship, the apostle says, is in heaven. (Note: Philippians 3:20)"

He refers to **Philippians 3 (KJV):20** For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

The word “conversation” in the Greek is **πολίτευμα** (pronounced pol-it'-yoo-mah); from G4176; a community, i.e. (abstractly) citizenship (figuratively):—conversation. **Strong’s Exhaustive Concordance, G4175**

Tertullian continues, and says, “You have your own registers, your own calendar; you have nothing to do with the joys of the world; nay, you are called to the very opposite, for “the world shall rejoice, but ye shall mourn.” (Note: John 16:20)”

He refers to **John 16 (KJV):20** Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

Tertullian continues, and says, “And I think the Lord affirms, that those who mourn are happy, not those who are crowned. Marriage, too, decks the bridegroom with its crown; and therefore we will not have heathen brides, lest they seduce us even to the idolatry with which among them marriage is initiated. You have the law from the patriarchs indeed; you have the apostle enjoining people to marry in the Lord. (Note: 1 Corinthians 7:39)”

He refers to **1 Corinthians 7 (KJV):39** The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

Tertullian continues, and says, “You have a crowning also on the making of a freeman; but you have been already ransomed by Christ, and that at a great price.”

He refers in context to **1 Timothy 2 (KJV):5** For there is one God, and one mediator between God and men, the man Christ Jesus; **6** Who gave himself a ransom for all, to be testified in due time.

And to **1 Corinthians 6 (KJV):20** For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Tertullian continues, and says, “How shall the world manumit the servant of another?”

The word “manumit” means “to release from slavery”. (**Merriam Webster**)

Tertullian continues, and says, “Though it seems to be liberty, yet it will come to be found bondage. In the world everything is nominal, and nothing real. For even then, as ransomed by Christ, you were under no bondage to man; and now, though man has given you liberty, you are the servant of Christ. If you think freedom of the world to be real, so that you even seal it with a crown, you have returned to the slavery of man, imagining it to be freedom; you have lost the freedom of Christ, fancying it is slavery. Will there be any dispute as to the cause of crown-wearing, which contests in the games in their turn supply, and which, both as sacred to the gods and in honour of the dead, their own reason at once condemns? It only remains, that the Olympian Jupiter, and the Nemean Hercules, and the wretched little Archemorus, and the hapless Antinous, should be crowned in a Christian, that he himself may become a spectacle disgusting to behold. We have recounted, as I think, all the various causes of the wearing of the crown, and there is not one which has any place with us: all are foreign to us, unholy, unlawful, having been abjured already once for all in the solemn declaration of the sacrament. For they were of the pomp of the devil and his angels, offices of the world, honours, festivals, popularity huntings, false vows, exhibitions of human servility, empty praises, base glories, and in them all idolatry, even in respect of the origin of the crowns alone, with which they are all wreathed. Claudius will tell us in his preface, indeed, that in the poems of Homer the heaven also is crowned with constellations, and that no doubt by God, no doubt for man;

therefore man himself, too, should be crowned by God. But the world crowns brothels, and baths, and bakehouses, and prisons, and schools, and the very amphitheatres, and the chambers where the clothes are stripped from dead gladiators, and the very biers of the dead. How sacred and holy, how venerable and pure is this article of dress, determine not from the heaven of poetry alone, but from the traffickings of the whole world. But indeed a Christian will not even dishonour his own gate with laurel crowns, if so be he knows how many gods the devil has attached to doors; Janus so-called from gate, Limentinus from threshold, Forcus and Carna from leaves and hinges; among the Greeks, too, the Thyræan Apollo, and the evil spirits, the Antelii.”

Crowns in his time were attached to the gods of the time. So Tertullian encouraged believers to not be conformed to this world, and he refers to many Scriptures to show the truth about the holiness of God. But crowns are rewards believers will receive at the Judgment Seat of Christ. These crowns are mentioned in the following Scriptures.

The “incorruptible crown” in **1 Corinthians 9 (KJV):25** And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

The soul winners crown in **Philippians 4 (KJV):1** Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

And in **1 Thessalonians 2 (KJV):19** For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

The “crown of righteousness” in **2 Timothy 4 (KJV):8** Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

And in **Revelation 3 (KJV):11** Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

The “crown of life” in **James 1 (KJV):12** Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

And in **Revelation 2 (KJV):10** Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

The “crown of glory” for shepherds in **1 Peter 5 (KJV):4** And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Ad Nationes, Book II (Volume 3)

Page 142-143 (PDF Page 297-299: “Chapter XIII.—The Gods Human at First. Who Had the Authority to Make Them Divine? Jupiter Not Only Human, But Immoral.

Manifest cases, indeed, like these have a force peculiarly their own. Men like Varro and his fellow-dreamers admit into the ranks of the divinity those whom they cannot assert to have been in their primitive condition anything but men; (and this they do) by affirming that they became gods after their death. Here, then, I take my stand. If your gods were elected to this dignity and deity, just as you recruit the ranks of your senate, you cannot help conceding, in your wisdom, that there must be some one supreme sovereign who has the power of selecting, and is a kind of Cæsar; and nobody is able to confer on others a thing over which he has not absolute control. Besides, if they were able to make gods of themselves after their death, pray tell me why they chose to be in an inferior condition at first? Or, again, if there is no one who made them gods, how can they be said to have been made such, if they could only have been made by some one else? There is therefore no ground afforded you for denying that there is a certain wholesale distributor of divinity. Let us accordingly examine the reasons for despatching mortal beings to heaven. I suppose you will produce a pair of them. Whoever, then, is the awarder (of the divine honours), exercises his function, either that he may have some supports, or defences, or it may be even ornaments to his own dignity; or from the pressing claims of the meritorious, that he may reward all the deserving. No other cause is it permitted us to conjecture. Now there is no one who, when bestowing a gift on another, does not act with a view to his own interest or the other's. This conduct, however, cannot be worthy of the Divine Being, inasmuch as His power is so great that He can make gods outright; whilst His bringing man into such request, on the pretence that he requires the aid and support of certain, even dead persons, is a strange conceit, since He was able from the very first to create for Himself immortal beings. He who has compared human things with divine will require no further arguments on these points. And yet the latter opinion ought to be discussed, that God conferred divine honours in consideration of meritorious claims. Well, then, if the award was made on such grounds, if heaven was opened to men of the primitive age because of their deserts, we must reflect that after that time no one was worthy of such honour; except it be, that there is now no longer such a place for any one to attain to. Let us grant that anciently men may have deserved heaven by reason of their great merits. Then let us consider whether there really was such merit. Let the man who alleges that it did exist declare his own view of merit. Since the actions of men done in the very infancy of time are a valid claim for their deification, you consistently admitted to the honour the brother and sister who were stained with the sin of incest—Ops and Saturn. Your Jupiter too, stolen in his infancy, was unworthy of both the home and the nutriment accorded to human beings; and, as he deserved for so bad a child, he had to live in Crete. (Note: Titus 1:12) Afterwards, when full-grown, he dethrones his own father, who, whatever his parental character may have been, was most prosperous in his reign, king as he was of the golden age. Under him, a stranger to toil and want, peace maintained its joyous and gentle sway; under him—

“Nulli subigebant arva coloni;”

“No swains would bring the fields beneath their sway;”

and without the importunity of any one the earth would bear all crops spontaneously. But he hated a father who had been guilty of incest, and had once mutilated his grandfather. And yet, behold, he himself marries his own sister; so that I should suppose the old adage was made for him: Τοῦ πατρὸς τὸ παιδίον—“Father’s own child.” There was “not a pin to choose” between the father’s piety and the son’s. If the laws had been just even at that early time, Jupiter ought to have been “sewed up in both sacks.” After this corroboration of his lust with incestuous gratification, why should he hesitate to indulge himself lavishly in the lighter excesses of adultery and debauchery? Ever since poetry sported thus with his character, in some such way as is usual when a runaway slave is posted up in public, we have been in the habit of gossiping without restraint of his tricks in our chat with passers-by; sometimes sketching him out in the form of the very money which was the fee of his debauchery—as when (he personated) a bull, or rather paid the money’s worth of one, and showered (gold) into the maiden’s chamber, or rather forced his way in with a bribe; sometimes (figuring him) in the very likenesses of the parts which were acted—as the eagle which ravished (the beautiful youth), and the swan which sang (the enchanting song). Well now, are not such fables as these made up of the most disgusting intrigues and the worst of scandals? or would not the morals and tempers of men be likely to become wanton from such examples? In what manner demons, the offspring of evil angels who have been long engaged in their mission, have laboured to turn men aside from the faith to unbelief and to such fables, we must not in this place speak of to any extent. As indeed the general body (of your gods), which took their cue from their kings, and princes, and instructors, was not of the self-same nature, it was in some other way that similarity of character was exacted by their authority. But how much the worst of them was he who (ought to have been, but) was not, the best of them? By a title peculiar to him, you are indeed in the habit of calling Jupiter “the Best,” whilst in Virgil he is “Æquus Jupiter.” All therefore were *like* him—incestuous towards their own kith and kin, unchaste to strangers, impious, unjust! Now he whom mythic story left untainted with no conspicuous infamy, was not worthy to be made a god.”

Comment: Tertullian begins, and says, “Manifest cases, indeed, like these have a force peculiarly their own. Men like Varro and his fellow-dreamers admit into the ranks of the divinity those whom they cannot assert to have been in their primitive condition anything but men; (and this they do) by affirming that they became gods after their death. Here, then, I take my stand. If your gods were elected to this dignity and deity, just as you recruit the ranks of your senate, you cannot help conceding, in your wisdom, that there must be some one supreme sovereign who has the power of selecting, and is a kind of Cæsar; and nobody is able to confer on others a thing over which he has not absolute control. Besides, if they were able to make gods of themselves after their death, pray tell me why they chose to be in an inferior condition at first? Or, again, if there is no one who made them gods, how can they be said to have been made such, if they could only have been made by some one else? There is therefore no ground afforded you for denying that there is a certain wholesale distributor of divinity.”

Tertullian argues well here. There is no evidence that their gods have any power different than humans.

Tertullian continues, and says, “Let us accordingly examine the reasons for despatching mortal beings to heaven. I suppose you will produce a pair of them. Whoever, then, is the

awarder (of the divine honours), exercises his function, either that he may have some supports, or defences, or it may be even ornaments to his own dignity; or from the pressing claims of the meritorious, that he may reward all the deserving. No other cause is it permitted us to conjecture. Now there is no one who, when bestowing a gift on another, does not act with a view to his own interest or the other's. This conduct, however, cannot be worthy of the Divine Being, inasmuch as His power is so great that He can make gods outright; whilst His bringing man into such request, on the pretence that he requires the aid and support of certain, even dead persons, is a strange conceit, since He was able from the very first to create for Himself immortal beings."

Dead persons becoming gods, of course, makes no sense, but this was the thinking of the ungodly in the time of Tertullian.

Tertullian continues, and says, "He who has compared human things with divine will require no further arguments on these points. And yet the latter opinion ought to be discussed, that God conferred divine honours in consideration of meritorious claims. Well, then, if the award was made on such grounds, if heaven was opened to men of the primitive age because of their deserts, we must reflect that after that time no one was worthy of such honour; except it be, that there is now no longer such a place for any one to attain to. Let us grant that anciently men may have deserved heaven by reason of their great merits. Then let us consider whether there really was such merit. Let the man who alleges that it did exist declare his own view of merit. Since the actions of men done in the very infancy of time are a valid claim for their deification, you consistently admitted to the honour the brother and sister who were stained with the sin of incest—Ops and Saturn. Your Jupiter too, stolen in his infancy, was unworthy of both the home and the nutriment accorded to human beings; and, as he deserved for so bad a child, he had to live in Crete. (Note: Titus 1:12)"

He refers to **Titus 1 (KJV):12** One of themselves, even a prophet of their own, said, the Cretians are always liars, evil beasts, slow bellies.

Tertullian gives us a vision of the thinking in the world in his time.

Tertullian continues, and says, "Afterwards, when full-grown, he dethrones his own father, who, whatever his parental character may have been, was most prosperous in his reign, king as he was of the golden age. Under him, a stranger to toil and want, peace maintained its joyous and gentle sway; under him—

"Nulli subigebant arva coloni;"

"No swains would bring the fields beneath their sway;"

and without the importunity of any one the earth would bear all crops spontaneously."

A "swain" is "a male admirer or suitor". (**Merriam Webster**)

Tertullian continues, and says, "But he hated a father who had been guilty of incest, and had once mutilated his grandfather. And yet, behold, he himself marries his own sister; so that I should suppose the old adage was made for him: Τοῦ πατρὸς τὸ παιδίον—"Father's own child." There was "not a pin to choose" between the father's piety and the son's. If the laws had been just even at that early time, Jupiter ought to have been "sewed up in both sacks." After this corroboration of his lust with incestuous gratification, why should he hesitate to indulge himself lavishly in the lighter excesses of adultery and debauchery? Ever since poetry sported thus with his character, in some such way as is usual when a runaway slave is posted up in public, we have been in the habit of gossiping without restraint of his tricks in our chat with passers-by;

sometimes sketching him out in the form of the very money which was the fee of his debauchery—as when (he personated) a bull, or rather paid the money’s worth of one, and showered (gold) into the maiden’s chamber, or rather forced his way in with a bribe; sometimes (figuring him) in the very likenesses of the parts which were acted —as the eagle which ravished (the beautiful youth), and the swan which sang (the enchanting song). Well now, are not such fables as these made up of the most disgusting intrigues and the worst of scandals? or would not the morals and tempers of men be likely to become wanton from such examples? In what manner demons, the offspring of evil angels who have been long engaged in their mission, have laboured to turn men aside from the faith to unbelief and to such fables, we must not in this place speak of to any extent.”

Tertullian refers to the “demons, the offspring of evil angels” before the flood, which we discussed in the chapter, **On Idolatry (Volume 3)**, under Page 65-66 (PDF Page 39-41): Chapter IX. This was possibly one source of the demons. The other is the pre-Adamic race under Lucifer before he fell and became Satan. His fall is mentioned in **Ezekiel 28 (KJV)**:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. 13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. 18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. 19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

And in **Isaiah 14 (KJV)**:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. 15 Yet thou shalt be brought down to hell, to the sides of the pit. 16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; 17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? 18 All the kings of the nations, even all of them, lie in glory, every one in his own house. 19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a

carcase trodden under feet. 20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.

If Lucifer was on earth as he appears to be in verse 13, and he had a throne which he wanted to “exalt” above “the stars of God”, it is likely that he reigned over a people who were on earth before Adam. When Lucifer fell, he took his people with him who then became the demons.

Tertullian continues, and says, “As indeed the general body (of your gods), which took their cue from their kings, and princes, and instructors, was not of the self-same nature, it was in some other way that similarity of character was exacted by their authority. But how much the worst of them was he who (ought to have been, but) was not, the best of them? By a title peculiar to him, you are indeed in the habit of calling Jupiter “the Best,” whilst in Virgil he is “Æquus Jupiter.” All therefore were *like* him—incestuous towards their own kith and kin, unchaste to strangers, impious, unjust! Now he whom mythic story left untainted with no conspicuous infamy, was not worthy to be made a god.”

Tertullian refers to the gods of the world in his time who were not trustworthy and unjust.

Treatise on the Soul (Volume 3)

Page 185 (PDF Page 381-382): CHAP. V. “Indeed, Zeno, defining the soul to be a spirit generated with (the body) constructs his argument in this way: That substance which by its departure causes the living being to die is a corporeal one. Now it is by the departure of the spirit, which is generated with (the body,) that the living being dies; therefore the spirit which is generated with (the body) is a corporeal substance. But this spirit which is generated with (the body) is the soul: it follows, then, that the soul is a corporeal substance. Cleanthes, too, will have it that family likeness passes from parents to their children not merely in bodily features, but in characteristics of the soul; as if it were out of a mirror of (a man’s) manners, and faculties, and affections, that bodily likeness and unlikeness are caught and reflected by the soul also. It is therefore as being corporeal that it is susceptible of likeness and unlikeness. Again, there is nothing in common between things corporeal and things incorporeal as to their susceptibility. But the soul certainly sympathizes with the body, and shares in its pain, whenever it is injured by bruises, and wounds, and sores: the body, too, suffers with the soul, and is united with it (whenever it is afflicted with anxiety, distress, or love) in the loss of vigour which its companion sustains, whose shame and fear it testifies by its own blushes and paleness. The soul, therefore, is (proved to be) corporeal from this inter-communion of susceptibility. Chrysippus also joins hands in fellowship with Cleanthes when he lays it down that it is not at all possible for things which are endued with body to be separated from things which have not body; because they have no such relation as mutual contact or coherence. Accordingly Lucretius says: “For nothing but body is capable of touching or of being touched.” (Such severance, however, is quite natural between the soul and the body); for when the body is deserted by the soul, it is overcome by death. The soul, therefore, is endued with a body; for if it were not corporeal, it could not desert the body.”

Comment: Tertullian begins, as he says, “Indeed, Zeno, defining the soul to be a spirit generated with (the body) constructs his argument in this way: That substance which by its departure causes the living being to die is a corporeal one. Now it is by the departure of the spirit, which is generated with (the body,) that the living being dies; therefore the spirit which is generated with (the body) is a corporeal substance. But this spirit which is generated with (the body) is the soul: it follows, then, that the soul is a corporeal substance.”

Zeno was a Greek philosopher. **Zeno of Citium** (/ˈziːnɒs/; Koinē Greek: Ζήνων ὁ Κιτιεύς, *Zēnōn ho Kitieus*; c. 334 – c. 262 BC) was a Hellenistic philosopher from Citium (Κίτιον, *Kition*), Cyprus. Zeno was the founder of the Stoic school of philosophy, which he taught in Athens from about 300 BC. https://en.wikipedia.org/wiki/Zeno_of_Citium

Tertullian here says that the “spirit” is “the soul”, and “that the soul is a corporeal substance”. He is following Greek philosophy.

Tertullian continues, and says, “Cleanthes, too, will have it that family likeness passes from parents to their children not merely in bodily features, but in characteristics of the soul; as if it were out of a mirror of (a man’s) manners, and faculties, and affections, that bodily likeness and unlikeness are caught and reflected by the soul also. It is therefore as being corporeal that it is susceptible of likeness and unlikeness. Again, there is nothing in common between things

corporeal and things incorporeal as to their susceptibility. But the soul certainly sympathizes with the body, and shares in its pain, whenever it is injured by bruises, and wounds, and sores: the body, too, suffers with the soul, and is united with it (whenever it is afflicted with anxiety, distress, or love) in the loss of vigour which its companion sustains, whose shame and fear it testifies by its own blushes and paleness. The soul, therefore, is (proved to be) corporeal from this inter-communion of susceptibility.”

Cleanthes, (330 BC – c. 230 BC) of Assos, was a Greek Stoic philosopher and boxer who was the successor to Zeno of Citium as the second head of the Stoic school in Athens.

<https://en.wikipedia.org/wiki/Cleanthes>

Tertullian continues, and says, “Chrysippus also joins hands in fellowship with Cleanthes when he lays it down that it is not at all possible for things which are endued with body to be separated from things which have not body; because they have no such relation as mutual contact or coherence.”

Chrysippus of Soli (/krar'sipəs, krɪ-/; Greek: Χρύσιππος ὁ Σολεύς, *Chrysippos ho Soleus*; c. 279 – c. 206 BC) was a Greek Stoic philosopher. He was a native of Soli, Cilicia, but moved to Athens as a young man, where he became a pupil of the Stoic philosopher Cleanthes.

<https://en.wikipedia.org/wiki/Chrysippus>

Tertullian continues, and says, “Accordingly Lucretius says: “For nothing but body is capable of touching or of being touched.” (Such severance, however, is quite natural between the soul and the body); for when the body is deserted by the soul, it is overcome by death. The soul, therefore, is endued with a body; for if it were not corporeal, it could not desert the body.”

Titus Lucretius Carus (/ˈtɪtʊz lʊˈkreːti.ʊs ˈkɑːrʊs/; c. 99 – c. 55 BC) was a Roman poet and philosopher. His only known work is the philosophical poem *De rerum natura*, a didactic work about the tenets and philosophy of Epicureanism, and which usually is translated into English as *On the Nature of Things*—and somewhat less often as *On the Nature of the Universe*.

https://en.wikipedia.org/wiki/Lucretius#Natural_philosophy

The word “corporeal” means “having, consisting of, or relating to a physical material body”. (Merriam Webster)

The soul does not have a physical body, that is, a corporeal one. But the soul has a form relating to its identity.

The soul and the spirit are used interchangeably in Scripture when someone dies, as we read in **Genesis 35 (KJV):18** And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. 19 And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.

And we read in **Luke 8 (KJV):49** While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. 50 But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. 51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. 52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. 53 And they laughed him to scorn, knowing that she was dead. 54 And he put them all out, and took her by the hand, and called, saying, Maid, arise. 55 And her spirit came again, and she arose straightway: and he commanded to give her meat. 56 And her parents were astonished: but he charged them

that they should tell no man what was done.

The soul and spirit are the unseen parts of man, but they are not the same as we shall see.

And note that the word “only” in verse 50 in the Greek is **μόνον** (pronounced mon'-on); neuter of G3441 as adverb; merely:—alone, but, only. **Strong’s Exhaustive Concordance, G3440**

Jesus only required of them to believe, and “she shall be made whole”.

Now Tertullian reflects the perception of the early Church, which thought that the soul was the same as the spirit in man. And evidently their thinking was influenced by the Greek philosophers. But Jesus spoke with Nicodemus, as in **John 3 (KJV):1** There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

When Jesus said in verse 5 that, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God”, the early Church thought that “water” was referring to baptism. But Jesus is speaking of the two births that man and woman can experience in this life. The first birth is that of water surrounding the fetus which we all experience. Then in verse 6, Jesus compares the two births, and he says, “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”

The second birth occurs in our spirit which was dead in trespasses and sins before we believed in Jesus Christ, as we read in **Ephesians 2 (NASB):1** And you were dead in your offenses and sins, 2 in which you previously walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all previously lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, just as the rest. 4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our wrongdoings, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, 7 so that in the ages to come He might show the boundless riches of His grace in kindness toward us in Christ Jesus.

The moment we believed, we pass from death unto life, as we read in **John 5 (KJV):24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Just as the parents were told that they only had to believe and their daughter would be made whole, so it is for all who would believe in Jesus. The moment we believe we are born of the Spirit, and “that which is born of the Spirit is spirit”, as in John 3:6 above.

Now that the spirit is different from the soul is proven in **Hebrews 4 (KJV):12** For the

word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

It is by the word of God that we are able to discern the difference between soul and spirit.

Then we read in **1 Thessalonians 5 (KJV):23** And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

And we read also in **Romans 8 (KJV):16** The Spirit itself beareth witness with our spirit, that we are the children of God:

Now the Lord formed man “of the dust of the ground” as we read in **Genesis 2 (KJV):7** And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

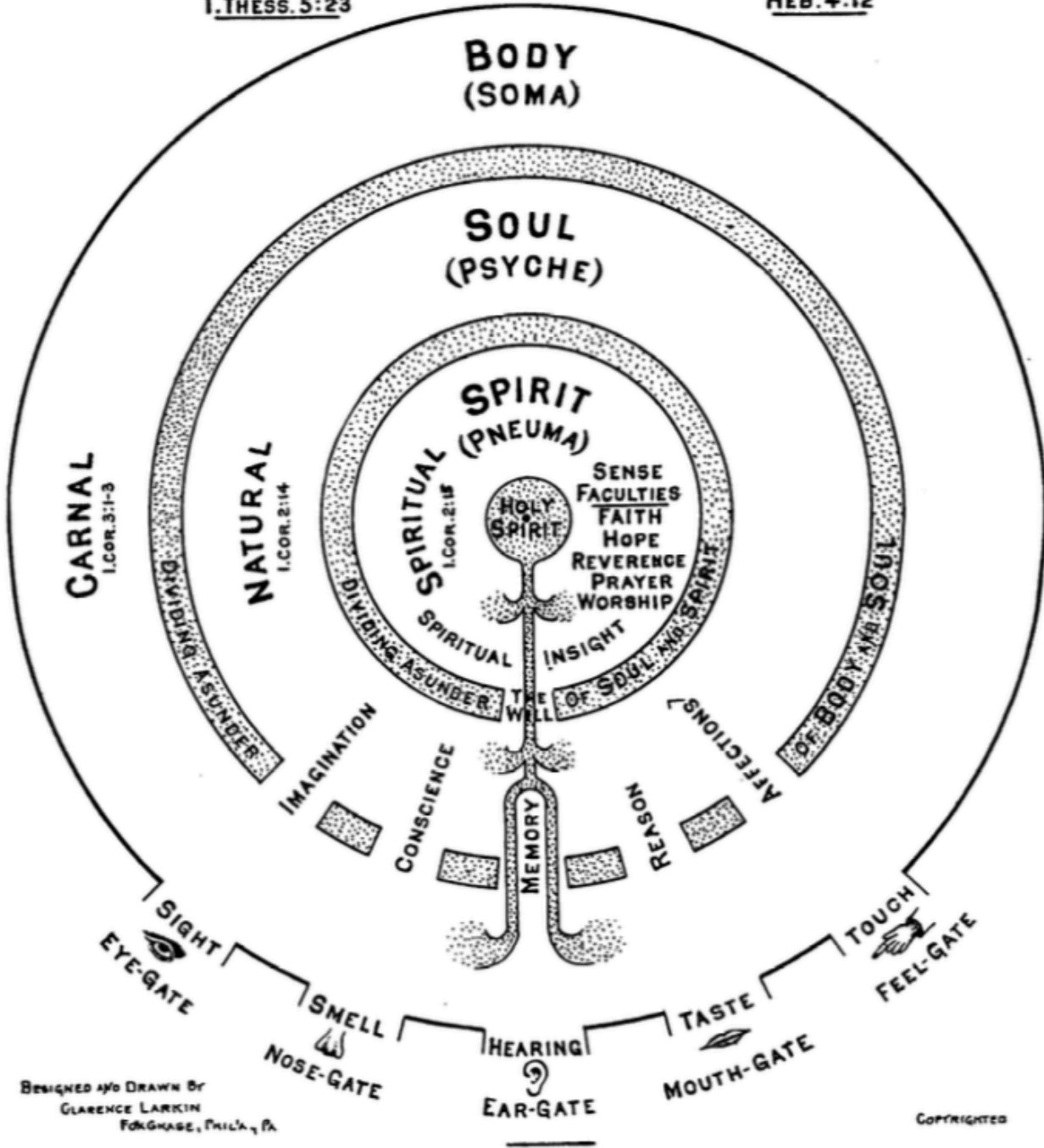
When God “breathed into his nostrils the breath of life”, the union of man’s spirit with the flesh made him or her a “living soul”. The “breath of life” relates to our spirit.

It is helpful to see this in Clarence Larkin’s chart, as below.

THE THREEFOLD NATURE OF MAN

1. THESS. 5:23

HEB. 4:12



The flesh has five senses which are touch, taste, sight, hearing, and smelling. This is how we communicate with the physical realm. The soul in Clarence Larkin's drawing above has the five gates of Imagination, Conscience, Memory, Reason, and Affection. But Imagination, Memory, and Reason all have to do with the mind. A better rendering of the definition of the soul would be that it has the five gates of mind, will, heart, which is the center of our emotions or affections, and conscience. This is how we communicate with our fellow man.

The spirit is where we communicate with God. Because of Adam's fall, we are all born with a sin nature which makes our bodies mortal. We are spiritually dead. When we come to

to Christ, and believe that God raised Jesus from the dead, and confess Him as Lord, our spirit is born again of the Holy Spirit. We then receive a new divine nature in our spirit, as we read in **2 Peter 1 (KJV):3** According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

But our soul still has all of our old ways of thinking and feelings from our past. This is why we must be transformed by the renewing of our minds, as we read in **Romans 12 (KJV):1** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

After we believe in Jesus Christ, our soul will go through a progressive sanctification as we walk in the light of His word, as we read in **Psalms 119 (KJV):9** Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

As we walk in the light of His word, we will know the truth and be set free from our old ways of thinking and hurt feelings, as Jesus taught in **John 8 (KJV):31** Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.

As we walk in the light of His word, we will grow in grace and knowledge, as Peter taught in **2 Peter 3 (KJV):18** But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

And so we will grow from little children, to young men and women, to fathers and mothers in the Lord, as we read in **1 John 2 (KJV):12** I write unto you, little children, because your sins are forgiven you for his name's sake. 13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. 14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

When Paul wrote to the Corinthians, he called them “babes in Christ”, as we read in **1 Corinthians 3 (KJV):1** And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

As we grow in grace and knowledge, we become spiritually minded. That is, we see things as God sees them, as we read in **1 Corinthians 2 (KJV):7** But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have

received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.

And to be “spiritually minded is life and peace”, as we read in **Romans 8 (KJV):**5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace.

When we are spiritually dead in trespasses and sins, we still have a mind that is after “the things of the flesh”. But when our spirit is made alive by accepting Christ, we now have the ability to become spiritually minded. We can now understand spiritual things because of our connection with God in our spirit which has been born from above. We must let the word of God “richly” dwell in us, as we read in **Colossian 3 (KJV):**16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Page 186-187 (PDF Page 385): “Chapter VII.—The Soul’s Corporeality Demonstrated Out of the Gospels.

So far as the philosophers are concerned, we have said enough. As for our own teachers, indeed, our reference to them is *ex abundantia*—a surplussage of authority: in the Gospel itself they will be found to have the clearest evidence for the corporeal nature of the soul. In hell the soul of a certain man is in torment, punished in flames, suffering excruciating thirst, and imploring from the finger of a happier soul, for his tongue, the solace of a drop of water. (Note: Luke 16:23-24) Do you suppose that this end of the blessed poor man and the miserable rich man is only imaginary? Then why the name of Lazarus in this narrative, if the circumstance is not in (the category of) a real occurrence? But even if it is to be regarded as imaginary, it will still be a testimony to truth and reality. For unless the soul possessed corporeality, the image of a soul could not possibly contain a finger of a bodily substance; nor would the Scripture feign a statement about the limbs of a body, if these had no existence. But what is that which is removed to Hades after the separation of the body; which is there detained; which is reserved until the day of judgment; to which Christ also, on dying, descended? I imagine it is the souls of the patriarchs. But wherefore (all this), if the soul is nothing in its subterranean abode? For *nothing* it certainly is, if it is not a bodily substance. For whatever is incorporeal is incapable of being kept and guarded in any way; it is also exempt from either punishment or refreshment. That must be a body, by which punishment and refreshment can be experienced. Of this I shall treat more fully in a more fitting place. Therefore, whatever amount of punishment or refreshment the soul tastes in Hades, in its prison or lodging, in the fire or in Abraham’s bosom, it gives proof thereby of its own corporeality. For an incorporeal thing suffers nothing, not having that which makes it capable of suffering; else, if it has such capacity, it must be a bodily substance. For in *as* far as every corporeal thing is capable of suffering, in *so* far is that which is capable of suffering also corporeal.”

Comment: Tertullian begins, as he says, “So far as the philosophers are concerned, we have said enough. As for our own teachers, indeed, our reference to them is *ex abundantia*—a surplussage of authority: in the Gospel itself they will be found to have the clearest evidence for the corporeal nature of the soul. In hell the soul of a certain man is in torment, punished in flames, suffering excruciating thirst, and imploring from the finger of a happier soul, for his tongue, the solace of a drop of water. (Note: Luke 16:23-24)”

Tertullian is referring in context to **Luke 16 (KJV):** 19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Tertullian continues, and says, “Do you suppose that this end of the blessed poor man and the miserable rich man is only imaginary? Then why the name of Lazarus in this narrative, if the circumstance is not in (the category of) a real occurrence?”

Abraham's bosom in verse 22 above is where the righteous dead went before Christ died on the cross. This was an upper division in Hades, and the lower division was Hell where the unrighteous dead went. Jesus is using real names in this story, and so it is a “real occurrence” as Tertullian writes.

Sheol is the Hebrew word for Hades, as we read in **Genesis 48 (KJV):** 38 But Jacob said, “My son shall not go down with you; for his brother is dead, and he alone is left. If harm should happen to him on the journey you are taking, then you will bring my gray hair down to Sheol in sorrow.”

Tertullian continues, and says, “But even if it is to be regarded as imaginary, it will still be a testimony to truth and reality. For unless the soul possessed corporeality, the image of a soul could not possibly contain a finger of a bodily substance; nor would the Scripture feign a statement about the limbs of a body, if these had no existence.”

The soul could possess the form of the body without “corporeality”. The point in the Scripture is that the soul will suffer pain with the body in Hell forever if one dies without accepting Jesus Christ as Savior.

Tertullian continues, and says, “But what is that which is removed to Hades after the

separation of the body; which is there detained; which is reserved until the day of judgment; to which Christ also, on dying, descended? I imagine it is the souls of the patriarchs.”

He refers to **Ephesians 4 (KJV):8** Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

“Captivity” in verse 8 speaks of the righteous dead who were held captive as it were in Abraham’s bosom until Christ opened heaven for us by His blood. So when Christ “ascended up on high, he led captivity captive”. That is, he led the righteous dead in Abraham’s bosom up to heaven. They are now with the Lord, and waiting for the resurrection, the union of their bodies with their soul and spirit.

Tertullian continues, and says, “But wherefore (all this), if the soul is nothing in its subterranean abode? For *nothing* it certainly is, if it is not a bodily substance. For whatever is incorporeal is incapable of being kept and guarded in any way; it is also exempt from either punishment or refreshment. That must be a body, by which punishment and refreshment can be experienced. Of this I shall treat more fully in a more fitting place.”

However, remember that we read of Rachel that “her soul was in departing” in **Genesis 35 (KJV):18** And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. 19 And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.

And of the “maiden” in **Luke 8 (KJV):55** And her spirit came again, and she arose straightway: and he commanded to give her meat. 56 And her parents were astonished: but he charged them that they should tell no man what was done.

If the soul and spirit departed and came again, they must have gone somewhere. And again we read in **Luke 16 (KJV):22** And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

The spirit has form but it does not have a physical body. The soul and spirit are the unseen parts of man, but they are “spiritually discerned”, as we read in **1 Corinthians 2 (KJV):14** But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Tertullian continues, and says, “Therefore, whatever amount of punishment or refreshment the soul tastes in Hades, in its prison or lodging, in the fire or in Abraham’s bosom, it gives proof thereby of its own corporeality. For an incorporeal thing suffers nothing, not having that which makes it capable of suffering; else, if it has such capacity, it must be a bodily substance. For in *as* far as every corporeal thing is capable of suffering, in *so* far is that which is capable of suffering also corporeal.”

But remember what Job experienced in **Job 7 (KJV):11** Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

Both the soul and the spirit of Job experienced pain, and both Lazarus and the rich man could be seen in Hades. So in a sense it “possessed corporeality” but not a physical body. The early Church did not understand the division between soul and spirit in Tertullian’s time, and that the soul and spirit are “spiritually discerned”.

to a Montanist Sister.

When we aver that the soul has a body of a quality and kind peculiar to itself, in this special condition of it we shall be already supplied with a decision respecting all the other accidents of its corporeity; how that they belong to it, because we have shown it to be a body, but that even they have a quality peculiar to themselves, proportioned to the special nature of the body (to which they belong); or else, if any accidents (of a body) are remarkable in this instance for their absence, then this, too, results from the peculiarity of the condition of the soul's corporeity, from which are absent sundry qualities which are present to all other corporeal beings. And yet, notwithstanding all this, we shall not be at all inconsistent if we declare that the more usual characteristics of a body, such as invariably accrue to the corporeal condition, belong also to the soul—such as form and limitation; and that triad of dimensions—I mean length, and breadth and height—by which philosophers gauge all bodies. What now remains but for us to give the soul a figure? Plato refuses to do this, as if it endangered the soul's immortality. For, seeing that we acknowledge spiritual *charismata*, or gifts, we too have merited the attainment of the prophetic gift, although coming after John (the Baptist). We have now amongst us a sister whose lot it has been to be favoured with sundry gifts of revelation, which she experiences in the Spirit by ecstatic vision amidst the sacred rites of the Lord's day in the church: she converses with angels, and sometimes even with the Lord; she both sees and hears mysterious communications; some men's hearts she understands, and to them who are in need she distributes remedies. Whether it be in the reading of Scriptures, or in the chanting of psalms, or in the preaching of sermons, or in the offering up of prayers, in all these religious services matter and opportunity are afforded to her of seeing visions. It may possibly have happened to us, whilst this sister of ours was rapt in the Spirit, that we had discoursed in some ineffable way about the soul. After the people are dismissed at the conclusion of the sacred services, she is in the regular habit of reporting to us whatever things she may have seen in vision (for all her communications are examined with the most scrupulous care, in order that their truth may be probed". "Amongst other things," says she, "there has been shown to me a soul in bodily shape, and a spirit has been in the habit of appearing to me; not, however a void and empty illusion, but such as would offer itself to be even grasped by the hand, soft and transparent and of an ethereal colour, and in form resembling that of a human being in every respect." This was her vision, and for her witness there was God; and the apostle most assuredly foretold that there were to be "spiritual gifts" in the church. (Note: 1 Corinthians 12:1-11) Now, can you refuse to believe this, even if indubitable evidence on every point is forthcoming for your conviction? Since, then, the soul is a corporeal substance, no doubt it possesses qualities such as those which we have just mentioned, amongst them the property of *colour*, which is inherent in every bodily substance. Now what colour would you attribute to the soul but an ethereal transparent one? Not that its substance is actually the ether or air (although this was the opinion of Ænesidemus and Anaximenes, and I suppose of Heraclitus also, as some say of him), nor transparent light (although Heraclides of Pontus held it to be so). "Thunder-stones," indeed, are not of igneous substance, because they shine with ruddy redness; nor are beryls composed of aqueous matter, because they are of a pure wavy whiteness. How many things also besides these are there which their colour would associate in the same class, but which nature keeps widely apart! Since, however, everything which is very attenuated and transparent bears a strong resemblance to the air, such would be the case with the soul, since in its material nature it

is wind and breath, (or spirit); whence it is that the belief of its corporeal quality is endangered, in consequence of the extreme tenuity and subtilty of its essence. Likewise, as regards the figure of the human soul from your own conception, you can well imagine that it is none other than the human form; indeed, none other than the shape of that body which each individual soul animates and moves about. This we may at once be induced to admit from contemplating man's original formation. For only carefully consider, after God hath breathed upon the face of man the breath of life, and man had consequently become a living soul, surely that breath must have passed through the face at once into the interior structure, and have spread itself throughout all the spaces of the body; and as soon as by the divine inspiration it had become condensed, it must have impressed itself on each internal feature, which the condensation had filled in, and so have been, as it were, congealed in shape, (or stereotyped). Hence, by this densifying process, there arose a fixing of the soul's corporeity; and by the impression its figure was formed and moulded. This is the inner man, different from the outer, but yet one in the twofold condition. It, too, has eyes and ears of its own, by means of which Paul must have heard and seen the Lord; (Note: 2 Corinthians 12:2-4) it has, moreover all the other members of the body by the help of which it effects all processes of thinking and all activity in dreams. Thus it happens that the rich man in hell has a tongue and poor (Lazarus) a finger and Abraham a bosom. (Note: Luke 16:23-24) By these features also the souls of the martyrs under the altar are distinguished and known. The soul indeed which in the beginning was associated with Adam's body, which grew with its growth and was moulded after its form proved to be the germ both of the entire substance (of the human soul) and of that (part of) creation."

Comment: Tertullian begins, as he says, "When we aver that the soul has a body of a quality and kind peculiar to itself, in this special condition of it we shall be already supplied with a decision respecting all the other accidents of its corporeity; how that they belong to it, because we have shown it to be a body, but that even they have a quality peculiar to themselves, proportioned to the special nature of the body (to which they belong); or else, if any accidents (of a body) are remarkable in this instance for their absence, then this, too, results from the peculiarity of the condition of the soul's corporeity, from which are absent sundry qualities which are present to all other corporeal beings. And yet, notwithstanding all this, we shall not be at all inconsistent if we declare that the more usual characteristics of a body, such as invariably accrue to the corporeal condition, belong also to the soul—such as form and limitation; and that triad of dimensions—I mean length, and breadth and height—by which philosophers gauge all bodies. What now remains but for us to give the soul a figure? Plato refuses to do this, as if it endangered the soul's immortality."

The soul has a form but it is not a corporeal one, or a physical one.

Tertullian continues, and says, "For, seeing that we acknowledge spiritual *charismata*, or gifts, we too have merited the attainment of the prophetic gift, although coming after John (the Baptist)."

The word "spiritual" is found in **1 Corinthians 12 (KJV):1** Now concerning spiritual gifts, brethren, I would not have you ignorant.

The word "gifts" is not actually in the Greek in this verse but added by the translators. The word "spiritual" is in the Greek, and is **πνευματικός** (pronounced pnyoo-mat-ik-os); from G4151; non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (dæmoniacally) a

spirit (concretely), or (divinely) supernatural, regenerate, religious:—spiritual. Compare G5591. **Strong's Exhaustive Concordance, G4152.**

The actual Greek word in this verse is **πνευματικῶν** (pronounced pneu-mat-ik-own), and is in the plural number and neuter gender of **πνευματικός** (pronounced pnyoo-mat-ik-os)'. So the literal translation of this word in 1 Corinthians 12:1 is “Now concerning spiritual things, brethren, I would not have you ignorant.”

So the theme of this chapter in Corinthians is about spiritual things.

The “spiritual charismata, or gifts” he is referring to are mentioned in **1 Corinthians 12 (KJV):4** Now there are diversities of gifts, but the same Spirit. **5** And there are differences of administrations, but the same Lord. **6** And there are diversities of operations, but it is the same God which worketh all in all. **7** But the manifestation of the Spirit is given to every man to profit withal. **8** For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; **9** To another faith by the same Spirit; to another the gifts of healing by the same Spirit; **10** To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: **11** But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

The word “charismata” is not found in the King James Version. But the word “gifts” in verse 4 is a translation of the Greek word **χαρισμάτων** (pronounced khar'-is-mah-tone), which is a Noun in the Genitive Plural Neuter form of **χάρισμα** (pronounced khar'-is-mah); from G5483; a (divine) gratuity, i.e. deliverance (from danger or passion); (specially), a (spiritual) endowment, i.e. (subjectively) religious qualification, or (objectively) miraculous faculty:—(free) gift. **Strong's Exhaustive Concordance, G5486.**

And this Greek word is derived from **χαρίζομαι** (pronounced khar-id'-zom-ah-ee); middle voice from G5485; to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue:—deliver, (frankly) forgive, (freely) give, grant. **Strong's Exhaustive Concordance, G5483.**

And this Greek word is derived from **χάρις** (pronounced khar'-ece); from G5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude):—acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy). **Strong's Exhaustive Concordance, G5485.**

This Greek word is translated “grace” 130 times in the King James Version. So the “charismata” are gracious gifts, and the “spiritual *charismata*” are spiritual gifts. These are the gifts that are mentioned in 1 Corinthians 12:7-11, and what Tertullian is referring to. The gifts are manifestations of the Holy Spirit, as in **1 Corinthians 12 (KJV):7** But the manifestation of the Spirit is given to every man to profit withal.

The word “manifestation” in the Greek is **φανέρωσις** (pronounced fan-er'-o-sis); from G5319; exhibition, i.e. (figuratively) expression, (by extension) a bestowment:—manifestation. **Strong's Exhaustive Concordance, G5321**

The gifts of the Spirit are an exhibition of His presence. So they are not human abilities but gifts of the Holy Spirit who empowers individuals to do the things mentioned in 1 Corinthians 12:7-11. The gifts show the presence of the Holy Spirit working through us.

Tertullian continues, and says, “We have now amongst us a sister whose lot it has been to be favoured with sundry gifts of revelation, which she experiences in the Spirit by ecstatic

vision amidst the sacred rites of the Lord's day in the church: she converses with angels, and sometimes even with the Lord;"

The word "ecstatic" means "of, relating to, or marked by ecstasy". And "ecstasy" means "a state of overwhelming emotion". An "overwhelming emotion" speaks of something that is out of one's control.

Tertullian continues, and says, "she both sees and hears mysterious communications; some men's hearts she understands, and to them who are in need she distributes remedies. Whether it be in the reading of Scriptures, or in the chanting of psalms, or in the preaching of sermons, or in the offering up of prayers, in all these religious services matter and opportunity are afforded to her of seeing visions. It may possibly have happened to us, whilst this sister of ours was rapt in the Spirit, that we had discoursed in some ineffable way about the soul. After the people are dismissed at the conclusion of the sacred services, she is in the regular habit of reporting to us whatever things she may have seen in vision (for all her communications are examined with the most scrupulous care, in order that their truth may be probed."

The fact that there were "sacred services", or "sacred rites of the Lord's day in the church" describes the ritual, which the church in Tertullian's day followed. So even if Tertullian and the Church examined "all her communications" with "the most scrupulous care, in order that their truth may be probed", they would still have been much hindered by all of the tradition that formed the basis of their judgment of prophecy in his time.

Paul taught as in **1 Corinthians 14 (KJV):29** Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted. 32 And the spirits of the prophets are subject to the prophets. 33 For God is not the author of confusion, but of peace, as in all churches of the saints.

In verse 32 we read that "the spirits of the prophets are subject to the prophets". That is, the prophets are not out of control when prophesying.

This is not to say that her experience wasn't of the Holy Spirit. An "ecstatic vision" was something like what Paul had on the road to Damascus, as in **Acts 9 (KJV):1** And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, 2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink. 10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12 And hath seen in a vision a man named Ananias coming in,

and putting his hand on him, that he might receive his sight. 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 And here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake. 17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. 19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. 20 And straightway he preached Christ in the synagogues, that he is the Son of God.

The Lord may use an ecstatic experience to get us on the right path. But “ecstatic” experiences should not be the norm, as it seems that it was in the experiences of the “sister” that Tertullian mentioned. When a prophet speaks in the Church, it is for “edification, and exhortation, and comfort” as in 1 Corinthians 14:3. The prophecy must not be in addition to the word of God. The word of God is complete and must not be added to. Those who hear the prophet are to judge what he says by the word of God, rightly divided.

Now the apostle did, “most assuredly”, foretell that “there were to be “spiritual gifts” in the church”, as Tertullian says, and as are mentioned in 1 Corinthians 12:7-11. And so we read also in **Acts 2 (KJV):38** Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The promise of the “gift of the Holy Ghost” was a fulfillment of what Jesus promised in **Acts 1 (KJV):4** And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

The baptism “with the Holy Ghost” is an empowering by the Holy Spirit for serving the Lord in the place where the Lord has set each member in the body, as we read in **1 Corinthians 12 (KJV):18** But now hath God set the members every one of them in the body, as it hath pleased him. 19 And if they were all one member, where were the body? 20 But now are they many members, yet but one body.

It was not understood to a large extent in Tertullian’s day, as it is also still not understood in our day, that each member has a function in the body of Christ, as we read in **Romans 12 (NASB):4** For just as we have many parts in one body and all the body’s parts do not have the same function, 5 so we, who are many, are one body in Christ, and individually parts of one another. 6 However, since we have gifts that differ according to the grace given to us, each of us is to use them properly: if prophecy, in proportion to one’s faith; 7 if service, in the act of

serving; or the one who teaches, in the act of teaching; 8 or the one who exhorts, in the work of exhortation; the one who gives, with generosity; the one who is in leadership, with diligence; the one who shows mercy, with cheerfulness.

The Holy Spirit is still with us today, and He will empower us as we walk in the light of His word, and yield to Him.

Paul then gives us the order that is to be followed in the exercise of spiritual gifts in 1 Corinthians 14. He begins as he says in **1 Corinthians 14 (KJV):** 1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. 3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

Now Paul said that tongues would cease when the “perfect is come”, as we read in **1 Corinthians 13 (KJV):** 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away.

Some today teach that the “perfect” came when the word of God was completed with the book of Revelation that the apostle John wrote. But knowledge hasn’t vanished away yet. And we need to continue to read in **1 Corinthians 13 (KJV):** 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

When we see “face to face”, we will be like Him, as we read in **1 John 3 (KJV):** 1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure.

What the Church today needs to realize is that the gifts of the Spirit are still ours to receive because the Holy Spirit is still in believers today. But we need to learn how to exercise them in the proper order as Paul taught in **1 Corinthians 14 (KJV):** 26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. 27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. 29 Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted. 32 And the spirits of the prophets are subject to the prophets. 33 For God is not the author of confusion, but of peace, as in all churches of the saints. 34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. 36 What? came the word of God out from you? or came it unto you only? 37 If any man think himself to be a prophet, or spiritual, let him acknowledge

that the things that I write unto you are the commandments of the Lord. 38 But if any man be ignorant, let him be ignorant. 39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. 40 Let all things be done decently and in order.

In verse 29, the prophets were to speak “two or three, and let the other judge”. The word “other” in the Greek is in the plural and is correctly translated in the New American Standard Bible, as in **1 Corinthians 14 (NASB):29** Have two or three prophets speak, and have the others pass judgment.

The “others” are to “pass judgment” on how the prophecy of the prophets agrees with the Scripture rightly divided, as we read in **2 Timothy 2 (KJV):15** Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

One doesn't have to have the ministry of a prophet to prophesy, for Paul says in **1 Corinthians 14 (KJV):31** For ye may all prophesy one by one, that all may learn, and all may be comforted.

The spiritual gift of prophesy is given to all, but it must be exercised where others can judge it according to the word of God, rightly divided.

Page 190-191 (PDF Page 395-396): “Chapter XI.—Spirit—A Term Expressive of an Operation of the Soul, Not of Its Nature. To Be Carefully Distinguished from the Spirit of God.

But the nature of my present inquiry obliges me to call the soul spirit or breath, because to breathe is ascribed to another substance. We, however, claim this (operation) for the soul, which we acknowledge to be an indivisible simple substance, and therefore we must call it spirit in a definitive sense—not because of its condition, but of its action; not in respect of its nature, but of its operation; because it *respires*, and not because it is spirit in any especial sense. For to blow or breathe is to respire. So that we are driven to describe, by (the term which indicates this respiration—that is to say) *spirit*—the soul which we hold to be, by the propriety of its action, breath. Moreover, we properly and especially insist on calling it breath (or spirit), in opposition to Hermogenes, who derives the soul from matter instead of from the *afflatus* or breath of God. He, to be sure, goes flatly against the testimony of Scripture, and with this view converts breath into spirit, because he cannot believe that the (creature on which was breathed the) Spirit of God fell into sin, and then into condemnation; and therefore he would conclude that the soul came from matter rather than from the Spirit or breath of God. For this reason, we on our side even from that passage, maintain the soul to be breath and not the spirit, in the scriptural and distinctive sense of the spirit; and here it is with regret that we apply the term spirit at all in the lower sense, in consequence of the identical action of respiring and breathing. In that passage, the only question is about the natural substance; to respire being an act of nature. I would not tarry a moment longer on this point, were it not for those heretics who introduce into the soul some spiritual germ which passes my comprehension: (they make it to have been) conferred upon the soul by the secret liberality of her mother Sophia (*Wisdom*), without the knowledge of the Creator. But (Holy) Scripture, which has a better knowledge of the soul's Maker, or rather God, has told us nothing more than that God breathed on man's face the breath of life, and that man became a living soul, by means of which he was both to live and breathe; at the same time making a sufficiently clear distinction between the spirit and the soul, in such passages as the following, wherein God Himself declares: “My Spirit went forth from me, and I made the

breath of each. And the breath of my Spirit became soul.” (Note: Isaiah 57:16) And again: “He giveth breath unto the people that are on the earth, and Spirit to them that walk there-on.” (Note: Isaiah 42:5) First of all there comes the (natural) soul, that is to say, the breath, to the people that are on the earth,—in other words, to those who act carnally in the flesh; then afterwards comes the Spirit to those who walk thereon,—that is, who subdue the works of the flesh; because the apostle also says, that “that is not first which is spiritual, but that which is natural, (or in possession of the natural soul,) and afterward that which is spiritual.” (Note: 1 Corinthians 15:46) For, inasmuch as Adam straightway predicted that “great mystery of Christ and the church,” (Note: Ephesians 5:31-32) when he said, “This now is bone of my bones, and flesh of my flesh; therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they two shall become one flesh,” (Note: Genesis 2:24-25) he experienced the influence of the Spirit. For there fell upon him that ecstasy, which is the Holy Ghost’s operative virtue of prophecy. And even the evil spirit too is an influence which comes upon a man. Indeed, the Spirit of God not more really “turned Saul into another man,” (Note: 1 Samuel 10:6) that is to say, into a prophet, when “people said one to another, What is this which is come to the son of Kish? Is Saul also among the prophets?” (Note: 1 Samuel 10:11) than did the evil spirit afterwards turn him into another man—in other words, into an apostate. Judas likewise was for a long time reckoned among the elect (apostles), and was even appointed to the office of their treasurer; he was not yet the traitor, although he was become fraudulent; but afterwards the devil entered into him. Consequently, as the spirit neither of God nor of the devil is naturally planted with a man’s soul at his birth, this soul must evidently exist apart and alone, previous to the accession to it of either spirit: if thus apart and alone, it must also be simple and uncompounded as regards its substance; and therefore it cannot respire from any other cause than from the actual condition of its own substance.”

Comment: Tertullian begins, as he says, “But the nature of my present inquiry obliges me to call the soul spirit or breath, because to breathe is ascribed to another substance. We, however, claim this (operation) for the soul, which we acknowledge to be an indivisible simple substance, and therefore we must call it spirit in a definitive sense—not because of its condition, but of its action; not in respect of its nature, but of its operation; because it *respires*, and not because it is spirit in any especial sense. For to blow or breathe is to respire. So that we are driven to describe, by (the term which indicates this respiration—that is to say) *spirit*—the soul which we hold to be, by the propriety of its action, breath.”

So Tertullian calls the “soul spirit or breath”. His logic is that the action of the soul is “to respire” and what is respired, or breathed, is “breath”. So to him, breathing was an operation of the soul.

Tertullian continues, and then says, “Moreover, we properly and especially insist on calling it breath (or spirit), in opposition to Hermogenes, who derives the soul from matter instead of from the *afflatus* or breath of God.”

So again, Tertullian is calling the soul “breath”, that is, “spirit”, because of **Genesis 2 (KJV):7** And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

What actually happened here is that, when God “breathed into his nostrils the breath of life”, He breathed a spirit into man, and the unity of the body with the spirit made man a

“living soul”.

Tertullian continues, and says, “He, to be sure, goes flatly against the testimony of Scripture, and with this view converts breath into spirit, because he cannot believe that the (creature on which was breathed the) Spirit of God fell into sin, and then into condemnation; and therefore he would conclude that the soul came from matter rather than from the Spirit or breath of God.”

So “Hermogenes”, who believed “that the soul came from matter rather than from the Spirit”, is an evolutionist. Tertullian is here saying the “Spirit”, that is, the Holy Spirit, is the “breath of God”. But actually, God breathed into man the spirit of man, because whatever is born of Spirit is spirit, as we read in **John 3 (KJV):6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

God created man in His image, as we read in **Genesis 1 (KJV):26** And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. **27** So God created man in his own image, in the image of God created he him; male and female created he them.

God is triune, that is, Father, Son, and Holy Spirit, and so is man, that is, body, soul, and spirit.

Tertullian continues, and explains, “For this reason, we on our side even from that passage, maintain, the soul to be breath and not the spirit, in the scriptural and distinctive sense of the spirit; and here it is with regret that we apply the term spirit at all in the lower sense, in consequence of the identical action of respiring and breathing.”

By “lower sense” Tertullian means “the identical action of respiring and breathing”. So the Spirit of God is the “breath of God” which made man to have breath, which he says is the “soul” of man and “not the spirit”. But the “breath of God” is not the same as the “breath of man”. Tertullian recognizes the difference here, but he does not understand that from the “breath of God”, that is, the Spirit of God, comes the breath of man, that is, the spirit of man.

Tertullian continues, and says, “In that passage, the only question is about the natural substance; to respire being an act of nature. I would not tarry a moment longer on this point, were it not for those heretics who introduce into the soul some spiritual germ which passes my comprehension: (they make it to have been) conferred upon the soul by the secret liberality of her mother Sophia (*Wisdom*), without the knowledge of the Creator. But (Holy) Scripture, which has a better knowledge of the soul’s Maker, or rather God, has told us nothing more than that God breathed on man’s face the breath of life, and that man became a living soul, by means of which he was both to live and breathe; at the same time making a sufficiently clear distinction between the spirit and the soul, in such passages as the following, wherein God Himself declares: “My Spirit went forth from me, and I made the breath of each. And the breath of my Spirit became soul.” (Note: Isaiah 57:16)”

Tertullian refers again to **Genesis 2 (KJV):7** And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Then to **Isaiah 57 (KJV):16** For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

Or possibly to **Isaiah 57 (Septuagint):16** I will not take vengeance on you for ever, neither will I be always angry with you: for my Spirit shall go forth from me, and I have created

all breath.

It is uncertain to which version he is quoting. But neither version adds “And the breath of my Spirit became soul.” The sense of Genesis 2:7 is that man became a living soul when a spirit was breathed into the man. And so when someone is saved, we read as in **Romans 8 (KJV):16** The Spirit itself beareth witness with our spirit, that we are the children of God:

Man has a spirit as well as a soul.

Tertullian continues, and says, “And again: “He giveth breath unto the people that are on the earth, and Spirit to them that walk there-on.” (Note: Isaiah 42:5)”

He refers to **Isaiah 42 (KJV):5** Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

The word “spirit” in Hebrew is רוּחַ rûwach, (pronounced roo'-akh); from H7306; wind; by resemblance breath, i.e. a sensible (or even violent) exhalation; figuratively, life, anger, unsubstantiality; by extension, a region of the sky; by resemblance spirit, but only of a rational being (including its expression and functions):—air, anger, blast, breath, × cool, courage, mind, × quarter, × side, spirit(-ual), tempest, ×vain, (whirl-) wind(-y).

Our spirit is the “breath of life” as we read in Genesis 2:7 above.

Tertullian then explains, “First of all there comes the (natural) soul, that is to say, the breath, to the people that are on the earth,—in other words, to those who act carnally in the flesh; then afterwards comes the Spirit to those who walk thereon,—that is, who subdue the works of the flesh; because the apostle also says, that “that is not first which is spiritual, but that which is natural, (or in possession of the natural soul,) and afterward that which is spiritual.” (Note: 1 Corinthians 15:46)”

He refers in context to **1 Corinthians 15 (KJV):42** So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

But this Scripture is referring to the resurrection body which we will receive at the first resurrection.

Tertullian believes that man is composed of body and soul, “that is to say, the breath”. But Isaiah 42:5 simply says that the Lord gives everyone who “walk therein”, breath and a spirit. It is not referring to the Holy Spirit. Nothing is mentioned of those “who subdue the works of the flesh” in this verse.

Tertullian continues, and says, “For, inasmuch as Adam straightway predicted that “great mystery of Christ and the church,” (Note: Ephesians 5:31-32) when he said, “This now is bone of my bones, and flesh of my flesh; therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they two shall become one flesh,” (Note: Genesis 2:24-25) he experienced the influence of the Spirit.”

And we read in context in **Genesis 2 (KJV):23** And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was

taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

And then in **Ephesians 5 (KJV):31** For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church.

Tertullian continues, and says, “For there fell upon him that ecstasy, which is the Holy Ghost’s operative virtue of prophecy. And even the evil spirit too is an influence which comes upon a man. Indeed, the Spirit of God not more really “turned Saul into another man,” (Note: 1 Samuel 10:6) that is to say, into a prophet, when “people said one to another, What is this which is come to the son of Kish? Is Saul also among the prophets?” (Note: 1 Samuel 10:11) than did the evil spirit afterwards turn him into another man—in other words, into an apostate.”

He refers in context to **1 Samuel 10 (KJV):6** And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. 7 And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. 8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do. 9 And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. 10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. 11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

And to **1 Samuel 16 (KJV):14** But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

When the evil spirit troubled Saul, this Scripture doesn’t say that Saul was changed into another man. When Saul was “turned into another man” in 1 Samuel 10:6, he was born again. But it is evident from the Scripture that Saul committed the sin unto death in 1 Samuel 16:14, of which sin we read of in **1 Chronicles 10 (KJV):13** So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it;

This does not mean that Saul lost his salvation, but that he was chastened of the Lord. This also happened to some who ate the Lord’s supper in an unworthy manner, as we read in **1 Corinthians 11 (KJV):28** But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Those who “sleep” in verse 30 were those who committed the sin unto death. They were “chastened of the Lord”, in order that they “should not be condemned with the world”.

And before Saul was killed in battle, Samuel told him in **1 Samuel 28 (KJV):19** Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the

hand of the Philistines.

If Saul went to be with Samuel when he died, he is with the Lord.

Tertullian continues, and says, “Judas likewise was for a long time reckoned among the elect (apostles), and was even appointed to the office of their treasurer; he was not yet the traitor, although he was become fraudulent; but afterwards the devil entered into him. Consequently, as the spirit neither of God nor of the devil is naturally planted with a man’s soul at his birth, this soul must evidently exist apart and alone, previous to the accession to it of either spirit: if thus apart and alone, it must also be simple and uncompounded as regards its substance; and therefore it cannot respire from any other cause than from the actual condition of its own substance.”

So he is saying that man is born with a body and a soul without a spirit, and it is the soul that respire, or breathes, of itself. Tertullian claims that breathing is an “(operation) for the soul which we acknowledged to be an indivisible simple substance, and therefore we must call it spirit in a definitive sense—not because of its condition, but of its action; not in respect of its nature, but of its operation; because it *respire*s, and not because it is spirit in any especial sense. For to blow or breathe is to respire.”

So he believes the soul to be spirit, and man is born only with a body and a soul, and that a man or woman may receive the Holy Spirit or a devil, but the man and the woman do not have a spirit of themselves. But that does not agree with what we read in **1 Thessalonians 5 (KJV):23** And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

And in **Romans 8 (KJV):16** The Spirit itself beareth witness with our spirit, that we are the children of God:

If the Holy Spirit bears witness with our spirit, then we have a spirit.

Page 197-199 (PDF Page 410-413): “Chapter XVIII.—Plato Suggested Certain Errors to the Gnostics. Functions of the Soul.

I turn now to the department of our intellectual faculties, such as Plato has handed it over to the heretics, distinct from our bodily functions, having obtained the knowledge of them before death. He asks in the *Phædo*, What, then, (do you think) concerning the actual possession of *knowledge*? Will the body be a hindrance to it or not, if one shall admit it as an associate in the search after knowledge? I have a similar question to ask: Have the faculties of their sight and hearing any truth and reality for human beings or not? Is it not the case, that even the poets are always muttering against us, that we can never hear or see anything for certain? He remembered, no doubt, what Epicharmus the comic poet had said: “It is the mind which sees, the mind that hears—all else is blind and deaf.” To the same purport he says again, that man is the wisest whose mental power is the clearest; who never applies the sense of sight, nor adds to his mind the help of any such faculty, but employs the intellect itself in unmixed serenity when he indulges in contemplation for the purpose of acquiring an unalloyed insight into the nature of things; divorcing himself with all his might from his eyes and ears and (as one must express himself) from the whole of his body, on the ground of its disturbing the soul, and not allowing it to possess either truth or wisdom, whenever it is brought into communication with it. We see, then, that in opposition to the bodily senses another faculty is provided of a much more serviceable character, even the powers of the soul, which produce an understanding of that truth

whose realities are not palpable nor open to the bodily senses, but are very remote from men's everyday knowledge, lying in secret—in the heights above, and in the presence of God Himself. For Plato maintains that there are certain invisible substances, incorporeal, celestial, divine, and eternal, which they call *ideas*, that is to say, (archetypal) forms, which are the patterns and causes of those objects of nature which are manifest to us, and lie under our corporeal senses: the former, (according to Plato,) are the actual verities, and the latter the images and likenesses of them. Well, now, are there not here gleams of the heretical principles of the Gnostics and the Valentinians? It is from this philosophy that they eagerly adopt the difference between the bodily senses and the intellectual faculties,—a distinction which they actually apply to the parable of the ten virgins: making the five foolish virgins to symbolize the five bodily senses, seeing that these are so silly and so easy to be deceived; and the wise virgin to express the meaning of the intellectual faculties, which are so wise as to attain to that mysterious and supernal truth, which is placed in the pleroma. (Here, then, we have) the mystic original of the ideas of these heretics. For in this philosophy lie both their Æons and their genealogies. Thus, too, do they divide sensation, both into the intellectual powers from their spiritual seed, and the sensuous faculties from the animal, which cannot by any means comprehend spiritual things. From the former germ spring invisible things; from the latter, visible things which are grovelling and temporary, and which are obvious to the senses, placed as they are in palpable forms. It is because of these views that we have in a former passage stated as a preliminary fact, that the mind is nothing else than an apparatus or instrument of the soul, and that the spirit is no other faculty, separate from the soul, but is the soul itself exercised in respiration; although that influence which either God on the one hand, or the devil on the other, has breathed upon it, must be regarded in the light of an additional element. And now, with respect to the difference between the intellectual powers and the sensuous faculties, we only admit it so far as the natural diversity between them requires of us. (There is, of course, a difference) between things corporeal and things spiritual, between visible and invisible beings, between objects which are manifest to the view and those which are hidden from it; because the one class are attributed to sensation, and the other to the intellect. But yet both the one and the other must be regarded as inherent in the soul, and as obedient to it, seeing that it embraces bodily objects by means of the body, in exactly the same way that it conceives incorporeal objects by help of the mind, except that it is even exercising sensation when it is employing the intellect. For is it not true, that to employ the senses is to use the intellect? And to employ the intellect amounts to a use of the senses? What indeed can sensation be, but the understanding of that which is the object of the sensation? And what can the intellect or understanding be, but the seeing of that which is the object understood? Why adopt such excruciating means of torturing simple knowledge and crucifying the truth? Who can show me the sense which does not understand the object of its sensation, or the intellect which perceives not the object which it understands, in so clear a way as to prove to me that the one can do without the other? If corporeal things are the objects of sense, and incorporeal ones objects of the intellect, it is the *classes* of the objects which are different, not the domicile or abode of sense and intellect; in other words, not the soul (*anima*) and the mind (*animus*). By what, in short, are corporeal things perceived? If it is by the soul, then the mind is a sensuous faculty, and not merely an intellectual power; for whilst it understands, it also perceives, because without the perception there is no understanding. If, however, corporeal things are perceived by the soul, then it follows that the soul's power is an

intellectual one, and not merely a sensuous faculty; for while it perceives it also understands, because without understanding there is no perceiving. And then, again, by what are incorporeal things understood? If it is by the mind, where will be the soul? If it is by the soul, where will be the mind? For things which differ ought to be mutually absent from each other, when they are occupied in their respective functions and duties. It must be your opinion, indeed, that the mind is absent from the soul on certain occasions; for (you suppose) that we are so made and constituted as not to know that we have seen or heard something, on the hypothesis that the mind was absent at the time. I must therefore maintain that the very soul itself neither saw nor heard, since it was at the given moment absent with its active power—that is to say, the mind. The truth is, that whenever a man is out of his mind, it is his soul that is demented—not because the mind is absent, but because it is a fellow-sufferer (with the soul) at the time. Indeed, it is the soul which is principally affected by casualties of such a kind. Whence is this fact confirmed? It is confirmed from the following consideration: that after the soul's departure, the mind is no longer found in a man: it always follows the soul; nor does it at last remain behind it alone, after death. Now, since it follows the soul, it is also indissolubly attached to it; just as the understanding is attached to the soul, which is followed by the mind, with which the understanding is indissolubly connected. Granted now that the understanding is superior to the senses, and a better discoverer of mysteries, what matters it, so long as it is only a peculiar faculty of the soul, just as the senses themselves are? It does not at all affect my argument, unless the understanding were held to be superior to the senses, for the purpose of deducing from the allegation of such superiority its separate condition likewise. After thus combating their alleged difference, I have also to refute this question of superiority, previous to my approaching the belief (which heresy propounds) in a superior god. On this point, however, of a (superior) god, we shall have to measure swords with the heretics on their own ground. Our present subject concerns the soul, and the point is to prevent the insidious ascription of a superiority to the intellect or understanding. Now, although the objects which are touched by the intellect are of a higher nature, since they are spiritual, than those which are embraced by the senses, since these are corporeal, it will still be only a superiority in the *objects*—as of lofty ones contrasted with humble—not in the *faculties* of the intellect against the senses. For how can the intellect be superior to the senses, when it is these which educate it for the discovery of various truths? It is a fact, that these truths are learned by means of palpable forms; in other words, invisible things are discovered by the help of visible ones, even as the apostle tells us in his epistle: “For the invisible things of Him are clearly seen from the creation of the world, being understood by the things that are made;” (Note: Romans 1:20) and as Plato too might inform our heretics: “The things which appear are the image of the things which are concealed from view,” whence it must needs follow that this world is by all means an image of some other: so that the intellect evidently uses the senses for its own guidance, and authority, and mainstay; and without the senses truth could not be attained. How, then, can a thing be superior to that which is instrumental to its existence, which is also indispensable to it, and to whose help it owes everything which it acquires? Two conclusions therefore follow from what we have said: (1) That the intellect is not to be preferred above the senses, on the (supposed) ground that the agent through which a thing exists is inferior to the thing itself; and (2) that the intellect must not be separated from the senses, since the instrument by which a thing's existence is sustained is associated with the thing itself.”

Comment: Tertullian begins, and says, “I turn now to the department of our intellectual faculties, such as Plato has handed it over to the heretics, distinct from our bodily functions, having obtained the knowledge of them before death. He asks in the *Phædo*, What, then, (do you think) concerning the actual possession of *knowledge*? Will the body be a hindrance to it or not, if one shall admit it as an associate in the search after knowledge? I have a similar question to ask: Have the faculties of their sight and hearing any truth and reality for human beings or not? Is it not the case, that even the poets are always muttering against us, that we can never hear or see anything for certain? He remembered, no doubt, what Epicharmus the comic poet had said: “It is the mind which sees, the mind that hears—all else is blind and deaf.” To the same purport he says again, that man is the wisest whose mental power is the clearest; who never applies the sense of sight, nor adds to his mind the help of any such faculty, but employs the intellect itself in unmixed serenity when he indulges in contemplation for the purpose of acquiring an unalloyed insight into the nature of things; divorcing himself with all his might from his eyes and ears and (as one must express himself) from the whole of his body, on the ground of its disturbing the soul, and not allowing it to possess either truth or wisdom, whenever it is brought into communication with it. We see, then, that in opposition to the bodily senses another faculty is provided of a much more serviceable character, even the powers of the soul, which produce an understanding of that truth whose realities are not palpable nor open to the bodily senses, but are very remote from men’s everyday knowledge, lying in secret—in the heights above, and in the presence of God Himself. For Plato maintains that there are certain invisible substances, incorporeal, celestial, divine, and eternal, which they call *ideas*, that is to say, (archetypal) forms, which are the patterns and causes of those objects of nature which are manifest to us, and lie under our corporeal senses: the former, (according to Plato,) are the actual verities, and the latter the images and likenesses of them. Well, now, are there not here gleams of the heretical principles of the Gnostics and the Valentinians? It is from this philosophy that they eagerly adopt the difference between the bodily senses and the intellectual faculties,—a distinction which they actually apply to the parable of the ten virgins: making the five foolish virgins to symbolize the five bodily senses, seeing that these are so silly and so easy to be deceived; and the wise virgin to express the meaning of the intellectual faculties, which are so wise as to attain to that mysterious and supernal truth, which is placed in the pleroma. (Here, then, we have) the mystic original of the ideas of these heretics. For in this philosophy lie both their *Æons* and their genealogies. Thus, too, do they divide sensation, both into the intellectual powers from their spiritual seed, and the sensuous faculties from the animal, which cannot by any means comprehend spiritual things. From the former germ spring invisible things; from the latter, visible things which are grovelling and temporary, and which are obvious to the senses, placed as they are in palpable forms. It is because of these views that we have in a former passage stated as a preliminary fact, that the mind is nothing else than an apparatus or instrument of the soul, and that the spirit is no other faculty, separate from the soul, but is the soul itself exercised in respiration; although that influence which either God on the one hand, or the devil on the other, has breathed upon it, must be regarded in the light of an additional element.”

We can agree with Tertullian in that he says that, “the mind is nothing else than an apparatus or instrument of the soul”. This agrees with the Scripture, as we read in **Psalm 139**

(KJV):14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

The will is also a faculty of the soul, as we read in **Job 6 (KJV):7** The things that my soul refused to touch are as my sorrowful meat.

And in **Job 7 (KJV):14** Then thou scarest me with dreams, and terrifiest me through visions: 15 So that my soul chooseth strangling, and death rather than my life.

Feelings are also a faculty of the soul, as we read in **Job 7 (KJV):11** Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

But when Tertullian says, “although that influence which either God on the one hand, or the devil on the other, has breathed upon it, must be regarded in the light of an additional element”, he is saying that when one is regenerated, or born again, they have the Spirit of God influencing their soul. And he is saying that the unsaved may have the devil as an influence. The Spirit of God or the devil is the “additional element” he is speaking of.

Tertullian did not realize that “that which is born of the Spirit is spirit”, as we read in **John 3 (KJV):6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

When one is born again of the Spirit, the Spirit of God does not come only as a presence or an influence with them, but actually gives a spiritual birth to the spirit, which was dead in trespasses and sins.

All of us before we accepted Christ were “by nature children of wrath”, as we read in **Ephesians 2 (KJV):3** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

But when we are born of the Spirit of God, our spirit now has a new nature, as we read in **2 Peter 1 (KJV):4** Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Our soul will still have all of the baggage of our past, but our spirit now delights to do the will of God, as we read in **Romans 7 (KJV):22** For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

As we grow in grace and knowledge of the word of God, and surrender to the new nature in our spirit, our soul will be cleansed of this baggage. Our minds will become spiritual, as we read in **Romans 8 (KJV):6** For to be carnally minded is death; but to be spiritually minded is life and peace.

Tertullian continues, and says, “And now, with respect to the difference between the intellectual powers and the sensuous faculties, we only admit it so far as the natural diversity between them requires of us. (There is, of course, a difference) between things corporeal and things spiritual, between visible and invisible beings, between objects which are manifest to the view and those which are hidden from it; because the one class are attributed to sensation, and the other to the intellect. But yet both the one and the other must be regarded as inherent in the soul, and as obedient to it, seeing that it embraces bodily objects by means of the body, in exactly the same way that it conceives incorporeal objects by help of the mind, except that it is

even exercising sensation when it is employing the intellect. For is it not true, that to employ the senses is to use the intellect? And to employ the intellect amounts to a use of the senses? What indeed can sensation be, but the understanding of that which is the object of the sensation? And what can the intellect or understanding be, but the seeing of that which is the object understood? Why adopt such excruciating means of torturing simple knowledge and crucifying the truth? Who can show me the sense which does not understand the object of its sensation, or the intellect which perceives not the object which it understands, in so clear a way as to prove to me that the one can do without the other? If corporeal things are the objects of sense, and incorporeal ones objects of the intellect, it is the *classes* of the objects which are different, not the domicile or abode of sense and intellect; in other words, not the soul (*anima*) and the mind (*animus*). By what, in short, are corporeal things perceived? If it is by the soul, then the mind is a sensuous faculty, and not merely an intellectual power; for whilst it understands, it also perceives, because without the perception there is no understanding. If, however, corporeal things are perceived by the soul, then it follows that the soul's power is an intellectual one, and not merely a sensuous faculty; for while it perceives it also understands, because without understanding there is no perceiving. And then, again, by what are incorporeal things understood? If it is by the mind, where will be the soul? If it is by the soul, where will be the mind? For things which differ ought to be mutually absent from each other, when they are occupied in their respective functions and duties. It must be your opinion, indeed, that the mind is absent from the soul on certain occasions; for (you suppose) that we are so made and constituted as not to know that we have seen or heard something, on the hypothesis that the mind was absent at the time. I must therefore maintain that the very soul itself neither saw nor heard, since it was at the given moment absent with its active power—that is to say, the mind. The truth is, that whenever a man is out of his mind, it is his soul that is demented—not because the mind is absent, but because it is a fellow-sufferer (with the soul) at the time. Indeed, it is the soul which is principally affected by casualties of such a kind. Whence is this fact confirmed? It is confirmed from the following consideration: that after the soul's departure, the mind is no longer found in a man: it always follows the soul; nor does it at last remain behind it alone, after death. Now, since it follows the soul, it is also indissolubly attached to it; just as the understanding is attached to the soul, which is followed by the mind, with which the understanding is indissolubly connected.”

Again the mind is in the soul, as we read in **Psalm 139 (KJV):14** I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

And the will is also a faculty of the soul, as we read in **Job 6 (KJV):7** The things that my soul refused to touch are as my sorrowful meat.

And in **Job 7 (KJV):14** Then thou scarest me with dreams, and terrifiest me through visions: 15 So that my soul chooseth strangling, and death rather than my life.

And Feelings are also a faculty of the soul, as we read in **Job 7 (KJV):11** Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

Instead of appealing to the Greek philosophers for understanding, Tertullian could have done more reading in the Scriptures.

Tertullian continues, and says, “Granted now that the understanding is superior to the

senses, and a better discoverer of mysteries, what matters it, so long as it is only a peculiar faculty of the soul, just as the senses themselves are? It does not at all affect my argument, unless the understanding were held to be superior to the senses, for the purpose of deducing from the allegation of such superiority its separate condition likewise. After thus combating their alleged difference, I have also to refute this question of superiority, previous to my approaching the belief (which heresy propounds) in a superior god. On this point, however, of a (superior) god, we shall have to measure swords with the heretics on their own ground. Our present subject concerns the soul, and the point is to prevent the insidious ascription of a superiority to the intellect or understanding. Now, although the objects which are touched by the intellect are of a higher nature, since they are spiritual, than those which are embraced by the senses, since these are corporeal, it will still be only a superiority in the *objects*—as of lofty ones contrasted with humble—not in the faculties of the intellect against the senses.”

Tertullian says that the senses are “corporeal”, which is true. The sense of sight, smell, hearing, touch, and taste are the five senses of the body. The mind is in our soul and is aware of the five senses. But Tertullian says here that “the objects which are touched by the intellect are of a higher nature, since they are spiritual”. What he did not realize is that the natural man is not able to receive the things of the Spirit of God, as we read in **1 Corinthians 2 (KJV):** 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.

Tertullian continues, and says, “For how can the intellect be superior to the senses, when it is these which educate it for the discovery of various truths? It is a fact, that these truths are learned by means of palpable forms; in other words, invisible things are discovered by the help of visible ones, even as the apostle tells us in his epistle: “For the invisible things of Him are clearly seen from the creation of the world, being understood by the things that are made;” (Note: Romans 1:20) and as Plato too might inform our heretics: “The things which appear are the image of the things which are concealed from view,” whence it must needs follow that this world is by all means an image of some other: so that the intellect evidently uses the senses for its own guidance, and authority, and mainstay; and without the senses truth could not be attained.”

He refers to **Romans 1 (KJV):**20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and

Godhead; so that they are without excuse:

Without the senses, truth about the physical world cannot be attained. But truth about the spiritual is only attained by the Spirit of God, as we read again in **1 Corinthians 2 (KJV):12** Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Tertullian continues, and says, “How, then, can a thing be superior to that which is instrumental to its existence, which is also indispensable to it, and to whose help it owes everything which it acquires? Two conclusions therefore follow from what we have said: (1) That the intellect is not to be preferred above the senses, on the (supposed) ground that the agent through which a thing exists is inferior to the thing itself; and (2) that the intellect must not be separated from the senses, since the instrument by which a thing’s existence is sustained is associated with the thing itself.”

And James writes in **James 3 (KJV):17** But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. 18 And the fruit of righteousness is sown in peace of them that make peace.

We must have ears to hear what the Spirit is saying. Spiritual things are things “from above”. The natural man cannot know the truth about spiritual things, but he sees the evidence of them. Therefore he is without excuse.

Page 207 (PDF Page 429-430): CHAP. XXVI. “Consider, again, those extraordinary conceptions, which were more wonderful still, of the barren woman and the virgin: these women would only be able to produce imperfect offspring against the course of nature, from the very fact that one of them was too old to bear seed, and the other was pure from the contact of man. If there was to be bearing at all in the case, it was only fitting that they should be born without a soul, (as the philosopher would say,) who had been irregularly conceived. However, even these have life, each of them in his mother’s womb. Elizabeth exults with joy, (for) John had leaped in her womb; (Note: Luke 1:41-45) Mary magnifies the Lord, (for) Christ had instigated her within. (Note: Luke 1:46) The mothers recognize their own offspring, being moreover each recognized by their infants, which were therefore of course alive, and were not souls merely, but spirits also. Accordingly you read the word of God which was spoken to Jeremiah, “Before I formed thee in the belly, I knew thee.” (Note: Jeremiah 1:5) Since God forms us in the womb, He also breathes upon us, as He also did at the first creation, when “the Lord God formed man, and breathed into him the breath of life.” (Note: Genesis 2:7) Nor could God have known man in the womb, except in his entire nature: “And before thou camest forth out of the womb, I sanctified thee.” (Note: Jeremiah 1:5) Well, was it then a dead body at that early stage? Certainly not. For “God is not the God of the dead, but of the living.” (Note: Matthew 22:32)”

Comment: Tertullian begins, and says, “Consider, again, those extraordinary conceptions, which were more wonderful still, of the barren woman and the virgin: these women would only be able to produce imperfect offspring against the course of nature, from the very fact that one of them was too old to bear seed, and the other was pure from the contact of man. If there was to be bearing at all in the case, it was only fitting that they should be born without a soul, (as the

philosopher would say,) who had been irregularly conceived. However, even these have life, each of them in his mother's womb. Elizabeth exults with joy, (for) John had leaped in her womb; (Note: Luke 1:41-45) Mary magnifies the Lord, (for) Christ had instigated her within. (Note: Luke 1:46)"

Tertullian refers in context to **Luke 1 (KJV):41** And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: 42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. 43 And whence is this to me, that the mother of my Lord should come to me? 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. 45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. 46 And Mary said, My soul doth magnify the Lord,

Tertullian continues, and says, "The mothers recognize their own offspring, being moreover each recognized by their infants, which were therefore of course alive, and were not souls merely, but spirits also. Accordingly you read the word of God which was spoken to Jeremiah, "Before I formed thee in the belly, I knew thee." (Note: Jeremiah 1:5)"

He refers to **Jeremiah 1 (KJV):5** Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Tertullian continues, and says, "Since God forms us in the womb, He also breathes upon us, as He also did at the first creation, when "the Lord God formed man, and breathed into him the breath of life." (Note: Genesis 2:7)"

He refers to **Genesis 2 (KJV):7** And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Tertullian continues, and says, "Nor could God have known man in the womb, except in his entire nature: "And before thou camest forth out of the womb, I sanctified thee." (Note: Jeremiah 1:5) Well, was it then a dead body at that early stage? Certainly not. For "God is not the God of the dead, but of the living." (Note: Matthew 22:32)"

He refers to **Matthew 22 (KJV):31** But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

Tertullian is teaching the reality that life begins in the womb. He will prove it in the next segment.

Page 211-213 (PDF Page 440-442): "Chapter XXXII.—Empedocles Increased the Absurdity of Pythagoras by Developing the Posthumous Change of Men into Various Animals.

But the fact is, Empedocles, who used to dream that he was a god, and on that account, I suppose, disdained to have it thought that he had ever before been merely some hero, declares in so many words: "I once was Thamnus, and a fish." Why not rather a melon, seeing that he was such a fool; or a cameleon, for his inflated brag? It was, no doubt, as a fish (and a queer one too!) that he escaped the corruption of some obscure grave, when he preferred being roasted by a plunge into Ætna; after which accomplishment there was an end for ever to his μετενσωμάτωσις (*metensomatosis*) or putting himself into another body—(fit only now for) a light dish after the roast-meat. At this point, therefore, we must likewise contend against that

still more monstrous presumption, that in the course of the transmigration beasts pass from human beings, and human beings from beasts. Let (Empedocles²) Thamuses alone. Our slight notice of them in passing will be quite enough: (to dwell on them longer will inconvenience us,) lest we should be obliged to have recourse to raillery and laughter instead of serious instruction. Now our position is this: that the human soul cannot by any means at all be transferred to beasts, even when they are supposed to originate, according to the philosophers, out of the substances of the elements. Now let us suppose that the soul is either fire, or water, or blood, or spirit, or air, or light; we must not forget that all the animals in their several kinds have properties which are opposed to the respective elements. There are the cold animals which are opposed to fire—water-snakes, lizards, salamanders, and what things soever are produced out of the rival element of water. In like manner, those creatures are opposite to water which are in their nature dry and sapless; indeed, locusts, butterflies, and chameleons rejoice in droughts. So, again, such creatures are opposed to blood which have none of its purple hue, such as snails, worms, and most of the fishy tribes. Then opposed to spirit are those creatures which seem to have no respiration, being unfurnished with lungs and windpipes, such as gnats, ants, moths, and minute things of this sort. Opposed, moreover, to air are those creatures which always live under ground and under water, and never imbibe air—things of which you are more acquainted with the existence than with the names. Then opposed to light are those things which are either wholly blind, or possess eyes for the darkness only, such as moles, bats, and owls. These examples (have I adduced), that I might illustrate my subject from clear and palpable natures. But even if I could take in my hand the “atoms” of Epicurus, or if my eye could see the “numbers” of Pythagoras, or if my foot could stumble against the “ideas” of Plato, or if I could lay hold of the “entelechies” of Aristotle, the chances would be, that even in these (impalpable) classes I should find such animals as I must oppose to one another on the ground of their contrariety. For I maintain that, of whichever of the before-mentioned natures the human soul is composed, it would not have been possible for it to pass for new forms into animals so contrary to each of the separate natures, and to bestow an origin by its passage on those beings, from which it would have to be excluded and rejected rather than to be admitted and received, by reason of that original contrariety which we have supposed it to possess, and which commits the bodily substance receiving it to an interminable strife; and then again by reason of the subsequent contrariety, which results from the development inseparable from each several nature. Now it is on quite different conditions that the soul of man has had assigned to it (in individual bodies) its abode, and aliment, and order, and sensation, and affection, and sexual intercourse, and procreation of children; also (on different conditions has it, in individual bodies, received especial) dispositions, as well as duties to fulfill, likings, dislikes, vices, desires, pleasures, maladies, remedies—in short, its own modes of living, its own outlets of death. How, then, shall that (human) soul which cleaves to the earth, and is unable without alarm to survey any great height, or any considerable depth, and which is also fatigued if it mounts many steps, and is suffocated if it is submerged in a fish-pond,—(how, I say, shall a soul which is beset with such weaknesses) mount up at some future stage into the air in an eagle, or plunge into the sea in a neel? How, again, shall it, after being nourished with generous and delicate as well as exquisite viands, feed deliberately on, I will not say husks, but even on thorns, and the wild fare of bitter leaves, and beasts of the dung-hill, and poisonous worms, if it has to migrate into a goat or into a quail?—nay, it may be, feed on carrion, even on human

corpses in some bear or lion? But how indeed (shall it stoop to this), when it remembers its own (nature and dignity)? In the same way, you may submit all other instances to this criterion of incongruity, and so save us from lingering over the distinct consideration of each of them in turn. Now, whatever may be the measure and whatever the mode of the human soul, (the question is forced upon us,) what it will do in far larger animals, or in very diminutive ones? It must needs be, that every individual body of whatever size is filled up by the soul, and that the soul is entirely covered by the body. How, therefore, shall a man's soul fill an elephant? How, likewise, shall it be contracted within a gnat? If it be so enormously extended or contracted, it will no doubt be exposed to peril. And this induces me to ask another question: If the soul is by no means capable of this kind of migration into animals, which are not fitted for its reception, either by the habits of their bodies or the other laws of their being, will it then undergo a change according to the properties of various animals, and be adapted to their life, notwithstanding its contrariety to human life—having, in fact, become contrary to its human self by reason of its utter change? Now the truth is, if it undergoes such a transformation, and loses what it once was, the human soul will not be what it was; and if it ceases to be its former self, the *metensomatosis*, or adaptation of some other body, comes to nought, and is not of course to be ascribed to the soul which will cease to exist, on the supposition of its complete change. For only then can a soul be said to experience this process of the *metensomatosis*, when it undergoes it by remaining unchanged in its own (primitive) condition. Since, therefore, the soul does not admit of change, lest it should cease to retain its identity; and yet is unable to remain unchanged in its original state, because it fails then to receive contrary (bodies),—I still want to know some credible reason to justify such a transformation as we are discussing. For although some men are compared to the beasts because of their character, disposition, and pursuits (since even God says, “Man is like the beasts that perish” (Note: Psalm 49:20), it does not on this account follow that rapacious persons become kites, lewd persons dogs, ill tempered ones panthers, good men sheep, talkative ones swallows, and chaste men doves, as if the selfsame substance of the soul everywhere repeated its own nature in the properties of the animals (into which it passed). Besides, a substance is one thing, and the nature of that substance is another thing; inasmuch as the substance is the special property of one given thing, whereas the nature thereof may possibly belong to many things. Take an example or two. A stone or a piece of iron is the substance: the hardness of the stone and the iron is the nature of the substance. Their hardness combines objects by a common quality; their substances keep them separate. Then, again, there is softness in wool, and softness in a feather: their natural qualities are alike, (and put them on a par;) their substantial qualities are not alike, (and keep them distinct.) Thus, if a man likewise be designated a wild beast or a harmless one, there is not for all that an identity of soul. Now the similarity of nature is even then observed, when dissimilarity of substance is most conspicuous: for, by the very fact of your judging that a man resembles a beast, you confess that their soul is not identical; for you say that they *resemble* each other, not that they are the *same*. This is also the meaning of the word of God (which we have just quoted): it likens man to the beasts in nature, but not in substance. Besides, God would not have actually made such a comment as this concerning man, if He had known him to be in substance only bestial.

Comment: Tertullian refers to **Psalm 49 (KJV):20** Man that is in honour, and understandeth not, is like the beasts that perish.

Man is like the beasts that perish, but is not one of them. The beasts have no understanding. When man denies that God exists, he has no understanding of the truth. Tertullian has well spoken here. Our souls and spirits are unique. They will not fit in a beast. This is a good argument against evolution.

Page 220 (PDF Page 457): “Chapter XL.—The Body of Man Only Ancillary to the Soul in the Commission of Evil.

Every soul, then, by reason of its birth, has its nature in Adam until it is born again in Christ; moreover, it is unclean all the while that it remains without this regeneration; (Note: Romans 6:4) and because unclean, it is actively sinful, and suffuses even the flesh (by reason of their conjunction) with its own shame. Now although the flesh is sinful, and we are forbidden to walk in accordance with it, (Note: Galatians 5:16) and its works are condemned as lusting against the spirit, (Note: Galatians 5:16) and men on its account are censured as carnal, (Note: Romans 8:5) yet the flesh has not such ignominy on its own account. For it is not of itself that it thinks anything or feels anything for the purpose of advising or commanding sin. How should it, indeed? It is only a ministering thing, and its ministration is not like that of a servant or familiar friend—animated and human beings; but rather that of a vessel, or something of that kind: it is body, not soul. Now a cup may minister to a thirsty man; and yet, if the thirsty man will not apply the cup to his mouth, the cup will yield no ministering service. Therefore the *differentia*, or distinguishing property, of man by no means lies in his earthy element; nor is the flesh the human person, as being some faculty of his soul, and a personal quality; but it is a thing of quite a different substance and different condition, although annexed to the soul as a chattel or as an instrument for the offices of life. Accordingly the flesh is blamed in the Scriptures, because nothing is done by the soul without the flesh in operations of concupiscence, appetite, drunkenness, cruelty, idolatry, and other works of the flesh,—operations, I mean, which are not confined to sensations, but result in effects. The emotions of sin, indeed, when not resulting in effects, are usually imputed to the soul: “Whosoever looketh on a woman to lust after, hath already in his heart committed adultery with her.” (Note: Matthew 5:28) But what has the flesh alone, without the soul, ever done in operations of virtue, righteousness, endurance, or chastity? What absurdity, however, it is to attribute sin and crime to that substance to which you do not assign any good actions or character of its own! Now the party which aids in the commission of a crime is brought to trial, only in such a way that the principal offender who actually committed the crime may bear the weight of the penalty, although the abettor too does not escape indictment. Greater is the odium which falls on the principal, when his officials are punished through his fault. He is beaten with more stripes who instigates and orders the crime, whilst at the same time he who obeys such an evil command is not acquitted.

Comment: Tertullian begins as he says, “Every soul, then, by reason of its birth, has its nature in Adam until it is born again in Christ; moreover, it is unclean all the while that it remains without this regeneration; (Note: Romans 6:4) and because unclean, it is actively sinful, and suffuses even the flesh (by reason of their conjunction) with its own shame.”

The word “suffuses” means “to spread over or through in the manner of fluid or light : FLUSH, FILL”. (Merriam Webster)

He refers to **Romans 6 (KJV):4** Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

And we read also in **1 Corinthians 15 (KJV):21** For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive.

And in **Romans 5 (KJV):14** Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

But it is not our soul which is regenerated, but our spirit, as we read again in **John 3 (KJV):6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Tertullian continues, and says, "Now although the flesh is sinful, and we are forbidden to walk in accordance with it, (Note: Galatians 5:16) and its works are condemned as lusting against the spirit, (Note: Galatians 5:16) and men on its account are censured as carnal, (Note: Romans 8:5) yet the flesh has not such ignominy on its own account. For it is not of itself that it thinks anything or feels anything for the purpose of advising or commanding sin. How should it, indeed? It is only a ministering thing, and its ministration is not like that of a servant or familiar friend—animated and human beings; but rather that of a vessel, or something of that kind: it is body, not soul."

He refers to **Galatians 5 (KJV):16** This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

And to **Romans 8 (KJV):5** For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Tertullian believes that the flesh is just a "vessel", a "body, not soul". But Tertullian does not seem to take into account what Paul says in **Romans 7 (KJV):14** For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Paul says in verse 18 that in him, that is, in his flesh, “dwelleth no good thing”, and in verse 20 that sin dwells in him. He says that there is a “law of sin” in his members, which wars against the law of his mind. He is referring to his flesh, which he then calls “the body of this death” in verse 24. The good news is that Jesus Christ our Lord has set us free from this “law of sin” in our members, the members of our flesh. And so we read in **Romans 8 (KJV):2** For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Tertullian then continues, and says, “Now a cup may minister to a thirsty man; and yet, if the thirsty man will not apply the cup to his mouth, the cup will yield no ministering service. Therefore the *differentia*, or distinguishing property, of man by no means lies in his earthy element; nor is the flesh the human person, as being some faculty of his soul, and a personal quality; but it is a thing of quite a different substance and different condition, although annexed to the soul as a chattel or as an instrument for the offices of life. Accordingly the flesh is blamed in the Scriptures, because nothing is done by the soul without the flesh in operations of concupiscence, appetite, drunkenness, cruelty, idolatry, and other works of the flesh,—operations, I mean, which are not confined to sensations, but result in effects. The emotions of sin, indeed, when not resulting in effects, are usually imputed to the soul: “Whosoever looketh on a woman to lust after, hath already in his heart committed adultery with her.” (Note: Matthew 5:28) But what has the flesh alone, without the soul, ever done in operations of virtue, righteousness, endurance, or chastity? What absurdity, however, it is to attribute sin and crime to that substance to which you do not assign any good actions or character of its own! Now the party which aids in the commission of a crime is brought to trial, only in such a way that the principal offender who actually committed the crime may bear the weight of the penalty, although the abettor too does not escape indictment. Greater is the odium which falls on the principal, when his officials are punished through his fault. He is beaten with more stripes who instigates and orders the crime, whilst at the same time he who obeys such an evil command is not acquitted.”

Tertullian refers to **Matthew 5 (KJV):28** But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

But what the Scripture, in context with Romans 7, is saying is that sin in the flesh is pulling us to look with lust. After we are born again, the Spirit of life in Christ Jesus has made us free from the law of sin in our flesh. We don't have to yield to it now. The flesh is more than just a “cup” used by the soul. The flesh is pulling on the soul to sin. The soul of the Christian must yield to the divine nature, which is now in our spirit, and not yield to the desires of the sinful nature in our flesh.

Page 220-221 (PDF Page 458): “Chapter XLI.—Notwithstanding the Depravity of Man's Soul by Original Sin, There is Yet Left a Basis Whereon Divine Grace Can Work for Its Recovery by Spiritual Regeneration.

There is, then, besides the evil which supervenes on the soul from the intervention of the evil spirit, an antecedent, and in a certain sense natural, evil which arises from its corrupt origin. For, as we have said before, the corruption of our nature is another nature having a god and father of its own, namely the author of (that) corruption. Still there is a portion of good in the soul, of that original, divine, and genuine good, which is its proper nature. For that which is derived from God is rather obscured than extinguished. It can be obscured, indeed, because it is

not God; extinguished, however, it cannot be, because it comes from God. As therefore light, when intercepted by an opaque body, still remains, although it is not apparent, by reason of the interposition of so dense a body; so likewise the good in the soul, being weighed down by the evil, is, owing to the obscuring character thereof, either not seen at all, its light being wholly hidden, or else only a stray beam is there visible where it struggles through by an accidental outlet. Thus some men are very bad, and some very good; but yet the souls of all form but one genus: even in the worst there is something good, and in the best there is something bad. For God alone is without sin; and the only man without sin is Christ, since Christ is also God. Thus the divinity of the soul bursts forth in prophetic forecasts in consequence of its primeval good; and being conscious of its origin, it bears testimony to God (its author) in exclamations such as: *Good God! God knows! and Good-bye!* Just as no soul is without sin, so neither is any soul without seeds of good. Therefore, when the soul embraces the faith, being renewed in its second birth by water and the power from above, then the veil of its former corruption being taken away, it beholds the light in all its brightness. It is also taken up (in its second birth) by the Holy Spirit, just as in its first birth it is embraced by the unholy spirit. The flesh follows the soul now wedded to the Spirit, as a part of the bridal portion—no longer the servant of the soul, but of the Spirit. O happy marriage, if in it there is committed no violation of the nuptial vow!”

Comment: Tertullian begins, as he says, “There is, then, besides the evil which supervenes on the soul from the intervention of the evil spirit, an antecedent, and in a certain sense natural, evil which arises from its corrupt origin. For, as we have said before, the corruption of our nature is another nature having a god and father of its own, namely the author of (that) corruption. Still there is a portion of good in the soul, of that original, divine, and genuine good, which is its proper nature.”

Man is still made in the image of God, but together they have become “unprofitable”, as we read in **Romans 3 (KJV):9** What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

The word “unprofitable” in the Greek is ἀχρητέω (pronounced akh-ri-o'-o); from G888; to render useless, i.e. spoil:—become unprofitable. **Strong’s Exhaustive Concordance, G889.**

The idea is that man has become as fruit that has spoiled rotten. In his fallen state, he cannot please God, as we read in **Romans 8 (KJV):5** For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God.

Tertullian continues, and says, “For that which is derived from God is rather obscured than extinguished. It can be obscured, indeed, because it is not God; extinguished, however, it cannot be, because it comes from God. As therefore light, when intercepted by an opaque body, still remains, although it is not apparent, by reason of the interposition of so dense a body; so likewise the good in the soul, being weighed down by the evil, is, owing to the obscuring

character thereof, either not seen at all, its light being wholly hidden, or else only a stray beam is there visible where it struggles through by an accidental outlet. Thus some men are very bad, and some very good; but yet the souls of all form but one genus: even in the worst there is something good, and in the best there is something bad. For God alone is without sin; and the only man without sin is Christ, since Christ is also God.”

We see Tertullian’s confession of faith here. And so Peter writes of Christ in **1 Peter 2 (KJV):22** Who did no sin, neither was guile found in his mouth:

And John writes of His divinity in **John 1 (KJV):1** In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made.

And Paul writes in **Romans 9 (KJV):5** Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

And in **Titus 2 (KJV):13** Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

But in regards to some good being in man, Paul says all are under sin and guilty before God, as we read in Romans 3 (KJV):9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14 Whose mouth is full of cursing and bitterness: 15 Their feet are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known: 18 There is no fear of God before their eyes. 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Whatever good any man does while apart from God, it is tainted by his sin, which makes it unacceptable in the eyes of God.

Tertullian continues, and says, “Thus the divinity of the soul bursts forth in prophetic forecasts in consequence of its primeval good; and being conscious of its origin, it bears testimony to God (its author) in exclamations such as: *Good God! God knows! and Good-bye!*”

Tertullian is not clear what he means by “the divinity of the soul”. He seems to be speaking of a believer, who when they are saved, “bursts forth in prophetic forecasts in consequence of its primeval good”. The word “primeval” means “of or relating to the earliest ages (as of the world or human history) : ancient, primitive.” (**Merriam Webster**)

Tertullian continues, and says, “Just as no soul is without sin, so neither is any soul without seeds of good. Therefore, when the soul embraces the faith, being renewed in its second birth by water and the power from above, then the veil of its former corruption being taken away, it beholds the light in all its brightness. It is also taken up (in its second birth) by the Holy Spirit, just as in its first birth it is embraced by the unholy spirit. The flesh follows the soul now wedded to the Spirit, as a part of the bridal portion—no longer the servant of the soul, but of the Spirit. O happy marriage, if in it there is committed no violation of the nuptial vow!”

He says that the second birth by the Holy Spirit is a wedding of the Holy Spirit with our

soul. And so, according to Tertullian, our flesh “follows the soul” which is “now wedded to the Spirit”. He does not believe man has a spirit of his own, but that man has an evil spirit before Christ, and the Holy Spirit when he or she accepts Christ.

Tertullian does not understand what happens when one is born again, or regenerated. Jesus spoke to Nicodemus in **John 3 (KJV):3** Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

The word “again” in verses 3 and 7 in the Greek is **ἄνωθεν** (pronounced an'-o-then); from G507; from above; by analogy, from the first; by implication, anew:—from above, again, from the beginning (very first), the top. **Strong's Exhaustive Concordance, G509**

So unless one is born of water, that is, of a natural birth, and from above, that is, of a spiritual birth, they cannot see or enter the kingdom of God. This birth is not just an influence of the presence of the Holy Spirit, but a birth which results in a change in our nature in our spirit. We were spiritually dead in our trespasses and sins, but now we are made alive to God in our spirit, as we read in **Ephesians 2 (NASB):4** But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our wrongdoings, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, 7 so that in the ages to come He might show the boundless riches of His grace in kindness toward us in Christ Jesus.

We are now not our own, as we read in **1 Corinthians 6 (KJV):19** What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

And Tertullian does not understand the carnal nature of our flesh. There is a “law of sin” in our members that is warring against us, as we read again in **Romans 7 (KJV):23** But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

The lusts of our flesh are something that we have to continually put off, as we read in **Ephesians 4 (KJV):22** That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness.

And in **Colossians 3 (KJV):8** But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have put off the old man with his deeds; 10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

Our spirit now has eternal life, as we read in **1 John 5 (KJV):13** These things have I

written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Our soul has all of our old perceptions of life, and our hurt feelings as a result of walking according to the course of this world. As we fill ourselves with God's word, He renews our minds. Our perceptions of life are changed to include Him. And all things are possible with God.

Page 228-229 (Chapter LI. PDF 475-476): "The truth is, the soul is indivisible, because it is immortal; (and this fact) compels us to believe that death itself is an indivisible process, accruing indivisibly to the soul, not indeed because it is immortal, but because it is indivisible. Death, however, would have to be divided in its operation, if the soul were divisible into particles, any one of which has to be reserved for a later stage of death. At this rate, a part of death will have to stay behind for a portion of the soul. I am not ignorant that some vestige of this opinion still exists. I have found it out from one of my own people. I am acquainted with the case of a woman, the daughter of Christian parents, who in the very flower of her age and beauty slept peacefully (in Jesus), after a singularly happy though brief married life. Before they laid her in her grave, and when the priest began the appointed office, at the very first breath of his prayer she withdrew her hands from her side, placed them in an attitude of devotion, and after the holy service was concluded restored them to their lateral position. Then, again, there is that well-known story among our own people, that a body voluntarily made way in a certain cemetery, to afford room for another body to be placed near to it. If, as is the case, similar stories are told amongst the heathen, (we can only conclude that) God everywhere manifests signs of His own power—to His own people for their comfort, to strangers for a testimony unto them. I would indeed much rather suppose that a portent of this kind happened from the direct agency of God than from any relics of the soul: for if there were a residue of these, they would be certain to move the other limbs; and even if they moved the hands, this still would not have been for the purpose of a prayer. Nor would the corpse have been simply content to have made way for its neighbour: it would, besides, have benefited its own self also by the change of its position. But from whatever cause proceeded these phenomena, which you must put down amongst signs and portents, it is impossible that they should regulate nature. Death, if it once falls short of totality in operation, is not death. If any fraction of the soul remain, it makes a living state. Death will no more mix with life, than will night with day."

Comment: Tertullian is of a sound mind here, when he says, "Death, if it once falls short of totality in operation, is not death. If any fraction of the soul remain, it makes a living state. Death will no more mix with life, than will night with day."

Death entirely separates the soul from the body. The belief in the power of relics of saints was to become a doctrine in the early Church. This was in part based on **2 Kings 13 (KJV):20** And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. 21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

With God, all things are possible. But this belief in the power of the relics of saints began to be a basis for believing that saints could also provide indulgences for sin. This development

in the teaching of the early Church was another need for the reformation.

Page 231 (PDF Page 481-482): “Chapter LV.—The Christian Idea of the Position of Hades; The Blessedness of Paradise Immediately After Death. The Privilege of the Martyrs.

By ourselves the lower regions (of Hades) are not supposed to be a bare cavity, nor some subterranean sewer of the world, but a vast deep space in the interior of the earth, and a concealed recess in its very bowels; inasmuch as we read that Christ in His death spent three days in the heart of the earth, (Note: Matthew 12:40) that is, in the secret inner recess which is hidden in the earth, and enclosed by the earth, and superimposed on the abysmal depths which lie still lower down. Now although Christ is God, yet, being also man, “He died according to the Scriptures,” (Note: 1 Corinthians 15:3) and “according to the same Scriptures was buried.” (Note: 1 Corinthians 15:3) With the same law of His being He fully complied, by remaining in Hades in the form and condition of a dead man; nor did He ascend into the heights of heaven before descending into the lower parts of the earth, that He might there make the patriarchs and prophets partakers of Himself. (Note: 2 Peter 3:19) (This being the case), you must suppose Hades to be a subterranean region, and keep at arm’s length those who are too proud to believe that the souls of the faithful deserve a place in the lower regions. These persons, who are “servants above their Lord, and disciples above their Master,” (Note: Matthew 10:24) would no doubt spurn to receive the comfort of the resurrection, if they must expect it in Abraham’s bosom. But it was for this purpose, say they, that Christ descended into hell, that we might not ourselves have to descend thither. Well, then, what difference is there between heathens and Christians, if the same prison awaits them all when dead? How, indeed, shall the soul mount up to heaven, where Christ is already sitting at the Father’s right hand, when as yet the archangel’s trumpet has not been heard by the command of God, (Note: 1 Corinthians 15:52, 1 Thessalonians 4:16) —when as yet those whom the coming of the Lord is to find on the earth, have not been caught up into the air to meet Him at His coming, (Note: 1 Thessalonians 4:17) in company with the dead in Christ, who shall be the first to arise.” (Note: 1 Thessalonians 4:16) To no one is heaven opened; the earth is still safe for him, I would not say it is shut against him. When the world, indeed, shall pass away, then the kingdom of heaven shall be opened. Shall we then have to sleep high up in ether, with the boy-loving worthies of Plato; or in the air with Arius; or around the moon with the Endymions of the Stoics? No, but in Paradise, you tell me, whither already the patriarchs and prophets have removed from Hades in the retinue of the Lord’s resurrection. How is it, then, that the region of Paradise, which as revealed to John in the Spirit lay under the altar, (Note: Revelation 6:9) displays no other souls as in it besides the souls of the martyrs? How is it that the most heroic martyr Perpetua on the day of her passion saw only her fellow-martyrs there, in the revelation which she received of Paradise, if it were not that the sword which guarded the entrance permitted none to go in thereat, except those who had died in Christ and not in Adam? A new death for God, even the extraordinary one for Christ, is admitted into the reception-room of mortality, specially altered and adapted to receive the new-comer. Observe, then, the difference between a heathen and a Christian in their death: if you have to lay down your life for God, as the Comforter counsels, it is not in gentle fevers and on soft beds, but in the sharp pains of martyrdom: you must take up the cross and bear it after your Master, as He has Himself instructed you. (Note: Matthew 16:24) The sole key to unlock Paradise is your own life’s blood. You have a treatise by us, (on Paradise), in which we

have established the position that every soul is detained in safe keeping in Hades until the day of the Lord.”

Comment: Tertullian begins, as he says, “By ourselves the lower regions (of Hades) are not supposed to be a bare cavity, nor some subterranean sewer of the world, but a vast deep space in the interior of the earth, and a concealed recess in its very bowels; inasmuch as we read that Christ in His death spent three days in the heart of the earth, (Note: Matthew 12:40) that is, in the secret inner recess which is hidden in the earth, and enclosed by the earth, and superimposed on the abysmal depths which lie still lower down.”

He refers to **Matthew 12 (KJV):40** For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Tertullian continues, and says, “Now although Christ is God, yet, being also man, “He died according to the Scriptures,” (Note: 1 Corinthians 15:3) and “according to the same Scriptures was buried.” (Note: 1 Corinthians 15:4) With the same law of His being He fully complied, by remaining in Hades in the form and condition of a dead man; nor did He ascend into the heights of heaven before descending into the lower parts of the earth, that He might there make the patriarchs and prophets partakers of Himself. (Note: 2 Peter 3:19)”

He refers to **1 Corinthians 15 (KJV):3** For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures:

And to **2 Peter 3 (KJV):19** By which also he went and preached unto the spirits in prison;

Tertullian continues, and says, “(This being the case), you must suppose Hades to be a subterranean region, and keep at arm’s length those who are too proud to believe that the souls of the faithful deserve a place in the lower regions. These persons, who are “servants above their Lord, and disciples above their Master,” (Note: Matthew 10:24) would no doubt spurn to receive the comfort of the resurrection, if they must expect it in Abraham’s bosom.”

He refers to **Matthew 10 (KJV):24** The disciple is not above his master, nor the servant above his lord.

So Tertullian is saying that the righteous are still in Abraham’s bosom in Hades today.

Tertullian continues, and says, “But it was for this purpose, say they, that Christ descended into hell, that we might not ourselves have to descend thither. Well, then, what difference is there between heathens and Christians, if the same prison awaits them all when dead? How, indeed, shall the soul mount up to heaven, where Christ is already sitting at the Father’s right hand, when as yet the archangel’s trumpet has not been heard by the command of God, (Note: 1 Corinthians 15:52, 1 Thessalonians 4:16) —when as yet those whom the coming of the Lord is to find on the earth, have not been caught up into the air to meet Him at His coming, (Note: 1 Thessalonians 4:17) in company with the dead in Christ, who shall be the first to arise.” (Note: 1 Thessalonians 4:16)”

He refers to **1 Corinthians 15 (KJV):52** In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

And to **1 Thessalonians 4 (KJV):16** For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ

shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Tertullian continues, and says, "To no one is heaven opened; the earth is still safe for him, I would not say it is shut against him. When the world, indeed, shall pass away, then the kingdom of heaven shall be opened."

Tertullian refers to **Revelation 21 (KJV):1** And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

This is when he believes heaven will be open to the righteous.

Tertullian continues, and says, "Shall we then have to sleep high up in ether, with the boy-loving worthies of Plato; or in the air with Arius; or around the moon with the Endymions of the Stoics? No, but in Paradise, you tell me, whither already the patriarchs and prophets have removed from Hades in the retinue of the Lord's resurrection."

Tertullian seems to be referring here to **Luke 23 (KJV):39** And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

Tertullian is arguing with those who are says, "No, but in Paradise, you tell me, whither already the patriarchs and prophets have removed from Hades in the retinue of the Lord's resurrection."

Tertullian believed that, since Jesus was going into the heart of the earth when He died, this must mean that He went to "paradise" which then was in the heart of the earth, that is, in Hades but different than Abraham's bosom or hell. So "the patriarchs and prophets" have not really "removed from Hades in the retinue of the Lord's resurrection" to "paradise" in the heart of the earth, but are still in Abraham's bosom.

To him "Paradise" is not heaven, for he says that "the kingdom of heaven shall be opened" when "the world, indeed, shall pass away".

But let us continue to read what Tertullian says next, as he then writes, "How is it, then, that the region of Paradise, which as revealed to John in the Spirit lay under the altar, (Note: Revelation 6:9) displays no other souls as in it besides the souls of the martyrs? How is it that the most heroic martyr Perpetua on the day of her passion saw only her fellow-martyrs there, in the revelation which she received of Paradise, if it were not that the sword which guarded the entrance permitted none to go in thereat, except those who had died in Christ and not in Adam?"

He refers in context to **Revelation 6 (KJV):9** And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

He then refers in context to **Genesis 3 (KJV):21** Unto Adam also and to his wife did

the Lord God make coats of skins, and clothed them. 22 And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

So a “flaming sword” guarded the way to the “tree of life” which was before the “garden of Eden” which represented Paradise into which only “those who had died in Christ and not in Adam” could enter.

Tertullian continues, and says, “A new death for God, even the extraordinary one for Christ, is admitted into the reception-room of mortality, specially altered and adapted to receive the new-comer. Observe, then, the difference between a heathen and a Christian in their death: if you have to lay down your life for God, as the Comforter counsels, it is not in gentle fevers and on soft beds, but in the sharp pains of martyrdom: you must take up the cross and bear it after your Master, as He has Himself instructed you. (Note: Matthew 16:24) The sole key to unlock Paradise is your own life’s blood. You have a treatise by us, (on Paradise), in which we have established the position that every soul is detained in safe keeping in Hades until the day of the Lord.”

He refers to **Matthew 16 (KJV):24** Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Again, Tertullian has said that entrance into Paradise is unlocked by “your own life’s blood”, and that “every soul is detained in safe keeping in Hades until the day of the Lord.” So we may conclude that Tertullian believes that Paradise is still a division in Hades since “every soul is detained in safe keeping in Hades until the day of the Lord”, and that they will not be allowed into heaven until the “day of the Lord”. And Tertullian believes that only the martyrs go to paradise in Hades, and will remain there until the “day of the Lord”.

Tertullian mentions “Abraham’s bosom” above in this segment of his writing. He is referring to the story of Lazarus, the beggar, and the rich man in **Luke 16 (KJV):20** And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

According to the Scripture, all of the righteous dead went to Abraham’s bosom in Hades before Jesus died on the cross and rose from the dead, and by His blood entered into heaven, as we read in **Hebrews 9 (KJV):12** Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

And in **Hebrews 9 (KJV):24** For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

And again, Tertullian has said above in this segment, “But it was for this purpose, say they, that Christ descended into hell, that we might not ourselves have to descend thither.”

And so we read in **Ephesians 4 (KJV):8** Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but

that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

So when Jesus died on the cross, He then descended “into the lower parts of the earth” into Abraham’s bosom, and He “led captivity captive” up to heaven. And so we read in **Hebrews 12 (KJV):**22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

So now, after Jesus’ death on the cross and His resurrection and ascension into heaven, all the spirits of the righteous dead go directly to heaven to be with Jesus, and wait for the resurrection of their bodies. When Jesus told the thief on the cross in Luke 23:43, “Today shalt thou be with me in paradise”, He was speaking of Abraham’s bosom where the righteous dead were kept until Jesus redeemed us all by His blood, and entered heaven for us. When Jesus ascended into heaven, He took captivity with Him, as we read in Ephesians 4:8 above.

The souls under the altar in Revelation 6:9, represent the voice of all the martyrs who are with Jesus in heaven now, and who are waiting for the resurrection of their bodies. Tertullian did not understand this teaching in the word of God. The common understanding in Tertullian’s day was that all souls were kept in Hades, which, according to their thinking, is now divided up into three sections, that is, Abraham’s bosom, Paradise, and Hell. All souls would remain there until the final judgment according to the understanding in Tertullian’s day.

Page 232 (PDF Page 484): Chapter LVI. “Let our own people, moreover, bear this in mind, that souls are to receive back at the resurrection the self-same bodies in which they died. Therefore our bodies must be expected to resume the same conditions and the same ages, for it is these particulars which impart to bodies their especial modes. By what means, then, can the soul of an infant so spend on earth its residue of years, that it should be able at the resurrection to assume the state of an octogenarian, although it had barely lived a month? Or if it shall be necessary that the appointed days of life be fulfilled here on earth, must the same course of life in all its vicissitudes, which has been itself ordained to accompany the appointed days, be also passed through by the soul along with the days? Must it employ itself in school studies in its passage from infancy to boyhood; play the soldier in the excitement and vigour of youth and earlier manhood; and encounter serious and judicial responsibilities in the graver years between ripe manhood and old age? Must it ply trade for profit, turn up the soil with hoe and plough, go to sea, bring actions at law, get married, toil and labour, undergo illnesses, and whatever casualties of weal and woe await it in the lapse of years? Well, but how are all these transactions to be managed without one’s body? Life (spent) without life? But (you will tell me) the destined period in question is to be bare of all incident whatever, only to be accomplished by merely elapsing. What, then, is to prevent its being fulfilled in Hades, where there is absolutely no use to which you can apply it? We therefore maintain that every soul, whatever be its age on quitting the body, remains unchanged in the same, until the time shall come when the promised perfection shall be realized in a state duly tempered to the measure of the peerless angels. Hence those souls must be accounted as passing an exile in Hades, which people are apt to regard as carried off by violence, especially by cruel tortures, such as those of the cross, and the axe, and

the sword, and the lion; but we do not account those to be violent deaths which justice awards, that avenger of violence. So then, you will say, it is all the wicked souls that are banished in Hades. (Not quite so fast, is my answer.) I must compel you to determine (what you mean by Hades), which of its two regions, the region of the good or of the bad. If you mean the bad, (all I can say is, that) even now the souls of the wicked deserve to be consigned to those abodes; if you mean the good why should you judge to be unworthy of such a resting-place the souls of infants and of virgins, and those which, by reason of their condition in life were pure and innocent?”

Comment: Tertullian begins, as he says, “Let our own people, moreover, bear this in mind, that souls are to receive back at the resurrection the self-same bodies in which they died. Therefore our bodies must be expected to resume the same conditions and the same ages, for it is these particulars which impart to bodies their especial modes.”

So according to Tertullian, the soul of an infant would remain an infant until the resurrection, and when resurrected, the age of the body would be the same as when it had died.

Tertullian continues, and argues, “By what means, then, can the soul of an infant so spend on earth its residue of years, that it should be able at the resurrection to assume the state of an octogenarian, although it had barely lived a month? Or if it shall be necessary that the appointed days of life be fulfilled here on earth, must the same course of life in all its vicissitudes, which has been itself ordained to accompany the appointed days, be also passed through by the soul along with the days? Must it employ itself in school studies in its passage from infancy to boyhood; play the soldier in the excitement and vigour of youth and earlier manhood; and encounter serious and judicial responsibilities in the graver years between ripe manhood and old age? Must it ply trade for profit, turn up the soil with hoe and plough, go to sea, bring actions at law, get married, toil and labour, undergo illnesses, and whatever casualties of weal and woe await it in the lapse of years? Well, but how are all these transactions to be managed without one’s body? Life (spent) without life? But (you will tell me) the destined period in question is to be bare of all incident whatever, only to be accomplished by merely elapsing. What, then, is to prevent its being fulfilled in Hades, where there is absolutely no use to which you can apply it?”

Tertullian then answers, and concludes, “We therefore maintain that every soul, whatever be its age on quitting the body, remains unchanged in the same, until the time shall come when the promised perfection shall be realized in a state duly tempered to the measure of the peerless angels. Hence those souls must be accounted as passing an exile in Hades, which people are apt to regard as carried off by violence, especially by cruel tortures, such as those of the cross, and the axe, and the sword, and the lion; but we do not account those to be violent deaths which justice awards, that avenger of violence. So then, you will say, it is all the wicked souls that are banished in Hades. (Not quite so fast, is my answer.) I must compel you to determine (what you mean by Hades), which of its two regions, the region of the good or of the bad. If you mean the bad, (all I can say is, that) even now the souls of the wicked deserve to be consigned to those abodes; if you mean the good why should you judge to be unworthy of such a resting-place the souls of infants and of virgins, and those which, by reason of their condition in life were pure and innocent?”

So Tertullian is saying that the good go to the Paradise in Hades, and the bad go to Hell

in Hades until the resurrection. He continues in the next chapter.

Page 233 (PDF Page 486-487): CHAP. LVII. "...For, as we have already suggested, there is hardly a human being who is unattended by a demon; and it is well known to many, that premature and violent deaths, which men ascribe to accidents, are in fact brought about by demons. This imposture of the evil spirit lying concealed in the persons of the dead, we are able, if I mistake not, to prove by actual facts, when in cases of exorcism (the evil spirit) affirms himself sometimes to be one of the relatives of the person possessed by him, sometimes a gladiator or a *bestiaries*, (Note: One who fought with wild beasts in the public games, only without the weapons allowed to the gladiator) and sometimes even a god; always making it one of his chief cares to extinguish the very truth which we are proclaiming, that men may not readily believe that all souls remove to Hades, and that they may overthrow faith in the resurrection and the judgment..."

Comment: Again, Tertullian believed that "all souls remove to Hades" until "the resurrection and the judgment."

Page 234-235 (PDF Page 489-491): "Chapter LVIII.—Conclusion. Points Postponed. All Souls are Kept in Hades Until the Resurrection, Anticipating Their Ultimate Misery or Bliss.

All souls, therefore, are shut up within Hades: do you admit this? (It is true, whether) you say yes or no: moreover, there are already experienced there punishments and consolations; and there you have a poor man and a rich. And now, having postponed some stray questions for this part of my work, I will notice them in this suitable place, and then come to a close. Why, then, cannot you suppose that the soul undergoes punishment and consolation in Hades in the interval, while it awaits its alternative of judgment, in a certain anticipation either of gloom or of glory? You reply: Because in the judgment of God its matter ought to be sure and safe, nor should there be any inkling beforehand of the award of His sentence; and also because (the soul) ought to be covered first by its vestment of the restored flesh, which, as the partner of its actions, should be also a sharer in its recompense. What, then, is to take place in that interval? Shall we sleep? But souls do not sleep even when men are alive: it is indeed the business of *bodies* to sleep, to which also belongs death itself, no less than its mirror and counterfeit sleep. Or will you have it, that nothing is there done whither the whole human race is attracted, and whither all man's expectation is postponed for safe keeping? Do you think this state is a foretaste of judgment, or its actual commencement? a premature encroachment on it, or the first course in its full ministration? Now really, would it not be the highest possible injustice, even in Hades, if all were to be still well with the guilty even there, and not well with the righteous even yet? What, would you have hope be still more confused after death? would you have it mock us still more with uncertain expectation? or shall it now become a review of past life, and an arranging of judgment, with the inevitable feeling of a trembling fear? But, again, must the soul always tarry for the body, in order to experience sorrow or joy? Is it not sufficient, even of itself, to suffer both one and the other of these sensations? How often, without any pain to the body, is the soul alone tortured by ill-temper, and anger, and fatigue, and very often unconsciously, even to itself? How often, too, on the other hand, amidst bodily suffering, does the soul seek out for itself some furtive joy, and withdraw for the moment from the body's

importunate society? I am mistaken if the soul is not in the habit, indeed, solitary and alone, of rejoicing and glorifying over the very tortures of the body. Look for instance, at the soul of Mutius *Scævola* as he melts his right hand over the fire; look also at Zeno's, as the torments of Dionysius pass over it. The bites of wild beasts are a glory to young heroes, as on Cyrus were the scars of the bear. Full well, then, does the soul even in Hades know how to joy and to sorrow even without the body; since when in the flesh it feels pain when it likes, though the body is unhurt; and when it likes it feels joy though the body is in pain. Now if such sensations occur at its will during life, how much rather may they not happen after death by the judicial appointment of God! Moreover, the soul executes not all its operations with the ministration of the flesh; for the judgment of God pursues even simple cogitations and the merest volitions. "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." (Note: Matthew 5:29) Therefore, even for this cause it is most fitting that the soul, without at all waiting for the flesh, should be punished for what it has done without the partnership of the flesh. So, on the same principle, in return for the pious and kindly thoughts in which it shared not the help of the flesh, shall it without the flesh receive its consolation. Nay more, even in matters done through the flesh the soul is the first to conceive them, the first to arrange them, the first to authorize them, the first to precipitate them into acts. And even if it is sometimes unwilling to act, it is still the first to treat the object which it means to effect by help of the body. In no case, indeed, can an accomplished fact be prior to the mental conception thereof. It is therefore quite in keeping with this order of things, that that part of our nature should be the first to have the recompense and reward to which they are due on account of its priority. In short, inasmuch as we understand "the prison" pointed out in the Gospel to be Hades, and as we also interpret "the uttermost farthing" (Note: Matthew 5:25-26) to mean the very smallest offence which has to be recompensed there before the resurrection, no one will hesitate to believe that the soul undergoes in Hades some compensatory discipline, without prejudice to the full process of the resurrection, when the recompense will be administered through the flesh besides. This point the Paraclete has also pressed home on our attention in most frequent admonitions, whenever any of us has admitted the force of His words from a knowledge of His promised spiritual disclosures. And now at last having, as I believe, encountered every human opinion concerning the soul, and tried its character by the teaching of (our holy faith,) we have satisfied the curiosity which is simply a reasonable and necessary one. As for that which is extravagant and idle, there will evermore be as great a defect in its information, as there has been exaggeration and self-will in its researches."

Comment: Tertullian begins, and says, "All souls, therefore, are shut up within Hades: do you admit this? (It is true, whether) you say yes or no: moreover, there are already experienced there punishments and consolations; and there you have a poor man and a rich. And now, having postponed some stray questions for this part of my work, I will notice them in this suitable place, and then come to a close. Why, then, cannot you suppose that the soul undergoes punishment and consolation in Hades in the interval, while it awaits its alternative of judgment, in a certain anticipation either of gloom or of glory? You reply: Because in the judgment of God its matter ought to be sure and safe, nor should there be any inkling beforehand of the award of His sentence; and also because (the soul) ought to be covered first by its vestment of the restored flesh, which, as the partner of its actions, should be also a sharer in its recompense.

What, then, is to take place in that interval? Shall we sleep? But souls do not sleep even when men are alive: it is indeed the business of *bodies* to sleep, to which also belongs death itself, no less than its mirror and counterfeit sleep. Or will you have it, that nothing is there done whither the whole human race is attracted, and whither all man's expectation is postponed for safe keeping? Do you think this state is a foretaste of judgment, or its actual commencement? a premature encroachment on it, or the first course in its full ministration? Now really, would it not be the highest possible injustice, even in Hades, if all were to be still well with the guilty even there, and not well with the righteous even yet? What, would you have hope be still more confused after death? would you have it mock us still more with uncertain expectation? or shall it now become a review of past life, and an arranging of judgment, with the inevitable feeling of a trembling fear? But, again, must the soul always tarry for the body, in order to experience sorrow or joy? Is it not sufficient, even of itself, to suffer both one and the other of these sensations? How often, without any pain to the body, is the soul alone tortured by ill-temper, and anger, and fatigue, and very often unconsciously, even to itself? How often, too, on the other hand, amidst bodily suffering, does the soul seek out for itself some furtive joy, and withdraw for the moment from the body's importunate society? I am mistaken if the soul is not in the habit, indeed, solitary and alone, of rejoicing and glorifying over the very tortures of the body. Look for instance, at the soul of Mutius *Scævola* as he melts his right hand over the fire; look also at Zeno's, as the torments of Dionysius pass over it. The bites of wild beasts are a glory to young heroes, as on Cyrus were the scars of the bear. Full well, then, does the soul even in Hades know how to joy and to sorrow even without the body; since when in the flesh it feels pain when it likes, though the body is unhurt; and when it likes it feels joy though the body is in pain. Now if such sensations occur at its will during life, how much rather may they not happen after death by the judicial appointment of God! Moreover, the soul executes not all its operations with the ministration of the flesh; for the judgment of God pursues even simple cogitations and the merest volitions. "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." (Note: Matthew 5:29)"

He refers to **Matthew 5 (KJV):29** And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Tertullian continues, and says, "Therefore, even for this cause it is most fitting that the soul, without at all waiting for the flesh, should be punished for what it has done without the partnership of the flesh. So, on the same principle, in return for the pious and kindly thoughts in which it shared not the help of the flesh, shall it without the flesh receive its consolation. Nay more, even in matters done through the flesh the soul is the first to conceive them, the first to arrange them, the first to authorize them, the first to precipitate them into acts. And even if it is sometimes unwilling to act, it is still the first to treat the object which it means to effect by help of the body. In no case, indeed, can an accomplished fact be prior to the mental conception thereof. It is therefore quite in keeping with this order of things, that that part of our nature should be the first to have the recompense and reward to which they are due on account of its priority. In short, inasmuch as we understand "the prison" pointed out in the Gospel to be Hades, and as we also interpret "the uttermost farthing" (Note: Matthew 5:25-26) to mean the very smallest offence which has to be recompensed there before the resurrection, no one will hesitate to believe that the soul undergoes in Hades some compensatory discipline, without

prejudice to the full process of the resurrection, when the recompense will be administered through the flesh besides.”

He refers to **Matthew 5 (KJV):25** Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Tertullian seems to indicate that even the righteous will undergo “in Hades some compensatory discipline” until one has “paid the uttermost farthing”. This will add support for the acceptance of the doctrine of purgatory in the Roman Catholic Church in the years following.

Tertullian continues, and says, “This point the Paraclete has also pressed home on our attention in most frequent admonitions, whenever any of us has admitted the force of His words from a knowledge of His promised spiritual disclosures. And now at last having, as I believe, encountered every human opinion concerning the soul, and tried its character by the teaching of (our holy faith,) we have satisfied the curiosity which is simply a reasonable and necessary one. As for that which is extravagant and idle, there will evermore be as great a defect in its information, as there has been exaggeration and self-will in its researches.”

Again, Tertullian believed that, “All souls, therefore, are shut up within Hades”, and that all who were in Abraham’s bosom have been moved to Paradise, which is also in Hades. All souls are waiting for the resurrection and the judgment.

Tertullian did not understand that Abraham’s bosom was the Paradise that Jesus spoke of to the repentant thief in **Luke 23 (KJV):39** And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

Abraham’s bosom, or Paradise, was where the righteous dead were kept before Jesus rose from the dead, and by His blood entered heaven for us.

When Jesus died on the cross, He descended into Abraham’s bosom, or Paradise, and led captivity captive, as we read in **Ephesians 4 (KJV):8** Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

Now all the righteous are present with the Lord, as we read in **2 Corinthians 5 (KJV):1** For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3 If so be that being clothed we shall not be found naked. 4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. 6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7 (For we walk by faith, not by sight:) 8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him. 10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

When we die, our spirit and soul are absent from the body, and present with the Lord where we wait for the resurrection of our bodies, and then to appear before the judgment seat of Christ which is a judgment for rewards and not for condemnation.

Tertullian and the early Church did not understand the triune nature of man. This hindered their understanding of regeneration. This led to their belief that a true believer could lose their salvation.

The thinking of the early Church that a “living soul” was a soul that breathed, and that therefore spirit was just an operation of the soul, formed the basis for the belief that the soul was the the same as spirit. Tertullian believed that our soul was regenerated, and that our mind is in our soul. But if regeneration happens in our soul, then our mind is made new. Because our mind changes all the time, this thinking was going to lead them to believe that the new life given to us at regeneration was simply grace, which could be lost and regained. So no one, except for the martyrs, would know if they were saved or lost until the final judgment.

On Prescription Against Heretics (Volume 3)

Page 246 (PDF Page 504-505): “Chapter VII.—Pagan Philosophy the Parent of Heresies. The Connection Between Deflections from Christian Faith and the Old Systems of Pagan Philosophy.

These are “the doctrines” of men and “of demons” (Note: 1 Timothy 4:1) produced for itching ears of the spirit of this world’s wisdom: this the Lord called “foolishness,” (Note: 1 Corinthians 3:18,23) and “chose the foolish things of the world” to confound even philosophy itself. For (philosophy) it is which is the material of the world’s wisdom, the rash interpreter of the nature and the dispensation of God. Indeed heresies are themselves instigated by philosophy. From this source came the Æons, and I know not what infinite forms, and the trinity of man in the system of Valentinus, who was of Plato’s school. From the same source came Marcion’s better god, with all his tranquillity; he came of the Stoics. Then, again, the opinion that the soul dies is held by the Epicureans; while the denial of the restoration of the body is taken from the aggregate school of all the philosophers; also, when matter is made equal to God, then you have the teaching of Zeno; and when any doctrine is alleged touching a god of fire, then Heraclitus comes in. The same subject-matter is discussed over and over again by the heretics and the philosophers; the same arguments are involved. Whence comes evil? Why is it permitted? What is the origin of man? and in what way does he come? Besides the question which Valentinus has very lately proposed—Whence comes God? Which he settles with the answer: From *enthymesis* and *ectroma*. Unhappy Aristotle! who invented for these men dialectics, the art of building up and pulling down; an art so evasive in its propositions, so far-fetched in its conjectures, so harsh, in its arguments, so productive of contentions—embarrassing even to itself, retracting everything, and really treating of nothing! Whence spring those “fables and endless genealogies,” (Note: 1 Timothy 1:4) and “unprofitable questions,” (Titus 3:9) and “words which spread like a cancer?” (Note: 2 Timothy 2:17) From all these, when the apostle would restrain us, he expressly names *philosophy* as that which he would have us be on our guard against. Writing to the Colossians, he says, “See that no one beguile you through philosophy and vain deceit, after the tradition of men, and contrary to the wisdom of the Holy Ghost.” (Note: Colossians 2:8) He had been at Athens, and had in his interviews (with its philosophers) become acquainted with that human wisdom which pretends to know the truth, whilst it only corrupts it, and is itself divided into its own manifold heresies, by the variety of its mutually repugnant sects. What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? what between heretics and Christians? Our instruction comes from “the porch of Solomon,” who had himself taught that “the Lord should be sought in simplicity of heart.” (Wisdom 1:1) Away with all attempts to produce a mottled Christianity of Stoic, Platonic, and dialectic composition! We want no curious disputation after possessing Christ Jesus, no inquisition after enjoying the gospel! With our faith, we desire no further belief. For this is our palmary faith, that there is nothing which we ought to believe besides.”

Comment: Tertullian begins, as he says, “These are “the doctrines” of men and “of demons” (Note: 1 Timothy 4:1) produced for itching ears of the spirit of this world’s wisdom: this the Lord called “foolishness,” (Note: 1 Corinthians 3:18,23) and “chose the foolish things of the

world” to confound even philosophy itself.”

He refers to “doctrines of men” as in context in **Colossians 2 (KJV):20** Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men? 23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.

And to **1 Timothy 4 (KJV):1** Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

And in context to **1 Corinthians 3 (KJV):18** Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. 19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. 20 And again, The Lord knoweth the thoughts of the wise, that they are vain. 21 Therefore let no man glory in men. For all things are your's; 22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; 23 And ye are Christ's; and Christ is God's.

And to **1 Corinthians 1 (KJV):27** But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

Tertullian continues, and says, “For (philosophy) it is which is the material of the world’s wisdom, the rash interpreter of the nature and the dispensation of God. Indeed heresies are themselves instigated by philosophy. From this source came the Æons, and I known not what infinite forms, and the trinity of man in the system of Valentinus, who was of Plato’s school.”

Wikipedia says, “Valentinus AD 100 – c. 180, was the best known and, for a time, most successful early Christian Gnostic theologian. He founded his school in Rome. According to Tertullian, Valentinus was a candidate for bishop but started his own group when another was chosen... Valentinus taught that there were three kinds of people, the spiritual, psychical, and material; and that only those of a spiritual nature received the *gnosis* (knowledge) that allowed them to return to the divine Pleroma, while those of a psychic nature (ordinary Christians) would attain a lesser or uncertain form of salvation, and that those of a material nature were doomed to perish.”

[https://en.wikipedia.org/wiki/Valentinus_\(Gnostic\)#:~:text=Valentinus%20taught%20that%20there%20were,lesser%20or%20uncertain%20form%20of](https://en.wikipedia.org/wiki/Valentinus_(Gnostic)#:~:text=Valentinus%20taught%20that%20there%20were,lesser%20or%20uncertain%20form%20of)

Tertullian continues, and says, “From the same source came Marcion’s better god, with all his tranquillity; he came of the Stoics. Then, again, the opinion that the soul dies is held by the Epicureans; while the denial of the restoration of the body is taken from the aggregate school of all the philosophers; also, when matter is made equal to God, then you have the teaching of Zeno; and when any doctrine is alleged touching a god of fire, then Heraclitus comes in. The same subject-matter is discussed over and over again by the heretics and the philosophers; the same arguments are involved. Whence comes evil? Why is it permitted? What is the origin of man? and in what way does he come? Besides the question which Valentinus has very lately proposed—Whence comes God? Which he settles with the answer: From *enthymesis* and *ectroma*. (Note: “De enthymesi;” for this word Tertullian gives *animationem* (in his tract against Valentinus, ix.), which seems to mean, “the mind in operation.” (See the same

treatise, x. xi.) With regard to the other word, Jerome (on Amos. iii.) adduces Valentinus as calling Christ **ἔκτρωμα** (pronounced ektrowma), that is, *abortion.*)”

Tertullian recognized the false wisdom of the philosophers in his day.

He continues, and says, “Unhappy Aristotle! who invented for these men dialectics, the art of building up and pulling down; an art so evasive in its propositions, so far-fetched in its conjectures, so harsh, in its arguments, so productive of contentions—embarrassing even to itself, retracting everything, and really treating of nothing! Whence spring those “fables and endless genealogies,” (Note: 1 Timothy 1:4) and “unprofitable questions,” (Titus 3:9) and “words which spread like a cancer?” (Note: 2 Timothy 2:17)”

He refers to **1 Timothy 1 (KJV):4** Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

And to **Titus 3 (KJV):9** But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

And in context to **2 Timothy 2 (KJV):16** But shun profane and vain babblings: for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. 19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity.

Tertullian has well spoken here, and he agrees with the Scripture.

He continues, and says, “From all these, when the apostle would restrain us, he expressly names *philosophy* as that which he would have us be on our guard against. Writing to the Colossians, he says, “See that no one beguile you through philosophy and vain deceit, after the tradition of men, and contrary to the wisdom of the Holy Ghost.” (Note: Colossians 2:8)”

He refers to **Colossians 2 (KJV):8** Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Tertullian continues, and says, “He had been at Athens, and had in his interviews (with its philosophers) become acquainted with that human wisdom which pretends to know the truth, whilst it only corrupts it, and is itself divided into its own manifold heresies, by the variety of its mutually repugnant sects. What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? what between heretics and Christians? Our instruction comes from “the porch of Solomon,” who had himself taught that “the Lord should be sought in simplicity of heart.” (Wisdom 1:1)”

He refers to **Wisdom 1 (RSV):1** Love righteousness, you rulers of the earth, think of the Lord with uprightness, and seek him with sincerity of heart;

And this is true wisdom.

Tertullian continues, and says, “Away with all attempts to produce a mottled Christianity of Stoic, Platonic, and dialectic composition! We want no curious disputation after possessing Christ Jesus, no inquisition after enjoying the gospel! With our faith, we desire no further belief. For this is our palmary faith, that there is nothing which we ought to believe besides.”

The word “palmary” means “outstanding, best”. (**Merriam Webster**)

Philosophy is nothing more than the thinking of the natural man, whom we read of in **1 Corinthians 2 (KJV):14** But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually

discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.

Tertullian has spoken wisely here.

Page 249-250 (PDF Page 514-515): CHAP. XIV. —Curiosity Ought Not Range Beyond the Rule of Faith. Restless Curiosity, the Feature of Heresy.

Tertullian says, "...To know nothing in opposition to the rule (of faith), is to know all things...."

Comment: The "rule of faith" of the early Church may be discerned in the writing of Irenaeus, the bishop of Lyons, France, who wrote *Against Heresies* between 177 to 192 B.C. And so we read as follows:

Book 1: Chapter X.—Unity of the faith of the Church throughout the whole world.

1. The Church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith: [She believes] in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in the Holy Spirit, who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord, and His [future] manifestation from heaven in the glory of the Father "to gather all things in one," (Note: Ephesians 1:10) and to raise up anew all flesh of the whole human race, in order that to Christ Jesus, our Lord, and God, and Saviour, and King, according to the will of the invisible Father, "every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess" (Note: Philippians 2:10-11) to Him, and that He should execute just judgment towards all; that He may send "spiritual wickednesses," (Note: Ephesians 6:12) and the angels who transgressed and became apostates, together with the ungodly, and unrighteous, and wicked, and profane among men, into everlasting fire; but may, in the exercise of His grace, confer immortality on the righteous, and holy, and those who have kept His commandments, and have persevered in His love, some from the beginning [of their Christian course], and others from [the date of] their repentance, and may surround them with everlasting glory. **Ante-Nicene Fathers, Volume 1, Irenaeus Against Heresies, page 330-331.**

Page 251-252 (PDF Page 520): "CHAP. XIX. —Appeal, in Discussion of Heresy, Lies Not to the Scriptures. The Scriptures Belong Only to Those Who Have the Rule of Faith.

Our appeal, therefore, must not be made to the Scriptures; nor must controversy be admitted on points in which victory will either be impossible, or uncertain, or not certain enough. But even if a discussion from the Scriptures should not turn out in such a way as to place both sides on a par, (yet) the natural order of things would require that this point should be first proposed, which is now the only one which we must discuss: "With whom lies that very faith to which the Scriptures belong. From what and through whom, and when, and to whom,

has been handed down that rule, by which men become Christians?” For wherever it shall be manifest that the true Christian rule and faith shall be, *there* will likewise be the true Scriptures and expositions thereof, and all the Christian traditions.”

Comment: Tertullian is saying that, in the discussion of heresy, no appeal should be made to the Scriptures, but rather, one should defer to “wherever it shall be manifest that the true Christian rule and faith shall be”. He will have more to say about this in the next segment of his writing.

Page 252 (PDF Page 521-522): “Chapter XX.—Christ First Delivered the Faith. The Apostles Spread It; They Founded Churches as the Depositories Thereof. That Faith, Therefore, is Apostolic, Which Descended from the Apostles, Through Apostolic Churches.

Christ Jesus our Lord (may He bear with me a moment in thus expressing myself!), whosoever He is, of what God soever He is the Son, of what substance soever He is man and God, of what faith soever He is the teacher, of what reward soever He is the Promiser, did, whilst He lived on earth, Himself declare what He was, what He had been, what the Father’s will was which He was administering, what the duty of man was which He was prescribing; (and this declaration He made,) either openly to the people, or privately to His disciples, of whom He had chosen the twelve chief ones to be at His side, (Note: Mark 4:34) and whom He destined to be the teachers of the nations. Accordingly, after one of these had been struck off, He commanded the eleven others, on His departure to the Father, to “go and teach *all* nations, who were to be baptized into the Father, and into the Son, and into the Holy Ghost.” (Note: Matthew 28:19) Immediately, therefore, so did the apostles, whom this designation indicates as “*the sent.*” Having, on the authority of a prophecy, which occurs in a psalm of David, (Note: Psalm 109:8, Acts 1:15-20) chosen Matthias by lot as the twelfth, into the place of Judas, they obtained the promised power of the Holy Ghost for the gift of miracles and of utterance; and after first bearing witness to the faith in Jesus Christ throughout Judæa, and founding churches (there), they next went forth into the world and preached the same doctrine of the same faith to the nations. They then in like manner founded churches in every city, from which all the other churches, one after another, derived the tradition of the faith, and the seeds of doctrine, and are every day deriving them, that they may become churches. Indeed, it is on this account only that they will be able to deem themselves apostolic, as being the offspring of apostolic churches. Every sort of thing must necessarily revert to its original for its classification. Therefore the churches, although they are so many and so great, comprise but the one primitive church, (founded) by the apostles, from which they all (spring). In this way all are primitive, and all are apostolic, whilst they are all proved to be one, in (unbroken) unity, by their peaceful communion, and title of brotherhood, and bond (Note: 3 John 8) of hospitality,—privileges which no other rule directs than the one tradition of the selfsame mystery.”

Comment: Tertullian begins, as he says, “Christ Jesus our Lord (may He bear with me a moment in thus expressing myself!), whosoever He is, of what God soever He is the Son, of what substance soever He is man and God, of what faith soever He is the teacher, of what reward soever He is the Promiser, did, whilst He lived on earth, Himself declare what He was, what He had been, what the Father’s will was which He was administering, what the duty of

man was which He was prescribing; (and this declaration He made,) either openly to the people, or privately to His disciples, of whom He had chosen the twelve chief ones to be at His side, (Note: Mark 4:34) and whom He destined to be the teachers of the nations.”

He refers to **Mark 4 (KJV):34** But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples

Tertullian continues, and says, “Accordingly, after one of these had been struck off, He commanded the eleven others, on His departure to the Father, to “go and teach *all* nations, who were to be baptized into the Father, and into the Son, and into the Holy Ghost.” (Note: Matthew 28:19)”

He refers in context to **Matthew 28 (KJV):19** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

And to **Matthew 27 (KJV):3** Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

Tertullian continues, and says, “Immediately, therefore, so did the apostles, whom this designation indicates as “*the sent.*””

The word “apostle” in the Greek is **ἀπόστολος** (pronounced ap-os'-tol-os); from G649; a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ("apostle") (with miraculous powers):—apostle, messenger, he that is sent. **Strong’s Exhaustive Concordance, G4152**

Tertullian continues, and says, “Having, on the authority of a prophecy, which occurs in a psalm of David, (Note: Psalm 109:8, Acts 1:15-20) chosen Matthias by lot as the twelfth, into the place of Judas, they obtained the promised power of the Holy Ghost for the gift of miracles and of utterance; and after first bearing witness to the faith in Jesus Christ throughout Judæa, and founding churches (there), they next went forth into the world and preached the same doctrine of the same faith to the nations.”

He refers to **Psalm 109 (KJV):8** Let his days be few; and let another take his office.

And to **Acts 1 (KJV):15** And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) 16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. 17 For he was numbered with us, and had obtained part of this ministry. 18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. 20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

Jesus promised as in **Acts 1 (KJV):4** And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall

be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

But the “promised power of the Holy Ghost” was obtained not just by the 12 apostles, but by 120 in the upper room, as we read in **Acts 1 (KJV)**:13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. 14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. 15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

And then the promise came, as in **Acts 2 (KJV)**:1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And this promise was not just for the 120, but for all who are afar off, as we read in **Acts 2 (KJV)**:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Tertullian continues, and says, “They then in like manner founded churches in every city, from which all the other churches, one after another, derived the tradition of the faith, and the seeds of doctrine, and are every day deriving them, that they may become churches. Indeed, it is on this account only that they will be able to deem themselves apostolic, as being the offspring of apostolic churches. Every sort of thing must necessarily revert to its original for its classification. Therefore the churches, although they are so many and so great, comprise but the one primitive church, (founded) by the apostles, from which they all (spring). In this way all are primitive, and all are apostolic, whilst they are all proved to be one, in (unbroken) unity, by their peaceful communion, and title of brotherhood, and bond (Note: 3 John 8) of hospitality,—privileges which no other rule directs than the one tradition of the selfsame mystery.”

He refers in context to **3 John 1 (KJV)**:5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; 6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: 7 Because that for his name's sake they went forth, taking nothing of the Gentiles. 8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

In order to be “able to deem themselves apostolic”, a church had to be “the offspring of apostolic churches”. This had become a rule in the Church in the time of Irenaeus, the bishop of Lyons, France, who wrote **Against Heresies** between 177 to 192 B.C. According to Irenaeus, a church had to maintain an account of the succession of their bishops from an apostle to be

authorized to meet, and the church in Rome held the “preeminent authority”. Irenaeus writes as follows:

Book 3: Chapter III.—A refutation of the heretics, from the fact that, in the various Churches, a perpetual succession of bishops was kept up.

1. It is within the power of all, therefore, in every Church, who may wish to see the truth, to contemplate clearly the tradition of the apostles manifested throughout the whole world; and we are in a position to reckon up those who were by the apostles instituted bishops in the Churches, and [to demonstrate] the succession of these men to our own times; those who neither taught nor knew of anything like what these [heretics] rave about. For if the apostles had known hidden mysteries, which they were in the habit of imparting to “the perfect” apart and privily from the rest, they would have delivered them especially to those to whom they were also committing the Churches themselves. For they were desirous that these men should be very perfect and blameless in all things, whom also they were leaving behind as their successors, delivering up their own place of government to these men; which men, if they discharged their functions honestly, would be a great boon [to the Church], but if they should fall away, the direst calamity.

2. Since, however, it would be very tedious, in such a volume as this, to reckon up the successions of all the Churches, we do put to confusion all those who, in whatever manner, whether by an evil self-pleasing, by vainglory, or by blindness and perverse opinion, assemble in unauthorized meetings; [we do this, I say,] by indicating that tradition derived from the apostles, of the very great, the very ancient, and universally known Church founded and organized at Rome by the two most glorious apostles, Peter and Paul; as also [by pointing out] the faith preached to men, which comes down to our time by means of the successions of the bishops. For it is a matter of necessity that every Church should agree with this Church, on account of its preeminent authority, that is, the faithful everywhere, inasmuch as the apostolical tradition has been preserved continuously by those [faithful men] who exist everywhere.

Ante-Nicene Fathers, Volume 1, Irenaeus Against Heresies, page 415-416

Irenaeus also wrote the following:

Book 4: Chapter XXVI.—The treasure hid in the Scriptures is Christ; the true exposition of the Scriptures is to be found in the Church alone. ...

2. Wherefore it is incumbent to obey the presbyters who are in the Church,—those who, as I have shown, possess the succession from the apostles; those who, together with the succession of the episcopate, have received the certain gift of truth, according to the good pleasure of the Father. But [it is also incumbent] to hold in suspicion others who depart from the primitive succession, and assemble themselves together in any place whatsoever, [looking upon them] either as heretics of perverse minds, or as schismatics puffed up and self-pleasing, or again as hypocrites, acting thus for the sake of lucre and vainglory. For all these have fallen from the truth. And the heretics, indeed, who bring strange fire to the altar of God— namely, strange doctrines—shall be burned up by the fire from heaven, as were Nadab and Abiud. (Note: Leviticus 10:1-2) But such as rise up in opposition to the truth, and exhort others against the Church of God, [shall] remain among those in hell (*apud inferos*), being swallowed up by an

earthquake, even as those who were with Chore, Dathan, and Abiron. (Note: Numbers 16:1-3) But those who cleave asunder, and separate the unity of the Church, [shall] receive from God the same punishment as Jeroboam did. (Note: 1 Kings 14:10)

Ante-Nicene Fathers, Volume 1, Irenaeus Against Heresies, page 497

The rule in the time of Irenaeus was that all were to obey those who “possess the succession from the apostles” because they “have received the certain gift of truth, according to the good pleasure of the Father”. This was the rule of the Church also in the time of Tertullian, as we shall see also in the following segment of his writing.

Page 252 (PDF Page 523): “Chapter XXI.—All Doctrine True Which Comes Through the Church from the Apostles, Who Were Taught by God Through Christ. All Opinion Which Has No Such Divine Origin and Apostolic Tradition to Show, is *Ipsa Facto* False.

From this, therefore, do we draw up our rule. Since the Lord Jesus Christ sent the apostles to preach, (our rule is) that no others ought to be received as preachers than those whom Christ appointed; for “no man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him.” Nor does the Son seem to have revealed Him to any other than the apostles, whom He sent forth to preach—that, of course, which He revealed to them. Now, what that was which they preached—in other words, what it was which Christ revealed to them—can, as I must here likewise prescribe, properly be proved in no other way than by those very churches which the apostles founded in person, by declaring the gospel to them directly themselves, both *vivâ voce*, as the phrase is, and subsequently by their epistles. If, then, these things are so, it is in the same degree manifest that all doctrine which agrees with the apostolic churches—those moulds and original sources of the faith must be reckoned for truth, as undoubtedly containing that which the (said) churches received from the apostles, the apostles from Christ, Christ from God. Whereas all doctrine must be prejudged as false which savours of contrariety to the truth of the churches and apostles of Christ and God. It remains, then, that we demonstrate whether this doctrine of ours, of which we have now given the rule, has its origin in the tradition of the apostles, and whether all other *doctrines* do not *ipso facto* proceed from falsehood. We hold communion with the apostolic churches because our doctrine is in no respect different *from theirs*. This is *our* witness of truth.”

Comment: Tertullian begins, as he says, “From this, therefore, do we draw up our rule. Since the Lord Jesus Christ sent the apostles to preach, (our rule is) that no others ought to be received as preachers than those whom Christ appointed; for “no man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him.””

He refers to **Matthew 11 (KJV):27** All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Tertullian continues, and says, “Nor does the Son seem to have revealed Him to any other than the apostles, whom He sent forth to preach—that, of course, which He revealed to them.”

And we read in **2 Peter 1 (KJV):19** We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Tertullian continues, and says, “Now, what that was which they preached—in other words, what it was which Christ revealed to them—can, as I must here likewise prescribe, properly be proved in no other way than by those very churches which the apostles founded in person, by declaring the gospel to them directly themselves, both *vivâ voce*, as the phrase is, and subsequently by their epistles. If, then, these things are so, it is in the same degree manifest that all doctrine which agrees with the apostolic churches—those moulds and original sources of the faith must be reckoned for truth, as undoubtedly containing that which the (said) churches received from the apostles, the apostles from Christ, Christ from God.”

But we read in **2 Timothy 3 (KJV):16** All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.

The truth in the doctrine which one church may hold must agree with the word of God. Trusting in a church is trusting in man. We must trust in God, as we read in **Proverbs 3 (KJV):5** Trust in the Lord with all thine heart; and lean not unto thine own understanding. 6 In all thy ways acknowledge him, and he shall direct thy paths.

Tertullian continues, and says, “Whereas all doctrine must be prejudged as false which savours of contrariety to the truth of the churches and apostles of Christ and God. It remains, then, that we demonstrate whether this doctrine of ours, of which we have now given the rule, has its origin in the tradition of the apostles, and whether all other *doctrines* do not *ipso facto* proceed from falsehood. We hold communion with the apostolic churches because our doctrine is in no respect different *from theirs*. This is *our* witness of truth.”

When Tertullian says, “Whereas all doctrine must be prejudged as false which savours of contrariety to the truth of the churches and apostles of Christ and God”, he is making doctrine to be dependent on man. After the apostles passed, the interpretation of the Scriptures was not to be dependent on man, but on the Holy Spirit. This is what the apostle John taught in **1 John 2 (KJV):27** But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

And this is what Jesus taught in **John 16 (KJV):13** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

The promise of the Holy Spirit was not just for the apostles, but for all whom the Lord shall call, as we read again in **Acts 2 (KJV):38** Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

But in the early Church it had become a “rule” that you had to agree with the churches who could show their planting by an apostle, because the doctrine of these churches had its “origin in the tradition of the apostles”.

Page 253 (PDF Page 524-525): “Chapter XXII.—Attempt to Invalidate This Rule of Faith Rebutted. The Apostles Safe Transmitters of the Truth. Sufficiently Taught at First, and Faithful in the Transmission.

But inasmuch as the proof is so near at hand, that if it were at once produced there would

be nothing left to be dealt with, let us give way for a while to the opposite side, if they think that they can find some means of invalidating this rule, just as if no proof were forthcoming from us. They usually tell us that the apostles did not know all things: (but herein) they are impelled by the same madness, whereby they turn round to the very opposite point, and declare that the apostles certainly knew all things, but did not deliver all things to all persons,—in either case exposing Christ to blame for having sent forth apostles who had either too much ignorance, or too little simplicity. What man, then, of sound mind can possibly suppose that they were ignorant of anything, whom the Lord ordained to be masters (or teachers), keeping them, as He did, inseparable (from Himself) in their attendance, in their discipleship, in their society, to whom, “when they were alone, He used to expound” all things which were obscure, telling them that “to them it was given to know those mysteries,” which it was not permitted the people to understand? Was anything withheld from the knowledge of Peter, who is called “the rock on which the church should be built,” who also obtained “the keys of the kingdom of heaven,” with the power of “loosing and binding in heaven and on earth?” Was anything, again, concealed from John, the Lord’s most beloved disciple, who used to lean on His breast to whom alone the Lord pointed Judas out as the traitor, whom He commended to Mary as a son in His own stead? Of what could He have meant those to be ignorant, to whom He even exhibited His own glory with Moses and Elias, and the Father’s voice moreover, from heaven? Not as if He thus disapproved of all the rest, but because “by three witnesses must every word be established.” After the same fashion, too, (I suppose,) were they ignorant to whom, after His resurrection also, He vouchsafed, as they were journeying together, “to expound all the Scriptures.” No doubt He had once said, “I have yet many things to say unto you, but ye cannot hear them now;” but even then He added, “When He, the Spirit of truth, shall come, He will lead you into all truth.” He (thus) shows that there was nothing of which they were ignorant, to whom He had promised the future attainment of all truth by help of the Spirit of truth. And assuredly He fulfilled His promise, since it is proved in the Acts of the Apostles that the Holy Ghost did come down. Now they who reject that Scripture can neither belong to the Holy Spirit, seeing that they cannot acknowledge that the Holy Ghost has been sent as yet to the disciples, nor can they presume to claim to be a church themselves who positively have no means of proving when, and with what swaddling-clothes this body was established. Of so much importance is it to them not to have any proofs for the things which they maintain, lest along with them there be introduced damaging exposures of those things which they mendaciously devise.”

Comment: Tertullian begins, as he says, “But inasmuch as the proof is so near at hand, that if it were at once produced there would be nothing left to be dealt with, let us give way for a while to the opposite side, if they think that they can find some means of invalidating this rule, just as if no proof were forthcoming from us.”

The rule was stated in his previous segment, that is, that “all doctrine must be prejudged as false which savours of contrariety to the truth of the churches and apostles of Christ and God.”

Tertullian continues, and says, “They usually tell us that the apostles did not know all things: (but herein) they are impelled by the same madness, whereby they turn round to the very opposite point, and declare that the apostles certainly knew all things, but did not deliver all things to all persons,—in either case exposing Christ to blame for having sent forth apostles

who had either too much ignorance, or too little simplicity. What man, then, of sound mind can possibly suppose that they were ignorant of anything, whom the Lord ordained to be masters (or teachers), keeping them, as He did, inseparable (from Himself) in their attendance, in their discipleship, in their society, to whom, “when they were alone, He used to expound” all things which were obscure, telling them that “to them it was given to know those mysteries,” which it was not permitted the people to understand?”

He refers to **Mark 4 (KJV):34** But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

And to **Luke 8 (KJV):10** And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

But Jesus spoke also, as in **John 16 (KJV):12** I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Even though Jesus told them about His coming death and resurrection, they did not yet understand what He was saying. They couldn't bear it then. It was only afterwards that the light came on when Jesus stood before them, resurrected from the dead. But even after this, they did not understand that the Gentiles were to be included in the Church until after Peter's vision in Acts 10. The apostles and the disciples and the Church were growing in grace and knowledge.

Tertullian continues, and says, “Was anything withheld from the knowledge of Peter, who is called “the rock on which the church should be built,” who also obtained “the keys of the kingdom of heaven,” with the power of “loosing and binding in heaven and on earth?””

He refers in context to **Matthew 16 (KJV):13** When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

The word “Peter” in verse 18 in the Greek is Πέτρος (pronounced pet'-ros); apparently a primary word; a (piece of) rock (larger than G3037); as a name, Petrus, an apostle:—Peter, rock. Compare G2786. **Strong's Exhaustive Concordance, G4074**

The word “rock” in verse 18 in the Greek is πέτρα (pronounced pet'-ra); feminine of the same as G4074; a (mass of) rock (literally or figuratively):—rock. **Strong's Exhaustive Concordance, G4073**

Peter is “a piece of rock”, but the “mass of rock” upon which the Church would be built was “Christ, the Son of the living God”, as the Lord revealed to Peter.

Jesus also spoke as in **Matthew 21 (KJV):42** Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43 Therefore say I unto you, The

kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

In verse 42 Jesus was quoting from **Psalm 118 (KJV):22** The stone which the builders refused is become the head stone of the corner. 23 This is the Lord's doing; it is marvellous in our eyes.

And in verse 42 and 44 of Matthew 21 above, the word “stone” in the Greek here is λίθος (pronounced lee'-thos); apparently a primary word; a stone (literally or figuratively):—(mill-, stumbling-)stone. **Strong’s Exhaustive Concordance, G3037**

This is the same Greek word translated stone in the following, as we read in **1 Peter 2 (KJV):4** To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

The early Church thought that Peter was the rock upon which the Church would be built. But even Peter acknowledged that Jesus Christ is the “chief corner stone”. The word of God, rightly divided, teaches us that Jesus is the rock, the foundation of the Church, as Paul taught in **1 Corinthians 3 (KJV):11** For other foundation can no man lay than that is laid, which is Jesus Christ.

And the power of binding and loosing was also given to the disciples, as we read in context in **Matthew 18 (KJV):1** At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 2 And Jesus called a little child unto him, and set him in the midst of them, 3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me. 6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

In verse 2 Jesus is speaking to the disciples who came to Him in verse 1. And then we read in **Matthew 18 (KJV):18** Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.

Tertullian continues, and says, “Was anything, again, concealed from John, the Lord’s most beloved disciple, who used to lean on His breast to whom alone the Lord pointed Judas out as the traitor, whom He commended to Mary as a son in His own stead? Of what could He have meant those to be ignorant, to whom He even exhibited His own glory with Moses and Elias, and the Father’s voice moreover, from heaven? Not as if He thus disapproved of all the rest, but because “by three witnesses must every word be established.””

He refers to **Matthew 18 (KJV):16** But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Tertullian continues, and says, “After the same fashion, too, (I suppose,) were they

ignorant to whom, after His resurrection also, He vouchsafed, as they were journeying together, “to expound all the Scriptures.””

He refers in context to **Luke 24 (KJV):**13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? 18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? 33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 Saying, The Lord is risen indeed, and hath appeared to Simon.

Tertullian continues, and says, “No doubt He had once said, “I have yet many things to say unto you, but ye cannot hear them now;” but even then He added, “When He, the Spirit of truth, shall come, He will lead you into all truth.” He (thus) shows that there was nothing of which they were ignorant, to whom He had promised the future attainment of all truth by help of the Spirit of truth.”

He refers in context to **John 16 (KJV):**12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Tertullian continues, and says, “And assuredly He fulfilled His promise, since it is proved in the Acts of the Apostles that the Holy Ghost did come down. Now they who reject that Scripture can neither belong to the Holy Spirit, seeing that they cannot acknowledge that the

Holy Ghost has been sent as yet to the disciples, nor can they presume to claim to be a church themselves who positively have no means of proving when, and with what swaddling-clothes this body was established. Of so much importance is it to them not to have any proofs for the things which they maintain, lest along with them there be introduced damaging exposures of those things which they mendaciously devise.”

But if one is truly a disciple, a believer in Jesus Christ, they have the Holy Spirit, as we read in **Romans 8 (KJV):9** But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

The baptism with the Holy Spirit was promised by Jesus to the disciples in **Acts 1 (KJV):5** For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

The promise of the baptism with the Holy Spirit is for all believers, as we read again in **Acts 2 (KJV):38** Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The Holy Spirit in believers makes us to not be dependent on man, as we read in **1 John 2 (KJV):27** But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

And so we read in **Psalms 118 (KJV):8** It is better to trust in the Lord than to put confidence in man. 9 It is better to trust in the Lord than to put confidence in princes.

Page 256 (PDF Page 532): “Chapter XXVII.—Granted that the Apostles Transmitted the Whole Doctrine of Truth, May Not the Churches Have Been Unfaithful in Handing It On? Inconceivable that This Can Have Been the Case.

Since, therefore, it is incredible that the apostles were either ignorant of the whole scope of the message which they had to declare, or failed to make known to all men the entire rule of faith, let us see whether, while the apostles proclaimed it, perhaps, simply and fully, the churches, through their own fault, set it forth otherwise than the apostles had done. All these suggestions of distrust you may find put forward by the heretics. They bear in mind how the churches were rebuked by the apostle: “O foolish Galatians, who hath bewitched you?” and, “Ye did run so well; who hath hindered you?” and how the epistle actually begins: “I marvel that ye are so soon removed from Him, who hath called you as His own in grace, to another gospel.” That they likewise (remember), what was written to the Corinthians, that they “were yet carnal,” who “required to be fed with milk,” being as yet “unable to bear strong meat;” who also “thought that they knew somewhat, whereas they knew not yet anything, as they ought to know.” When they raise the objection that the churches were rebuked, let them suppose that they were also corrected; let them also remember those (churches), concerning whose faith and knowledge and conversation the apostle “rejoices and gives thanks to God,” which nevertheless

even at this day, unite with those which were rebuked in the privileges of one and the same institution.”

Comment: Tertullian begins, as he says, “Since, therefore, it is incredible that the apostles were either ignorant of the whole scope of the message which they had to declare, or failed to make known to all men the entire rule of faith, let us see whether, while the apostles proclaimed it, perhaps, simply and fully, the churches, through their own fault, set it forth otherwise than the apostles had done. All these suggestions of distrust you may find put forward by the heretics. They bear in mind how the churches were rebuked by the apostle: “O foolish Galatians, who hath bewitched you?” and, “Ye did run so well; who hath hindered you?” and how the epistle actually begins: “I marvel that ye are so soon removed from Him, who hath called you as His own in grace, to another gospel.””

He refers in context to **Galatians 3 (KJV)**:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? 4 Have ye suffered so many things in vain? if it be yet in vain. 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

And to **Galatians 5 (KJV)**:7 Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion cometh not of him that calleth you. 9 A little leaven leaveneth the whole lump. 10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

And to **Galatians 1 (KJV)**:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

Tertullian continues, and says, “That they likewise (remember), what was written to the Corinthians, that they “were yet carnal,” who “required to be fed with milk,” being as yet “unable to bear strong meat;” who also “thought that they knew somewhat, whereas they knew not yet anything, as they ought to know.””

He now refers to **1 Corinthians 3 (KJV)**:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? 5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 6 I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

And to **1 Corinthians 8 (KJV)**:2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

Tertullian continues, and says, “When they raise the objection that the churches were rebuked, let them suppose that they were also corrected; let them also remember those (churches), concerning whose faith and knowledge and conversation the apostle “rejoices and

gives thanks to God,” which nevertheless even at this day, unite with those which were rebuked in the privileges of one and the same institution.”

When Tertullian stands up for churches which were corrected, and yet insists that they are now following exactly what the apostles taught them, he is relying on man. And looking back now, the churches were growing in grace and knowledge, but they were not perfect yet, as it is evident from the very Scriptures that Tertullian refers to. The reliance on tradition had become a stumbling block for them.

We must trust in the Lord, as we read in **Psalm 34 (KJV):8** O taste and see that the Lord is good: blessed is the man that trusteth in him.

And in **Psalm 84 (KJV):12** O Lord of hosts, blessed is the man that trusteth in thee.

And in **Jeremiah 17 (KJV):5** Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. 6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. 7 Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

The Lord wants a personal relationship with each and every believer. We are His sheep, and He knows our name, as we read in **John 10 (KJV):1** Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. 7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my sheep, and am known of mine.

We must fix our eyes on Jesus, as we read in **Hebrews 12 (KJV):1** Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Page 258 (PDF Page 538-539): “Chapter XXXII.—None of the Heretics Claim Succession from the Apostles. New Churches Still Apostolic, Because Their Faith is that Which the Apostles Taught and Handed Down. The Heretics Challenged to Show Any Apostolic Credentials.

But if there be any (heresies) which are bold enough to plant themselves in the midst of the apostolic age, that they may thereby seem to have been handed down by the apostles, because they existed in the time of the apostles, we can say: Let them produce the original records of their churches; let them unfold the roll of their bishops, running down in due succession from the beginning in such a manner that [that first bishop of theirs] bishop shall be able to show for his ordainer and predecessor some one of the apostles or of apostolic men,—a man, moreover, who continued steadfast with the apostles. For this is the manner in which the apostolic churches transmit their registers: as the church of Smyrna, which records that Polycarp was placed therein by John; as also the church of Rome, which makes Clement to have been ordained in like manner by Peter. 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. Let the heretics contrive something of the same kind. For after their blasphemy, what is there that is unlawful for them (to attempt)? But should they even effect the contrivance, they will not advance a step. For their very doctrine, after comparison with that of the apostles, will declare, by its own diversity and contrariety, that it had for its author neither an apostle nor an apostolic man; because, as the apostles would never have taught things which were self-contradictory, so the apostolic men would not have inculcated teaching different from the apostles, unless they who received their instruction from the apostles went and preached in a contrary manner. To this test, therefore will they be submitted for proof by those churches, who, although they derive not their founder from apostles or apostolic men (as being of much later date, for they are in fact being founded daily), yet, since they agree in the same faith, they are accounted as not less apostolic because they are akin in doctrine. Then let all the heresies, when challenged to these two tests by our apostolic church, offer their proof of how they deem themselves to be apostolic. But in truth they neither are so, nor are they able to prove themselves to be what they are not. Nor are they admitted to peaceful relations and communion by such churches as are in any way connected with apostles, inasmuch as they are in no sense themselves apostolic because of their diversity as to the mysteries of the faith.

Comment: Tertullian begins, as he says, “But if there be any (heresies) which are bold enough to plant themselves in the midst of the apostolic age, that they may thereby seem to have been handed down by the apostles, because they existed in the time of the apostles, we can say: Let them produce the original records of their churches; let them unfold the roll of their bishops, running down in due succession from the beginning in such a manner that [that first bishop of theirs] bishop shall be able to show for his ordainer and predecessor some one of the apostles or of apostolic men,—a man, moreover, who continued steadfast with the apostles.”

This is the theory of apostolic succession which was codified by Irenaeus. A church must be able to show the succession of their bishops back to an apostle in order to be in an authorized meeting. But that this did not insure that a church would hold fast to the teaching of the apostles is proven by the church at Ephesus, as we read in **Acts 20 (KJV):** 17 And from Miletus he sent to Ephesus, and called the elders of the church. 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, 19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: 20 And how I kept back nothing

that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, 21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. 22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. 25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. 26 Wherefore I take you to record this day, that I am pure from the blood of all men. 27 For I have not shunned to declare unto you all the counsel of God. 28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. 32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

In verse 30, Paul knew that even some of their “own selves shall men arise, speaking perverse things, to draw away disciples after them”. And of this church it is written in **Revelation 2 (KJV)**: 1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. 4 Nevertheless I have somewhat against thee, because thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

It is not enough to trust in churches which can show their succession from an apostle. Our trust must be in the Lord, who has given us His anointing, the Holy Spirit, as we read again in **1 John 2 (KJV)**: 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Tertullian continues, and says, “For this is the manner in which the apostolic churches transmit their registers: as the church of Smyrna, which records that Polycarp was placed therein by John; as also the church of Rome, which makes Clement to have been ordained in like manner by Peter.”

There is no historical evidence that Peter was ever in Rome, but this became a tradition in the early Church.

Tertullian continues, and says, “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. Let the heretics contrive something of

the same kind. For after their blasphemy, what is there that is unlawful for them (to attempt)? But should they even effect the contrivance, they will not advance a step. For their very doctrine, after comparison with that of the apostles, will declare, by its own diversity and contrariety, that it had for its author neither an apostle nor an apostolic man; because, as the apostles would never have taught things which were self-contradictory, so the apostolic men would not have inculcated teaching different from the apostles, unless they who received their instruction from the apostles went and preached in a contrary manner.”

The true test of heresy is a comparison of doctrine with the word of God, rightly divided. It does not matter who started the church. Jesus said in **Matthew 18 (KJV):20** For where two or three are gathered together in my name, there am I in the midst of them.

Tertullian continues, and says, “To this test, therefore will they be submitted for proof by those churches, who, although they derive not their founder from apostles or apostolic men (as being of much later date, for they are in fact being founded daily), yet, since they agree in the same faith, they are accounted as not less apostolic because they are akin in doctrine. Then let all the heresies, when challenged to these two tests by our apostolic church, offer their proof of how they deem themselves to be apostolic. But in truth they neither are so, nor are they able to prove themselves to be what they are not. Nor are they admitted to peaceful relations and communion by such churches as are in any way connected with apostles, inasmuch as they are in no sense themselves apostolic because of their diversity as to the mysteries of the faith.”

So Tertullian is saying there are “two tests by our apostolic church”. The first is to be able to show apostolic succession. The second is to show agreement in doctrine with an apostolic church. But we don’t need to trust in a church for our doctrine. We are “thoroughly furnished” by the Scripture, as we read in **2 Timothy 3 (KJV):16** All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.

Page 260-261 (PDF Page 545-546): “Chapter XXXVI.—The Apostolic Churches the Voice of the Apostles. Let the Heretics Examine Their Apostolic Claims, in Each Case, Indisputable. The Church of Rome Doubly Apostolic; Its Early Eminence and Excellence. Heresy, as Perverting the Truth, is Connected Therewith.

Come now, you who would indulge a better curiosity, if you would apply it to the business of your salvation, run over the apostolic churches, in which the very thrones of the apostles are still pre-eminent in their places, in which their own authentic writings are read, uttering the voice and representing the face of each of them severally. Achaia is very near you, (in which) you find Corinth. Since you are not far from Macedonia, you have Philippi; (and there too) you have the Thessalonians. Since you are able to cross to Asia, you get Ephesus. Since, moreover, you are close upon Italy, you have Rome, from which there comes even into our own hands the very authority (of apostles themselves). How happy is its church, on which apostles poured forth all their doctrine along with their blood! where Peter endures a passion like his Lord’s! where Paul wins his crown in a death like John’s! (Note: John the Baptist) where the Apostle John was first plunged, unhurt, into boiling oil, and thence remitted to his island-exile! See what she has learned, what taught, what fellowship has had with even (our) churches in Africa! One Lord God does she acknowledge, the Creator of the universe, and

Christ Jesus (born) of the Virgin Mary, the Son of God the Creator; and the Resurrection of the flesh; the law and the prophets she unites in one volume with the writings of evangelists and apostles, from which she drinks in her faith. This she seals with the water (of baptism), arrays with the Holy Ghost, feeds with the Eucharist, cheers with martyrdom, and against such a discipline thus (maintained) she admits no gainsayer. This is the discipline which I no longer say foretold that heresies should come, but from which they proceeded. However, they were not of her, because they were opposed to her. Even the rough wild-olive arises from the germ of the fruitful, rich, and genuine olive; also from the seed of the mellowest and sweetest fig there springs the empty and useless wild-fig. In the same way heresies, too, come from our plant, although not of our kind; (they come) from the grain of truth, but, owing to their falsehood, they have only wild leaves to show.”

Comment: Tertullian begins, as he says, “Come now, you who would indulge a better curiosity, if you would apply it to the business of your salvation, run over the apostolic churches, in which the very thrones of the apostles are still preeminent in their places, in which their own authentic writings are read, uttering the voice and representing the face of each of them severally.”

When Tertullian refers to the “thrones of the apostles”, he is referring to the churches planted by an apostle. But a throne is “the chair of state of a sovereign or high dignitary (such as a bishop)”. (**Merriam Webster**)

These thrones relate to the coming doctrine of the Nicolaitans. The Nicolaitanes were conquering the people. That is, they had begun judging or ruling over the people in the Church. But the deeds of the Nicolaitanes had not progressed to be a doctrine in the Church yet.

There is no reference to thrones in the Church in the Scriptures, but Jesus said there would be thrones in the coming thousand year reign of Christ, as we read in **Matthew 19 (KJV):28** And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Tertullian continues, and says, “Achaia is very near you, (in which) you find Corinth. Since you are not far from Macedonia, you have Philippi; (and there too) you have the Thessalonians. Since you are able to cross to Asia, you get Ephesus. Since, moreover, you are close upon Italy, you have Rome, from which there comes even into our own hands the very authority (of apostles themselves). How happy is its church, on which apostles poured forth all their doctrine along with their blood! where Peter endures a passion like his Lord’s!”

Peter’s death at Rome is only tradition. There is no historical evidence that Peter was ever in Rome.

Tertullian continues, and says, “where Paul wins his crown in a death like John’s! (Note: John the Baptist) where the Apostle John was first plunged, unhurt, into boiling oil, and thence remitted to his island-exile! See what she has learned, what taught, what fellowship has had with even (our) churches in Africa! One Lord God does she acknowledge, the Creator of the universe, and Christ Jesus (born) of the Virgin Mary, the Son of God the Creator; and the Resurrection of the flesh; the law and the prophets she unites in one volume with the writings of evangelists and apostles, from which she drinks in her faith. This she seals with the water (of baptism), arrays with the Holy Ghost, feeds with the Eucharist, cheers with martyrdom, and

against such a discipline thus (maintained) she admits no gainsayer. This is the discipline which I no longer say foretold that heresies should come, but from which they proceeded. However, they were not of her, because they were opposed to her. Even the rough wild-olive arises from the germ of the fruitful, rich, and genuine olive; also from the seed of the mellowest and sweetest fig there springs the empty and useless wild-fig. In the same way heresies, too, come from our plant, although not of our kind; (they come) from the grain of truth, but, owing to their falsehood, they have only wild leaves to show.”

And there were heresies which the apostle Paul rebuked, as we read in his encouragement to Timothy in **2 Timothy 2 (KJV):15** Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 16 But shun profane and vain babblings: for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

We must study in order to rightly divide the “word of truth”, and rebuke heresies. Submission to a church which can show their planting by an apostle is not enough to keep us abiding in Him. We must continue in His word, as Jesus taught in **John 8 (KJV):31** Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.

Page 263 (PDF Page 553): CHAP. XLI. “...Nowhere is promotion easier than in the camp of rebels, where the mere fact of being there is a foremost service. And so it comes to pass that today one man is their bishop, tomorrow another; today he is a deacon who tomorrow is a reader; today he is a presbyter who tomorrow is a layman. For even on laymen do they impose the functions of priesthood.”

Comment: Tertullian is commenting on the conduct of heretics, “the camp of rebels”. His comments show the offices in the church in his day, that is, of bishops, deacons, readers, presbyters, priests, and laymen.

Page 264-265 (PDF Page 557): CHAP. XLIV. “...On the present occasion, indeed, our treatise has rather taken up a general position against heresies, (showing that they must) all be refuted on definite, equitable, and necessary rules, without any comparison with the Scriptures. For the rest, if God in His grace permit, we shall prepare answers to certain of these heresies in separate treatises. To those who may devote their leisure in reading through these (pages), in the belief of the truth, be peace, and the grace of our God Jesus Christ for ever.”

Comment: Tertullian did not believe in arguing Scripture with heretics. To him, the rule of faith, and submission to an apostolic church, was enough. But we read in **Ephesians 6 (KJV):17** And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

And in **Hebrews 4 (KJV):12** For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the

joints and marrow, and is a discerner of the thoughts and intents of the heart.

And in **2 Timothy 3 (KJV):**16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.

Tertullian was zealous for the Lord, and he was against heresy. In the next segment of his writing, he will show the errors of Marcion. And he will mention some Scripture.

The Five Books Against Marcion, Book II (Volume 3)

Page 304-305 (PDF Page 581-583): CHAP. IX. "Chapter IX.—Another Cavil Answered, I.e., the Fall Imputable to God, Because Man's Soul is a Portion of the Spiritual Essence of the Creator. The Divine Afflatus Not in Fault in the Sin of Man, But the Human Will Which Was Additional to It.

But, you say, in what way soever the substance of the Creator is found to be susceptible of fault, when the *afflatus* of God, that is to say, the soul, offends in man, it cannot but be that that fault of the portion is referable to the original whole. Now, to meet this objection, we must explain the nature of the soul. We must at the outset hold fast the meaning of the Greek scripture, which has *afflatus*, not spirit. Some interpreters of the Greek, without reflecting on the difference of the words, and careless about their exact meaning, put spirit for *afflatus*; they thus afford to heretics an opportunity of tarnishing the Spirit of God, that is to say, God Himself, with default. And now comes the question. *Afflatus*, observe then, is less than spirit, although it comes from spirit; it is the spirit's gentle breeze, but it is not the spirit. Now a breeze is rarer than the wind; and although it proceeds from wind, yet a breeze is not the wind. One may call a breeze the image of the spirit. In the same manner, man is the image of God, that is, of spirit; for God is spirit. *Afflatus* is therefore the image of the spirit. Now the image is not in any case equal to the very thing. It is one thing to be like the reality, and another thing to be the reality itself. So, although the *afflatus* is the image of the spirit, it is yet not possible to compare the image of God in such a way, that, because the reality—that is, the spirit, or in other words, the Divine Being—is faultless, therefore the *afflatus* also, that is to say, the image, ought not by any possibility to have done wrong. In this respect will the image be less than the reality, and the *afflatus* inferior to the spirit, in that, while it possesses beyond doubt the true lineaments of divinity, such as an immortal soul, freedom and its own mastery over itself, foreknowledge in a great degree, reasonableness, capacity of understanding and knowledge, it is even in these respects an image still, and never amounts to the actual power of Deity, nor to absolute exemption from fault,—a property which is only conceded to God, that is, to the reality, and which is simply incompatible with an image. An image, although it may express all the lineaments of the reality, is yet wanting in its intrinsic power; it is destitute of motion. In like manner, the soul, the image of the spirit, is unable to express the simple power thereof, that is to say, its happy exemption from sinning. Were it otherwise, it would not be soul, but spirit; not man, who received a soul, but God. Besides, to take another view of the matter, not everything which pertains to God will be regarded as God, so that you would not maintain that His *afflatus* was God, that is, exempt from fault, because it is the breath of God. And in an act of your own, such as blowing into a flute, you would not thereby make the flute human, although it was your own human breath which you breathed into it, precisely as God breathed of His own Spirit. In fact, the Scripture, by expressly saying (Note: Genesis 2:7) that God breathed into man's nostrils the breath of life, and that man became thereby a living soul, not a life-giving spirit, has distinguished that *soul* from the condition of the Creator. The work must necessarily be distinct from the workman, and it is inferior to him. The pitcher will not be the potter, although made by the potter; nor in like manner, will the *afflatus*, because made by the spirit, be on that account the spirit. The soul has often been called by the same name as the breath. You should also take

care that no descent be made from the breath to a still lower quality. So you have granted (you say) the infirmity of the soul, which you denied before! Undoubtedly, when you demand for it an equality with God, that is, a freedom from fault, I contend that it is infirm. But when the comparison is challenged with an angel, I am compelled to maintain that the head over all things is the stronger of the two, to whom the angels are ministers, (Note: Hebrews 1:14) who is destined to be the judge of angels, (Note: 1 Corinthians 6:3) if he shall stand fast in the law of God—an obedience which he refused at first. Now this disobedience it was possible for the *afflatus* of God to commit: it was possible, but it was not proper. The *possibility* lay in its slenderness of nature, as being the breath and not the spirit; the *impropriety*, however, arose from its power of will, as being free, and not a slave. It was furthermore assisted by the warning against committing sin under the threat of incurring death, which was meant to be a support for its slender nature, and a direction for its liberty of choice. So that the soul can no longer appear to have sinned, because it has an affinity with God, that is to say, through the *afflatus*, but rather through that which was an addition to its nature, that is, through its free-will, which was indeed given to it by God in accordance with His purpose and reason, but recklessly employed by man according as he chose. This, then, being the case, the entire course of God's action is purged from all imputation to evil. For the liberty of the will will not retort its own wrong on Him by whom it was bestowed, but on him by whom it was improperly used. What is the evil, then, which you want to impute to the Creator? If it is man's sin, it will not be God's fault, because it is man's doing; nor is that Being to be regarded as the author of the sin, who turns out to be its forbinder, nay, its condemner. If death is the evil, death will not give the reproach of being its own author to Him who threatened it, but to him who despised it. For by his contempt he introduced it, which assuredly would not have appeared had man not despised it."

Comment: Tertullian begins, as he says, "But, you say, in what way soever the substance of the Creator is found to be susceptible of fault, when the *afflatus* of God, that is to say, the soul, offends in man, it cannot but be that that fault of the portion is referable to the original whole. Now, to meet this objection, we must explain the nature of the soul."

The word "Afflatus" means "a divine imparting of knowledge or power : INSPIRATION". (Merriam Webster)

Tertullian says that the "*afflatus* of God" is "the soul". That is, the soul is the inspiration, or breath, of God. Tertullian is proving that God is not at fault for having created a being who sinned. He will now try to "explain the nature of the soul".

Tertullian continues, as he says, "We must at the outset hold fast the meaning of the Greek scripture, which has *afflatus*, not spirit. Some interpreters of the Greek, without reflecting on the difference of the words, and careless about their exact meaning, put spirit for *afflatus*; they thus afford to heretics an opportunity of tarnishing the Spirit of God, that is to say, God Himself, with default."

The Greek word for "soul" is ψυχήν (pronounce psou-ken) in the Septuagint in **Genesis 2 (Septuagint):7** And God formed the man [of] dust of the earth, and breathed upon his face the breath of life, and the man became a living soul.

This Greek word is a Noun in the Accusative Singular Feminine case.

The Greek word for "soul" in the New Testament is the same Greek word, as we read in **1 Corinthians 15 (KJV):45** And so it is written, The first man Adam was made a living soul;

the last Adam was made a quickening spirit.

And again the word for soul in the Greek here is a Noun in the Accusative Singular Feminine case, but it is listed in Strong's Concordance in the nominative case, as in: **ψυχή** (pronounced psoo-khay'); from G5594; breath, i.e. (by implication) spirit, abstractly or concretely (the animal sentient principle only; thus distinguished on the one hand from G4151, which is the rational and immortal soul; and on the other from G2222, which is mere vitality, even of plants: these terms thus exactly correspond respectively to the Hebrew H5315, H7307 and H2416):—heart (+ -ily), life, mind, soul, + us, + you. **Strong's Exhaustive Concordance, G5590**

The word for “spirit” in the Greek is **πνεῦμα** (pronounced pnyoo'-mah); from G4154; a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:—ghost, life, spirit(-ual, -ually), mind. Compare G5590. **Strong's Exhaustive Concordance, G4151**

And this Greek word is derived from **πνέω** (pronounced pneh'-o); a primary word; to breathe hard, i.e. breeze:—blow. Compare G5594. **Strong's Exhaustive Concordance, G5590**

Tertullian continues, and says, “And now comes the question. *Afflatus*, observe then, is less than spirit, although it comes from spirit; it is the spirit's gentle breeze, but it is not the spirit. Now a breeze is rarer than the wind; and although it proceeds from wind, yet a breeze is not the wind. One may call a breeze the image of the spirit. In the same manner, man is the image of God, that is, of spirit; for God is spirit. *Afflatus* is therefore the image of the spirit.”

Tertullian says that, “man is the image of God”, but Scripture says that man is created in the image of God, as we read in **Genesis 1 (KJV):27** So God created man in his own image, in the image of God created he him; male and female created he them.

Tertullian then explains, and says, “Now the image is not in any case equal to the very thing. It is one thing to be like the reality, and another thing to be the reality itself. So, although the *afflatus* is the image of the spirit, it is yet not possible to compare the image of God in such a way, that, because the reality—that is, the spirit, or in other words, the Divine Being—is faultless, therefore the *afflatus* also, that is to say, the image, ought not by any possibility to have done wrong.”

And God is Spirit, as we read in **John 4 (NASB):24** God is spirit, and those who worship Him must worship in spirit and truth.”

And we can agree with Tertullian here. God did not do anything wrong when He created man in His image.

Tertullian continues, and says, “In this respect will the image be less than the reality, and the *afflatus* inferior to the spirit, in that, while it possesses beyond doubt the true lineaments of divinity, such as an immortal soul, freedom and its own mastery over itself, foreknowledge in a great degree, reasonableness, capacity of understanding and knowledge, it is even in these respects an image still, and never amounts to the actual power of Deity, nor to absolute exemption from fault,—a property which is only conceded to God, that is, to the reality, and which is simply incompatible with an image.”

And again we can agree with Tertullian here. Man does not have the actual power of God. Man is a created being.

Tertullian continues, and says, “An image, although it may express all the lineaments of

the reality, is yet wanting in its intrinsic power; it is destitute of motion. In like manner, the soul, the image of the spirit, is unable to express the simple power thereof, that is to say, its happy exemption from sinning.”

Here Tertullian says that the soul is “the image of the spirit”.

Tertullian continues, and says, “Were it otherwise, it would not be soul, but spirit; not man, who received a soul, but God. Besides, to take another view of the matter, not everything which pertains to God will be regarded as God, so that you would not maintain that His *afflatus* was God, that is, exempt from fault, because it is the breath of God.”

Now remember that Tertullian said before, “the *afflatus* of God, that is to say, the soul”.

Tertullian continues, and says, “And in an act of your own, such as blowing into a flute, you would not thereby make the flute human, although it was your own human breath which you breathed into it, precisely as God breathed of His own Spirit. In fact, the Scripture, by expressly saying (Note: Genesis 2:7) that God breathed into man’s nostrils the breath of life, and that man became thereby a living soul, not a life-giving spirit, has distinguished that *soul* from the condition of the Creator.”

He refers to **Genesis 2 (KJV):7** And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Tertullian continues, and says, “The work must necessarily be distinct from the workman, and it is inferior to him. The pitcher will not be the potter, although made by the potter; nor in like manner, will the *afflatus*, because made by the spirit, be on that account the spirit. The soul has often been called by the same name as the breath. You should also take care that no descent be made from the breath to a still lower quality. So you have granted (you say) the infirmity of the soul, which you denied before! Undoubtedly, when you demand for it an equality with God, that is, a freedom from fault, I contend that it is infirm. But when the comparison is challenged with an angel, I am compelled to maintain that the head over all things is the stronger of the two, to whom the angels are ministers, (Note: Hebrews 1:14) who is destined to be the judge of angels, (Note: 1 Corinthians 6:3) if he shall stand fast in the law of God—an obedience which he refused at first.”

Tertullian says that “The soul has often been called by the same name as the breath”, but he does not quote where the soul was called breath. The Greek word for “spirit” in the Greek is **πνεῦμα** (pronounced pnyoo'-mah), which we saw was “a current of air, i.e. breath (blast) or a breeze”, a spirit, and not a soul. In the early Church’s thinking, when God breathed into man the breath of life, man became a living soul. So man was composed of body and soul in their thinking. And when one was born again, the Holy Spirit united with the body and soul of man as an influence. The Holy Spirit would then leave if one committed a mortal sin.

Tertullian refers to **Hebrews 1 (KJV):13** But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? **14** Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

And to **1 Corinthians 6 (KJV):3** Know ye not that we shall judge angels? how much more things that pertain to this life?

But we must remember that angels are “greater in power and might”, as we read in **2 Peter 2 (KJV):9** The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: **10** But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are

not afraid to speak evil of dignities. 11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

Tertullian continues, and says, “Now this disobedience it was possible for the *afflatus* of God to commit: it was possible, but it was not proper.”

Again, remember that Tertullian said above that the “*afflatus* of God” is “the soul” which he says man became when God “breathed into his nostrils the breath of life” as in Genesis 2:7 above. And he says that the soul is “the image of the spirit”.

Tertullian continues, and says, “The *possibility* lay in its slenderness of nature, as being the breath and not the spirit; the *impropriety*, however, arose from its power of will, as being free, and not a slave.”

But the “breath of life” is the spirit. Man became a “living soul” when God “breathed into his nostrils the breath of life” as in Genesis 2:7 above. When the spirit is united with the body, man becomes a living soul. Tertullian did not understand the difference between our soul and our spirit.

Tertullian continues, and says, “It was furthermore assisted by the warning against committing sin under the threat of incurring death, which was meant to be a support for its slender nature, and a direction for its liberty of choice.”

Man was put on a probationary status because sin was already in the universe. Lucifer had raised his throne above the stars of God, as we read in **Isaiah 14 (KJV):12** How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. 15 Yet thou shalt be brought down to hell, to the sides of the pit.

This is why man had to be tested in regards to his obedience.

Tertullian continues, and says, “So that the soul can no longer appear to have sinned, because it has an affinity with God, that is to say, through the *afflatus*, but rather through that which was an addition to its nature, that is, through its free-will, which was indeed given to it by God in accordance with His purpose and reason, but recklessly employed by man according as he chose.”

The will is in the soul, as we read in **Job 6 (KJV):7** The things that my soul refused to touch are as my sorrowful meat.

And in **Job 7 (KJV):14** Then thou scarest me with dreams, and terrifiest me through visions: 15 So that my soul chooseth strangling, and death rather than my life.

And regarding the soul’s ability to sin, we read in **Ezekiel 18 (KJV):4** Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

God commanded man not to eat of the tree of life, as we read in **Genesis 2 (KJV):15** And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

The whole human race was plunged into spiritual death when Adam sinned, as we read in **1 Corinthians 15 (KJV):21** For since by man came death, by man came also the

resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive.

Tertullian continues, and says, “This, then, being the case, the entire course of God’s action is purged from all imputation to evil. For the liberty of the will will not retort its own wrong on Him by whom it was bestowed, but on him by whom it was improperly used.”

We can agree with Tertullian’s argument that the blame for man’s sin is not on the Creator but on man.

Tertullian continues, and says, “What is the evil, then, which you want to impute to the Creator? If it is man’s sin, it will not be God’s fault, because it is man’s doing; nor is that Being to be regarded as the author of the sin, who turns out to be its forbiddener, nay, its condemner. If death is the evil, death will not give the reproach of being its own author to Him who threatened it, but to him who despised it. For by his contempt he introduced it, which assuredly would not have appeared had man not despised it.”

Tertullian has argued correctly that God is not the author of sin. The responsibility was on man to not disobey God.

The early Church did not understand man’s makeup. Tertullian interpreted Genesis 2:7 as saying simply that, when God breathed into man the breath of life, man became a living soul. He did not understand that, when God breathed into man the breath of life, God united man’s flesh with man’s spirit, and that the union of our spirit with our body makes us a living soul. Our flesh enables us to interact in the physical world. Our soul enables us to interact with our fellow humans. Our spirit enables us to interact with God who is Spirit. When Adam sinned, he plunged the whole human race into spiritual death. This is why we all must be born again, and whatever is born of the Spirit is spirit, as we read in **John 3 (KJV):6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

This happens when we believe in Jesus, as we read in **John 5 (KJV):24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

The early Church thought that this life was in the soul. But as we read above in John 3:6, whatever is born of Spirit is spirit. When we are born of the Spirit, we receive eternal life, as we read in **1 John 5 (KJV):13** These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Our soul, that is, our mind, will, emotions, heart, and conscience will then go through a progressive sanctification until we see Him, and we are like Him, as we read in **1 John 3 (KJV):1** Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

The early Church did not have this spiritual understanding.

The Five Books Against Marcion, Book III (Volume 3)

Page 327-328 (PDF Page 702-703): “Chapter VIII.—Absurdity of Marcion’s Docetic Opinions; Reality of Christ’s Incarnation.

Our heretic must now cease to borrow poison from the Jew—“the asp,” as the adage runs, “from the viper”—and henceforth vomit forth the virulence of his own disposition, as when he alleges Christ to be a phantom. Except, indeed, that this opinion of his will be sure to have others to maintain it in his precocious and somewhat abortive Marcionites, whom the Apostle John designated as antichrists, when they denied that Christ was come in the flesh; not that they did this with the view of establishing the right of the other god (for on this point also they had been branded by the same apostle), but because they had started with assuming the incredibility of an incarnate God. Now, the more firmly the antichrist Marcion had seized this assumption, the more prepared was he, of course, to reject the bodily substance of Christ, since he had introduced his very god to our notice as neither the author nor the restorer of the flesh; and for this very reason, to be sure, as pre-eminently good, and most remote from the deceits and fallacies of the Creator. His Christ, therefore, in order to avoid all such deceits and fallacies, and the imputation, if possible, of belonging to the Creator, was not what he appeared to be, and feigned himself to be what he was not—incarnate without being flesh, human without being man, and likewise a divine Christ without being God! But why should he not have propagated also the phantom of God? Can I believe him on the subject of the internal nature, who was all wrong touching the external substance? How will it be possible to believe him true on a mystery, when he has been found so false on a plain fact? How, moreover, when he confounds the truth of the spirit with the error of the flesh, could he combine within himself that communion of light and darkness, or truth and error, which the apostle says cannot co-exist? (Note: 2 Corinthians 6:14) Since however, Christ’s being flesh is now discovered to be a lie, it follows that all things which were done by the flesh of Christ were done untruly,—every act of intercourse, of contact, of eating or drinking, yea, His very miracles. If with a touch, or by being touched, He freed any one of a disease, whatever was done by any corporeal act cannot be believed to have been truly done in the absence of all reality in His body itself. Nothing substantial can be allowed to have been effected by an unsubstantial thing; nothing full by a vacuity. If the habit were putative, the action was putative; if the worker were imaginary, the works were imaginary. On this principle, too, the sufferings of Christ will be found not to warrant faith in Him. For He suffered nothing who did not truly suffer; and a phantom could not truly suffer. God’s entire work, therefore, is subverted. Christ’s death, wherein lies the whole weight and fruit of the Christian name, is denied although the apostle asserts it so expressly as undoubtedly real, making it the very foundation of the gospel, of our salvation and of his own preaching, (Note: 1 Corinthians 15:3, 4, 14, 17, 18) “I have delivered unto you before all things,” says he, “how that Christ died for our sins, and that he was buried, and that He rose again the third day.” Besides, if His flesh is denied, how is His death to be asserted; for death is the proper suffering of the flesh, which returns through death back to the earth out of which it was taken, according to the law of its Maker? Now, if His death be denied, because of the denial of His flesh, there will be no certainty of His resurrection. For He rose not, for the very same reason that He died not, even because He possessed not the reality of the flesh, to which as

death accrues, so does resurrection likewise. Similarly, if Christ's resurrection be nullified, ours also is destroyed. If Christ's *resurrection* be not realized, neither shall that be for which Christ came. For just as they, who said that there is no resurrection of the dead, are refuted by the apostle from the resurrection of Christ, so, if the resurrection of Christ falls to the ground, the resurrection of the dead is also swept away. And so our faith is vain, and vain also is the preaching of the apostles. Moreover, they even show themselves to be false witnesses of God, because they testified that He raised up Christ, whom He did not raise. And we remain in our sins still. (Note: 1 Corinthians 15:13-18) And those who have slept in Christ have perished; destined, forsooth, to rise again, but peradventure in a phantom state, just like Christ.

Comment: Tertullian begins, as he says, "Our heretic must now cease to borrow poison from the Jew—"the asp," as the adage runs, "from the viper"—and henceforth vomit forth the virulence of his own disposition, as when he alleges Christ to be a phantom."

He is referring to the heretic, Marcion.

Tertullian continues, and says, "Except, indeed, that this opinion of his will be sure to have others to maintain it in his precocious and somewhat abortive Marcionites, whom the Apostle John designated as antichrists, when they denied that Christ was come in the flesh; not that they did this with the view of establishing the right of the other god (for on this point also they had been branded by the same apostle), but because they had started with assuming the incredibility of an incarnate God."

He refers to **1 John 4 (KJV):3** And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

And we should not think it "incredible of an incarnate God", because we are made in His image.

Tertullian continues, and says, "Now, the more firmly the antichrist Marcion had seized this assumption, the more prepared was he, of course, to reject the bodily substance of Christ, since he had introduced his very god to our notice as neither the author nor the restorer of the flesh; and for this very reason, to be sure, as pre-eminently good, and most remote from the deceits and fallacies of the Creator. His Christ, therefore, in order to avoid all such deceits and fallacies, and the imputation, if possible, of belonging to the Creator, was not what he appeared to be, and feigned himself to be what he was not—incarnate without being flesh, human without being man, and likewise a divine Christ without being God! But why should he not have propagated also the phantom of God? Can I believe him on the subject of the internal nature, who was all wrong touching the external substance? How will it be possible to believe him true on a mystery, when he has been found so false on a plain fact? How, moreover, when he confounds the truth of the spirit with the error of the flesh, could he combine within himself that communion of light and darkness, or truth and error, which the apostle says cannot co-exist? (Note: 2 Corinthians 6:14)"

Tertullian argues well here, and refers to **2 Corinthians 6 (KJV):14** Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

Tertullian continues, and says, "Since however, Christ's being flesh is now discovered to be a lie, it follows that all things which were done by the flesh of Christ were done untruly,—

every act of intercourse, of contact, of eating or drinking, yea, His very miracles. If with a touch, or by being touched, He freed any one of a disease, whatever was done by any corporeal act cannot be believed to have been truly done in the absence of all reality in His body itself. Nothing substantial can be allowed to have been effected by an unsubstantial thing; nothing full by a vacuity. If the habit were putative, the action was putative; if the worker were imaginary, the works were imaginary.”

Tertullian argues with common sense against Marcion’s reasoning. And the word “putative” means “commonly accepted or supposed”. (**Merriam Webster**)

Tertullian continues, and says, “On this principle, too, the sufferings of Christ will be found not to warrant faith in Him. For He suffered nothing who did not truly suffer; and a phantom could not truly suffer. God’s entire work, therefore, is subverted. Christ’s death, wherein lies the whole weight and fruit of the Christian name, is denied although the apostle asserts it so expressly as undoubtedly real, making it the very foundation of the gospel, of our salvation and of his own preaching, (Note: 1 Corinthians 15:3, 4, 14, 17, 18) “I have delivered unto you before all things,” says he, “how that Christ died for our sins, and that he was buried, and that He rose again the third day.””

He refers to **1 Corinthians 15 (KJV):3** For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures:

And to **1 Corinthians 15 (KJV):14** And if Christ be not risen, then is our preaching vain, and your faith is also vain.

And to **1 Corinthians 15 (KJV):17** And if Christ be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished.

Tertullian continues, and says, “Besides, if His flesh is denied, how is His death to be asserted; for death is the proper suffering of the flesh, which returns through death back to the earth out of which it was taken, according to the law of its Maker? Now, if His death be denied, because of the denial of His flesh, there will be no certainty of His resurrection. For He rose not, for the very same reason that He died not, even because He possessed not the reality of the flesh, to which as death accrues, so does resurrection likewise. Similarly, if Christ’s resurrection be nullified, ours also is destroyed. If Christ’s *resurrection* be not realized, neither shall that be for which Christ came. For just as they, who said that there is no resurrection of the dead, are refuted by the apostle from the resurrection of Christ, so, if the resurrection of Christ falls to the ground, the resurrection of the dead is also swept away. And so our faith is vain, and vain also is the preaching of the apostles. Moreover, they even show themselves to be false witnesses of God, because they testified that He raised up Christ, whom He did not raise. And we remain in our sins still. (Note: 1 Corinthians 15:13-18) And those who have slept in Christ have perished; destined, forsooth, to rise again, but peradventure in a phantom state, just like Christ.”

He refers to **1 Corinthians 15 (KJV):13** But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not Christ raised: 17 And if Christ be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished.

Tertullian argues well from the Scriptures. His faith in the resurrection of Jesus Christ

is very evident here. There is no evidence of a “lapse”, or a denial of Christ in his writing. He has defended the faith against the heretic, Marcion.

Page 331-332 (PDF Page 710-712): “Chapter XIII.—Isaiah’s Prophecies Considered. The Virginity of Christ’s Mother a Sign. Other Prophecies Also Signs. Metaphorical Sense of Proper Names in Sundry Passages of the Prophets.

You are equally led away by the sound of names, when you so understand the riches of Damascus, and the spoils of Samaria, and the king of Assyria, as if they portended that the Creator’s Christ was a warrior, not attending to the promise contained in the passage, “For before the Child shall have knowledge to cry, My father and My mother, He shall take away the riches of Damascus and the spoil of Samaria before the king of Assyria.” (Note: Isaiah 8:4) You should first examine the point of age, whether it can be taken to represent Christ as even yet a man, much less a warrior. Although, to be sure, He might be about to call to arms by His cry as an infant; might be about to sound the alarm of war not with a trumpet, but with a little rattle; might be about to seek His foe, not on horseback, or in chariot, or from parapet, but from nurse’s neck or nursemaid’s back, and so be destined to subjugate Damascus and Samaria from His mother’s breasts! It is a different matter, of course, when the babes of your barbarian Pontus spring forth to the fight. They are, I ween, taught to lance before they lacerate; swathed at first in sunshine and ointment, afterwards armed with the satchel, and rationed on bread and butter! Now, since nature, certainly, nowhere grants to man to learn warfare before life, to pillage the wealth of a Damascus before he knows his father and mother’s name, it follows that the passage in question must be deemed to be a figurative one. Well, but nature, says he, does not permit “a virgin to conceive,” and still the prophet is believed. And indeed very properly; for he has paved the way for the incredible thing being believed, by giving a reason for its occurrence, in that it was to be for a sign. “Therefore,” says he, “the Lord himself shall give you a *sign*; behold, a virgin shall conceive, and bear a son.” (Note: Isaiah 7:14) Now a sign from God would not have been a sign, unless it had been some novel and prodigious thing. Then, again, Jewish cavillers, in order to disconcert us, boldly pretend that Scripture does not hold that a virgin, but only a young woman, is to conceive and bring forth. They are, however, refuted by this consideration, that nothing of the nature of a *sign* can possibly come out of what is a daily occurrence, the pregnancy and child-bearing of a young woman. A virgin mother is justly deemed to be proposed by God as a *sign*, but a warlike infant has no like claim to the distinction; for even in such a case there does not occur the character of a sign. But after the sign of the strange and novel birth has been asserted, there is immediately afterwards declared as a sign the subsequent course of the Infant, who was to eat butter and honey. Not that this indeed is of the nature of a sign, nor is His “refusing the evil;” for this, too, is only a characteristic of infancy. But His destined capture of the riches of Damascus and the spoil of Samaria before the king of Assyria *is no doubt a wonderful sign*. Keep to the measure of His age, and seek the purport of the prophecy, and give back also to the truth of the gospel what you have taken away from it in the lateness of your heresy, and the prophecy at once becomes intelligible and declares its own accomplishment. Let those eastern magi wait on the new-born Christ, presenting to Him, (although) in His infancy, their gifts of gold and frankincense; and surely an Infant will have received the riches of Damascus without a battle, and unarmed.

For besides the generally known fact, that the riches of the East, that is to say, its strength

and resources, usually consist of gold and spices, it is certainly true of the Creator, that He makes gold the riches of the other nations also. Thus He says by Zechariah: “And Judah shall also fight at Jerusalem and shall gather together all the wealth of the nations round about, gold and silver.” (Note: Zechariah 14:14) Moreover, respecting that gift of gold, David also says: “And there shall be given to Him of the gold of Arabia;” (Note: Psalm 72:15) and again: “The kings of Arabia and Saba shall offer to Him gifts.” (Note: Psalm 72:10) For the East generally regarded the magi as kings; and Damascus was anciently deemed to belong to Arabia, before it was transferred to Syrophenicia on the division of the Syrias (by Rome). Its riches Christ then received, when He received the tokens thereof in the gold and spices; while the spoils of Samaria were the magi themselves. These having discovered Him and honoured Him with their gifts, and on bended knee adored Him as their God and King, through the witness of the star which led their way and guided them, became the spoils of Samaria, that is to say, of idolatry, because, as it is easy enough to see, they believed in Christ. He designated idolatry under the name of Samaria, as that city was shameful for its idolatry, through which it had then revolted from God from the days of king Jeroboam. Nor is this an unusual manner for the Creator, (in His Scriptures) figuratively to employ names of places as a metaphor derived from the analogy of their sins. Thus He calls the chief men of the Jews “rulers of Sodom,” and the nation itself “people of Gomorrah.” (Note: Isaiah 1:10) And in another passage He also says: “Thy father was an Amorite, and thy mother an Hittite,” (Note: Ezekiel 16:3) by reason of their kindred iniquity; although He had actually called them His sons: “I have nourished and brought up *children*.” (Note: Isaiah 1:2) So likewise by Egypt is sometimes understood, in His sense, the whole world as being marked out by superstition and a curse. By a similar usage Babylon also in our (St.) John is a figure of the city of Rome, as being like (Babylon) great and proud in royal power, and warring down the saints of God. Now it was in accordance with this style that He called the magi by the name of Samaritans, because (as we have said) they had practiced idolatry as did the Samaritans. Moreover, by the phrase “before *or against* the king of Assyria,” understand “against Herod;” against whom the magi then opposed themselves, when they refrained from carrying him back word concerning Christ, whom he was seeking to destroy.”

Comment: Tertullian begins, and says, “You are equally led away by the sound of names, when you so understand the riches of Damascus, and the spoils of Samaria, and the king of Assyria, as if they portended that the Creator’s Christ was a warrior, not attending to the promise contained in the passage, “For before the Child shall have knowledge to cry, My father and My mother, He shall take away the riches of Damascus and the spoil of Samaria before the king of Assyria.” (Note: Isaiah 8:4)”

He refers in context to **Isaiah 8 (NASB):** 1 Then the Lord said to me, “Take for yourself a large tablet and write on it in ordinary letters: Maher-shalal-hash-baz. 2 And I will take to Myself faithful witnesses for testimony, Uriah the priest and Zechariah the son of Jeberechiah.” 3 So I approached the prophetess, and she conceived and gave birth to a son. Then the Lord said to me, “Name him Maher-shalal-hash-baz; 4 for before the boy knows how to cry out ‘My father’ or ‘My mother,’ the wealth of Damascus and the spoils of Samaria will be carried away before the king of Assyria.”

The name Maher-shalal-hash-baz in Hebrew is מַהֵר שָׁלַל חֶשׁ בַּז (pronounced mah-hare' shaw-lawl' khawsh baz); from H4118 and H7998 and H2363 and H957; hastening (is he (the

enemy) to the) booty, swift (to the) prey; Maher-Shalal-Chash-Baz; the symbolical name of the son of Isaiah:—Maher-sha-lal-bash-baz. **Strong's Exhaustive Concordance, H4122**

This was the son of Isaiah the prophet, as in Isaiah 8:3 above. So it does not refer to Christ, but it is a sign to the Jews in the time of Isaiah that he spoke the word of the Lord. For the King of Assyria did then come and take away “the wealth of Damascus and the spoils of Samaria”, and this happened in 721 B.C.

Tertullian continues, and says, “You should first examine the point of age, whether it can be taken to represent Christ as even yet a man, much less a warrior. Although, to be sure, He might be about to call to arms by His cry as an infant; might be about to sound the alarm of war not with a trumpet, but with a little rattle; might be about to seek His foe, not on horseback, or in chariot, or from parapet, but from nurse's neck or nursemaid's back, and so be destined to subjugate Damascus and Samaria from His mother's breasts! It is a different matter, of course, when the babes of your barbarian Pontus spring forth to the fight. They are, I ween, taught to lance before they lacerate; swathed at first in sunshine and ointment, afterwards armed with the satchel, and rationed on bread and butter! Now, since nature, certainly, nowhere grants to man to learn warfare before life, to pillage the wealth of a Damascus before he knows his father and mother's name, it follows that the passage in question must be deemed to be a figurative one.”

Isaiah 8:1-4 was a prophecy that came to pass when the King of Assyria invaded and subjugated the northern ten tribes of Israel in 721 B.C.. The Lord allowed this because of the idolatry of Israel at the time.

Tertullian continues, and says, “Well, but nature, says he, does not permit “a virgin to conceive,” and still the prophet is believed. And indeed very properly; for he has paved the way for the incredible thing being believed, by giving a reason for its occurrence, in that it was to be for a sign. “Therefore,” says he, “the Lord himself shall give you a *sign*; behold, a virgin shall conceive, and bear a son.” (Note: Isaiah 7:14)”

He refers in context to **Isaiah 7 (KJV):14** Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. 15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. 16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

The word “Immanuel” in Hebrew is עִמָּנוּאֵל (pronounced im-maw-noo-ale'); from H5973 and with a pronominal suffix inserted; with us (is) God; Immanuel, a type name of Isaiah's son:—Immanuel. **Strong's Exhaustive Concordance, H6005**

This Hebrew name is derived from two words. The first is עִם (pronounced im); from H6004; adverb or preposition, with (i.e. in conjunction with), in varied applications; specifically, equally with; often with prepositional prefix (and then usually unrepresented in English):—accompanying, against, and, as (× long as), before, beside, by (reason of), for all, from (among, between), in, like, more than, of, (un-) to, with(-al). **Strong's Exhaustive Concordance, H5973**

And the second is אֱל (pronounced el), which means God. So it is translated God with us.

Tertullian continues, and says, “Now a sign from God would not have been a sign, unless it had been some novel and prodigious thing. Then, again, Jewish cavillers, in order to disconcert us, boldly pretend that Scripture does not hold that a virgin, but only a young woman, is to conceive and bring forth.”

A “caviller” is a person given “to raise trivial and frivolous objection”. (**Merriam Webster**)

Tertullian continues, and says, “They are, however, refuted by this consideration, that nothing of the nature of *a sign* can possibly come out of what is a daily occurrence, the pregnancy and child-bearing of a young woman. A virgin mother is justly deemed to be proposed by God as *a sign*, but a warlike infant has no like claim to the distinction; for even in such a case there does not occur the character of a sign. But after the sign of the strange and novel birth has been asserted, there is immediately afterwards declared as a sign the subsequent course of the Infant, who was to eat butter and honey.”

He refers again in context to **Isaiah 7 (KJV):14** Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. 15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. 16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

Tertullian continues, and says, “Not that this indeed is of the nature of a sign, nor is His “refusing the evil;” for this, too, is only a characteristic of infancy. But His destined capture of the riches of Damascus and the spoil of Samaria before the king of Assyria *is no doubt a wonderful sign.*”

Assyria was eventually conquered by Babylon, and so the “riches of Damascus and the spoil of Samaria” were eventually given up. But the context of Isaiah 8:1-4 seems to mean that the king of Assyria would eventually conquer Damascus and Samaria before the son of Isaiah would cry Father or Mother.

Tertullian continues, and says, “Keep to the measure of His age, and seek the purport of the prophecy, and give back also to the truth of the gospel what you have taken away from it in the lateness of your heresy, and the prophecy at once becomes intelligible and declares its own accomplishment. Let those eastern magi wait on the new-born Christ, presenting to Him, (although) in His infancy, their gifts of gold and frankincense; and surely an Infant will have received the riches of Damascus without a battle, and unarmed.”

We can agree with Tertullian that the prophecy about Christ being born of a virgin has been fulfilled, and that the magi have delivered their gifts.

Tertullian continues, and says, “For besides the generally known fact, that the riches of the East, that is to say, its strength and resources, usually consist of gold and spices, it is certainly true of the Creator, that He makes gold the riches of the other nations also. Thus He says by Zechariah: “And Judah shall also fight at Jerusalem and shall gather together all the wealth of the nations round about, gold and silver.” (Note: Zechariah 14:14)”

He refers to **Zechariah 14 (KJV):14** And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

But we must read this verse in context with **Zechariah 14 (KJV):1** Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. 3 Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. 4 And his feet shall stand in that day upon the mount of

Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

This is speaking about the battle of Armageddon which will be at the end of the tribulation week. So before Zechariah 14:14 when “Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance”, we read in Zechariah 14:2, “I will gather all nations against Jerusalem to battle...”

But after Zechariah 14:14, we then read of the victory of Jerusalem when the Lord shall fight for them in **Zechariah 14 (KJV):15** And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague. 16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. 17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. 18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. 19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. 20 In that day shall there be upon the bells of the horses, Holiness Unto The Lord; and the pots in the Lord's house shall be like the bowls before the altar. 21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

This will take place just before the start of the millennium.

Tertullian continues, and says, “Moreover, respecting that gift of gold, David also says: “And there shall be given to Him of the gold of Arabia;” (Note: Psalm 72:15) and again: “The kings of Arabia and Saba shall offer to Him gifts.” (Note: Psalm 72:10)”

He refers in context to **Psalm 72 (KJV):10** The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. 12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. 13 He shall spare the poor and needy, and shall save the souls of the needy. 14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. 15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

And this also refers to the future when Jesus shall rule during the millennium.

Tertullian continues, and says, “For the East generally regarded the magi as kings; and Damascus was anciently deemed to belong to Arabia, before it was transferred to Syrophenicia on the division of the Syrias (by Rome). Its riches Christ then received, when He received the tokens thereof in the gold and spices; while the spoils of Samaria were the magi themselves. These having discovered Him and honoured Him with their gifts, and on bended knee adored Him as their God and King, through the witness of the star which led their way and guided them, became the spoils of Samaria, that is to say, of idolatry, because, as it is easy enough to see, they believed in Christ.”

And Tertullian is correct. The Magi went away as believers in Jesus Christ. But in his

zeal to defend the faith against Marcion, he is a little off in his interpretation of the Scriptures.

Tertullian continues, and says, "He designated idolatry under the name of Samaria, as that city was shameful for its idolatry, through which it had then revolted from God from the days of king Jeroboam. Nor is this an unusual manner for the Creator, (in His Scriptures) figuratively to employ names of places as a metaphor derived from the analogy of their sins. Thus He calls the chief men of the Jews "rulers of Sodom," and the nation itself "people of Gomorrah." (Note: Isaiah 1:10)"

He refers to **Isaiah 1 (KJV):10** Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

Tertullian continues, and says, "And in another passage He also says: "Thy father was an Amorite, and thy mother an Hittite," (Note: Ezekiel 16:3) by reason of their kindred iniquity; although He had actually called them His sons: "I have nourished and brought up *children*." (Note: Isaiah 1:2)"

He refers to **Ezekiel 16 (KJV):3** And say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.

And to **Isaiah 1 (KJV):2** Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

Tertullian continues, and says, "So likewise by Egypt is sometimes understood, in His sense, the whole world as being marked out by superstition and a curse. By a similar usage Babylon also in our (St.) John is a figure of the city of Rome, as being like (Babylon) great and proud in royal power, and warring down the saints of God."

He refers in context to **Revelation 17 (KJV):3** So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 5 And upon her forehead was a name written, Mystery, Babylon The Great, The Mother Of Harlots And Abominations Of The Earth. 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

And to **Revelation 17 (KJV):9** And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

And to **Revelation 17 (KJV):18** And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Rome was known as the city on seven hills, and the city that reigned over the kings of the earth in the time of John was Rome. And Tertullian is correct, as he said, "By a similar usage Babylon also in our (St.) John is a figure of the city of Rome, as being like (Babylon) great and proud in royal power, and warring down the saints of God."

Tertullian continues, and says, "Now it was in accordance with this style that He called the magi by the name of Samaritans, because (as we have said) they had practiced idolatry as did the Samaritans. Moreover, by the phrase "before *or against* the king of Assyria," understand "against Herod;" against whom the magi then opposed themselves, when they refrained from carrying him back word concerning Christ, whom he was seeking to destroy."

Tertullian tries to make Isaiah's prophecy in Isaiah 8:1-4 to be a fulfillment by Christ, but

it is about what came to pass when the King of Assyria invaded and subjugated the northern ten tribes of Israel. The Lord allowed this because of the idolatry of Israel. But at least Tertullian believed in the prophecy, although his interpretation was not perfect.

Page 339-340 (PDF Page 728-729: “Chapter XXI.—The Call of the Gentiles Under the Influence of the Gospel Foretold.

So you cannot get out of this notion of yours a basis for your difference between the two Christs, as if the Jewish Christ were ordained by the Creator for the restoration of the people alone from its dispersion, whilst yours was appointed by the supremely good God for the liberation of the whole human race. Because, after all, the earliest Christians are found on the side of the Creator, not of Marcion, all nations being called to His kingdom, from the fact that God set up that kingdom from the tree (of the cross), when no Cerdon was yet born, much less a Marcion. However, when you are refuted on the call of the *nations*, you betake yourself to *proselytes*. You ask, who among the nations can turn to the Creator, when those whom the prophet names are proselytes of individually different and private condition? “Behold,” says Isaiah, “the proselytes shall come unto me through Thee,” showing that they were even proselytes who were to find their way to God through Christ. But nations (Gentiles) also, like ourselves, had likewise their mention (by the prophet) as trusting in Christ. “And in His name,” says he, “shall the Gentiles trust.” Besides, the proselytes whom you substitute for the nations in prophecy, are not in the habit of trusting in Christ’s name, but in the dispensation of Moses, from whom comes their instruction. But it was in the last days that the choice of the nations had its commencement. In these very words Isaiah says: “And it shall come to pass in the last days, that the mountain of the Lord,” that is, God’s eminence, “and the house of God,” that is, Christ, the Catholic temple of God, in which God is worshipped, “shall be established upon the mountains,” over all the eminences of virtues and powers; “and all nations shall come unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us His way, and we will walk in it: for out of Sion shall go forth the law, and the word of the Lord from Jerusalem.” (Note: Isaiah 2:2-3) The gospel will be this “way,” of the new law and the new word in Christ, no longer in Moses. “And He shall judge among the nations,” even concerning their error. “And these shall rebuke a large nation,” that of the Jews themselves and their proselytes. “And they shall beat their swords into ploughshares, and their spears into pruning-hooks;” in other words, they shall change into pursuits of moderation and peace the dispositions of injurious minds, and hostile tongues, and all kinds of evil, and blasphemy. “Nation shall not lift up sword against nation,” shall not stir up discord. “Neither shall they learn war any more,” (Note: Isaiah 2:4) that is, the provocation of hostilities; so that you here learn that Christ is promised not as powerful in war, but pursuing peace. Now you must deny either that these things were predicted, although they are plainly seen, or that they have been accomplished, although you read of them; else, if you cannot deny either one fact or the other, they must have been accomplished in Him of whom they were predicted. For look at the entire course of His call up to the present time from its beginning, how it is addressed to the nations (Gentiles) who are in these last days approaching to God the Creator, and not to proselytes, whose election was rather an event of the earliest days. Verily the apostles have annulled that belief of yours.”

Comment: Tertullian begins, and says, “So you cannot get out of this notion of yours a basis for your difference between the two Christs, as if the Jewish Christ were ordained by the Creator for the restoration of the people alone from its dispersion, whilst yours was appointed by the supremely good God for the liberation of the whole human race. Because, after all, the earliest Christians are found on the side of the Creator, not of Marcion, all nations being called to His kingdom, from the fact that God set up that kingdom from the tree (of the cross), when no Cerdon was yet born, much less a Marcion. However, when you are refuted on the call of the *nations*, you betake yourself to *proselytes*.”

A proselyte is “a person who has recently been persuaded to join a religious sect; a recruit”. (**Merriam Webster**)

Tertullian continues, as he says, “You ask, who among the nations can turn to the Creator, when those whom the prophet names are proselytes of individually different and private condition? “Behold,” says Isaiah, “the proselytes shall come unto me through Thee,” showing that they were even proselytes who were to find their way to God through Christ.”

He could be referring to **Isaiah 49 (KJV):6** And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Tertullian continues, and says, “But nations (Gentiles) also, like ourselves, had likewise their mention (by the prophet) as trusting in Christ. “And in His name,” says he, “shall the Gentiles trust.”

He refers in context to **Isaiah 42 (KJV):1** Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. 4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

And Matthew quotes these verses in **Matthew 12 (KJV):17** That it might be fulfilled which was spoken by Esaias the prophet, saying, 18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21 And in his name shall the Gentiles trust.

Tertullian continues, and says, “Besides, the proselytes whom you substitute for the nations in prophecy, are not in the habit of trusting in Christ’s name, but in the dispensation of Moses, from whom comes their instruction. But it was in the last days that the choice of the nations had its commencement. In these very words Isaiah says: “And it shall come to pass in the last days, that the mountain of the Lord,” that is, God’s eminence, “and the house of God,” that is, Christ, the Catholic temple of God, in which God is worshipped, “shall be established upon the mountains,” over all the eminences of virtues and powers; “and all nations shall come unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us His way, and we will walk in it: for out of Sion shall go forth the law, and the word of the Lord from Jerusalem.” (Note: Isaiah 2:2-3)”

He refers in context to **Isaiah 2 (KJV):1** The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Tertullian believed that this has now been fulfilled, as he says, ““and the house of God,” that is, Christ, the Catholic temple of God, in which God is worshipped”, has been “established upon the mountains,” and is “over all the eminences of virtues and powers”.

Tertullian continues, and says, “The gospel will be this “way,” of the new law and the new word in Christ, no longer in Moses. “And He shall judge among the nations,” even concerning their error. “And these shall rebuke a large nation,” that of the Jews themselves and their proselytes.”

He seems to interpret part of Isaiah 2:4 as referring to “the Jews themselves and their proselytes.” We read again in **Isaiah 2 (KJV):4** And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

This verse refers to the kingdom age when “neither shall they learn war any more”, because Christ shall rule with a rod of iron, as we read in **Revelation 2 (KJV):27** And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Tertullian continues, and says, ““And they shall beat their swords into ploughshares, and their spears into pruning-hooks;” in other words, they shall change into pursuits of moderation and peace the dispositions of injurious minds, and hostile tongues, and all kinds of evil, and blasphemy. “Nation shall not lift up sword against nation,” shall not stir up discord. “Neither shall they learn war any more,” (Note: Isaiah 2:4) that is, the provocation of hostilities; so that you here learn that Christ is promised not as powerful in war, but pursuing peace. Now you must deny either that these things were predicted, although they are plainly seen, or that they have been accomplished, although you read of them; else, if you cannot deny either one fact or the other, they must have been accomplished in Him of whom they were predicted.”

This passage in Isaiah relates to the second coming of Christ when He will set up His Kingdom. When Tertullian says, “they must have been accomplished in Him of whom they were predicted”, Tertullian believed that He has already set up His kingdom and they are living in the time of the fulfillment of this prophecy.

Tertullian continues, and says, “For look at the entire course of His call up to the present time from its beginning, how it is addressed to the nations (Gentiles) who are in these last days approaching to God the Creator, and not to proselytes, whose election was rather an event of the earliest days. Verily the apostles have annulled that belief of yours.”

Before commenting further, let's read the next chapter of his writing.

Page 340-341: “Chapter XXII.—The Success of the Apostles, and Their Sufferings in the Cause of the Gospel, Foretold.

You have the work of the apostles also predicted: “How beautiful are the feet of them which preach the gospel of peace, which bring good tidings of good,” (Note: Isaiah 52:7, Romans 10:15) not of war nor evil tidings. In response to which is the psalm, “Their sound is gone through all the earth, and their words to the ends of the world;” (Note: Psalm 19:5) that is, the words of them who carry round about the law that proceeded from Sion and the Lord’s word from Jerusalem, in order that that might come to pass which was written: “They who were far from my righteousness, have come near to my righteousness and truth.” (Note: Isaiah 46:12-13) When the apostles girded their loins for this business, they renounced the elders and rulers and priests of the Jews. Well, says he, but was it not above all things that they might preach the other god? Rather (that they might preach) that very self-same God, whose scripture they were with all their might fulfilling! “Depart ye, depart ye,” exclaims Isaiah; “go ye out from thence, and touch not the unclean thing,” that is blasphemy against Christ; “Go ye out of the midst of her,” even of the synagogue. “Be ye separate who bear the vessels of the Lord.” (Note: Isaiah 52:11) For already had the Lord, according to the preceding words (of the prophet), revealed His Holy One with His arm, that is to say, Christ by His mighty power, in the eyes of the nations, so that all the nations and the utmost parts of the earth have seen the salvation, which was from God. By thus departing from Judaism itself, when they exchanged the obligations and burdens of the law for the liberty of the gospel, they were fulfilling the psalm, “Let us burst their bonds asunder, and cast away their yoke from us;” and this indeed (they did) after that “the heathen raged, and the people imagined vain devices;” after that “the kings of the earth set themselves, and the rulers took their counsel together against the Lord, and against His Christ.” (Psalm 2:2,3, Acts 4:25-30) What did the apostles thereupon suffer? You answer: Every sort of iniquitous persecutions, from men that belonged indeed to that Creator who was the adversary of Him whom they were preaching. Then why does the Creator, if an adversary of Christ, not only predict that the apostles should incur this suffering, but even express His displeasure thereat? For He ought neither to predict the course of the other god, whom, as you contend, He knew not, nor to have expressed displeasure at that which He had taken care to bring about. “See how the righteous perisheth, and no man layeth it to heart; and how merciful men are taken away, and no man considereth. For the righteous man has been removed from the evil person.” (Note: Psalm 67:1) Who is this but Christ? “Come, say they, let us take away the righteous, because He is not for our turn, (and He is clean contrary to our doings).” (Note: Wisdom of Solomon 2:12) Premising, therefore, and likewise subjoining the fact that Christ suffered, He foretold that His just ones should suffer equally with Him—both the apostles and all the faithful in succession; and He signed them with that very seal of which Ezekiel spake: “The Lord said unto me, Go through the gate, through the midst of Jerusalem, and set the mark *Tau* upon the foreheads of the men.” (Note: Ezekiel 9:4) Now the Greek letter *Tau* and our own letter T is the very form of the cross, which He predicted would be the sign on our foreheads in the true Catholic Jerusalem, in which, according to the twenty-first Psalm, the brethren of Christ or children of God would ascribe glory to God the Father, in the person of Christ Himself addressing His Father; “I will declare Thy name unto my brethren; in the midst of the congregation will I sing praise unto Thee.” For that which had to come to pass in our day in His name, and by His Spirit, He rightly foretold would be of Him. And a little afterwards He says:

“My praise shall be of Thee in the great congregation.” (Note: Psalm 22:22, 25) In the sixty-seventh Psalm He says again: “In the congregations bless ye the Lord God.” (Note: Psalm 68:26) So that with this agrees also the prophecy of Malachi: “I have no pleasure in you, saith the Lord; neither will I accept your offerings: for from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place sacrifice shall be offered unto my name, and a pure offering” (Note: Malachi 1:10-11)—such as the ascription of glory, and blessing, and praise, and hymns. Now, inasmuch as all these things are also found amongst you, and the sign upon the forehead, and the sacraments of the church, and the offerings of the pure sacrifice, you ought now to burst forth, and declare that the Spirit of the Creator prophesied of your Christ.”

Comment: Tertullian begins, as he says, “You have the work of the apostles also predicted: “How beautiful are the feet of them which preach the gospel of peace, which bring good tidings of good,” (Note: Isaiah 52:7, Romans 10:15) not of war nor evil tidings. In response to which is the psalm, “Their sound is gone through all the earth, and their words to the ends of the world;” (Note: Psalm 19:5) that is, the words of them who carry round about the law that proceeded from Sion and the Lord’s word from Jerusalem, in order that that might come to pass which was written: “They who were far from my righteousness, have come near to my righteousness and truth.” (Note: Isaiah 46:12-13)”

He refers to **Isaiah 52 (KJV):7** How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

And to **Romans 10 (KJV):15** And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

And to **Psalm 18 (Spetuagint):5** Their voice is gone out into all the earth, and their words to the ends of the world.

And in context to **Psalm 19 (KJV):1** The heavens declare the glory of God; and the firmament sheweth his handywork. 2 Day unto day uttereth speech, and night unto night sheweth knowledge. 3 There is no speech nor language, where their voice is not heard. 4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, 5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

And to **Isaiah 46 (KJV):12** Hearken unto me, ye stouthearted, that are far from righteousness: 13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

Tertullian continues, and says, “When the apostles girded their loins for this business, they renounced the elders and rulers and priests of the Jews. Well, says he, but was it not above all things that they might preach the other god?”

Tertullian is writing against Marcion.

“Marcion preached that the benevolent God of the Gospel who sent Jesus Christ into the world as the savior was the true Supreme Being, different and opposed to the malevolent Demiurge or creator god, identified with the Hebrew God of the Old Testament. He considered himself a follower of Paul the Apostle, whom he believed to have been the only true apostle

of Jesus Christ.”

<https://en.wikipedia.org/wiki/Marcionism>

Tertullian continues, and says, “Rather (that they might preach) that very self-same God, whose scripture they were with all their might fulfilling! “Depart ye, depart ye,” exclaims Isaiah; “go ye out from thence, and touch not the unclean thing,” that is blasphemy against Christ; “Go ye out of the midst of her,” even of the synagogue. “Be ye separate who bear the vessels of the Lord.” (Note: Isaiah 52:11)”

He refers in context to **Isaiah 52 (KJV):9** Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. 10 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. 11 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. 12 For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your reward.

Tertullian continues, and says, “For already had the Lord, according to the preceding words (of the prophet), revealed His Holy One with His arm, that is to say, Christ by His mighty power, in the eyes of the nations, so that all the nations and the utmost parts of the earth have seen the salvation, which was from God. By thus departing from Judaism itself, when they exchanged the obligations and burdens of the law for the liberty of the gospel, they were fulfilling the psalm, “Let us burst their bonds asunder, and cast away their yoke from us;” and this indeed (they did) after that “the heathen raged, and the people imagined vain devices;” after that “the kings of the earth set themselves, and the rulers took their counsel together against the Lord, and against His Christ.” (Psalm 2:2,3, Acts 4:25-30)”

He refers in context to **Psalms 2 (KJV):1** Why do the heathen rage, and the people imagine a vain thing? 2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, 3 Let us break their bands asunder, and cast away their cords from us.

And to **Acts 4 (KJV):25** Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done. 29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, 30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

Tertullian continues, and says, “What did the apostles thereupon suffer? You answer: Every sort of iniquitous persecutions, from men that belonged indeed to that Creator who was the adversary of Him whom they were preaching.”

Tertullian is giving us what he thinks would be the answer of Marcion. To Marcion, the Creator was an “adversary of Christ”.

Tertullian continues, and says, “Then why does the Creator, if an adversary of Christ, not only predict that the apostles should incur this suffering, but even express His displeasure thereat? For He ought neither to predict the course of the other god, whom, as you contend, He knew not, nor to have expressed displeasure at that which He had taken care to bring about.

“See how the righteous perisheth, and no man layeth it to heart; and how merciful men are taken away, and no man considereth. For the righteous man has been removed from the evil person.” (Note: Psalm 57:1)”

He refers to **Psalm 57 (KJV):1** The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

Tertullian continues, and says, “Who is this but Christ? “Come, say they, let us take away the righteous, because He is not for our turn, (and He is clean contrary to our doings).” (Note: Wisdom of Solomon 2:12)”

He refers to **Wisdom of Solomon 2 (KJV):12** Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

Tertullian continues, and says, “Premising, therefore, and likewise subjoining the fact that Christ suffered, He foretold that His just ones should suffer equally with Him—both the apostles and all the faithful in succession; and He signed them with that very seal of which Ezekiel spake: “The Lord said unto me, Go through the gate, through the midst of Jerusalem, and set the mark *Tau* upon the foreheads of the men.” (Note: Ezekiel 9:4)”

He refers to **Ezekiel 9 (KJV):4** And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

The word for “mark” in Hebrew is **טָבַע** (pronounced tawv); from H8427; a mark; by implication, a signature:—desire, mark. **Strong’s Exhaustive Concordance, H8420**

In the Septuagint, in Ezekiel 9:4 the word “mark” is in Greek **σημείον** (pronounced say-mi'-on); neuter of a presumed derivative of the base of G4591; an indication, especially ceremonially or supernaturally:—miracle, sign, token, wonder. **Strong’s Exhaustive Concordance, G4592**

The Hebrew word for “mark” begins with the Hebrew letter pronounced tawv, and so it sounds like the Greek letter *Tau*, but the Scripture is not saying what mark was to be set on the foreheads of the men. It simply says that a mark was to be set upon their foreheads.

Tertullian continues, and says, “Now the Greek letter *Tau* and our own letter T is the very form of the cross, which He predicted would be the sign on our foreheads in the true Catholic Jerusalem, in which, according to the twenty-first Psalm, the brethren of Christ or children of God would ascribe glory to God the Father, in the person of Christ Himself addressing His Father; “I will declare Thy name unto my brethren; in the midst of the congregation will I sing praise unto Thee.” For that which had to come to pass in our day in His name, and by His Spirit, He rightly foretold would be of Him. And a little afterwards He says: “My praise shall be of Thee in the great congregation.” (Note: Psalm 22:22, 25)”

Tertullian mentions “the true Catholic Jerusalem”, which implies that he believes the Church has replaced Jerusalem. Tertullian believed that Isaiah 2:1-4 has now been fulfilled, ““and the house of God,” that is, Christ, the Catholic temple of God, in which God is worshipped”, has been “established upon the mountains,” and is “over all the eminences of virtues and powers”, as he said in the previous Chapter XXI.

He refers to the “twenty-first Psalm” in the Septuagint, which in context is as we read in **Psalm 22 (KJV):1** My God, my God, why hast thou forsaken me? why art thou so far from

helping me, and from the words of my roaring? 2 O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent. 3 But thou art holy, O thou that inhabitest the praises of Israel. 4 Our fathers trusted in thee: they trusted, and thou didst deliver them. 5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded. 6 But I am a worm, and no man; a reproach of men, and despised of the people. 7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, 8 He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. 9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. 10 I was cast upon thee from the womb: thou art my God from my mother's belly. 11 Be not far from me; for trouble is near; for there is none to help. 12 Many bulls have compassed me: strong bulls of Bashan have beset me round. 13 They gaped upon me with their mouths, as a ravening and a roaring lion. 14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. 15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. 16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. 17 I may tell all my bones: they look and stare upon me. 18 They part my garments among them, and cast lots upon my vesture.

And this was fulfilled, as we read in **Matthew 27 (KJV):**35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

And Tertullian referred to Psalm 22:22 and 25, as we continue to read in context **Psalm 22 (KJV):**19 But be not thou far from me, O Lord: O my strength, haste thee to help me. 20 Deliver my soul from the sword; my darling from the power of the dog. 21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. 22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. 23 Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. 24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. 25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. 26 The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever. 27 All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. 28 For the kingdom is the Lord's: and he is the governor among the nations. 29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul. 30 A seed shall serve him; it shall be accounted to the Lord for a generation. 31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

Tertullian continues, and says, “In the sixty-seventh Psalm He says again: “In the congregations bless ye the Lord God.” (Note: Psalm 68:26) So that with this agrees also the prophecy of Malachi: “I have no pleasure in you, saith the Lord; neither will I accept your offerings: for from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place sacrifice shall be offered unto my name, and a pure offering” (Note: Malachi 1:10-11)—such as the ascription of glory, and blessing, and praise, and hymns. Now, inasmuch as all these things are also found amongst you, and the sign upon the forehead, and the sacraments of the church, and the offerings of the pure sacrifice, you

ought now to burst forth, and declare that the Spirit of the Creator prophesied of your Christ.”

He refers to **Psalm 67 (Septuagint):27** in churches bless God, Lord from the fountains of Israel.

And to **Psalm 68 (KJV):26** Bless ye God in the congregations, even the Lord, from the fountain of Israel.

And to **Malachi 1 (KJV):10** Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. 11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.

Tertullian is arguing against the beliefs of Marcion who was a heretic, but he gets a little free with his interpretation of the Scriptures. The millennium has not happened yet. But Tertullian is correct when he says, “the Spirit of the Creator prophesied of your Christ”. Marcion believed in Christ, but thought that the Creator God was an adversary of the Christ of the good supreme God.

Page 342-344 (PDF Page 735-738): “Chapter XXIV.—Christ’s Millennial and Heavenly Glory in Company with His Saints.

Yes, certainly, you say, I do hope from Him that which amounts in itself to a proof of the diversity (of Christs), God’s kingdom in an everlasting and heavenly possession. Besides, your Christ promises to the Jews their primitive condition, with the recovery of their country; and after this life’s course is over, repose in Hades in Abraham’s bosom. Oh, most excellent God, when He restores in amnesty what He took away in wrath! Oh, what a God is yours, who both wounds and heals, creates evil and makes peace! Oh, what a God, that is merciful even down to Hades! I shall have something to say about Abraham’s bosom in the proper place. As for the restoration of Judæa, however, which even the Jews themselves, induced by the names of places and countries, hope for just as it is described, it would be tedious to state at length how the figurative interpretation is spiritually applicable to Christ and His church, and to the character and fruits thereof; besides, the subject has been regularly treated in another work, which we entitle *De Spe Fidelium*. At present, too, it would be superfluous for this reason, that our inquiry relates to what is promised in heaven, not on earth. But we do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem, “let down from heaven,” (Note: Revelation 21:2) which the apostle also calls “our mother from above;” (Galatians 4:26) and, while declaring that our *πολίτευμα*, or citizenship, is in heaven, (Note: Philippians 3:20) he predicates of it that it is really a city in heaven. This both Ezekiel had knowledge of (Note: Ezekiel 48:30-35) and the Apostle John beheld. (Note: Revelation 21:10-23) 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. This prophecy, indeed, has been very lately fulfilled in an expedition to the East. For it is evident from the testimony of even heathen witnesses, that in Judæa there was suspended in the sky a city early every morning for forty days. As the day advanced, the entire figure of its walls would wane gradually, and sometimes it would vanish

instantly. We say that this city has been provided by God for receiving the saints on their resurrection, and refreshing them with the abundance of all really spiritual blessings, as a recompense for those which in the world we have either despised or lost; since it is both just and God-worthy that His servants should have their joy in the place where they have also suffered affliction for His name's sake. Of the heavenly kingdom this is the process. After its thousand years are over, within which period is completed the resurrection of the saints, who rise sooner or later according to their deserts there will ensue the destruction of the world and the conflagration of all things at the judgment: we shall then be changed in a moment into the substance of angels, even by the investiture of an incorruptible nature, and so be removed to that kingdom in heaven of which we have now been treating, just as if it had not been predicted by the Creator, and as if it were proving Christ to belong to the other god and as if he were the first and sole revealer of it. But now learn that it has been, in fact, predicted by the Creator, and that even without prediction it has a claim upon our faith in respect of the Creator. What appears to be probable to you, when Abraham's seed, after the primal promise of being like the sand of the sea for multitude, is destined likewise to an equality with the stars of heaven—are not these the indications both of an earthly and a heavenly dispensation? When Isaac, in blessing his son Jacob, says, "God give thee of the dew of heaven, and the fatness of the earth," (Note: Genesis 27:28) are there not in his words examples of both kinds of blessing? Indeed, the very form of the blessing is in this instance worthy of notice. For in relation to Jacob, who is the type of the later and more excellent people, that is to say ourselves, first comes the promise of the heavenly dew, and afterwards that about the fatness of the earth. So are we first invited to heavenly blessings when we are separated from the world, and afterwards we thus find ourselves in the way of obtaining also earthly blessings. And your own gospel likewise has it in this wise: "Seek ye first the kingdom of God, and these things shall be added unto you." (Note: Luke 12:31) But to Esau the blessing promised is an earthly one, which he supplements with a heavenly, after the fatness of the earth, saying, "Thy dwelling shall be also of the dew of heaven." (Note: Genesis 27:39) For the dispensation of the Jews (who were in Esau, the prior of the sons in birth, but the later in affection) at first was imbued with earthly blessings through the law, and afterwards brought round to heavenly ones through the gospel by faith. When Jacob sees in his dream the steps of a ladder set upon the earth, and reaching to heaven, with angels ascending and descending thereon, and the Lord standing above, we shall without hesitation venture to suppose, that by this ladder the Lord has in judgment appointed that the way to heaven is shown to men, whereby some may attain to it, and others fall therefrom. For why, as soon as he awoke out of his sleep, and shook through a dread of the spot, does he fall to an interpretation of his dream? He exclaims, "How terrible is this place!" And then adds, "This is none other than the house of God; this is the gate of heaven!" (Note: Genesis 28:12-17) For he had seen Christ the Lord, the temple of God, and also the gate by whom heaven is entered. Now surely he would not have mentioned the gate of heaven, if heaven is not entered in the dispensation of the Creator. But there is now a gate provided by Christ, which admits and conducts *to glory*. Of this Amos says: "He buildeth His ascensions into heaven;" (Note: Amos 9:6) certainly not for Himself alone, but for His people also, who will be with Him. "And Thou shalt bind them about Thee," says he, "like the adornment of a bride." (Note: Isaiah 49:18) Accordingly the Spirit, admiring such as soar up to the celestial realms by these ascensions, says, "They fly, as if they were kites; they fly as clouds, and as young doves, unto me" (Note:

Isaiah 60:8)—that is, simply like a dove. (Note: Matthew 3:16) For we shall, according to the apostle, be caught up into the clouds to meet the Lord (even the Son of man, who shall come in the clouds, according to Daniel (Note: Daniel 7:13) and so shall we ever be with the Lord, (Note: 1 Thessalonians 4:17) so long as He remains both on the earth and in heaven, who, against such as are thankless for both one promise and the other, calls the elements themselves to witness: “Hear, O heaven, and give ear, O earth.” (Note: Isaiah 1:2) Now, for my own part indeed, even though Scripture held out no hand of heavenly hope to me (as, in fact, it so often does), I should still possess a sufficient presumption of even this promise, in my present enjoyment of the earthly gift; and I should look out for something also of the heavenly, from Him who is the God of heaven as well as of earth. I should thus believe that the Christ who promises the higher blessings is (the Son) of Him who had also promised the lower ones; who had, moreover, afforded proofs of greater gifts by smaller ones; who had reserved for His Christ alone this revelation of a (perhaps) unheard of kingdom, so that, while the earthly glory was announced by His servants, the heavenly might have God Himself for its messenger. *You*, however, argue for another Christ, from the very circumstance that He proclaims a new kingdom. You ought first to bring forward some example of His beneficence, that I may have no good reason for doubting the credibility of the great promise, which you say ought to be hoped for; nay, it is before all things necessary that you should prove that a heaven belongs to Him, whom you declare to be a promiser of heavenly things. As it is, you invite us to dinner, but do not point out your house; you assert a kingdom, but show us no royal state. Can it be that your Christ promises a kingdom of heaven, without having a heaven; as He displayed Himself man, without having flesh? O what a phantom from first to last! O hollow pretence of a mighty promise!”

Comment: Note that this chapter is Chapter XXV in the hard copy, but Chapter XXIV in the PDF.

Tertullian begins, as he says, “Yes, certainly, you say, I do hope from Him that which amounts in itself to a proof of the diversity (of Christs), God’s kingdom in an everlasting and heavenly possession. Besides, your Christ promises to the Jews their primitive condition, with the recovery of their country; and after this life’s course is over, repose in Hades in Abraham’s bosom.”

Tertullian believed in the restoration of the Jews to “their primitive condition, with the recovery of their country”, which is according to Scripture, as we read in **Jeremiah 31 (KJV):35** Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: 36 If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever.

And Tertullian seems to have some understanding of Hades, and that it was divided between Abraham’s bosom and Hell, as we read in **Luke 16 (KJV):19** There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his

eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Tertullian continues, and says, “Oh, most excellent God, when He restores in amnesty what He took away in wrath! Oh, what a God is yours, who both wounds and heals, creates evil and makes peace! Oh, what a God, that is merciful even down to Hades! I shall have something to say about Abraham’s bosom in the proper place.”

He seems to believe that Jesus moved the martyrs to Paradise when He rose from the dead, but the rest of the righteous are still in Abraham’s bosom, as we shall see when He will say more about Abraham’s bosom later in his writing.

Tertullian continues, and says, “As for the restoration of Judæa, however, which even the Jews themselves, induced by the names of places and countries, hope for just as it is described, it would be tedious to state at length how the figurative interpretation is spiritually applicable to Christ and His church, and to the character and fruits thereof; besides, the subject has been regularly treated in another work, which we entitle *De Spe Fidelium*. At present, too, it would be superfluous for this reason, that our inquiry relates to what is promised in heaven, not on earth. But we do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem, “let down from heaven,” (Note: Revelation 21:2) which the apostle also calls “our mother from above;” (Galatians 4:26) and, while declaring that our **πολίτευμα** (Note: pronounced pol-e-tooma), or citizenship, is in heaven, (Note: Philippians 3:20) he predicates of it that it is really a city in heaven. This both Ezekiel had knowledge of (Note: Ezekiel 48:30-35) and the Apostle John beheld. (Note: Revelation 21:10-23)”

He refers in context to **Revelation 21 (KJV):1** And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And to **Galatians 4 (KJV):26** But Jerusalem which is above is free, which is the mother of us all.

And to **Philippians 3 (NASB):20** For our citizenship is in heaven, from which we also eagerly wait for a Savior, the Lord Jesus Christ;

And to **Ezekiel 48 (KJV):30** And these are the goings out of the city on the north side, four thousand and five hundred measures. 31 And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. 32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. 33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. 34 At the west side four thousand and five hundred, with their three gates; one gate of

Gad, one gate of Asher, one gate of Naphtali. 35 It was round about eighteen thousand measures: and the name of the city from that day shall be, The Lord is there.

And to **Revelation 21 (KJV)**:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; 12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. 15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. 18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. 19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. 21 And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. 22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. 25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honour of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Again, Tertullian said, “But we do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem, “let down from heaven,” (Note: Revelation 21:2) which the apostle also calls “our mother from above;”

But the Scripture is clear, that the “divinely-built city of Jerusalem” will be “let down” on a “new heaven and a new earth”, as we read again in **Revelation 21 (KJV)**:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

This would be after the thousand years, and it will be heaven on earth, for there will be

“no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away”, as in verse 4.

Now during the thousand years there will be death, as we read in **Isaiah 65 (KJV):17** For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. 18 But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. 19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. 20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

The Lord through Isaiah the prophet did reveal that He was going to “create new heavens and a new earth”. But in verse 20 we read of a time when “the child shall die an hundred years old”. During the millennium, there will be a restoration of the conditions of the earth before the flood, when Adam lived to be 930 years old, as we read in **Genesis 5 (KJV):5** And all the days that Adam lived were nine hundred and thirty years: and he died.

And the wolf and the lamb shall feed together during this time, as we continue in **Isaiah 65 (KJV):21** And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. 23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. 24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. 25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

During the millennium, Christ will rule with a rod of iron, as it was prophesied in **Psalms 2 (KJV):7** I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. 8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. 9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

And in **Revelation 12 (KJV):5** And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

Satan will be bound during the millennium, as we read in **Revelation 20 (KJV):1** And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

In Tertullian's time, there was not a full understanding of the millennium.

Tertullian continues, and says, “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. This prophecy, indeed, has been very lately fulfilled in an expedition to the East. For it is evident from the testimony of even heathen witnesses, that in Judæa there was suspended in the sky a city early every morning for forty days. As the day

advanced, the entire figure of its walls would wane gradually, and sometimes it would vanish instantly. We say that this city has been provided by God for receiving the saints on their resurrection, and refreshing them with the abundance of all really spiritual blessings, as a recompense for those which in the world we have either despised or lost; since it is both just and God-worthy that His servants should have their joy in the place where they have also suffered affliction for His name's sake. Of the heavenly kingdom this is the process. After its thousand years are over, within which period is completed the resurrection of the saints, who rise sooner or later according to their deserts there will ensue the destruction of the world and the conflagration of all things at the judgment: we shall then be changed in a moment into the substance of angels, even by the investiture of an incorruptible nature, and so be removed to that kingdom in heaven of which we have now been treating, just as if it had not been predicted by the Creator, and as if it were proving Christ to belong to the other god and as if he were the first and sole revealer of it. But now learn that it has been, in fact, predicted by the Creator, and that even without prediction it has a claim upon our faith in respect of the Creator.”

Tertullian has it a little mixed up. We shall be changed at the first resurrection before the start of the millennium, as we read in **Revelation 20 (KJV):4** And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

In verse 5 the “rest of the dead” refers to the unrighteous dead who will be raised at the White Throne Judgment, and “judged every man according to their works”, as we read in **Revelation 20 (KJV):11** And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

In this judgment the dead are judged “according to their works” in verse 12 and verse 13. Tertullian and the early Church thought that everyone would be judged at the one final White Throne Judgment. But the righteous will be judged at the judgment seat of Christ, and not for salvation but only for rewards, as we read in **2 Corinthians 5 (KJV):10** For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Tertullian continues, and says, “What appears to be probable to you, when Abraham’s seed, after the primal promise of being like the sand of the sea for multitude, is destined likewise to an equality with the stars of heaven—are not these the indications both of an earthly and a heavenly dispensation? When Isaac, in blessing his son Jacob, says, “God give thee of the

dew of heaven, and the fatness of the earth,” (Note: Genesis 27:28) are there not in his words examples of both kinds of blessing?”

He refers to **Genesis 27 (KJV):28** Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

Tertullian continues, and says, “Indeed, the very form of the blessing is in this instance worthy of notice. For in relation to Jacob, who is the type of the later and more excellent people, that is to say ourselves, first comes the promise of the heavenly dew, and afterwards that about the fatness of the earth. So are we first invited to heavenly blessings when we are separated from the world, and afterwards we thus find ourselves in the way of obtaining also earthly blessings. And your own gospel likewise has it in this wise: “Seek ye first the kingdom of God, and these things shall be added unto you.” (Note: Luke 12:31)”

He refers in context to **Luke 12 (KJV):29** And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you.

Tertullian continues, and says, “But to Esau the blessing promised is an earthly one, which he supplements with a heavenly, after the fatness of the earth, saying, “Thy dwelling shall be also of the dew of heaven.” (Note: Genesis 27:39)”

He refers in context to **Genesis 27 (KJV):38** And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. 39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

Tertullian continues, and says, “For the dispensation of the Jews (who were in Esau, the prior of the sons in birth, but the later in affection) at first was imbued with earthly blessings through the law, and afterwards brought round to heavenly ones through the gospel by faith. When Jacob sees in his dream the steps of a ladder set upon the earth, and reaching to heaven, with angels ascending and descending thereon, and the Lord standing above, we shall without hesitation venture to suppose, that by this ladder the Lord has in judgment appointed that the way to heaven is shown to men, whereby some may attain to it, and others fall therefrom. For why, as soon as he awoke out of his sleep, and shook through a dread of the spot, does he fall to an interpretation of his dream? He exclaims, “How terrible is this place!” And then adds, “This is none other than the house of God; this is the gate of heaven!” (Note: Genesis 28:12-17)”

He refers in context to **Genesis 28 (KJV):10** And Jacob went out from Beersheba, and went toward Haran. 11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. 12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. 13 And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. 15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. 16 And Jacob awaked out of his sleep, and he said, Surely

the Lord is in this place; and I knew it not. 17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

Tertullian continues, and says, “For he had seen Christ the Lord, the temple of God, and also the gate by whom heaven is entered. Now surely he would not have mentioned the gate of heaven, if heaven is not entered in the dispensation of the Creator. But there is now a gate provided by Christ, which admits and conducts *to glory*. Of this Amos says: “He buildeth His ascensions into heaven;” (Note: Amos 9:6) certainly not for Himself alone, but for His people also, who will be with Him. “And Thou shalt bind them about Thee,” says he, “like the adornment of a bride.” (Note: Isaiah 49:18)”

He refers to **Amos 9 (KJV):6** It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.

And in context to **Isaiah 49 (KJV):17** Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. 18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

Tertullian continues, and says, “Accordingly the Spirit, admiring such as soar up to the celestial realms by these ascensions, says, “They fly, as if they were kites; they fly as clouds, and as young doves, unto me” (Note: Isaiah 60:8)—that is, simply like a dove. (Note: Matthew 3:16)”

He refers in context to **Isaiah 60 (KJV):1** And the Gentiles shall come to thy light, and kings to the brightness of thy rising. 4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. 5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. 6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. 7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. 8 Who are these that fly as a cloud, and as the doves to their windows?

And in context to **Matthew 3 (KJV):16** And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Tertullian continues, and says, “For we shall, according to the apostle, be caught up into the clouds to meet the Lord (even the Son of man, who shall come in the clouds, according to Daniel (Note: Daniel 7:13) and so shall we ever be with the Lord, (Note: 1 Thessalonians 4:17) so long as He remains both on the earth and in heaven, who, against such as are thankless for both one promise and the other, calls the elements themselves to witness: “Hear, O heaven, and give ear, O earth.” (Note: Isaiah 1:2)”

He refers to **Daniel 7 (KJV):13** I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And we read in **Acts 1 (KJV):9** And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

And he refers in context to **1 Thessalonians 4 (KJV):16** For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

And to **Isaiah 1 (KJV):2** Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

Tertullian continues, and says, “Now, for my own part indeed, even though Scripture held out no hand of heavenly hope to me (as, in fact, it so often does), I should still possess a sufficient presumption of even this promise, in my present enjoyment of the earthly gift; and I should look out for something also of the heavenly, from Him who is the God of heaven as well as of earth. I should thus believe that the Christ who promises the higher blessings is (the Son) of Him who had also promised the lower ones; who had, moreover, afforded proofs of greater gifts by smaller ones; who had reserved for His Christ alone this revelation of a (perhaps) unheard of kingdom, so that, while the earthly glory was announced by His servants, the heavenly might have God Himself for its messenger. *You*, however, argue for another Christ, from the very circumstance that He proclaims a new kingdom. You ought first to bring forward some example of His beneficence, that I may have no good reason for doubting the credibility of the great promise, which you say ought to be hoped for; nay, it is before all things necessary that you should prove that a heaven belongs to Him, whom you declare to be a promiser of heavenly things. As it is, you invite us to dinner, but do not point out your house; you assert a kingdom, but show us no royal state. Can it be that your Christ promises a kingdom of heaven, without having a heaven; as He displayed Himself man, without having flesh? O what a phantom from first to last! O hollow pretence of a mighty promise!”

Tertullian argues well against the heretic Marcion. The Christ of Marcion was a “phantom from first to last!”

The Five Books Against Marcion, Book IV (Volume 3)

Page 347-348 (PDF Page 743-745): “Chapter II.—St. Luke’s Gospel, Selected by Marcion as His Authority, and Mutilated by Him. The Other Gospels Equally Authoritative. Marcion’s Terms of Discussion, However, Accepted, and Grappled with on the Footing of St. Luke’s Gospel Alone.

You have now our answer to the *Antitheses* compendiously indicated by us. I pass on to give a proof of the Gospel—not, to be sure, of Jewry, but of Pontus—having become meanwhile adulterated; and this shall indicate the order by which we proceed. We lay it down as our first position, that the evangelical Testament has apostles for its authors, to whom was

assigned by the Lord Himself this office of publishing the gospel. Since, however, there are apostolic men also, they are yet not alone, but appear with apostles and after apostles; because the preaching of disciples might be open to the suspicion of an affectation of glory, if there did not accompany it the authority of the masters, which means that of Christ, for it was that which made the apostles their masters. Of the apostles, therefore, John and Matthew first instill faith into us; whilst of apostolic men, Luke and Mark renew it afterwards. These all start with the same principles of the faith, so far as relates to the one only God the Creator and His Christ, how that He was born of the Virgin, and came to fulfill the law and the prophets. Never mind if there does occur some variation in the order of their narratives, provided that there be agreement in the essential matter of the faith, in which there is disagreement with Marcion. Marcion, on the other hand, you must know, ascribes no author to his Gospel, as if it could not be allowed him to affix a title to that from which it was no crime (in his eyes) to subvert the very body. And here I might now make a stand, and contend that a work ought not to be recognised, which holds not its head erect, which exhibits no consistency, which gives no promise of credibility from the fulness of its title and the just profession of its author. But we prefer to join issue on every point; nor shall we leave unnoticed what may fairly be understood to be on our side. Now, of the authors whom we possess, Marcion seems to have singled out Luke for his mutilating process. Luke, however, was not an apostle, but only an apostolic man; not a master, but a disciple, and so inferior to a master—at least as far subsequent to him as the apostle whom he followed (and that, no doubt, was Paul) was subsequent to the others; so that, had Marcion even published his Gospel in the name of St. Paul himself, the single authority of the document, destitute of all support from preceding authorities, would not be a sufficient basis for our faith. There would be still wanted that Gospel which St. Paul found in existence, to which he yielded his belief, and with which he so earnestly wished his own to agree, that he actually on that account went up to Jerusalem to know and consult the apostles, “lest he should run, or had been running in vain;” (Note: Galatians 2:2) in other words, that the faith which he had learned, and the gospel which he was preaching, might be in accordance with theirs. Then, at last, having conferred with the (primitive) authors, and having agreed with them touching the rule of faith, they joined their hands in fellowship, and divided their labours thenceforth in the office of preaching the gospel, so that they were to go to the Jews, and St. Paul to the Jews and the Gentiles. Inasmuch, therefore, as the enlightener of St. Luke himself desired the authority of his predecessors for both his own faith and preaching, how much more may not I require for Luke’s Gospel that which was necessary for the Gospel of his master.”

Comment: Tertullian begins, as he says, “You have now our answer to the *Antitheses* compendiously indicated by us. I pass on to give a proof of the Gospel—not, to be sure, of Jewry, but of Pontus—having become meanwhile adulterated; and this shall indicate the order by which we proceed. We lay it down as our first position, that the evangelical Testament has apostles for its authors, to whom was assigned by the Lord Himself this office of publishing the gospel. Since, however, there are apostolic men also, they are yet not alone, but appear with apostles and after apostles; because the preaching of disciples might be open to the suspicion of an affectation of glory, if there did not accompany it the authority of the masters, which means that of Christ, for it was that which made the apostles their masters. Of the apostles, therefore,

John and Matthew first instill faith into us; whilst of apostolic men, Luke and Mark renew it afterwards.”

Tertullian called Luke and Mark “apostolic men”, but did he mean they were also apostles? Let us read more.

Tertullian continues, and says, “These all start with the same principles of the faith, so far as relates to the one only God the Creator and His Christ, how that He was born of the Virgin, and came to fulfill the law and the prophets. Never mind if there does occur some variation in the order of their narratives, provided that there be agreement in the essential matter of the faith, in which there is disagreement with Marcion. Marcion, on the other hand, you must know, ascribes no author to his Gospel, as if it could not be allowed him to affix a title to that from which it was no crime (in his eyes) to subvert the very body. And here I might now make a stand, and contend that a work ought not to be recognised, which holds not its head erect, which exhibits no consistency, which gives no promise of credibility from the fullness of its title and the just profession of its author. But we prefer to join issue on every point; nor shall we leave unnoticed what may fairly be understood to be on our side. Now, of the authors whom we possess, Marcion seems to have singled out Luke for his mutilating process. Luke, however, was not an apostle, but only an apostolic man; not a master, but a disciple, and so inferior to a master—at least as far subsequent to him as the apostle whom he followed (and that, no doubt, was Paul) was subsequent to the others; so that, had Marcion even published his Gospel in the name of St. Paul himself, the single authority of the document, destitute of all support from preceding authorities, would not be a sufficient basis for our faith.”

Marcion was definitely in error by mutilating the Scriptures. But Tertullian did not believe that Luke was an apostle, yet Luke wrote the gospel of Luke, and the book of Acts which are Scriptures. It was not common knowledge in the time of Tertullian, as it is not even today, that there were other true apostles than the eleven that Jesus chose.

There was James, the Lord’s brother, as we read in **Galatians 1 (KJV):19** But other of the apostles saw I none, save James the Lord's brother.

There were Barnabas and Paul, as we read in **Acts 14 (KJV):14** Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

In addition to Paul, there were Silvanus, and Timothy, as we read in **1 Thessalonians 1 (KJV):1** Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

In context with **1 Thessalonians 2 (KJV):6** Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

There was Epaphroditus, who is mentioned in **Philippians 2 (KJV):25** Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

The word “messenger” in the Greek is **ἀπόστολος** (pronounced ap-os'-tol-os); from G649; a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ("apostle") (with miraculous powers):—apostle, messenger, he that is sent. **Strong’s Exhaustive Concordance, G652**

There was Matthias who filled the place of Judas, as we read in **Acts 1 (KJV):24** And

they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, 25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. 26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

There was Mark who wrote the gospel of Mark.

It was God's plan from the beginning to have apostles govern His Church, as we read in **Ephesians 4 (KJV):**11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

The word "Till" in the Greek is **μέχρι** (pronounced mekh'-ree); from G3372; as far as, i.e. up to a certain point (as a preposition, of extent (denoting the terminus, whereas G891 refers especially to the space of time or place intervening) or conjunction):—till, (un-)to, until.

Strong's Exhaustive Concordance, G3360

So apostles, prophets, evangelists, pastors and teachers are for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ", until "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The early Church thought that the apostles had left their ministry to be succeeded by the bishops, who then began to take a place in governing the Church which was not theirs, as they saw themselves on a "throne". But it is God who decides where we will be placed in the body of Christ, as we read in **1 Corinthians 12 (KJV):**18 But now hath God set the members every one of them in the body, as it hath pleased him.

Tertullian continues, and says, "There would be still wanted that Gospel which St. Paul found in existence, to which he yielded his belief, and with which he so earnestly wished his own to agree, that he actually on that account went up to Jerusalem to know and consult the apostles, "lest he should run, or had been running in vain;" (Note: Galatians 2:2) in other words, that the faith which he had learned, and the gospel which he was preaching, might be in accordance with theirs."

He refers in context to **Galatians 2 (KJV):**1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: 4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

Tertullian continues, and says, "Then, at last, having conferred with the (primitive) authors, and having agreed with them touching the rule of faith, they joined their hands in fellowship, and divided their labours thenceforth in the office of preaching the gospel, so that they were to go to the Jews, and St. Paul to the Jews and the Gentiles."

He refers to **Galatians 2 (KJV):**9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right

hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

Tertullian continues, and says, “Inasmuch, therefore, as the enlightener of St. Luke himself desired the authority of his predecessors for both his own faith and preaching, how much more may not I require for Luke’s Gospel that which was necessary for the Gospel of his master.”

But Luke’s Gospel is not dependent on any other Gospel. Luke received what he was given by the Lord, and he has passed it on to us. And Paul said that the conference in Jerusalem added nothing to him, as we continue to read in **Galatians 2 (KJV):6** But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man’s person:) for they who seemed to be somewhat in conference added nothing to me: 7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

And so the Gospel of Luke and the writings of Paul have the authority of Scripture, of which we read of in **2 Timothy 3 (KJV):16** All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.

There were at least nine others who were called apostles, in addition to the twelve, that are mentioned in the Scriptures.

Page 349-351 (PDF Page 750-752): “Chapter V.—By the Rule of Antiquity, the Catholic Gospels are Found to Be True, Including the Real St. Luke’s. Marcion’s Only a Mutilated Edition. The Heretic’s Weakness and Inconsistency in Ignoring the Other Gospels.

On the whole, then, if that is evidently more true which is earlier, if that is earlier which is from the very beginning, if that is from the beginning which has the apostles for its authors, then it will certainly be quite as evident, that that comes down from the apostles, which has been kept as a sacred deposit in the churches of the apostles. Let us see what milk the Corinthians drank from Paul; to what rule *of faith* the Galatians were brought for correction; what the Philippians, the Thessalonians, the Ephesians read *by it*; what utterance also the Romans give, so very near (to the apostles), to whom Peter and Paul conjointly bequeathed the gospel even sealed with their own blood. We have also *St. John’s* foster churches. For although Marcion rejects his Apocalypse, the order of the bishops (thereof), when traced up to their origin, will yet rest on John as their author. In the same manner is recognised the excellent source of the other churches. I say, therefore, that in them (and not simply such of them as were founded by apostles, but in all those which are united with them in the fellowship of the *mystery of the gospel of Christ*) that Gospel of Luke which we are defending with all our might has stood its ground from its very first publication; whereas Marcion’s Gospel is not known to most people, and to none whatever is it known without being at the same time condemned. It too, of course, has its churches, but specially its own—as late as they are spurious; and should you want to know their original, you will more easily discover apostasy in it than apostolicity, with Marcion forsooth as their founder, or some one of Marcion’s swarm. Even wasps make

combs; so also these Marcionites make churches. The same authority of the apostolic churches will afford evidence to the other Gospels also, which we possess equally through their means, and according to their usage—I mean the Gospels of John and Matthew—whilst that which Mark published may be affirmed to be Peter’s whose interpreter Mark was. For even Luke’s form of the Gospel men usually ascribe to Paul. And it may well seem that the works which disciples publish belong to their masters. Well, then, Marcion ought to be called to a strict account concerning these (other Gospels) also, for having omitted them, and insisted in preference on Luke; as if they, too, had not had free course in the churches, as well as Luke’s Gospel, from the beginning. Nay, it is even more credible that they existed from the very beginning; for, being the work of apostles, they were prior, and coeval in origin with the churches themselves. But how comes it to pass, if the apostles published nothing, that their disciples were more forward in such a work; for they could not have been disciples, without any instruction from their masters? If, then, it be evident that these (Gospels) also were current in the churches, why did not Marcion touch them—either to amend them if they were adulterated, or to acknowledge them if they were uncorrupt? For it is but natural that they who were perverting the gospel, should be more solicitous about the perversion of those things whose authority they knew to be more generally received. Even the false apostles (were so called) on this very account, because they imitated the apostles by means of their falsification. In *as* far, then, as he might have amended what there was to amend, if found corrupt, in *so* far did he firmly imply that all was free from corruption which he did not think required amendment. In short, he simply amended what he thought was corrupt; though, indeed, not even this justly, because it was not really corrupt. For if the (Gospels) of the apostles have come down to us in their integrity, whilst Luke’s, which is received amongst us, so far accords with their rule as to be on a par with them in permanency of reception in the churches, it clearly follows that Luke’s Gospel also has come down to us in like integrity until the sacrilegious treatment of Marcion. In short, when Marcion laid hands on it, it then became diverse and hostile to the Gospels of the apostles. I will therefore advise his followers, that they either change these Gospels, however late to do so, into a conformity with their own, whereby they may seem to be in agreement with the apostolic writings (for they are daily retouching their work, as daily they are convicted by us); or else that they blush for their master, who stands self-condemned either way—when once he hands on the truth of the gospel conscience smitten, or again subverts it by shameless tampering. Such are the summary arguments which we use, when we take up arms against heretics for the faith of the gospel, maintaining both that order of periods, which rules that a late date is the mark of forgers, and that authority of churches which lends support to the tradition of the apostles; because truth must needs precede the forgery, and proceed straight from those by whom it has been handed on.”

Comment: Tertullian begins as he says, “On the whole, then, if that is evidently more true which is earlier, if that is earlier which is from the very beginning, if that is from the beginning which has the apostles for its authors, then it will certainly be quite as evident, that that comes down from the apostles, which has been kept as a sacred deposit in the churches of the apostles.”

This sounds very logical, but it makes us very dependent on the traditions of man. Something is true because it is true, and not because it was handed down by tradition. It is not

“more true which is earlier”, even if it “is from the very beginning”, if it is only tradition. It may be true, but it does not have the authority of the inspired word of God, as we read again in **2 Timothy 3 (KJV):16** All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.

Tertullian is trying to give a proof of apostolic succession. He is saying that the churches that were planted by the apostles have the “sacred deposit” of truth. These churches then have the authority to plant other churches, according to this theory. All other churches are not valid. But this ignores what Jesus taught in **Matthew 18 (KJV):20** For where two or three are gathered together in my name, there am I in the midst of them.

Our faith, our trust, must be in Jesus, and not in man’s tradition. If we are not careful, we will be teaching as doctrines the commandments of men, as we read in context in **Matthew 15 (KJV):1** Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; 6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. 7 Ye hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9 But in vain they do worship me, teaching for doctrines the commandments of men.

Tertullian continues, and says, “Let us see what milk the Corinthians drank from Paul; to what rule *of faith* the Galatians were brought for correction; what the Philippians, the Thessalonians, the Ephesians read *by it*; what utterance also the Romans give, so very near (to the apostles), to whom Peter and Paul conjointly bequeathed the gospel even sealed with their own blood.”

There is no historical evidence that Peter was ever with Paul in Rome. Peter went to the Jews in Babylon, as we read in **1 Peter 5 (KJV):13** The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

Babylon is 2,361 miles from Rome by car. But there is abundant evidence that Paul was in Rome. And Peter was not there when Paul wrote Romans, for the church was not established yet, as we read in **Romans 1 (KJV):11** For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

Tertullian continues, and says, “We have also *St. John’s* foster churches. For although Marcion rejects his Apocalypse, the order of the bishops (thereof), when traced up to their origin, will yet rest on John as their author.”

He refers to **Revelation 1 (KJV):4** John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

John was an apostle, and an eyewitness of Jesus Christ. To him all of the churches would submit to, but that did not make him “their author”, that is, the one who planted them.

Tertullian continues, and says, “In the same manner is recognised the excellent source of

the other churches. I say, therefore, that in them (and not simply such of them as were founded by apostles, but in all those which are united with them in the fellowship of the mystery *of the gospel of Christ*) that Gospel of Luke which we are defending with all our might has stood its ground from its very first publication; whereas Marcion's Gospel is not known to most people, and to none whatever is it known without being at the same time condemned."

Tertullian is "defending" the Gospel of Luke as it was originally written, and not as it was in "Marcion's Gospel". And he is correct.

Tertullian continues, and says, "It too, of course, has its churches, but specially its own—as late as they are spurious; and should you want to know their original, you will more easily discover apostasy in it than apostolicity, with Marcion forsooth as their founder, or some one of Marcion's swarm. Even wasps make combs; so also these Marcionites make churches."

Marcion was a heretic, and so all his churches were "spurious".

Tertullian continues, and says, "The same authority of the apostolic churches will afford evidence to the other Gospels also, which we possess equally through their means, and according to their usage—I mean the Gospels of John and Matthew—whilst that which Mark published may be affirmed to be Peter's whose interpreter Mark was. For even Luke's form of the Gospel men usually ascribe to Paul. And it may well seem that the works which disciples publish belong to their masters."

The authority of the Gospels rests solely on their inspiration by God. It does not matter who published them. Luke was writing from first hand knowledge, as we read in **Luke 1 (KJV):3** It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

Tertullian continues, and says, "Well, then, Marcion ought to be called to a strict account concerning these (other Gospels) also, for having omitted them, and insisted in preference on Luke; as if they, too, had not had free course in the churches, as well as Luke's Gospel, from the beginning. Nay, it is even more credible that they existed from the very beginning; for, being the work of apostles, they were prior, and coeval in origin with the churches themselves."

The word "coeval" means "of the same or equal age, antiquity, or duration". (**Merriam Webster**)

Tertullian continues, and says, "But how comes it to pass, if the apostles published nothing, that their disciples were more forward in such a work; for they could not have been disciples, without any instruction from their masters? If, then, it be evident that these (Gospels) also were current in the churches, why did not Marcion touch them—either to amend them if they were adulterated, or to acknowledge them if they were uncorrupt? For it is but natural that they who were perverting the gospel, should be more solicitous about the perversion of those things whose authority they knew to be more generally received. Even the false apostles (were so called) on this very account, because they imitated the apostles by means of their falsification. In *as far*, then, as he might have amended what there was to amend, if found corrupt, in *so far* did he firmly imply that all was free from corruption which he did not think required amendment. In short, he simply amended what he thought was corrupt; though, indeed, not even this justly, because it was not really corrupt. For if the (Gospels) of the apostles have come down to us in their integrity, whilst Luke's, which is received amongst us, so far accords with their rule as to be on a par with them in permanency of reception in the churches, it clearly follows that Luke's Gospel also has come down to us in like integrity until the sacrilegious

treatment of Marcion.”

Tertullian argues well here. He has upheld the authority of the Scriptures.

He continues, and says, “In short, when Marcion laid hands on it, it then became diverse and hostile to the Gospels of the apostles. I will therefore advise his followers, that they either change these Gospels, however late to do so, into a conformity with their own, whereby they may seem to be in agreement with the apostolic writings (for they are daily retouching their work, as daily they are convicted by us); or else that they blush for their master, who stands self-condemned either way—when once he hands on the truth of the gospel conscience smitten, or again subverts it by shameless tampering. Such are the summary arguments, which we use, when we take up arms against heretics for the faith of the gospel, maintaining both that order of periods, which rules that a late date is the mark of forgers, and that authority of churches which lends support to the tradition of the apostles; because truth must needs precede the forgery, and proceed straight from those by whom it has been handed on.”

Tertullian is abiding in the Holy Spirit here, who had given him discernment between truth and error. It is obvious that Marcion’s gospel was a “forgery”.

Page 355-357 (PDF Page -767): “Chapter IX.—Out of St. Luke’s Fifth Chapter are Found Proofs of Christ’s Belonging to the Creator, E.g. In the Call of Fishermen to the Apostolic Office, and in the Cleansing of the Leper. Christ Compared with the Prophet Elisha.

Out of so many kinds of occupations, why indeed had He such respect for that of fishermen, as to select from it for apostles Simon and the sons of Zebedee (for it cannot seem to be the mere fact itself for which the narrative was meant to be drawn out), saying to Peter, when he trembled at the very large draught of the fishes, “Fear not; from henceforth thou shalt catch men?” (Note: Luke 5:1-11) By saying this, He suggested to them the meaning of the fulfilled prophecy, that it was even He who by Jeremiah had foretold, “Behold, I will send many fishers; and they shall fish them,” (Note: Jeremiah 16:16) that is, men. Then at last they left their boats, and followed Him, understanding that it was He who had begun to accomplish what He had declared. It is quite another case, when he affected to choose from the college of shipmasters, intending one day to appoint the shipmaster Marcion his apostle. We have indeed already laid it down, in opposition to his *Antitheses*, that the position of Marcion derives no advantage from the diversity which he supposes to exist between the Law and the Gospel, inasmuch as even this was ordained by the Creator, and indeed predicted in the promise of the new Law, and the new Word, and the new Testament. Since, however, he quotes with especial care, as a proof in his domain, a certain companion in misery (συνταλαίπωρον), and associate in hatred (συμμισούμενον), with himself, for the cure of leprosy, (Note: Luke 5:12-14) I shall not be sorry to meet him, and before anything else to point out to him the force of the law figuratively interpreted, which, in this example of a leper (who was not to be touched, but was rather to be removed from all intercourse with others), prohibited any communication with a person who was defiled with sins, with whom the apostle also forbids us even to eat food, (Note: 1 Corinthians 5:11) forasmuch as the taint of sins would be communicated as if contagious, wherever a man should mix himself with the sinner. The Lord, therefore, wishing that the law should be more profoundly understood as signifying spiritual truths by carnal facts—and thus not destroying, but rather building up, that *law* which He wanted to have more earnestly acknowledged—touched the leper, by whom (even although as man He might have been

defiled) He could not be defiled as God, being of course incorruptible. The prescription, therefore, could not be meant for Him, that He was bound to observe the law and not touch the unclean person, seeing that contact with the unclean would not cause defilement to Him. I thus teach that this (immunity) is consistent in my Christ, the rather when I show that it is not consistent in yours. Now, if it was as an enemy of the law that He touched the leper—disregarding the precept of the law by a contempt of the defilement—how could he be defiled, when he possessed not a body which could be defiled? For a phantom is not susceptible of defilement. He therefore, who could not be defiled, as being a phantom, will not have an immunity from pollution by any divine power, but owing to his fantastic vacuity; nor can he be regarded as having despised pollution, who had not in fact any material capacity for it; nor, in like manner, as having destroyed the law, who had escaped defilement from the occasion of his phantom nature, not from any display of virtue. If, however, the Creator's prophet Elisha cleansed Naaman the Syrian alone, to the exclusion of (Note: Luke 4:27) so many lepers in Israel, (Note: 2 Kings 5:9-14, Luke 4:27) this fact contributes nothing to the distinction of Christ, as if he were in this way the better one for cleansing this Israelite leper, although a stranger to him, whom his own Lord had been unable to cleanse. The cleansing of the Syrian rather was significant throughout the nations of the world of their own cleansing in Christ their light, (Note: Luke 2:32) steeped as they were in the stains of the seven deadly sins: idolatry, blasphemy, murder, adultery, fornication, false-witness, and fraud. Seven times, therefore, as if once for each, did he wash in Jordan; both in order that he might celebrate the expiation of a perfect hebdomad; and because the virtue and fulness of the one baptism was *thus* solemnly imputed to Christ, alone, who was one day to establish on earth not only a revelation, but also a baptism, endued with compendious efficacy. Even Marcion finds here an antithesis; how that Elisha indeed required a material resource, applied water, and that seven times; whereas Christ, by the employment of a word only, and that but once for all, instantly effected the cure. And surely I might venture to claim the Very Word also as of the Creator's substance. There is nothing of which He who was the primitive Author is not also the more powerful one. Forsooth, it is incredible that that power of the Creator should have, by a word, produced a remedy for a single malady, which once by a word brought into being so vast a fabric as the world! From what can the Christ of the Creator be better discerned, than from the power of His word? But Christ is on this account another (Christ), because He acted differently from Elisha—because, *in fact*, the master is more powerful than his servant! Why, Marcion, do you lay down the rule, that things are done by servants just as they are by their very masters? Are you not afraid that it will turn to your discredit, if you deny that Christ belongs to the Creator, on the ground that He was *once* more powerful than a servant of the Creator—since, in comparison with the weakness of Elisha, He is acknowledged to be the greater, if indeed greater! For the cure is the same, although there is a difference in the working of it. What has your Christ performed more than my Elisha? Nay, what great thing has the word of your Christ performed, when it has *simply* done that which a river of the Creator effected? On the same principle occurs all the rest. So far as renouncing all human glory went, He forbade the man to publish abroad *the cure*; but so far as the honour of the law was concerned, He requested that the usual course should be followed: "Go, show thyself to the priest, and present the offering which Moses commanded." (Note: Luke 5:14) For the figurative signs of the law in its types He still would have observed, because of their prophetic import. These types signified that a man, once a sinner, but afterwards

purified from the stains thereof by the word of God, was bound to offer unto God in the temple a gift, even prayer and thanksgiving in the church through Christ Jesus, who is the Catholic Priest of the Father. Accordingly He added: “that it may be for a testimony unto you”—one, no doubt, whereby He would testify that He was not destroying the law, but fulfilling it; whereby, too, He would testify that it was He Himself who was foretold as about to undertake their sicknesses and infirmities. This very consistent and becoming explanation of “the testimony,” that adulator of his own Christ, Marcion seeks to exclude under the cover of mercy and gentleness. For, being both good (such are his words), and knowing, besides, that every man who had been freed from leprosy would be sure to perform the solemnities of the law, therefore He gave this precept. Well, what then? Has He continued in his goodness (that is to say, in his permission of the law) or not? For if he has persevered in his goodness, he will never become a destroyer of the law; nor will he ever be accounted as belonging to another god, because there would not exist that destruction of the law which would constitute his claim to belong to the other god. If, however, he has not continued good, by a subsequent destruction of the law, it is a false testimony which he has since imposed upon them in his cure of the leper; because he has forsaken his goodness, in destroying the law. If, therefore, he was good whilst upholding the law, he has now become evil as a destroyer of the law. However, by the support which he gave to the law, he affirmed that the law was good. For no one permits himself in the support of an evil thing. Therefore he is not only bad if he has permitted obedience to a bad law; but even worse still, if he has appeared as the destroyer of a good law. So that if he commanded the offering of the gift because he knew that every cured leper would be sure to bring one; he possibly abstained from commanding what he knew would be spontaneously done. In vain, therefore, was his coming down, as if with the intention of destroying the law, when he makes concessions to the keepers of the law. And yet, because he knew their disposition, he ought the more earnestly to have prevented their neglect of the law, since he had come for this purpose. Why then did he not keep silent, that man might of his own simple will obey the law? For then might he have seemed to some extent to have persisted in his patience. But he adds also his own authority increased by the weight of this “testimony.” Of what testimony, I ask, if not that of the assertion of the law? Surely it matters not in what way he asserted the law—whether as good, or as supererogatory, or as patient, or as inconstant—provided, Marcion, I drive you from your position. Observe, he commanded that the law should be fulfilled. In whatever way he commanded it, in the same way might he also have first uttered that sentiment: “I came not to destroy the law, but to fulfil it.” (Note: Matthew 5:17) What business, therefore, had you to erase out of the Gospel that which was quite consistent in it? For you have confessed that, in his goodness, he did in act what you deny that he did in word. We have therefore good proof that He uttered the word, in the fact that He did the deed; and that you have rather expunged the Lord’s word, than that our (evangelists) have inserted it.

Comment: Tertullian begins, and says, “Out of so many kinds of occupations, why indeed had He such respect for that of fishermen, as to select from it for apostles Simon and the sons of Zebedee (for it cannot seem to be the mere fact itself for which the narrative was meant to be drawn out), saying to Peter, when he trembled at the very large draught of the fishes, “Fear not; from henceforth thou shalt catch men?” (Note: Luke 5:1-11)”

He refers to **Luke 5(KJV):1** And it came to pass, that, as the people pressed upon him to

hear the word of God, he stood by the lake of Gennesaret, 2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 6 And when they had this done, they inclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. 8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. 11 And when they had brought their ships to land, they forsook all, and followed him.

We all stand in awe with Simon Peter, James, and John at the feet of the Lord!

Tertullian continues, and says, “By saying this, He suggested to them the meaning of the fulfilled prophecy, that it was even He who by Jeremiah had foretold, “Behold, I will send many fishers; and they shall fish them,” (Note: Jeremiah 16:16) that is, men.”

He refers in context to **Jeremiah 16 (KJV):**15 But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. 16 Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

The Lord was keeping His promise.

Tertullian continues, and says, “Then at last they left their boats, and followed Him, understanding that it was He who had begun to accomplish what He had declared. It is quite another case, when he affected to choose from the college of shipmasters, intending one day to appoint the shipmaster Marcion his apostle. We have indeed already laid it down, in opposition to his *Antitheses*, that the position of Marcion derives no advantage from the diversity which he supposes to exist between the Law and the Gospel, inasmuch as even this was ordained by the Creator, and indeed predicted in the promise of the new Law, and the new Word, and the new Testament.”

By the “new Law” he may refer to **John 13 (KJV):**34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another.

The “new Word” are the words of Jesus and all of the writers of the New Testament.

The “new Testament” is the New Covenant that the Lord promised in **Jeremiah 31 (KJV):**31 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith

the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

This New Covenant began at the cross, and Jesus foretold this at the Last Supper, as we read in **Matthew 26 (KJV):**26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins.

The Greek word translated “testament” in verse 28 is **διαθήκη** (pronounced dee-ath-ay'-kay); from G1303; properly, a disposition, i.e. (specially) a contract (especially a devisory will):—covenant, testament. **Strong’s Exhaustive Concordance, G1242**

It is so translated as “covenant” in **Matthew 26 (NASB):**26 Now while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, “Take, eat; this is My body.” 27 And when He had taken a cup and given thanks, He gave it to them, saying, “Drink from it, all of you; 28 for this is My blood of the covenant, which is being poured out for many for forgiveness of sins. 29 But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it with you, new, in My Father’s kingdom.”

The promise of the New Covenant is still to be fulfilled for Israel when they repent, as in **Zechariah 12 (KJV):**10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

This will be at the second coming.

Tertullian continues, and says, “Since, however, he quotes with especial care, as a proof in his domain, a certain companion in misery (**συνταλαίπωρον** (pronounced soonta-lie-poron)), and associate in hatred (**συμμισούμενον** (pronounce soom-mi-soo-men-on)), with himself, for the cure of leprosy, (Note: Luke 5:12-14) I shall not be sorry to meet him, and before anything else to point out to him the force of the law figuratively interpreted, which, in this example of a leper (who was not to be touched, but was rather to be removed from all intercourse with others), prohibited any communication with a person who was defiled with sins, with whom the apostle also forbids us even to eat food, (Note: 1 Corinthians 5:11) forasmuch as the taint of sins would be communicated as if contagious, wherever a man should mix himself with the sinner.”

He refers to **Luke 5 (KJV):**12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. 14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

And in context to **1 Corinthians 5 (KJV):**11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or

a railer, or a drunkard, or an extortioner; with such an one no not to eat. 12 For what have I to do to judge them also that are without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Tertullian continues, and says, “The Lord, therefore, wishing that the law should be more profoundly understood as signifying spiritual truths by carnal facts—and thus not destroying, but rather building up, that *law* which He wanted to have more earnestly acknowledged—touched the leper, by whom (even although as man He might have been defiled) He could not be defiled as God, being of course incorruptible. The prescription, therefore, could not be meant for Him, that He was bound to observe the law and not touch the unclean person, seeing that contact with the unclean would not cause defilement to Him. I thus teach that this (immunity) is consistent in my Christ, the rather when I show that it is not consistent in yours.”

And the law was written as in **Leviticus 13 (KJV)**:1 And the Lord spake unto Moses and Aaron, saying,2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests: 3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

And in **Leviticus 15 (KJV)**:1 And the Lord spake unto Moses and to Aaron, saying, 2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.

And the one who touches the unclean is unclean, as in **Leviticus 15 (KJV)**:11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the even.

The law was written to protect us, and not God. Tertullian is right. Since Christ is God, He could not be defiled by the plague of leprosy, but rather, He healed it.

Tertullian continues, and says, “Now, if it was as an enemy of the law that He touched the leper—disregarding the precept of the law by a contempt of the defilement—how could he be defiled, when he possessed not a body which could be defiled? For a phantom is not susceptible of defilement. He therefore, who could not be defiled, as being a phantom, will not have an immunity from pollution by any divine power, but owing to his fantastic vacuity; nor can he be regarded as having despised pollution, who had not in fact any material capacity for it; nor, in like manner, as having destroyed the law, who had escaped defilement from the occasion of his phantom nature, not from any display of virtue.”

Tertullian was writing against Marcion, who believed that Jesus was only a phantom and did not really have a body of flesh. Tertullian is defending the faith.

Tertullian continues, and says, “If, however, the Creator’s prophet Elisha cleansed Naaman the Syrian alone, to the exclusion of (Note: Luke 4:27) so many lepers in Israel, (Note: 2 Kings 5:9-14, Luke 4:27) this fact contributes nothing to the distinction of Christ, as if he were in this way the better one for cleansing this Israelite leper, although a stranger to him, whom his own Lord had been unable to cleanse.”

He refers to **2 Kings 5 (KJV)**:9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. 10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be

clean. 11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. 12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. 13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? 14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And to **Luke 4 (KJV):27** And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

Tertullian continues, and says, “The cleansing of the Syrian rather was significant throughout the nations of the world of their own cleansing in Christ their light, (Note: Luke 2:32) steeped as they were in the stains of the seven deadly sins: idolatry, blasphemy, murder, adultery, fornication, false-witness, and fraud.”

He refers to **Luke 2 (KJV):32** A light to lighten the Gentiles, and the glory of thy people Israel.

Here Tertullian lists the “seven deadly sins”, which he will say that there is no repentance of.

Tertullian continues, and says, “Seven times, therefore, as if once for each, did he wash in Jordan; both in order that he might celebrate the expiation of a perfect hebdomad; and because the virtue and fulness of the one baptism was *thus* solemnly imputed to Christ, alone, who was one day to establish on earth not only a revelation, but also a baptism, endued with compendious efficacy.”

A “hebdomad” is “*hebdomad-*, *hebdomas*, from Greek, from *hebdomos* seventh, from *hepta* seven”. (**Merriam Webster**)

Tertullian believed that baptism could cleanse these “seven deadly sins”, but after baptism, if someone committed one of these, they were lost and could not repent.

Tertullian continues, and says, “Even Marcion finds here an antithesis; how that Elisha indeed required a material resource, applied water, and that seven times; whereas Christ, by the employment of a word only, and that but once for all, instantly effected the cure. And surely I might venture to claim the Very Word also as of the Creator’s substance. There is nothing of which He who was the primitive Author is not also the more powerful one. Forsooth, it is incredible that that power of the Creator should have, by a word, produced a remedy for a single malady, which once by a word brought into being so vast a fabric as the world! From what can the Christ of the Creator be better discerned, than from the power of His word? But Christ is on this account another (Christ), because He acted differently from Elisha—because, *in fact*, the master is more powerful than his servant! Why, Marcion, do you lay down the rule, that things are done by servants just as they are by their very masters? Are you not afraid that it will turn to your discredit, if you deny that Christ belongs to the Creator, on the ground that He was *once* more powerful than a servant of the Creator—since, in comparison with the weakness of Elisha, He is acknowledged to be the greater, if indeed greater! For the cure is the same, although there is a difference in the working of it. What has your Christ performed more than my Elisha? Nay, what great thing has the word of your Christ performed, when it has *simply* done that which a

river of the Creator effected? On the same principle occurs all the rest. So far as renouncing all human glory went, He forbade the man to publish abroad *the cure*; but so far as the honour of the law was concerned, He requested that the usual course should be followed: “Go, show thyself to the priest, and present the offering which Moses commanded.” (Note: Luke 5:14)”

He refers to **Luke 5 (KJV):14** And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

Tertullian continues, and says, “For the figurative signs of the law in its types He still would have observed, because of their prophetic import. These types signified that a man, once a sinner, but afterwards purified from the stains thereof by the word of God, was bound to offer unto God in the temple a gift, even prayer and thanksgiving in the church through Christ Jesus, who is the Catholic Priest of the Father.”

Jesus was acting as He did in order to fulfill the righteousness of the law. Now that the law has been fulfilled, we are no longer under the law, but we are not to sin. But Jesus is not the “Catholic Priest of the Father”. Jesus is our great High Priest, appearing in heaven for us, as we read in **Hebrews 4 (KJV):14** Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Tertullian continues, and says, “Accordingly He added: “that it may be for a testimony unto you”—one, no doubt, whereby He would testify that He was not destroying the law, but fulfilling it; whereby, too, He would testify that it was He Himself who was foretold as about to undertake their sicknesses and infirmities.”

He refers to **Isaiah 53 (KJV):4** However, it was our sicknesses that He Himself bore, And our pains that He carried; Yet we ourselves assumed that He had been afflicted, Struck down by God, and humiliated. 5 But He was pierced for our offenses, He was crushed for our wrongdoings; The punishment for our well-being was laid upon Him, And by His wounds we are healed.

And to **Matthew 8 (KJV):16** When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

Tertullian continues, and says, “This very consistent and becoming explanation of “the testimony,” that adulator of his own Christ, Marcion seeks to exclude under the cover of mercy and gentleness.”

The word “adulator” means one who gives “extreme or excessive admiration or flattery”.

Tertullian continues, and says, “For, being both good (such are his words), and knowing, besides, that every man who had been freed from leprosy would be sure to perform the solemnities of the law, therefore He gave this precept. Well, what then? Has He continued in his goodness (that is to say, in his permission of the law) or not? For if he has persevered in his goodness, he will never become a destroyer of the law; nor will he ever be accounted as belonging to another god, because there would not exist that destruction of the law which would constitute his claim to belong to the other god. If, however, he has not continued good, by a

subsequent destruction of the law, it is a false testimony which he has since imposed upon them in his cure of the leper; because he has forsaken his goodness, in destroying the law. If, therefore, he was good whilst upholding the law, he has now become evil as a destroyer of the law. However, by the support which he gave to the law, he affirmed that the law was good. For no one permits himself in the support of an evil thing. Therefore he is not only bad if he has permitted obedience to a bad law; but even worse still, if he has appeared as the destroyer of a good law. So that if he commanded the offering of the gift because he knew that every cured leper would be sure to bring one; he possibly abstained from commanding what he knew would be spontaneously done. In vain, therefore, was his coming down, as if with the intention of destroying the law, when he makes concessions to the keepers of the law. And yet, because he knew their disposition, he ought the more earnestly to have prevented their neglect of the law, since he had come for this purpose. Why then did he not keep silent, that man might of his own simple will obey the law? For then might he have seemed to some extent to have persisted in his patience. But he adds also his own authority increased by the weight of this “testimony.” Of what testimony, I ask, if not that of the assertion of the law? Surely it matters not in what way he asserted the law—whether as good, or as supererogatory, or as patient, or as inconstant—provided, Marcion, I drive you from your position. Observe, he commanded that the law should be fulfilled. In whatever way he commanded it, in the same way might he also have first uttered that sentiment: “I came not to destroy the law, but to fulfil it.” (Note: Matthew 5:17) What business, therefore, had you to erase out of the Gospel that which was quite consistent in it? For you have confessed that, in his goodness, he did in act what you deny that he did in word. We have therefore good proof that He uttered the word, in the fact that He did the deed; and that you have rather expunged the Lord’s word, than that our (evangelists) have inserted it.”

The word “supererogatory” means “observed or performed to an extent not enjoined or required, superfluous” (**Merriam Webster**)

Tertullian refers to **Matthew 5 (KJV):17** Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Tertullian argues well against Marcion. Tertullian might not have been orthodox, or mainstream, but Tertullian was a believer in Jesus Christ, and he has defended the faith well against Marcion.

Page 376-378 (PDF Page 810-813): “Chapter XIX.—The Rich Women of Piety Who Followed Jesus Christ’s Teaching by Parables. The Marcionite Cavil Derived from Christ’s Remark, When Told of His Mother and His Brethren. Explanation of Christ’s Apparent Rejection Them.

The fact that certain rich women clave to Christ, “which ministered unto Him of their substance,” amongst whom was the wife of the king’s steward, is a subject of prophecy. By Isaiah *the Lord* called these wealthy ladies—“Rise up, ye women that are at ease, and hear my voice” (Note: Isaiah 32:9-10)—that He might prove them first as disciples, and then as assistants and helpers: “Daughters, hear my words in hope; this day of the year cherish the memory of, in labour with hope.” For it was “in labour” that they followed Him, and “with hope” did they minister to Him. On the subject of *parables*, let it suffice that it has been once for all shown that this kind of language was with equal distinctness promised by the Creator. But there is that direct mode of His speaking to the people—“Ye shall hear with the ear, but ye shall not understand” (Note: Isaiah 6:9) —which now claims notice as having furnished to

Christ that frequent form of His earnest instruction: “He that hath ears to hear, let him hear.” (Note: Luke 8:8) Not as if Christ, actuated with a diverse spirit, permitted a hearing which the Creator had refused; but because the exhortation followed the threatening. First came, “Ye shall hear with the ear, but shall not understand;” then followed, “He that hath ears to hear, let him hear.” For they wilfully refused to hear, although they had ears. He, however, was teaching them that it was the ears of the heart which were necessary; and with *these* the Creator had said that they would not hear. Therefore it is that He adds by His Christ, “Take heed how ye hear,” (Note: Luke 8:18) and hear not,—meaning, of course, with the hearing of the heart, not of the ear. If you only attach a proper sense to the *Creator’s* admonition, suitable to the meaning of Him who was rousing the people to hear by the words, “Take heed how ye hear,” it amounted to a menace to such as would not hear. In fact, that most merciful god of yours, who judges not, neither is angry, is minatory. This is proved even by the sentence which immediately follows: “Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.” (Note: Luke 8:18) What shall be given? The increase of faith, or understanding, or even salvation. What shall be taken away? That, of course, which shall be given. By whom shall the gift and the deprivation be made? If by the Creator it be taken away, by Him also shall it be given. If by Marcion’s god it be given, by Marcion’s god also will it be taken away. Now, for whatever reason He threatens the “deprivation,” it will not be the work of a god who knows not how to threaten, because incapable of anger. I am, moreover, astonished when he says that “a candle is not usually hidden,” (Note: Luke 8:16) who had hidden himself—a greater and more needful light—during so long a time; and when he promises that “everything shall be brought out of its secrecy and made manifest,” (Note: Luke 8:17) who hitherto has kept his god in obscurity, waiting (I suppose) until Marcion be born. We now come to the most strenuously-plied argument of all those who call in question the Lord’s nativity. They say that He testifies Himself to His not having been born, when He asks, “Who is my mother, and who are my brethren?” (Note: Matthew 12:48) In this manner heretics either wrest plain and simple words to any sense they choose by their conjectures, or else they violently resolve by a literal interpretation words which imply a conditional sense and are incapable of a simple solution, as in this passage. We, for our part, say in reply, first, that it could not possibly have been told Him that His mother and His brethren stood without, desiring to see Him, if He had had no mother and no brethren. They must have been known to him who announced them, either some time previously, or then at that very time, when they desired to see Him, or sent Him their message. To this our first position this answer is usually given by the other side. But suppose they sent Him the message for the purpose of tempting Him? Well, but the Scripture does not say so; and inasmuch as it is usual for it to indicate what is done in the way of temptation (“Behold, a certain lawyer stood up, and tempted Him;” (Note: Luke 10:25) again, when inquiring about tribute, the Pharisees came to Him, tempting Him (Note: Luke 20:20), so, when it makes no mention of temptation, it does not admit the interpretation of temptation. However, *although I do not allow this sense*, I may as well ask, by way of a superfluous refutation, for the reasons of the alleged temptation, To what purpose could they have tempted Him by naming His mother and His brethren? If it was to ascertain whether He had been born or not—when was a question raised on this point, which they must resolve by tempting Him in this way? Who could doubt His having been born, when they saw Him before them a veritable man?—whom they had heard call Himself “Son of man?”—of whom they doubted whether He

were God or Son of God, from seeing Him, as they did, in the perfect garb of human quality?—supposing Him rather to be a prophet, a great one indeed, (Note: Luke 7:16) but still one who had been born as man? Even if it had been necessary that He should thus be tried in the investigation of His birth, surely any other proof would have better answered the trial than that to be obtained from mentioning those relatives which it was quite possible for Him, in spite of His true nativity, not at that moment to have had. For tell me now, does a mother live on contemporaneously with her sons in every case? Have all sons brothers born for them? May a man rather not have fathers and sisters (living), or even no relatives at all? But there is historical proof that at this very time a *census* had been taken in Judæa by Sentius Saturninus, which might have satisfied their inquiry respecting the family and descent of Christ. Such a method of testing the point had therefore no consistency whatever in it and they “who were standing without” were really “His mother and His brethren.” It remains for us to examine His meaning when He resorts to non-literal words, saying “Who is my mother or my brethren?” It seems as if His language amounted to a denial of His family and His birth; but it arose actually from the absolute nature of the case, and the conditional sense in which His words were to be explained. He was justly indignant, that persons so very near to Him “stood *without*,” while strangers were *within* hanging on His words, especially as they wanted to call Him away from the solemn work He had in hand. He did not so much deny as disavow them. And therefore, when to the previous question, “Who is my mother, and who are my brethren?” He added the answer “None but they who hear my words and do them,” He transferred the names of blood-relationship to others, whom He judged to be more closely related to Him by reason of their faith. Now no one transfers a thing except from him who possesses that which is transferred. If, therefore, He made them “His mother and His brethren” who were not so, how could He deny them these relationships who really had them? Surely only on the condition of their deserts, and not by any disavowal of His near relatives; teaching them by His own actual example, that “whosoever preferred father or mother or brethren to the Word of God, was not a disciple worthy of Him.” (Note: Matthew 10:37) Besides, His admission of His mother and His brethren was the more express, from the fact of His unwillingness to acknowledge them. That He adopted others only confirmed those in their relationship to Him whom He refused because of their offence, and for whom He substituted the others, not as being truer relatives, but worthier ones. Finally, it was no great matter if He did prefer to kindred (that) faith which it did not possess.”

Comment: Tertullian begins, as he says, “The fact that certain rich women clave to Christ, “which ministered unto Him of their substance,” amongst whom was the wife of the king’s steward, is a subject of prophecy.”

He refers in context to **Luke 8 (KJV):1** And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, 2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

Tertullian continues, and says, “By Isaiah *the Lord* called these wealthy ladies—“Rise up, ye women that are at ease, and hear my voice” (Note: Isaiah 32:9-10)—that He might prove them first as disciples, and then as assistants and helpers: “Daughters, hear my words in hope;

this day of the year cherish the memory of, in labour with hope.” For it was “in labour” that they followed Him, and “with hope” did they minister to Him.”

He refers to **Isaiah 32 (Septuagint):9** Rise up, ye rich women, and hear my voice; ye confident daughters, hearken to my words. 10 Remember for a full year in pain, yet with hope: the vintage has been cut off, it has ceased, it shall by no means come again.

And to **Isaiah 32 (KJV):9** Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech. 10 Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

Tertullian continues, and says, “On the subject of *parables*, let it suffice that it has been once for all shown that this kind of language was with equal distinctness promised by the Creator. But there is that direct mode of His speaking to the people—“Ye shall hear with the ear, but ye shall not understand” (Note: Isaiah 6:9) —which now claims notice as having furnished to Christ that frequent form of His earnest instruction: “He that hath ears to hear, let him hear.” (Note: Luke 8:8)”

He refers to **Isaiah 6 (KJV):9** And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

And to **Luke 8 (KJV):8** And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

Tertullian continues, and says, “Not as if Christ, actuated with a diverse spirit, permitted a hearing which the Creator had refused; but because the exhortation followed the threatening. First came, “Ye shall hear with the ear, but shall not understand;” then followed, “He that hath ears to hear, let him hear.” For they willfully refused to hear, although they had ears. He, however, was teaching them that it was the ears of the heart which were necessary; and with *these* the Creator had said that they would not hear. Therefore it is that He adds by His Christ, “Take heed how ye hear,” (Note: Luke 8:18) and hear not,—meaning, of course, with the hearing of the heart, not of the ear.”

He refers to **Luke 8 (KJV):18** Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Tertullian has said something that is very important in understanding how one is to hear. It is with the “hearing of the heart” that Jesus was teaching. And Paul also taught this in **Romans 10 (KJV):10** For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Tertullian continues, and says, “If you only attach a proper sense to the *Creator’s* admonition, suitable to the meaning of Him who was rousing the people to hear by the words, “Take heed how ye hear,” it amounted to a menace to such as would not hear. In fact, that most merciful god of yours, who judges not, neither is angry, is minatory. This is proved even by the sentence which immediately follows: “Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.” (Note: Luke 8:18) What shall be given? The increase of faith, or understanding, or even salvation. What shall be taken away? That, of course, which shall be given. By whom shall the gift and the deprivation be made? If by the Creator it be taken away, by Him also shall it be given. If by Marcion’s god it be given, by Marcion’s god also will it be taken away. Now, for whatever reason He threatens

the “deprivation,” it will not be the work of a god who knows not how to threaten, because incapable of anger. I am, moreover, astonished when he says that “a candle is not usually hidden,” (Note: Luke 8:16) who had hidden himself—a greater and more needful light—during so long a time; and when he promises that “everything shall be brought out of its secrecy and made manifest,” (Note: Luke 8:17) who hitherto has kept his god in obscurity, waiting (I suppose) until Marcion be born.”

He refers in context to **Luke 8 (KJV):16** No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Jesus is saying that whosoever had a disposition to receive truth will receive more truth, and whosoever does not have a disposition to receive truth will lose even what he seems to have.

And this reminds us of Jesus parable in **Matthew 13 (KJV):3** And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear.

Tertullian continues, and says, “We now come to the most strenuously-plied argument of all those who call in question the Lord’s nativity. They say that He testifies Himself to His not having been born, when He asks, “Who is my mother, and who are my brethren?” (Note: Matthew 12:48)”

He refers in context to **Matthew 12 (KJV):47** Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Tertullian continues, and says, “In this manner heretics either wrest plain and simple words to any sense they choose by their conjectures, or else they violently resolve by a literal interpretation words which imply a conditional sense and are incapable of a simple solution, as in this passage. We, for our part, say in reply, first, that it could not possibly have been told Him that His mother and His brethren stood without, desiring to see Him, if He had had no mother and no brethren. They must have been known to him who announced them, either some time previously, or then at that very time, when they desired to see Him, or sent Him their message.”

And we can agree with Tertullian here. Mary was not kept a virgin after the birth of Jesus, for Joseph knew her not until Jesus was born, as we read in **Matthew 1 (KJV):20** But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is

conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. 24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 25 And knew her not till she had brought forth her firstborn son: and he called his name Jesus.

Tertullian continues, and says, “To this our first position this answer is usually given by the other side. But suppose they sent Him the message for the purpose of tempting Him? Well, but the Scripture does not say so; and inasmuch as it is usual for it to indicate what is done in the way of temptation (“Behold, a certain lawyer stood up, and tempted Him;” (Note: Luke 10:25) again, when inquiring about tribute, the Pharisees came to Him, tempting Him (Note: Luke 20:20), so, when it makes no mention of temptation, it does not admit the interpretation of temptation.”

He refers to **Luke 10 (KJV):25** And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

And in context to **Luke 20 (KJV):19** And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. 20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. 21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: 22 Is it lawful for us to give tribute unto Caesar, or no? 23 But he perceived their craftiness, and said unto them, Why tempt ye me? 24 Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. 25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

Tertullian continues, and says, “However, *although I do not allow this sense*, I may as well ask, by way of a superfluous refutation, for the reasons of the alleged temptation, To what purpose could they have tempted Him by naming His mother and His brethren? If it was to ascertain whether He had been born or not—when was a question raised on this point, which they must resolve by tempting Him in this way? Who could doubt His having been born, when they saw Him before them a veritable man?—whom they had heard call Himself “Son of man?”—of whom they doubted whether He were God or Son of God, from seeing Him, as they did, in the perfect garb of human quality?—supposing Him rather to be a prophet, a great one indeed, (Note: Luke 7:16) but still one who had been born as man?”

Tertullian argues well here. He refers in context to **Luke 7 (KJV):13** And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he delivered him to his mother. 16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

Tertullian continues, and says, “Even if it had been necessary that He should thus be tried in the investigation of His birth, surely any other proof would have better answered the trial than that to be obtained from mentioning those relatives which it was quite possible for Him, in

spite of His true nativity, not at that moment to have had. For tell me now, does a mother live on contemporaneously with her sons in every case? Have all sons brothers born for them? May a man rather not have fathers and sisters (living), or even no relatives at all? But there is historical proof that at this very time a *census* had been taken in Judæa by Sentius Saturninus, which might have satisfied their inquiry respecting the family and descent of Christ. Such a method of testing the point had therefore no consistency whatever in it and they “who were standing without” were really “His mother and His brethren.””

Tertullian again argues well here.

He continues, and says, “It remains for us to examine His meaning when He resorts to non-literal words, saying “Who is my mother or my brethren?” It seems as if His language amounted to a denial of His family and His birth; but it arose actually from the absolute nature of the case, and the conditional sense in which His words were to be explained. He was justly indignant, that persons so very near to Him “stood *without*,” while strangers were *within* hanging on His words, especially as they wanted to call Him away from the solemn work He had in hand. He did not so much deny as disavow them. And therefore, when to the previous question, “Who is my mother, and who are my brethren?” He added the answer “None but they who hear my words and do them,” He transferred the names of blood-relationship to others, whom He judged to be more closely related to Him by reason of their faith. Now no one transfers a thing except from him who possesses that which is transferred. If, therefore, He made them “His mother and His brethren” who were not so, how could He deny them these relationships who really had them? Surely only on the condition of their deserts, and not by any disavowal of His near relatives; teaching them by His own actual example, that “whosoever preferred father or mother or brethren to the Word of God, was not a disciple worthy of Him.” (Note: Matthew 10:37)”

Tertullian continues to argue well again. He refers to **Matthew 10 (KJV):37** He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

Tertullian continues, and says, “Besides, His admission of His mother and His brethren was the more express, from the fact of His unwillingness to acknowledge them. That He adopted others only confirmed those in their relationship to Him whom He refused because of their offence, and for whom He substituted the others, not as being truer relatives, but worthier ones. Finally, it was no great matter if He did prefer to kindred (that) faith which it did not possess.”

And we read in context in **Matthew 10 (KJV):34** Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's foes shall be they of his own household. 37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

It is interesting that Tertullian thought that Jesus had brothers, which meant that Mary did not remain a virgin. And he is correct.

But “Clement of Alexandria (150–215 AD) was an early proponent of the perpetual virginity of Mary. The virgin birth of Jesus is found in the Gospel of Matthew and possibly in Luke, but it seems to have little theological importance before the middle of the 2nd century.”

(Wikipedia/Virgin Mary/Clement)

Apparently Tertullian did not agree with the perpetual virginity of Mary.

Page 382-385 (PDF Page 824-829): “Chapter XXII.—The Same Conclusion Supported by the Transfiguration. Marcion Inconsistent in Associating with Christ in Glory Two Such Eminent Servants of the Creator as Moses and Elijah. St. Peter’s Ignorance Accounted for on Montanist Principle.

You ought to be very much ashamed of yourself on this account too, for permitting him to appear on the retired mountain in the company of Moses and Elias, (Luke 9:28-36) whom he had come to destroy. This, to be sure, was what he wished to be understood as the meaning of that voice from heaven: “This is my beloved Son, hear Him” (Note: Luke 9:35)—*Him*, that is, not Moses or Elias any longer. The voice alone, therefore, was enough, without the display of Moses and Elias; for, by expressly mentioning whom they were to hear, he must have forbidden all others from being heard. Or else, did he mean that Isaiah and Jeremiah and the others whom he did not exhibit were to be heard, since he prohibited those whom he did display? Now, even if their presence was necessary, they surely should not be represented as conversing together, which is a sign of familiarity; nor as associated in glory with him, for this indicates respect and graciousness; but they should be shown in some slough as a sure token of their ruin, or even in that darkness of the Creator which Christ was sent to disperse, far removed from the glory of Him who was about to sever their words and writings from His gospel. This, then, is the way how he demonstrates them to be aliens, even by keeping them in his own company! This is how he shows they ought to be relinquished: he associates them with himself instead! This is how he destroys them: he irradiates them with his glory! How would their own Christ act? I suppose He would have imitated the forwardness (of heresy), and revealed them just as Marcion’s Christ was bound to do, or at least as having with Him any others rather than His own prophets! But what could so well befit the Creator’s Christ, as to manifest Him in the company of His own foreannouncers?—to let Him be seen with those to whom He had appeared in revelations?—to let Him be speaking with those who had spoken of Him?—to share His glory with those by whom He used to be called the Lord of glory; even with those chief servants of His, one of whom was once the moulder of His people, the other afterwards the reformer thereof; one the initiator of the Old Testament, the other the consummator of the New? Well therefore does Peter, when recognizing the companions of his Christ in their indissoluble connection with Him, suggest an expedient: “It is good for us to be here” (good: that evidently means to be where Moses and Elias are); “and let us make three tabernacles, one for Thee, and one for Moses, and one for Elias. But he knew not what he said.” (Note: Luke 9:33) How knew not? Was his ignorance the result of simple error? Or was it on the principle which we maintain in the cause of the new prophecy, that to grace ecstasy or rapture is incident. For when a man is rapt in the Spirit, especially when he beholds the glory of God, or when God speaks through him, he necessarily loses his sensation, because he is overshadowed with the power of God,—a point concerning which there is a question between us and the carnally-minded. (Note: 1 Corinthians 2:14) Now, it is no difficult matter to prove the rapture of Peter. For how could he have known Moses and Elias, except (by being) in the Spirit? People could not have had their images, or statues, or likenesses; for that the law forbade. How, if it were not that he had seen them in the Spirit? And therefore, because it was in the Spirit that he had now spoken, and not

in his natural senses, he could not know what he had said. But if, on the other hand, he was thus ignorant, because he erroneously supposed that (Jesus) was their Christ, it is then evident that Peter, when previously asked by Christ, "Whom they thought Him to be," meant the Creator's Christ, when he answered, "Thou art the Christ;" because if he had been then aware that He belonged to the rival god, he would not have made a mistake here. But if he was in error here because of his previous erroneous opinion, then you may be sure that up to that very day no new divinity had been revealed by Christ, and that Peter had so far made no mistake, because hitherto Christ had revealed nothing of the kind; and that Christ accordingly was not to be regarded as belonging to any other than the Creator, whose entire dispensation he, in fact, here described. He selects from His disciples three witnesses of the impending vision and voice. And this is just the way of the Creator. "In the mouth of three witnesses," says He, "shall every word be established." (Note: Deuteronomy 19:15, Luke 9:28) He withdraws to a mountain. In the nature of the place I see much meaning. For the Creator had originally formed His ancient people on a mountain both with visible glory and His voice. It was only right that the New Testament should be attested on such an elevated spot as that whereon the Old Testament had been composed; under a like covering of cloud also, which nobody will doubt, was condensed out of the Creator's air. Unless, indeed, he had brought down his own clouds thither, because he had himself forced his way through the Creator's heaven; or else it was only a precarious cloud, as it were, of the Creator which he used. On the present (as also on the former) occasion, therefore, the cloud was not silent; but there was the accustomed voice from heaven, and the Father's testimony to the Son; precisely as in the first Psalm He had said, "Thou art my Son, today have I begotten thee." (Note: Psalm 2:7) By the mouth of Isaiah also He had asked concerning Him, "Who is there among you that feareth God? Let him hear the voice of His Son." (Note: Isaiah 50:10) When therefore He here presents Him with the words, "This is my (beloved) Son," this clause is of course understood, "whom I have promised." For if He once promised, and then afterwards says, "This is He," it is suitable conduct for one who accomplishes His purpose that He should utter His voice in proof of the promise which He had formerly made; but unsuitable in one who is amenable to the retort, Can you, indeed, have a right to say, "This is my son," concerning whom you have given us no previous information, any more than you have favoured us with a revelation about your own prior existence? "Hear ye Him," therefore, whom from the beginning (the Creator) had declared entitled to be heard in the name of a prophet, since it was as a prophet that He had to be regarded by the people. "A prophet," says Moses, "shall the Lord your God raise up unto you, of your sons" (that is, of course, after a carnal descent); "unto Him shall ye hearken, as unto me." (Note: Deuteronomy 18:15) "Every one who will not hearken unto Him, his soul shall be cut off from amongst his people." (Note: Deuteronomy 18:19) So also Isaiah: "Who is there among you that feareth God? Let him hear the voice of His Son." (Note: Isaiah 50:10) This voice the Father was going Himself to recommend. For, says he, He establishes the words of His Son, when He says, "This is my beloved Son, hear ye Him." Therefore, even if there be made a transfer of the obedient "hearing" from Moses and Elias to Christ, it is still not from another God, or to another Christ; but from the Creator to His Christ, in consequence of the departure of the old covenant and the supervening of the new. "Not an ambassador, nor an angel, but He Himself," says Isaiah, "shall save them;" (Note: Isaiah 63:9) for it is He Himself who is now declaring and fulfilling the law and the prophets. The Father gave to the Son new disciples, after that Moses and Elias had been

exhibited along with Him in the honour of His glory, and had then been dismissed as having fully discharged their duty and office, for the express purpose of affirming for Marcion's information the fact that Moses and Elias had a share in even the glory of Christ. But we have the entire structure of this same vision in Habakkuk also, where the Spirit in the person of some of the apostles says, "O Lord, I have heard Thy speech, and was afraid." What speech was this, other than the words of the voice from heaven, This is my beloved Son, hear ye Him? "I considered thy works, and was astonished." When could this have better happened than when Peter, on seeing His glory, knew not what he was saying? "In the midst of the two Thou shalt be known"—even Moses and Elias. (Note: Habakkuk 3:2) These likewise did Zechariah see under the figure of the two olive trees and olive branches. (Note: Zechariah 4:3,14) For these are they of whom he says, "They are the two anointed ones, that stand by the Lord of the whole earth." And again Habakkuk says, "His glory covered the heavens" (that is, with that cloud), "and His splendour shall be like the light—even the light, wherewith His very raiment glistened." And if we would make mention of the promise to Moses, we shall find it accomplished here. For when Moses desired to see the Lord, saying, "If therefore I have found grace in Thy sight, manifest Thyself to me, that I may see Thee distinctly," the sight which he desired to have was of that condition which he was to assume as man, and which as a prophet he knew was to occur. Respecting the *face* of God, however, he had already heard, "No man shall see me, and live." "This thing," said He, "which thou hast spoken, will I do unto thee." Then Moses said, "Show me Thy glory." And the Lord, with like reference to the future, replied, "I will pass before thee in my glory," etc. Then at the last He says, "And then thou shalt see my back." (Note: Exodus 33:13-23) Not loins, or calves of the legs, did he want to behold, but the glory which was to be revealed in the latter days. (Note: Exodus 33:23) He had promised that He would make Himself thus face to face visible to him, when He said to Aaron, "If there shall be a prophet among you, I will make myself known to him by vision, and by vision will I speak with him; but not so is my manner to Moses; with *him* will I speak mouth to mouth, even apparently" (that is to say, in the form of man which He was to assume), "and not in dark speeches." (Note: Numbers 12:6-8) Now, although Marcion has denied that he is here represented as speaking with the Lord, but only as standing, yet, inasmuch as he stood "mouth to mouth," he must also have stood "face to face" *with him*, to use his words, not far from him, in His very glory—not to say, in His presence. And with this glory he went away enlightened from Christ, just as he used to do from the Creator; as *then* to dazzle the eyes of the children of Israel, so *now* to smite those of the blinded Marcion, who has failed to see how this argument also makes against him."

Comment: Tertullian begins, as he says, "You ought to be very much ashamed of yourself on this account too, for permitting him to appear on the retired mountain in the company of Moses and Elias, (Luke 9:28-36) whom he had come to destroy."

He refers to **Luke 9 (KJV):**28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. 30 And, behold, there talked with him two men, which were Moses and Elias: 31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they departed from him, Peter

said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. 34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him. 36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

Tertullian continues, and says, “This, to be sure, was what he wished to be understood as the meaning of that voice from heaven: “This is my beloved Son, hear Him” (Note: Luke 9:35)—*Him*, that is, not Moses or Elias any longer. The voice alone, therefore, was enough, without the display of Moses and Elias; for, by expressly mentioning whom they were to hear, he must have forbidden all others from being heard. Or else, did he mean that Isaiah and Jeremiah and the others whom he did not exhibit were to be heard, since he prohibited those whom he did display? Now, even if their presence was necessary, they surely should not be represented as conversing together, which is a sign of familiarity; nor as associated in glory with him, for this indicates respect and graciousness; but they should be shown in some slough as a sure token of their ruin, or even in that darkness of the Creator which Christ was sent to disperse, far removed from the glory of Him who was about to sever their words and writings from His gospel. This, then, is the way how he demonstrates them to be aliens, even by keeping them in his own company! This is how he shows they ought to be relinquished: he associates them with himself instead! This is how he destroys them: he irradiates them with his glory! How would their own Christ act? I suppose He would have imitated the frowardness (of heresy), and revealed them just as Marcion’s Christ was bound to do, or at least as having with Him any others rather than His own prophets! But what could so well befit the Creator’s Christ, as to manifest Him in the company of His own foreannouncers?—to let Him be seen with those to whom He had appeared in revelations?—to let Him be speaking with those who had spoken of Him?—to share His glory with those by whom He used to be called the Lord of glory; even with those chief servants of His, one of whom was once the moulder of His people, the other afterwards the reformer thereof; one the initiator of the Old Testament, the other the consummator of the New? Well therefore does Peter, when recognizing the companions of his Christ in their indissoluble connection with Him, suggest an expedient: “It is good for us to be here” (good: that evidently means to be where Moses and Elias are); “and let us make three tabernacles, one for Thee, and one for Moses, and one for Elias. But he knew not what he said.” (Note: Luke 9:33)”

He refers to **Luke (KJV):33** And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

Tertullian again argues well against Marcion. The Old Testament points to Jesus very specifically. It could not be anyone else. Moses lived over 1400 years before Jesus, and yet he prophesied of Him in Deuteronomy 18:15-19 as we Tertullian will point out.

He continues, “How knew not? Was his ignorance the result of simple error? Or was it on the principle which we maintain in the cause of the new prophecy, that to grace ecstasy or rapture is incident. For when a man is rapt in the Spirit, especially when he beholds the glory of God, or when God speaks through him, he necessarily loses his sensation, because he is

overshadowed with the power of God,—a point concerning which there is a question between us and the carnally-minded. (Note: 1 Corinthians 2:14)”

He refers in context to **1 Corinthians 2 (KJV):**12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.

In verse 14, the words “natural man” are a translation of the Greek word, ψυχικός (pronounced psou-khee-kos'); from G5590; sensitive, i.e. animate (in distinction on the one hand from G4152, which is the higher or renovated nature; and on the other from G5446, which is the lower or bestial nature):—natural, sensual. **Strong's Exhaustive Concordance, G5591**

Philip Schaff comments, “He calls those the carnally-minded (“psychicos”) who thought that ecstatic raptures and revelations had ceased in the church.” So when Tertullian refers to the “psychics”, he is referring to those who were “carnally-minded” who thought that the gifts of the Spirit had ceased in the Church.

And in context to **Romans 8 (KJV):**5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

But Tertullian gives us a vision of “the new prophecy”, in that, “to grace ecstasy or rapture is incident”. He seems to make the gifts of the Spirit out to be exercised always in “ecstasy”. But this is not in agreement with the order that we read of in Scripture, as we read in **1 Corinthians 14 (KJV):**29 Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted. 32 And the spirits of the prophets are subject to the prophets. 33 For God is not the author of confusion, but of peace, as in all churches of the saints.

The prophets were to judge what was being prophesied in verse 29. And in verse 32, “the spirits of the prophets are subject to the prophets”. When one is moved by the Spirit to exercise a spiritual gift, they are not out of control. If a prophet was speaking, and another had a revelation, they were to wait for each other. In verse 31, “For you may all prophesy one by one, that all may learn”, that is, learn to prophesy.

Prophecy is valuable, as we read in **1 Corinthians 14 (KJV):**1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. 3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

Tertullian continues, and says, “Now, it is no difficult matter to prove the rapture of Peter. For how could he have known Moses and Elias, except (by being) in the Spirit? People

could not have had their images, or statues, or likenesses; for that the law forbade. How, if it were not that he had seen them in the Spirit? And therefore, because it was in the Spirit that he had now spoken, and not in his natural senses, he could not know what he had said.”

Tertullian is correct in that he says that Peter could not have known who the people were in the vision without the Spirit. Peter was in a state of rapture, or “ecstasy”, as we would have also been, had we been there. But “ecstasy” is not a requirement to exercise a spiritual gift.

Tertullian continues, and says, “But if, on the other hand, he was thus ignorant, because he erroneously supposed that (Jesus) was their Christ, it is then evident that Peter, when previously asked by Christ, “Whom they thought Him to be,” meant the Creator’s Christ, when he answered, “Thou art the Christ;” because if he had been then aware that He belonged to the rival god, he would not have made a mistake here. But if he was in error here because of his previous erroneous opinion, then you may be sure that up to that very day no new divinity had been revealed by Christ, and that Peter had so far made no mistake, because hitherto Christ had revealed nothing of the kind; and that Christ accordingly was not to be regarded as belonging to any other than the Creator, whose entire dispensation he, in fact, here described.”

Moses and Elijah were integral in communicating to us God’s plan and purpose. There is no doubt that they were ministers of God, the “Creator”. Marcion was definitely in error, thinking that the “Creator” was some other god.

Tertullian continues, and says, “He selects from His disciples three witnesses of the impending vision and voice. And this is just the way of the Creator. “In the mouth of three witnesses,” says He, “shall every word be established.” (Note: Deuteronomy 19:15, Luke 9:28)”

He refers to **Deuteronomy 19 (KJV):15** One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

And to **Luke 9 (KJV):28** And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. 30 And, behold, there talked with him two men, which were Moses and Elias: 31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

Tertullian continues, and says, “He withdraws to a mountain. In the nature of the place I see much meaning. For the Creator had originally formed His ancient people on a mountain both with visible glory and His voice. It was only right that the New Testament should be attested on such an elevated spot as that whereon the Old Testament had been composed; under a like covering of cloud also, which nobody will doubt, was condensed out of the Creator’s air. Unless, indeed, he had brought down his own clouds thither, because he had himself forced his way through the Creator’s heaven; or else it was only a precarious cloud, as it were, of the Creator which he used. On the present (as also on the former) occasion, therefore, the cloud was not silent; but there was the accustomed voice from heaven, and the Father’s testimony to the Son; precisely as in the first Psalm He had said, “Thou art my Son, today have I begotten thee.” (Note: Psalm 2:7)”

He refers to **Psalms 2 (KJV):7** I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

Tertullian continues, and says, “By the mouth of Isaiah also He had asked concerning Him, “Who is there among you that feareth God? Let him hear the voice of His Son.” (Note: Isaiah 50:10)”

He refers to **Isaiah 50 (Septuagint):10** Who is among you that fears the Lord? let him hearken to the voice of his servant: ye that walk in darkness, and have no light, trust in the name of the Lord, and stay upon God.

And to **Isaiah 50 (KJV):10** Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

Tertullian continues, and says, “When therefore He here presents Him with the words, “This is my (beloved) Son,” this clause is of course understood, “whom I have promised.” For if He once promised, and then afterwards says, “This is He,” it is suitable conduct for one who accomplishes His purpose that He should utter His voice in proof of the promise which He had formerly made; but unsuitable in one who is amenable to the retort, Can you, indeed, have a right to say, “This is my son,” concerning whom you have given us no previous information, any more than you have favoured us with a revelation about your own prior existence? “Hear ye Him,” therefore, whom from the beginning (the Creator) had declared entitled to be heard in the name of a prophet, since it was as a prophet that He had to be regarded by the people. “A prophet,” says Moses, “shall the Lord your God raise up unto you, of your sons” (that is, of course, after a carnal descent); “unto Him shall ye hearken, as unto me.” (Note: Deuteronomy 18:15) “Every one who will not hearken unto Him, his soul shall be cut off from amongst his people.” (Note: Deuteronomy 18:19)”

He refers in context to **Deuteronomy 18 (KJV):15** The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; 16 According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. 17 And the Lord said unto me, They have well spoken that which they have spoken. 18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Tertullian continues, and says, “So also Isaiah: “Who is there among you that feareth God? Let him hear the voice of His Son.” (Note: Isaiah 50:10) This voice the Father was going Himself to recommend. For, says he, He establishes the words of His Son, when He says, “This is my beloved Son, hear ye Him.””

He refers again to **Isaiah 50 (Septuagint):10** Who is among you that fears the Lord? let him hearken to the voice of his servant: ye that walk in darkness, and have no light, trust in the name of the Lord, and stay upon God.

And he refers again to **Luke 9 (KJV):35** And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

Tertullian continues, and says, “Therefore, even if there be made a transfer of the obedient “hearing” from Moses and Elias to Christ, it is still not from another God, or to another Christ; but from the Creator to His Christ, in consequence of the departure of the old covenant and the supervening of the new. “Not an ambassador, nor an angel, but He Himself,”

says Isaiah, “shall save them;” (Note: Isaiah 63:9) for it is He Himself who is now declaring and fulfilling the law and the prophets.”

He refers to **Isaiah 63 (Septuagint):9** out of all their affliction: not an ambassador, nor a messenger, but himself saved them, because he loved them and spared them: he himself redeemed them, and took them up, and lifted them up all the days of old.

And to **Isaiah 63 (KJV):9** In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Tertullian continues, and says, “The Father gave to the Son new disciples, after that Moses and Elias had been exhibited along with Him in the honour of His glory, and had then been dismissed as having fully discharged their duty and office, for the express purpose of affirming for Marcion’s information the fact that Moses and Elias had a share in even the glory of Christ. But we have the entire structure of this same vision in Habakkuk also, where the Spirit in the person of some of the apostles says, “O Lord, I have heard Thy speech, and was afraid.” What speech was this, other than the words of the voice from heaven, This is my beloved Son, hear ye Him? “I considered thy works, and was astonished.” When could this have better happened than when Peter, on seeing His glory, knew not what he was saying? “In the midst of the two Thou shalt be known”—even Moses and Elias. (Note: Habakkuk 3:2)”

He refers in context to **Habakkuk 3 (Septuagint):1** A PRAYER OF THE PROPHET AMBACUM, WITH A SONG. O Lord, I have heard thy report, and was afraid: 2 I considered thy works, and was amazed: thou shalt be known between the two living creatures, thou shalt be acknowledged when the years draw nigh; thou shalt be manifested when the time is come; when my soul is troubled, thou wilt in wrath remember mercy.

And to **Habakkuk 3 (KJV):1** A prayer of Habakkuk the prophet upon Shigionoth. 2 O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

Tertullian continues, and says, “These likewise did Zechariah see under the figure of the two olive trees and olive branches. (Note: Zechariah 4:3,14) For these are they of whom he says, “They are the two anointed ones, that stand by the Lord of the whole earth.” And again Habakkuk says, “His glory covered the heavens” (that is, with that cloud), “and His splendour shall be like the light—even the light, wherewith His very raiment glistened.””

He refers to **Zechariah 4 (KJV):3** And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

And to **Zechariah 4 (KJV):14** Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

And to **Habakkuk 3 (Septuagint):3** God shall come from Theman, and the Holy One from the dark shady mount [Pharan]. (Pause.) His excellence covered the heavens, and the earth was full of his praise. 4 And his brightness shall be as light; [there were] horns in his hands, and he caused a mighty love of his strength.

And to **Habakkuk 3 (KJV):3** God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. 4 And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

Tertullian continues, and says, “And if we would make mention of the promise to Moses, we shall find it accomplished here. For when Moses desired to see the Lord, saying, “If therefore I have found grace in Thy sight, manifest Thyself to me, that I may see Thee distinctly,” the sight which he desired to have was of that condition which he was to assume as man, and which as a prophet he knew was to occur. Respecting the *face* of God, however, he had already heard, “No man shall see me, and live.” “This thing,” said He, “which thou hast spoken, will I do unto thee.” Then Moses said, “Show me Thy glory.” And the Lord, with like reference to the future, replied, “I will pass before thee in my glory,” etc. Then at the last He says, “And then thou shalt see my back.” (Note: Exodus 33:13-23) Not loins, or calves of the legs, did he want to behold, but the glory which was to be revealed in the latter days. (Note: Exodus 33:23)”

He refers to **Exodus 33 (KJV)**:13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. 14 And he said, My presence shall go with thee, and I will give thee rest. 15 And he said unto him, If thy presence go not with me, carry us not up hence. 16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. 17 And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. 18 And he said, I beseech thee, shew me thy glory. 19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. 20 And he said, Thou canst not see my face: for there shall no man see me, and live. 21 And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: 22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: 23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

Tertullian continues, and says, “He had promised that He would make Himself thus face to face visible to him, when He said to Aaron, “If there shall be a prophet among you, I will make myself known to him by vision, and by vision will I speak with him; but not so is my manner to Moses; with *him* will I speak mouth to mouth, even apparently” (that is to say, in the form of man which He was to assume), “and not in dark speeches.” (Note: Numbers 12:6-8)”

He refers to **Numbers 12 (KJV)**:6 And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. 7 My servant Moses is not so, who is faithful in all mine house. 8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

Tertullian continues, and says, “Now, although Marcion has denied that he is here represented as speaking with the Lord, but only as standing, yet, inasmuch as he stood “mouth to mouth,” he must also have stood “face to face” *with him*, to use his words, not far from him, in His very glory—not to say, in His presence. And with this glory he went away enlightened from Christ, just as he used to do from the Creator; as *then* to dazzle the eyes of the children of

Israel, so *now* to smite those of the blinded Marcion, who has failed to see how this argument also makes against him.”

Tertullian has defended the faith against Marcion.

Page 405 (PDF Page 875-876): CHAP. XXXIV. “If, however, you deny that divorce is in any way permitted by Christ, how is it that you on your side destroy marriage, not uniting man and woman, nor admitting to the sacrament of baptism and of the eucharist those who have been united in marriage anywhere else, unless they should agree together to repudiate the fruit of their marriage, and so the very Creator Himself? Well, then, what is a husband to do in your sect, if his wife commit adultery? Shall he keep her? But your own apostle, you know, does not permit “the members of Christ to be joined to a harlot.” (Note: 1 Corinthians 6:15) Divorce, therefore, when justly deserved, has even in Christ a defender. So that Moses for the future must be considered as being confirmed by Him, since he prohibits divorce in the same sense as Christ does, if any unchastity should occur in the wife. For in the Gospel of Matthew he says, “Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery.” (Note: Matthew 5:32) He also is deemed equally guilty of adultery, who marries a woman put away by her husband. The Creator, however, except on account of adultery, does not put asunder what He Himself joined together, the same Moses in another passage enacting that he who had married after violence to a damsel, should thenceforth not have it in his power to put away his wife. (Note: Deuteronomy 22:28-29) Now, if a compulsory marriage contracted after violence shall be permanent, how much rather shall a voluntary one, the result of agreement! This has the sanction of the prophet: “Thou shalt not forsake the wife of thy youth.” (Note: Malachi 2:15) Thus you have Christ following spontaneously the tracks of the Creator everywhere, both in permitting divorce and in forbidding it. You find Him also protecting marriage, in whatever direction you try to escape. He prohibits divorce when He will have the marriage inviolable; He permits divorce when the marriage is spotted with unfaithfulness.”

Comment: Tertullian begins, and says, “If, however, you deny that divorce is in any way permitted by Christ, how is it that you on your side destroy marriage, not uniting man and woman, nor admitting to the sacrament of baptism and of the eucharist those who have been united in marriage anywhere else, unless they should agree together to repudiate the fruit of their marriage, and so the very Creator Himself?”

He is speaking against Marcion, and mentions the “sacrament of baptism and of the eucharist” here.

Tertullian continues, and says, “Well, then, what is a husband to do in your sect, if his wife commit adultery? Shall he keep her? But your own apostle, you know, does not permit “the members of Christ to be joined to a harlot.” (Note: 1 Corinthians 6:15)”

He refers to **1 Corinthians 6 (KJV):15** Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

Tertullian continues, and says, “Divorce, therefore, when justly deserved, has even in Christ a defender. So that Moses for the future must be considered as being confirmed by Him, since he prohibits divorce in the same sense as Christ does, if any unchastity should occur in the

wife. For in the Gospel of Matthew he says, “Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery.” (Note: Matthew 5:32)”

He refers to **Matthew 5 (KJV):32** But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

And to **Matthew 19 (KJV):3** The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Tertullian continues, and says, “He also is deemed equally guilty of adultery, who marries a woman put away by her husband. The Creator, however, except on account of adultery, does not put asunder what He Himself joined together, the same Moses in another passage enacting that he who had married after violence to a damsel, should thenceforth not have it in his power to put away his wife. (Note: Deuteronomy 22:28-29)”

He refers to **Deuteronomy 22 (KJV):28** If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; 29 Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

Tertullian continues, and says, “Now, if a compulsory marriage contracted after violence shall be permanent, how much rather shall a voluntary one, the result of agreement! This has the sanction of the prophet: “Thou shalt not forsake the wife of thy youth.” (Note: Malachi 2:15)”

He refers to **Malachi 2 (Septuagint):15** And did he not do well? and [there was] the residue of his spirit. But ye said, What does God seek but a seed? But take ye heed to your spirit, and forsake not the wife of thy youth.

And to **Malachi 2 (KJV):15** And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

Tertullian continues, and says, “Thus you have Christ following spontaneously the tracks of the Creator everywhere, both in permitting divorce and in forbidding it. You find Him also protecting marriage, in whatever direction you try to escape. He prohibits divorce when He will have the marriage inviolable; He permits divorce when the marriage is spotted with unfaithfulness.”

Tertullian has here rightly divided the Scriptures concerning marriage.

Page 411-412 (PDF Page 891-892): “Chapter XXXVII.—Christ and Zacchæus. The Salvation of the Body as Denied by Marcion. The Parable of the Ten Servants Entrusted with Ten Pounds. Christ a Judge, Who is to Administer the Will of the Austere Man, I.e. The Creator.

“Salvation comes to the house” of Zacchæus even. (Note: Luke 19:9) For what reason? Was it because he also believed that Christ came by Marcion? But the blind man’s cry was still sounding in the ears of all: “Jesus, Thou Son of David, have mercy on me.” And “all the people gave praise unto God”—not Marcion’s, but David’s. Now, although Zacchæus was probably a Gentile, he yet from his intercourse with Jews had obtained a smattering of their Scriptures, and, more than this, had, without knowing it, fulfilled the precepts of Isaiah: “Deal thy bread,” said the prophet, “to the hungry, and bring the poor that are cast out into thine house.” (Note: Isaiah 58:7) This he did in the best possible way, by receiving the Lord, and entertaining Him in his house. “When thou seest the naked cover him.” (Note: Isaiah 58:7) This he promised to do, in an equally satisfactory way, when he offered the half of his goods for all works of mercy. ((Note: Luke 19:1-10) So also “he loosened the bands of wickedness, undid the heavy burdens, let the oppressed go free, and broke every yoke,” (Note: Isaiah 58:6) when he said, “If I have taken anything from any man by false accusation, I restore him fourfold.” (Note: Luke 19:8) Therefore the Lord said, “This day is salvation come to this house.” (Note: Luke 19:9) Thus did He give His testimony, that the precepts of the Creator spoken by the prophet tended to salvation. But when He adds, “For the Son of man is come to seek and to save that which was lost,” (Note: Luke 19:10) my present contention is not whether *He* was come to save what was lost, *to whom* it had once belonged, and *from whom* what He came to save had fallen away; but I approach a different question. *Man*, there can be no doubt of it, is here the subject of consideration. Now, since he consists of two parts, body and soul, the point to be inquired into is, in which of these two man would seem to have been lost? If in his body, then it is his body, not his soul, which is lost. What, however, is lost, the Son of man saves. The body, therefore, has the salvation. If, (on the other hand,) it is in his soul that man is lost, salvation is designed for the lost soul; and the body which is not lost is safe. If, (to take the only other supposition,) man is wholly lost, in both his natures, then it necessarily follows that salvation is appointed for the entire man; and then the opinion of the heretics is shivered to pieces, who say that there is no salvation of the flesh. And this affords a confirmation that Christ belongs to the Creator, who followed the Creator in promising the salvation of the whole man. The parable also of the (ten) servants, who received their several recompenses according to the manner in which they had increased their lord’s money by trading proves Him to be a God of judgment—even a God who, in strict account, not only bestows honour, but also takes away what a man seems to have. Else, if it is the Creator whom He has here delineated as the “austere man,” who “takes up what he laid not down, and reaps what he did not sow,” (Note: Luke 19:22) my instructor even here is He, (whoever He may be,) to whom belongs the money He teaches me fruitfully to expend.”

Comment: Tertullian begins, and says, “Salvation comes to the house” of Zacchæus even. (Note: Luke 19:9)

He refers in context to **Luke 19 (KJV):8** And Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forso much as he also is a son of Abraham.

Tertullian continues, and says, “For what reason? Was it because he also believed that Christ came by Marcion? But the blind man’s cry was still sounding in the ears of all: “Jesus,

Thou Son of David, have mercy on me.” And “all the people gave praise unto God”—not Marcion’s, but David’s.”

He refers to **Luke 18 (KJV):**35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 36 And hearing the multitude pass by, he asked what it meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, Jesus, thou son of David, have mercy on me. 39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Tertullian continues, and says, “Now, although Zacchæus was probably a Gentile, he yet from his intercourse with Jews had obtained a smattering of their Scriptures, and, more than this, had, without knowing it, fulfilled the precepts of Isaiah: “Deal thy bread,” said the prophet, “to the hungry, and bring the poor that are cast out into thine house.” (Note: Isaiah 58:7)”

He refers in context to **Isaiah 58 (KJV):**6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? 7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Tertullian continues, and says, “This he did in the best possible way, by receiving the Lord, and entertaining Him in his house. “When thou seest the naked cover him.” (Note: Isaiah 58:7) This he promised to do, in an equally satisfactory way, when he offered the half of his goods for all works of mercy. (Note: Luke 19:1-10) So also “he loosened the bands of wickedness, undid the heavy burdens, let the oppressed go free, and broke every yoke,” (Note: Isaiah 58:6) when he said, “If I have taken anything from any man by false accusation, I restore him fourfold.” (Note: Luke 19:8) Therefore the Lord said, “This day is salvation come to this house.” (Note: Luke 19:9)”

He refers to **Luke 19 (KJV):**1 And Jesus entered and passed through Jericho. 2 And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. 8 And Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost.

The word for “publicans” in verse 2 in the Greek is **ἀρχιτελώνης** (pronounced ar-khee-tel-o'-nace); from G746 and G5057; a principle tax-gatherer:—chief among the publicans.

Strong’s Exhaustive Concordance, G754

Tertullian continues, and says, “Thus did He give His testimony, that the precepts of the Creator spoken by the prophet tended to salvation. But when He adds, “For the Son of man is come to seek and to save that which was lost,” (Note: Luke 19:10) my present contention is not whether *He* was come to save what was lost, *to whom* it had once belonged, and *from whom* what He came to save had fallen away; but I approach a different question. *Man*, there can be no doubt of it, is here the subject of consideration. Now, since he consists of two parts, body and soul, the point to be inquired into is, in which of these two man would seem to have been lost? If in his body, then it is his body, not his soul, which is lost. What, however, is lost, the Son of man saves. The body, therefore, has the salvation. If, (on the other hand,) it is in his soul that man is lost, salvation is designed for the lost soul; and the body which is not lost is safe. If, (to take the only other supposition,) man is wholly lost, in both his natures, then it necessarily follows that salvation is appointed for the entire man; and then the opinion of the heretics is shivered to pieces, who say that there is no salvation of the flesh.”

When Tertullian says that man “consists of two parts, body and soul”, it is evident that he does not understand that man is really composed of three parts, body, soul, and spirit, as we read in **1 Thessalonians 5 (KJV):23** And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

That there is a division between soul and spirit is mentioned in **Hebrews 4 (KJV):12** For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

God told Adam in the garden of Eden that if he ate of the tree of the knowledge of good and evil he would die, as we read in **Genesis 2 (KJV):15** And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. **16** And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: **17** But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

When Adam and Eve ate of the fruit of the tree of the knowledge of good and evil, their flesh became mortal, and they plunged the whole human race into spiritual death, as we read in **1 Corinthians 15 (KJV):22** For since by man came death, by man came also the resurrection of the dead. **22** For as in Adam all die, even so in Christ shall all be made alive.

And in **Ephesians 2 (NASB):1** And you were dead in your offenses and sins, **2** in which you previously walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. **3** Among them we too all previously lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, just as the rest.

This is why we need to be born again, as Jesus explained to Nicodemus in **John 3 (KJV):1** There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: **2** The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. **3** Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. **4** Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? **5** Jesus answered,

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

The early Church took verse 5 out of context, and thought that “water” referred to baptism. But in verse 6 Jesus explains that what is born of water relates to that which is born of flesh, and what is born of the Spirit is spirit. Before we are born again, we are spiritually dead. When we are born of the Holy Spirit, our spirit is made alive to God with a new divine nature, as Peter taught in **2 Peter 1 (KJV):4** Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

And Jesus said that this new birth happens when we believe in Him, as we read in **John 5 (KJV):24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

And so we read in **1 John 5 (KJV):13** These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

The early Church thought that, when one was baptized, the Holy Spirit came inside us as an influence. So when we were baptized, we then were three parts, that is, body, soul, and Holy Spirit. But the Scripture says that the Holy Spirit bears witness with our spirit, as we read in **Romans 8 (KJV):16** For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Our soul will still have all of the hurts of our past, and our flesh still has the “law of sin” in our members. Salvation is for the whole man or woman.

Tertullian continues, and says, “And this affords a confirmation that Christ belongs to the Creator, who followed the Creator in promising the salvation of the whole man. The parable also of the (ten) servants, who received their several recompenses according to the manner in which they had increased their lord’s money by trading proves Him to be a God of judgment—even a God who, in strict account, not only bestows honour, but also takes away what a man seems to have. Else, if it is the Creator whom He has here delineated as the “austere man,” who “takes up what he laid not down, and reaps what he did not sow,” (Note: Luke 19:22) my instructor even here is He, (whoever He may be,) to whom belongs the money He teaches me fruitfully to expend.”

The word “expend” means “to pay out : **SPEND**” (**Merriam Webster**)

He refers in context to **Luke 19 (KJV):20** And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 24 And he said unto them that stood by, Take from him

the pound, and give it to him that hath ten pounds. 25 (And they said unto him, Lord, he hath ten pounds.) 26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

Tertullian is defending the faith against the heretic, Marcion.

Page 417-419 (PDF Page 903-905): “Chapter XL.—How the Steps in the Passion of the Saviour Were Predetermined in Prophecy. The Passover. The Treachery of Judas. The Institution of the Lord’s Supper. The Docetic Error of Marcion Confuted by the Body and the Blood of the Lord Jesus Christ.

In like manner does He also know the very time it behoved Him to suffer, since the law prefigures His passion. Accordingly, of all the festal days of the Jews He chose the Passover. (Note: Luke 22:1) In this Moses had declared that there was a sacred mystery: “It is the Lord’s passover.” (Note: Leviticus 23:5) How earnestly, therefore, does He manifest the bent of His soul: “With desire I have desired to eat this passover with you before I suffer.” (Note: Luke 22:15) What a destroyer of the law was this, who actually longed to keep its passover! Could it be that He was so fond of Jewish lamb? But was it not because He had to be “led like a lamb to the slaughter; and because, as a sheep before her shearers is dumb, so was He not to open His mouth,” (Note: Isaiah 53:7) that He so profoundly wished to accomplish the symbol of His own redeeming blood? He might also have been betrayed by any stranger, did I not find that even here too He fulfilled a Psalm: “He who did eat bread with me hath lifted up his heel against me.” (Note: Psalm 41:9) And without a price might He have been betrayed. For what need of a traitor was there in the case of one who offered Himself to the people openly, and might quite as easily have been captured by force as taken by treachery? This might no doubt have been well enough for another Christ, but would not have been suitable in One who was accomplishing prophecies. For it was written, “The righteous one did they sell for silver.” (Note: Amos 2:6) The very amount and the destination of the money, which on Judas’ remorse was recalled *from its first purpose of a fee*, and appropriated to the purchase of a potter’s field, as narrated in the Gospel of Matthew, were clearly foretold by Jeremiah: (Note: Jeremiah 32:7-15, Zechariah 11:12-13, Matthew 27:3-10) “And they took the thirty pieces of silver, the price of Him who was valued and gave them for the potter’s field.” When He so earnestly expressed His desire to eat the passover, He considered it *His own* feast; for it would have been unworthy of God to desire to partake of what was not His own. Then, having taken the bread and given it to His disciples, He made it His own body, by saying, “This is my body,” (Note: Luke 22:19) that is, the figure of my body. A figure, however, there could not have been, unless there were first a veritable body. An empty thing, or phantom, is incapable of a figure. If, however, (as Marcion might say,) He pretended the bread was His body, because He lacked the truth of bodily substance, it follows that He must have given bread for us. It would contribute very well to the support of Marcion’s theory of a phantom body, that bread should have been crucified! But why call His body bread, and not rather (some other edible thing, say) a melon, which Marcion must have had in lieu of a heart! He did not understand how ancient was this figure of the body of Christ, who said Himself by Jeremiah: “I was like a lamb or an ox that is brought to the slaughter, and I knew not that they devised a device against me, saying, *Let us cast the tree upon His bread*,” (Note: Jeremiah 11:19) which means, of course, the cross upon His body. And thus, casting light, as He always did, upon the ancient prophecies, He declared plainly enough

what He meant by the *bread*, when He called the bread His own body. He likewise, when mentioning the cup and making the *new* testament to be sealed “in His blood,” (Note: Luke 22:20) affirms the reality of His body. For no blood can belong to a body which is not *a body* of flesh. If any sort of body were presented to our view, which is not one of flesh, not being fleshly, it would not possess blood. Thus, from the evidence of the flesh, we get a proof of the body, and a proof of the flesh from the evidence of the blood. In order, however, that you may discover how anciently wine is used as a figure for blood, turn to Isaiah, who asks, “Who is this that cometh from Edom, from Bosor with garments dyed in red, so glorious in His apparel, in the greatness of his might? Why are thy garments red, and thy raiment as his who cometh from the treading of the full winepress?” (Isaiah 63:1) The prophetic Spirit contemplates the Lord as if He were already on His way to His passion, clad in His fleshly nature; and as He was to suffer therein, He represents the bleeding condition of His flesh under the metaphor of garments dyed in red, as if reddened in the treading and crushing process of the wine-press, from which the labourers descend reddened with the wine-juice, like men stained in blood. Much more clearly still does the book of Genesis foretell this, when (in the blessing of Judah, out of whose tribe Christ was to come according to the flesh) it even then delineated Christ in the person of that patriarch, saying, “He washed His garments in wine, and His clothes in the blood of grapes” (Note: Genesis 49:11)—in His garments and clothes the prophecy pointed out his flesh, and His blood in the wine. Thus did He now consecrate His blood in wine, who then (by the patriarch) used the figure of wine to describe His blood.”

Comment: Tertullian begins, as he says, “In like manner does He also know the very time it behoved Him to suffer, since the law prefigures His passion. Accordingly, of all the festal days of the Jews He chose the Passover. (Note: Luke 22:1) In this Moses had declared that there was a sacred mystery: “It is the Lord’s passover.” (Note: Leviticus 23:5)”

He refers to **Luke 22 (KJV):1** Now the feast of unleavened bread drew nigh, which is called the Passover.

And to **Leviticus 23 (KJV):5** In the fourteenth day of the first month at even is the Lord’s passover.

Tertullian continues, and says, “How earnestly, therefore, does He manifest the bent of His soul: “With desire I have desired to eat this passover with you before I suffer.” (Note: Luke 22:15)”

He refers to **Luke 22 (KJV):15** And he said unto them, With desire I have desired to eat this passover with you before I suffer:

Tertullian continues, and says, “What a destroyer of the law was this, who actually longed to keep its passover! Could it be that He was so fond of Jewish lamb? But was it not because He had to be “led like a lamb to the slaughter; and because, as a sheep before her shearers is dumb, so was He not to open His mouth,” (Note: Isaiah 53:7) that He so profoundly wished to accomplish the symbol of His own redeeming blood?”

He refers to **Isaiah 53 (KJV):7** He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Tertullian continues, and says, “He might also have been betrayed by any stranger, did I not find that even here too He fulfilled a Psalm: “He who did eat bread with me hath lifted up

his heel against me.” (Note: Psalm 41:9)”

He refers to **Psalm 41 (KJV):9** Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

Tertullian continues, and says, “And without a price might He have been betrayed. For what need of a traitor was there in the case of one who offered Himself to the people openly, and might quite as easily have been captured by force as taken by treachery? This might no doubt have been well enough for another Christ, but would not have been suitable in One who was accomplishing prophecies. For it was written, “The righteous one did they sell for silver.” (Note: Amos 2:6)”

He refers to **Amos 2 (KJV):6** Thus saith the Lord; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes;

Tertullian continues, and says, “The very amount and the destination of the money, which on Judas’ remorse was recalled *from its first purpose of a fee*, and appropriated to the purchase of a potter’s field, as narrated in the Gospel of Matthew, were clearly foretold by Jeremiah: (Note: Jeremiah 32:7-15, Zechariah 11:12-13, Matthew 27:3-10) “And they took the thirty pieces of silver, the price of Him who was valued and gave them for the potter’s field.””

He refers in context to **Jeremiah 32 (KJV):6** And Jeremiah said, The word of the Lord came unto me, saying, 7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it. 8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord. 9 And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. 10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. 11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: 12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. 13 And I charged Baruch before them, saying, 14 Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. 15 For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

And to **Zechariah 11 (KJV):12** And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. 13 And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

And to **Matthew 27 (KJV):3** Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and

said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 And gave them for the potter's field, as the Lord appointed me.

Matthew in verse 9 could also be referring to **Jeremiah 18 (KJV)**:1 The word which came to Jeremiah from the Lord, saying, 2 Arise, and go down to the potter's house, and there I will cause thee to hear my words. 3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels. 4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. 5 Then the word of the Lord came to me, saying, 6 O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

And to **Jeremiah 19 (KJV)**:1 Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; 2 And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee, 3 And say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. 4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; 5 They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind: 6 Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter. 7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. 8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. 9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them. 10 Then shalt thou break the bottle in the sight of the men that go with thee, 11 And shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury.

Tertullian continues, and says, "When He so earnestly expressed His desire to eat the passover, He considered it *His own* feast; for it would have been unworthy of God to desire to partake of what was not His own. Then, having taken the bread and given it to His disciples, He made it His own body, by saying, "This is my body," (Note: Luke 22:19) that is, the figure of my body."

He refers to **Luke 22 (KJV)**:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Tertullian continues, and says, “A figure, however, there could not have been, unless there were first a veritable body. An empty thing, or phantom, is incapable of a figure. If, however, (as Marcion might say,) He pretended the bread was His body, because He lacked the truth of bodily substance, it follows that He must have given bread for us. It would contribute very well to the support of Marcion’s theory of a phantom body, that bread should have been crucified! But why call His body bread, and not rather (some other edible thing, say) a melon, which Marcion must have had in lieu of a heart! He did not understand how ancient was this figure of the body of Christ, who said Himself by Jeremiah: “I was like a lamb or an ox that is brought to the slaughter, and I knew not that they devised a device against me, saying, *Let us cast the tree upon His bread,*” (Note: Jeremiah 11:19) which means, of course, the cross upon His body.”

He refers to **Jeremiah 11 (Septuagint):19** But I as an innocent lamb led to the slaughter, knew not: against me they devised an evil device, saying, Come and let us put wood into his bread, and let us utterly destroy him from off the land of the living, and let his name not be remembered any more.

And to **Jeremiah 11 (KJV):19** But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

Tertullian argues well against Marcion.

He continues, and says, “And thus, casting light, as He always did, upon the ancient prophecies, He declared plainly enough what He meant by the *bread*, when He called the bread His own body. He likewise, when mentioning the cup and making the *new* testament to be sealed “in His blood,” (Note: Luke 22:20) affirms the reality of His body. For no blood can belong to a body which is not *a body* of flesh.”

He refers to **Luke 22 (KJV):20** Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Tertullian continues, and says, “If any sort of body were presented to our view, which is not one of flesh, not being fleshly, it would not possess blood. Thus, from the evidence of the flesh, we get a proof of the body, and a proof of the flesh from the evidence of the blood. In order, however, that you may discover how anciently wine is used as a figure for blood, turn to Isaiah, who asks, “Who is this that cometh from Edom, from Bosor with garments dyed in red, so glorious in His apparel, in the greatness of his might? Why are thy garments red, and thy raiment as his who cometh from the treading of the full winepress?” (Isaiah 63:1)”

He refers in context to **Isaiah 63 (KJV):1** Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. 2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? 3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. 4 For the day of vengeance is in mine heart, and the year of my redeemed is come. 5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. 6 And I

will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

His garments are red because, in verse 6, he will “tread down the people in mine anger, and make them drunk in my fury”, speaking of the judgment which is to come on the unbelievers. And in verse 3, “their blood shall be sprinkled upon my garments, and I will stain all my raiment”. Tertullian is right about the use of wine as “a figure for blood”.

Tertullian continues, and says, “The prophetic Spirit contemplates the Lord as if He were already on His way to His passion, clad in His fleshly nature; and as He was to suffer therein, He represents the bleeding condition of His flesh under the metaphor of garments dyed in red, as if reddened in the treading and crushing process of the wine-press, from which the labourers descend reddened with the wine-juice, like men stained in blood. Much more clearly still does the book of Genesis foretell this, when (in the blessing of Judah, out of whose tribe Christ was to come according to the flesh) it even then delineated Christ in the person of that patriarch, saying, “He washed His garments in wine, and His clothes in the blood of grapes” (Note: Genesis 49:11)—in His garments and clothes the prophecy pointed out his flesh, and His blood in the wine. Thus did He now consecrate His blood in wine, who then (by the patriarch) used the figure of wine to describe His blood.”

He refers in context to **Genesis 49 (KJV):9** Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. 11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: 12 His eyes shall be red with wine, and his teeth white with milk.

The word “Shiloh” in Hebrew is שִׁילֹה (pronounced shee-lo'); from H7951; tranquil; Shiloh, an epithet of the Messiah:—Shiloh. **Strong's Exhaustive Concordance, H7886**

Tertullian has well defended the faith against the heretic, Marcion.

The Five Books Against Marcion, Book V (Volume 3)

Page 445-447 (PDF Page 960-964): “Chapter VIII.—Man the Image of the Creator, and Christ the Head of the Man. Spir- itual Gifts. The Sevenfold Spirit Described by Isaiah. The Apostle and the Prophet Compared. Marcion Challenged to Produce Anything Like These Gifts of the Spirit Foretold in Prophecy in His God.

“The head of every man is Christ.” (Note: 1 Corinthians 11:3) What Christ, if He is not the author of man? The *head* he has here put for *authority*; now “authority” will accrue to none else than the “author.” Of what man indeed is He the head? Surely of him concerning whom he adds soon afterwards: “The man ought not to cover his head, forasmuch as he is the image of God.” (Note: 1 Corinthians 11:7) Since then he is the image of the Creator (for *He*, when looking on Christ His Word, who was to become man, said, “Let us make man in our own image, after our likeness”) (Note: Genesis 1:26), how can I possibly have another head but Him whose image I am? For if I am the image of the Creator there is no room in me for another head. But wherefore “ought the woman to have power over her head, because of the angels?” (Note: 1 Corinthians 11:10) If it is because “she was created for the man,” (Note: 1 Corinthians 11:9) and taken out of the man, according to the Creator’s purpose, then in this way too has the apostle maintained the discipline of that God from whose institution he explains the reasons of His discipline. He adds: “Because of the angels.” (Note: 1 Corinthians 11:10) What angels? In other words, whose angels? If he means the fallen angels of the Creator, (Note: Genesis 6:1-6) there is great propriety in his meaning. It is right that that face which was a snare to them should wear some mark of a humble guise and obscured beauty. If, however, the angels of the rival god are referred to, what fear is there for them? for not even Marcion’s disciples, (to say nothing of his angels,) have any desire for women. We have often shown before now, that the apostle classes heresies as evil (Note: 1 Corinthians 11:18-19) among “works of the flesh,” and that he would have those persons accounted estimable who shun heresies as an evil thing. In like manner, when treating of the gospel, we have proved from the sacrament of the bread and the cup (Note: Luke 12:15-20, 1 Corinthians 11:23-29) the verity of the Lord’s body and blood in opposition to Marcion’s phantom; whilst throughout almost the whole of my work it has been contended that all mention of judicial attributes points conclusively to the Creator as to a God who judges. Now, on the subject of “spiritual gifts,” (Note: 1 Corinthians 12:1) I have to remark that these also were promised by the Creator through Christ; and I think that we may derive from this a very just conclusion that the bestowal of a gift is not the work of a god other than Him who is proved to have given the promise. Here is a prophecy of Isaiah: “There shall come forth a rod out of the stem of Jesse, and a flower shall spring up from his root; and upon Him shall rest the Spirit of the Lord.” After which he enumerates the special gifts of the same: “The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of religion. And with the fear of the Lord shall the Spirit fill Him.” (Note: Isaiah 11:1-3) In this figure of a *flower* he shows that Christ was to arise out of the rod which sprang from the stem of Jesse; in other words, from the virgin of the race of David, the son of Jesse. In this Christ the whole *substantia* of the Spirit would have to rest, not meaning that it would be as it were some subsequent acquisition accruing to Him who was always, even before His incarnation, the Spirit of God; so that you cannot argue from this that the prophecy has reference to that Christ who

(as mere man of the race only of David) was to obtain the Spirit of his God. (The prophet says,) on the contrary, that from the time when (the true Christ) should appear in the flesh as *the flower predicted*, rising from the root of Jesse, there would have to rest upon Him the entire operation of the Spirit of grace, which, so far as the Jews were concerned, would cease and come to an end. This result the case itself shows; for after this time the Spirit of the Creator never breathed amongst *them*. From Judah were taken away “the wise man, and the cunning artificer, and the counsellor, and the prophet;” (Note: Isaiah 3:2-3) that so it might prove true that “the law and the prophets were until John.” (Note: Luke 16:16) Now hear how he declared that by Christ Himself, when returned to heaven, these spiritual gifts were to be sent: “He ascended up on high,” that is, into heaven; “He led captivity captive,” meaning death or slavery of man; “He gave gifts to the sons of men,” (Note: 1 Corinthians 12:4-11, Ephesians 4:8, Psalm 68:18) that is, the gratuities, which we call *charismata*. He says specifically “*sons of men*,” and not men promiscuously; thus exhibiting to us those who were the children of men truly so called, choice men, apostles. “For,” says he, “I have begotten you through the gospel;” (Note: 1 Corinthians 4:15) and “Ye are my children, of whom I travail again in birth.” (Note: Galatians 4:19) Now was absolutely fulfilled that promise of the Spirit which was given by the word of Joel: “In the last days will I pour out of my Spirit upon all flesh, and their sons and their daughters shall prophesy; and upon my servants and upon my handmaids will I pour out of my Spirit.” (Note: Joel 2:28-29, Acts 2:17-18) Since, then, the Creator promised the gift of His Spirit in the latter days; and since Christ has in these last days appeared as the dispenser of spiritual gifts (as the apostle says, “When the fulness of the time was come, God sent forth His Son;” (Note: Galatians 4:4) and again, “This I say, brethren, that the time is short”) (Note: 1 Corinthians 7:29), it evidently follows in connection with this prediction of the last days, that this gift of the Spirit belongs to Him who is the Christ of the predictors. Now compare the Spirit’s specific graces, as they are described by the apostle, and promised by the prophet Isaiah. “To one is given,” says he, “by the Spirit the word of wisdom;” this we see at once is what Isaiah declared to be “the spirit of wisdom.” “To another, the word of knowledge;” this will be “the (prophet’s) spirit of understanding and counsel.” “To another, faith by the same Spirit;” this will be “the spirit of religion and the fear of the Lord.” “To another, the gifts of healing, and to another the working of miracles;” this will be “the spirit of might.” “To another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues;” this will be “the spirit of knowledge.” (Note: 1 Corinthians 12:8-11, Isaiah 11:1-3) See how the apostle agrees with the prophet both in making the distribution of the one Spirit, and in interpreting His special graces. This, too, I may confidently say: he who has likened the unity of our body throughout its manifold and divers members to the compacting together of the various gifts of the Spirit, (Note: 1 Corinthians 12:12-30, Ephesians 4:16) shows also that there is but one Lord of the human body and of the Holy Spirit. This Spirit, (according to the apostle’s showing,) meant not that the service of these gifts should be in the body, nor did He place them in the human body); and on the subject of the superiority of love above all these gifts, He even taught the apostle that it was the chief commandment, (Note: 1 Corinthians 12:31, 13:1,13) just as Christ has shown it to be: “Thou shalt love the Lord with all thine heart and soul, with all thy strength, and with all thy mind, and thy neighbour as thine own self.” (Note: Luke 10:27) When he mentions the fact that “*it is written in the law*,” (Isaiah 28:11) how that the Creator would speak with other tongues and other lips, whilst confirming

indeed the gift of tongues by such a mention, he yet cannot be thought to have affirmed that the gift was that of another god by his reference to the Creator's prediction. (Note: 1 Corinthians 14:21) In precisely the same manner, when enjoining on women silence in the church, that they speak not for the mere sake of learning (Note: 1 Corinthians 14:34-35) (although that even they have the right of prophesying, he has already shown (Note: 1 Corinthians 11:5-6) when he covers the woman that prophesies with a veil), he goes to the law for his sanction that woman should be under obedience. (Note: 1 Corinthians 14:34, Genesis 3:16) Now this law, let me say once for all, he ought to have made no other acquaintance with, than to destroy it. But that we may now leave the subject of spiritual gifts, facts themselves will be enough to prove which of us acts rashly in claiming them for his God, and whether it is possible that they are opposed to our side, even if the Creator promised them for His Christ who is not yet revealed, as being destined only for the Jews, to have their operations in His time, in His Christ, and among His people. Let Marcion then exhibit, as gifts of his god, some prophets, such as have not spoken by human sense, but with the Spirit of God, such as have both predicted things to come, and have made manifest the secrets of the heart; (Note: 1 Corinthians 14:26) let him produce a psalm, a vision, a prayer (Note: 1 Corinthians 14:26)—only let it be by the Spirit, in an ecstasy, that is, in a rapture, whenever an interpretation of tongues has occurred to him; let him show to me also, that any woman of boastful tongue in his community has ever prophesied from amongst those specially holy sisters of his. Now all these signs (of spiritual gifts) are forthcoming from my side without any difficulty, and they agree, too, with the rules, and the dispensations, and the instructions of the Creator; therefore without doubt the Christ, and the Spirit, and the apostle, belong severally to my God. Here, then, is my frank avowal for any one who cares to require it.”

Comment: Tertullian continues to rebuke Marcion, as he begins, and says, “The head of every man is Christ.” (Note: 1 Corinthians 11:3)”

He refers to **1 Corinthians 11 (KJV):3** But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

Tertullian continues, and says, “What Christ, if He is not the author of man? The *head* he has here put for *authority*; now “authority” will accrue to none else than the “author.” Of what man indeed is He the head? Surely of him concerning whom he adds soon afterwards: “The man ought not to cover his head, forasmuch as he is the image of God.” (Note: 1 Corinthians 11:7)”

He refers to **1 Corinthians 11 (KJV):7** For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

Tertullian continues, and says, “Since then he is the image of the Creator (for *He*, when looking on Christ His Word, who was to become man, said, “Let us make man in our own image, after our likeness”) (Note: Genesis 1:26), how can I possibly have another head but Him whose image I am?”

He refers to **Genesis 1 (KJV):26** And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Tertullian continues, and says, “For if I am the image of the Creator there is no room in

me for another head. But wherefore “ought the woman to have power over her head, because of the angels?” (Note: 1 Corinthians 11:10) If it is because “she was created for the man,” (Note: 1 Corinthians 11:9) and taken out of the man, according to the Creator’s purpose, then in this way too has the apostle maintained the discipline of that God from whose institution he explains the reasons of His discipline. He adds: “Because of the angels.” (Note: 1 Corinthians 11:10)”

He refers in context to **1 Corinthians 11 (KJV):8** For the man is not of the woman: but the woman of the man. 9 Neither was the man created for the woman; but the woman for the man. 10 For this cause ought the woman to have power on her head because of the angels. 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

Tertullian continues, and says, “What angels? In other words, whose angels? If he means the fallen angels of the Creator, (Note: Genesis 6:1-6) there is great propriety in his meaning.”

He refers to **Genesis 6 (KJV):1** And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. 3 And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. 4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. 5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

The “sons of God” in verse 2 refers to angels, as we read also in **Job 1 (KJV):6** Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. 7 And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

When the sons of God, the angels, comingled with the “daughters of men”, they contaminated the human race, which made it impossible for the Messiah to come as God had planned. This is why the flood came upon the earth, and Noah, who was “perfect in his generations”, was spared, as we read in **Genesis 6 (KJV):9** These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

And in **Genesis 7 (KJV):1** And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Tertullian continues, and says, “It is right that that face which was a snare to them should wear some mark of a humble guise and obscured beauty. If, however, the angels of the rival god are referred to, what fear is there for them? for not even Marcion’s disciples, (to say nothing of his angels,) have any desire for women. We have often shown before now, that the apostle classes heresies as evil (Note: 1 Corinthians 11:18-19) among “works of the flesh,” and that he would have those persons accounted estimable who shun heresies as an evil thing.”

He refers to **1 Corinthians 11 (KJV):18** For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19 For there must be also heresies among you, that they which are approved may be made manifest among you.

Tertullian continues, and says, “In like manner, when treating of the gospel, we have

proved from the sacrament of the bread and the cup (Note: Luke 12:15-20, 1 Corinthians 11:23-29) the verity of the Lord's body and blood in opposition to Marcion's phantom; whilst throughout almost the whole of my work it has been contended that all mention of judicial attributes points conclusively to the Creator as to a God who judges."

And we read of his proof about the bread and the cup in the chapter, The Five Books Against Marcion, Book IV, Chapter XL., of his writing against Marcion. And he was correct there, that the bread is a "figure" of the body of Jesus, and as Tertullian has argued correctly, bread could not be a "figure" of a phantom.

Tertullian continues, and says, "Now, on the subject of "spiritual gifts," (Note: 1 Corinthians 12:1) I have to remark that these also were promised by the Creator through Christ; and I think that we may derive from this a very just conclusion that the bestowal of a gift is not the work of a god other than Him who is proved to have given the promise."

He refers to **1 Corinthians 12 (KJV):1** Now concerning spiritual gifts, brethren, I would not have you ignorant.

The word "gifts" is not in the Greek text in this verse. The word "spiritual" in the Greek is **πνευματικός** (pronounced pnyoo-mat-ik-os'); from G4151; non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (dæmoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious:—spiritual. Compare G5591. **Strong's Exhaustive Concordance, G4152**

In the Greek text, the actual word used is **πνευματικῶν** (pronounced pnyoo-mat-ik-own), which is an Adjective, in the Genitive Plural Neuter case of the noun **πνευματικός** (pronounced pnyoo-mat-ik-os').

So the literal translation reads, "Now concerning spiritual things, brethren, I would not have you ignorant."

Tertullian continues, and says, "Here is a prophecy of Isaiah: "There shall come forth a rod out of the stem of Jesse, and a flower shall spring up from his root; and upon Him shall rest the Spirit of the Lord." After which he enumerates the special gifts of the same: "The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of religion. And with the fear of the Lord shall the Spirit fill Him." (Note: Isaiah 11:1-3)"

He refers to **Isaiah 11 (KJV):1** And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: **2** And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; **3** And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

Tertullian continues, and says, "In this figure of *a flower* he shows that Christ was to arise out of the rod which sprang from the stem of Jesse; in other words, from the virgin of the race of David, the son of Jesse. In this Christ the whole *substantia* of the Spirit would have to rest, not meaning that it would be as it were some subsequent acquisition accruing to Him who was always, even before His incarnation, the Spirit of God; so that you cannot argue from this that the prophecy has reference to that Christ who (as mere man of the race only of David) was to obtain the Spirit of his God. (The prophet says,) on the contrary, that from the time when (the true Christ) should appear in the flesh as *the flower predicted*, rising from the root of Jesse, there would have to rest upon Him the entire operation of the Spirit of grace, which, so far as the Jews were concerned, would cease and come to an end. This result the case itself shows; for

after this time the Spirit of the Creator never breathed amongst *them*. From Judah were taken away “the wise man, and the cunning artificer, and the counsellor, and the prophet;” (Note: Isaiah 3:2-3) that so it might prove true that “the law and the prophets were until John.” (Note: Luke 16:16)”

He refers in context to **Isaiah 3 (KJV):1** For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water. 2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, 3 The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

And to **Luke 16 (KJV):16** The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

Tertullian continues, and says, “Now hear how he declared that by Christ Himself, when returned to heaven, these spiritual gifts were to be sent: “He ascended up on high,” that is, into heaven; “He led captivity captive,” meaning death or slavery of man; “He gave gifts to the sons of men,” (Note: 1 Corinthians 12:4-11, Ephesians 4:8, Psalm 68:18) that is, the gratuities, which we call *charismata*.”

He refers to **1 Corinthians 12 (KJV):4** Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all. 7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

The word “gifts” in verse 4 in the Greek is **χάρισμα** (pronounced khar'-is-mah); from G5483; a (divine) gratuity, i.e. deliverance (from danger or passion); (specially), a (spiritual) endowment, i.e. (subjectively) religious qualification, or (objectively) miraculous faculty:—(free) gift. **Strong's Exhaustive Concordance, G5486**

In the Greek text, the actual word used is **χαρισμάτων** (pronounced khar'-is-mah-tone), which is a Noun in the Genitive Plural Neuter case of the noun **χάρισμα** (pronounced khar'-is-mah).

It is correctly translated as gifts, but in the context of verse 1, they are “spiritual” gifts.

And we read in context in **Ephesians 4 (KJV):7** But unto every one of us is given grace according to the measure of the gift of Christ. 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the

truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

The word “gift” in verse 7 in the Greek is **δωρεά** (pronounced do-reh-ah’); from G1435; a gratuity:—gift. **Strong’s Exhaustive Concordance, G1431**

The word “gifts” in verse 8 in the Greek is **δόμα** (pronounced dom'-ah); from the base of G1325; a present:—gift. **Strong’s Exhaustive Concordance, G1390**

This is the more general Greek word for gifts, which is used also in **Matthew 7 (KJV):11** If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

The gifts that are given in Ephesians 4:11 are, “some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers”, and these are, in verse 12, for “the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ”.

So these gifts are ministry gifts. These gifts are also explained by Kenneth S. Wuest in his book, **Word Studies in the Greek New Testament, Volume 1, The Exegesis of Ephesians, page 97-98.**

“Expositors comments: “The article defined *charis* (*cari*)” (grace) as the grace of which the writer and his fellow-believers had experience, which they knew to have been given them, and by which God worked in them. What is given is not the *charisma* (extraordinary powers such as special gifts) but the *charis* (grace), the subjective grace that works within and shows itself in its result—the *charism*, the gracious faculty or quality. The emphasis is on the *hekastoi* (to each one), and the *de* (*de*) (but) is rather the adversative particle than the transitional. It does not merely mark a change from one subject to another, but sets the each over against the all, and this in connection with the injunction to keep the unity of the Spirit. God’s gracious relation to all is a relation also to each individual. Not one of them was left unregarded by Him who is the God and Father of all, but each was made partaker of Christ’s gift of grace, and each, therefore stands pledged to do his part toward maintenance of unity and peace.”

This grace which is in the form of the enabling and empowering of the Holy Spirit, is given the saint “according to the measure of the gift of Christ.” Expositors explains as follows: “Each gets the grace which Christ has to give, and each gets it in the proportion in which the Giver is pleased to bestow it; one having it in larger measure and another in smaller, but each getting it from the same Hand and with the same purpose.” We must be careful to note that this grace has to do with the exercise of special gifts for service, not the grace for daily living. The former is limited, and is adjusted to the kind of gift and the extent to which the Holy Spirit desires to use that gift in the believer’s service. The latter is unlimited and subject only to the limitations which the believer puts upon it by a lack of yieldedness to the Spirit. The context here, (4:11, 12), is one of service, not of general Christian experience.

Translation. But to each one of us there was given the grace in the measure of the gift of the Christ.

(4:8) From the subject of the general enabling grace of God given to all saints for service, Paul turns to gifts which He gives to men. The word here is not *charisma* (*carisma*), referring to special gifts such as the gifts noted in I Cor. 12:4–11, but *doma* (*doma*), a general term for that which is given. These gifts are the gifted men mentioned in 4:11. Christ gave these gifts to the

Church when He ascended to Heaven.” **Word Studies in the Greek New Testament, Volume 1, The Exegesis of Ephesians, page 97-98**

Now Ephesians 4:8 refers to **Psalm 68 (KJV):18** Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

And to **Psalm 67 (Septuagint):19** Thou art gone up on high, thou hast led captivity captive, thou hast received gifts for man, yea, for [they were] rebellious, that thou mightest dwell among them.

Now Tertullian said, ““He led captivity captive,” meaning death or slavery of man;” But the “captivity” refers to the righteous who were kept in Abraham’s bosom. The righteous were held captive in Abraham’s bosom until the way into the holiest of all was made when Jesus died on the cross, as we read in **Hebrews 9 (KJV):1** Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. 2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. 3 And after the second veil, the tabernacle which is called the Holiest of all; 4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; 5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. 6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. 7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: 8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

But now that Jesus Christ has died for us, and redeemed us, He has made a way for us, as we continue in **Hebrews 9 (KJV):9** Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; 10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. 11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

And so He has entered heaven for us, as we read in **Hebrews 9 (KJV):22** And almost all things are by the law purged with blood; and without shedding of blood is no remission. 23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

And then in **Hebrews 10 (KJV):19** Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Now we are able to enter “the holiest by the blood of Jesus”, that is, into “heaven itself”. After Jesus died on the cross, he descended into Hades, and took Abraham’s bosom captive, and

He ascended with them into heaven. Now all the righteous go to heaven itself when they die. The early Church did not understand this in the time of Tertullian. They thought that all the righteous and the unrighteous were still waiting for the final judgment in a part of Hades, the righteous in Abraham's bosom, the martyrs in Paradise, and the unrighteous in Hell.

Tertullian continues, and says, "He says specifically "*sons of men*," and not men promiscuously; thus exhibiting to us those who were the children of men truly so called, choice men, apostles."

He is referring to his translation of Ephesians 4:8, "'He gave gifts to the sons of men,'" which read as in **Ephesians 4 (KJV):8** Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Tertullian said, "He says specifically "*sons of men*,'" but the Scriptures both in the Septuagint and the Psalms do not say "sons of men" but just "men", as we read again in **Psalms 68 (KJV):18** Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

And in **Psalms 67 (Septuagint):19** Thou art gone up on high, thou hast led captivity captive, thou hast received gifts for man, yea, for [they were] rebellious, that thou mightest dwell among them.

Tertullian continues, and says, "'For," says he, "I have begotten you through the gospel;" (Note: 1 Corinthians 4:15) and "Ye are my children, of whom I travail again in birth." (Note: Galatians 4:19)"

He refers to **1 Corinthians 4 (KJV):15** For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

And to **Galatians 4 (KJV):19** My little children, of whom I travail in birth again until Christ be formed in you,

Tertullian continues, and says, "Now was absolutely fulfilled that promise of the Spirit which was given by the word of Joel: "In the last days will I pour out of my Spirit upon all flesh, and their sons and their daughters shall prophesy; and upon my servants and upon my handmaids will I pour out of my Spirit." (Note: Joel 2:28-29, Acts 2:17-18)"

He refers to **Joel 2 (KJV):28** And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

And to **Acts 2 (KJV):17** And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

And Peter says that the gift of the Holy Spirit is for all who are afar off, as we read also in **Acts 2 (KJV):38** Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Tertullian continues, and says, "Since, then, the Creator promised the gift of His Spirit in the latter days; and since Christ has in these last days appeared as the dispenser of spiritual gifts (as the apostle says, "When the fulness of the time was come, God sent forth His Son;" (Note:

Galatians 4:4) and again, “This I say, brethren, that the time is short”) (Note: 1 Corinthians 7:29), it evidently follows in connection with this prediction of the last days, that this gift of the Spirit belongs to Him who is the Christ of the predictors.”

He refers in context to **Galatians 4 (KJV):**4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons. 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

And in context to **1 Corinthians 7 (KJV):**29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; 30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; 31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

Tertullian continues, and says, “Now compare the Spirit’s specific graces, as they are described by the apostle, and promised by the prophet Isaiah. “To one is given,” says he, “by the Spirit the word of wisdom;” this we see at once is what Isaiah declared to be “the spirit of wisdom.” “To another, the word of knowledge;” this will be “the (prophet’s) spirit of understanding and counsel.” “To another, faith by the same Spirit;” this will be “the spirit of religion and the fear of the Lord.” “To another, the gifts of healing, and to another the working of miracles;” this will be “the spirit of might.” “To another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues;” this will be “the spirit of knowledge.” (Note: 1 Corinthians 12:8-11, Isaiah 11:1-3)”

He refers to **Isaiah 11 (KJV):**1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; 3 And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

This Scripture describes the attributes of the Spirit of the Lord which “shall rest upon him”, that is, on Jesus Christ. And this was fulfilled in **Matthew 3 (KJV):**16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

But these attributes are not the gifts of the Spirit. The gifts of the Spirit are manifestations of the Spirit’s presence, as we read in **1 Corinthians 12 (KJV):**7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

The “word of wisdom” relates to something that will come to pass in the future. An example of this spiritual gift being exercised is in **Acts 11 (KJV):**27 Now at this time some prophets came down from Jerusalem to Antioch. 28 One of them, named Agabus, stood up and indicated by the Spirit that there would definitely be a severe famine all over the world. And this took place in the reign of Claudius. 29 And to the extent that any of the

disciples had means, each of them determined to send a contribution for the relief of the brothers and sisters living in Judea. 30 And they did this, sending it with Barnabas and Saul to the elders.

The exercise of this spiritual gift had the effect of preparing the disciples for this famine.

The “word of wisdom” will often work with the “word of knowledge”. An example of this is in **Acts 9 (KJV):**10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 And here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake.

The Lord gave Ananias a “word of knowledge” when He told Ananias to “go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus”. The Lord told Ananias where Saul was, a fact which he could not have otherwise known. The Lord in verse 12 also told Ananias that Saul had seen “in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight”. This was another fact that Ananias could not have known.

The word of wisdom was the Lord’s command to “go”. Then we read of what happened when Ananias obeyed the Lord, as we continue in **Acts 9 (KJV):**17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. 19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. 20 And straightway he preached Christ in the synagogues, that he is the Son of God.

We see here the complete change in Saul’s life. Because of the exercise of the gifts of the Spirit, Saul was set on fire for the Lord.

Then there is the gift of prophecy. Peter describes this gift in **2 Peter 1 (KJV):**19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

The Scriptures were completed by the apostles, who had a “more sure word of prophecy”. Now we read what prophecy is for when it is given to a believer in **1 Corinthians 14 (KJV):**1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. 3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

The purpose of prophecy among believers is for “edification, and exhortation, and comfort”. And all prophecy must now be judged by the word of God, as we read in **1 Corinthians 14 (KJV):**29 Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

A “word of knowledge” or a “word of wisdom” may be contained in a prophecy, as we read in **1 Corinthians 14 (KJV):**24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: 25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. 26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

The knowledge of the “secrets of his heart” in verse 25 could not possibly be known except by the Lord. Now Jesus had all of the gifts. He had the gifts of “discerning of spirits” and the “working of miracles”, which are evident in **Mark 1 (KJV):**23 And there was in their synagogue a man with an unclean spirit; and he cried out, 24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him. 26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

And Paul had the gift of “discerning of spirits”, as we read in **Acts 13 (KJV):**6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus: 7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. 9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him. 10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

In verse 12, we see the result of Paul’s faith, and the exercise of the gift of “discerning of spirits” and of “working of miracles”. Then the deputy believed.

And as for the “gifts of healing”, Jesus had all of them, as we read in **Matthew 8 (KJV):**16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

And we read in **Isaiah 53 (KJV):**4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon

him; and with his stripes we are healed.

And in **Matthew 12 (KJV):15** But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

And Jesus said that the one who believes in Him would do the works that He did, as we read in **John 14 (KJV):10** Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

Then also there is the gift of “divers kinds of tongues”. The 120 disciples in the upper room were all baptized with the Holy Spirit and spoke in tongues that they themselves did not know, as we read in **Acts 2 (KJV):4** And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galilaeans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The disciples did not know what they were saying, but the people from the different nations heard and understood what they were saying. This is one operation of the gift. That there are different operations of the gifts is stated in **1 Corinthians 12 (KJV):4** Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all.

Another operation of the gift is mentioned in **1 Corinthians 13 (KJV):1** Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

The tongues of angels are unknown tongues to us, and they are mentioned in **1 Corinthians 14 (KJV):1** Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

The one who speaks in an unknown tongue edifies himself, as we continue in **1 Corinthians 14 (KJV):3** But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. 4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. 5 I would that ye all spake with tongues but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. 6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

Paul laid down the rule that if tongues were spoken in the church, one should pray that he may interpret what was spoken. If no one is there who can interpret, which also is a gift of the Spirit, then they should be quiet in the church. But one could speak in private in tongues as much as they felt lead to do, as Paul said in **1 Corinthians 14 (KJV):18** I thank my God, I speak with tongues more than ye all: 19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

Paul would not have us forbid to speak in tongues, as he said in **1 Corinthians 14 (KJV):39** Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. 40 Let all things be done decently and in order.

Our goal must be as he said in verse 40, “Let all things be done decently and in order”, that is, the order as Paul has given it in the Scripture.

Tertullian continues, and says, “See how the apostle agrees with the prophet both in making the distribution of the one Spirit, and in interpreting His special graces. This, too, I may confidently say: he who has likened the unity of our body throughout its manifold and divers members to the compacting together of the various gifts of the Spirit, (Note: 1 Corinthians 12:12-30, Ephesians 4:16) shows also that there is but one Lord of the human body and of the Holy Spirit.”

He refers to **1 Corinthians 12 (KJV):12** For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 14 For the body is not one member, but many. 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? 16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? 18 But now hath God set the members every one of them in the body, as it hath pleased him. 19 And if they were all one member, where were the body? 20 But now are they many members, yet but one body. 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 22 Nay, much more those members of the body, which seem to be more feeble, are necessary: 23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. 24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked. 25 That there should be no schism in the body; but that the members should have the same care one for another. 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. 27 Now ye are the body of Christ, and members in particular. 28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 29 Are all apostles? are all prophets? are all teachers? are all workers of miracles? 30 Have all the gifts of healing? do all speak with tongues? do all interpret?

And to **Ephesians 4 (KJV):16** From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Every member in the body has a part, a function, that causes “increase of the body”. We all have different gifts according to our own individuality, which is unique.

Tertullian continues, and says, “This Spirit, (according to the apostle’s showing,) meant not that the service of these gifts should be in the body, nor did He place them in the human body); and on the subject of the superiority of love above all these gifts, He even taught the apostle that it was the chief commandment, (Note: 1 Corinthians 12:31, 13:1,13) just as Christ has shown it to be: “Thou shalt love the Lord with all thine heart and soul, with all thy strength, and with all thy mind, and thy neighbour as thine own self.” (Note: Luke 10:27)”

He refers to **1 Corinthians 12 (KJV):31** But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

And to **1 Corinthians 13 (KJV):1** Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And to **1 Corinthians 13 (KJV):13** And now abideth faith, hope, charity, these three; but the greatest of these is charity.

And to **Luke 10 (KJV):27** And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

Tertullian continues, and says, “When he mentions the fact that “*it is written in the law,*” (Isaiah 28:11) how that the Creator would speak with other tongues and other lips, whilst confirming indeed the gift of tongues by such a mention, he yet cannot be thought to have affirmed that the gift was that of another god by his reference to the Creator’s prediction. (Note: 1 Corinthians 14:21)”

He refers to **Isaiah 28 (KJV):11** For with stammering lips and another tongue will he speak to this people.

And to **1 Corinthians 14 (KJV):21** In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

Tertullian continues, and says, “In precisely the same manner, when enjoining on women silence in the church, that they speak not for the mere sake of learning (Note: 1 Corinthians 14:34-35) (although that even they have the right of prophesying, he has already shown (Note: 1 Corinthians 11:5-6) when he covers the woman that prophesies with a veil), he goes to the law for his sanction that woman should be under obedience. (Note: 1 Corinthians 14:34, Genesis 3:16)”

He refers to **1 Corinthians 14 (KJV):34** Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

And to **1 Corinthians 11 (KJV):5** But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. 6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

And to **Genesis 3 (KJV):16** Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

Tertullian continues, and says, “Now this law, let me say once for all, he ought to have made no other acquaintance with, than to destroy it. But that we may now leave the subject of spiritual gifts, facts themselves will be enough to prove which of us acts rashly in claiming them for his God, and whether it is possible that they are opposed to our side, even if the Creator promised them for His Christ who is not yet revealed, as being destined only for the Jews, to have their operations in His time, in His Christ, and among His people. Let Marcion then exhibit, as gifts of his god, some prophets, such as have not spoken by human sense, but with the Spirit of God, such as have both predicted things to come, and have made manifest the secrets of the heart; (Note: 1 Corinthians 14:25) let him produce a psalm, a vision, a prayer (Note: 1 Corinthians 14:26)—only let it be by the Spirit, in an ecstasy, that is, in a rapture, whenever an interpretation of tongues has occurred to him; let him show to me also, that any woman of boastful tongue in his community has ever prophesied from amongst those specially holy sisters of his. Now all these signs (of spiritual gifts) are forthcoming from my side without any difficulty, and they agree, too, with the rules, and the dispensations, and the instructions of the Creator; therefore without doubt the Christ, and the Spirit, and the apostle, belong severally to my God. Here, then, is my frank avowal for any one who cares to require it.”

And he refers in context to **1 Corinthians 14 (KJV):25** But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: 25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. 26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

And “every one of you” would include women. The Holy Spirit is still in believers in Jesus Christ today. The promise of the Holy Spirit is for all that are afar off, as many as the Lord shall call. But it is not necessary to be in a rapture to exercise the gifts of the Spirit. When this happens, it is evident that the one exercising the gift of the Spirit in a rapture is still learning how to exercise the gift of the Spirit. As all the exercise of the gifts of the Spirit are judged by the word of God, rightly divided, the spirits of the prophets will be subject to the prophets, as in 1 Corinthians 14:32.

Page 447-449 (PDF Page 965-969): “Chapter IX.—The Doctrine of the Resurrection. The Body Will Rise Again. Christ’s Judicial Character. Jewish Perversions of Prophecy Exposed and Confuted. Messianic Psalms Vindicated. Jewish and Rationalistic Interpretations on This Point Similar. Jesus—Not Hezekiah or Solomon—The Subject of These Prophecies in the Psalms. None But He is the Christ of the Old and the New Testaments.

Meanwhile the Marcionite will exhibit nothing of this kind; he is by this time afraid to say which side has the better right to a Christ who is not yet revealed. Just as my Christ is to be expected, who was predicted from the beginning, so his Christ therefore has no existence, as not having been *announced* from the beginning. Ours is a better faith, which believes in a future Christ, than the heretic’s, which has none at all to believe in. Touching the resurrection of the dead, (Note: 1 Corinthians 15:12) let us first inquire how some persons then denied it. No doubt in the same way in which it is even now denied, since the resurrection of the flesh has at all times men to deny it. But many wise men claim for the soul a divine nature, and are confident of its undying destiny, and even the multitude worship the dead in the presumption which they

boldly entertain that their souls survive. As for our bodies, however, it is manifest that they perish either at once by fire or the wild beasts, or even when most carefully kept by length of time. When, therefore, the apostle refutes those who deny the resurrection of the flesh, he indeed defends, in opposition to them, the precise matter of their denial, that is, the resurrection of the body. You have the whole answer wrapped up in this. All the rest is superfluous. Now in this very point, which is called the resurrection of the dead, it is requisite that the proper force of the words should be accurately maintained. The word *dead* expresses simply what has lost the vital principle, by means of which it used to live. Now the body is that which loses life, and as the result of losing it becomes dead. To the *body*, therefore, the term dead is only suitable. Moreover, as resurrection accrues to what is dead, and dead is a term applicable only to a body, therefore the body alone has a resurrection incidental to it. So again the word Resurrection, or (*rising again*), embraces only that which has fallen down. "To rise," indeed, can be predicated of that which has never fallen down, but had already been always lying down. But "to rise *again*" is predicable only of that which has fallen down; because it is by rising *again*, in consequence of its having fallen down, that it is said to have *re-risen*. For the syllable RE always implies iteration (or happening *again*). We say, therefore, that the body falls to the ground by death, as indeed facts themselves show, in accordance with the law of God. For to the body it was said, ("Till thou return to the ground, for out of it wast thou taken; for) dust thou art, and unto dust shalt thou return." (Note: Genesis 3:19) That, therefore, which came from the ground shall return to the ground. Now that falls down which returns to the ground; and that rises again which falls down. "Since by man came death, by man came also the resurrection." (Note: 1 Corinthians 15:21) Here in the word *man*, who consists of bodily substance, as we have often shown already, is presented to me the body of Christ. But if we are all so made alive in Christ, as we die in Adam, it follows of necessity that we are made alive in Christ as a bodily substance, since we died in Adam as a bodily substance. The similarity, indeed, is not complete, unless our revival in Christ concur in identity of substance with our mortality in Adam. But at this point (the apostle) has made a parenthetical statement concerning Christ, which, bearing as it does on our present discussion, must not pass unnoticed. For the resurrection of the body will receive all the better proof, in proportion as I shall succeed in showing that Christ belongs to that God who is believed to have provided this resurrection of the flesh in His dispensation. When he says, "For He must reign, till He hath put all enemies under His feet," (Note: 1 Corinthians 15:25,27) we can see at once from this statement that he speaks of a God of vengeance, and therefore of Him who made the following promise to Christ: "Sit Thou at my right hand, until I make Thine enemies Thy footstool. The rod of Thy strength shall the Lord send forth from Sion, and He shall rule along with Thee in the midst of Thine enemies." (Note: Psalm 110:1-2,8:6) It is necessary for me to lay claim to those Scriptures which the Jews endeavour to deprive us of, and to show that they sustain my view. Now they say that this Psalm (Note: Psalm 110) was a chant in honour of Hezekiah, because "he went up to the house of the Lord," (Note: 2 Kings 19:14) and God turned back and removed his enemies. Therefore, (as they further hold,) those other words, "Before the morning star did I beget thee from the womb," (Note: Psalm 110:3) are applicable to Hezekiah, and to the birth of Hezekiah. We on our side have published Gospels (to the credibility of which we have to thank them for having given some confirmation, indeed, already in so great a subject); and these declare that the Lord was born *at night*, that so it might be "before the morning star," as is evident both from the star

especially, and from the testimony of the angel, who at night announced to the shepherds that Christ had at that moment been born, and again from the place of the birth, for it is towards night that persons arrive at the (eastern) “inn.” Perhaps, too, there was a mystic purpose in Christ’s being born at night, destined, as He was, to be the light of the truth amidst the dark shadows of ignorance. Nor, again, would God have said, “I have begotten Thee,” except to His true Son. For although He says of all the people (Israel), “I have begotten children, (Note: Isaiah 1:2) yet He added not “from the womb.” Now, why should He have added so superfluously this phrase “from the womb” (as if there could be any doubt about any one’s having been born from the womb), unless the Holy Ghost had wished the words to be with especial care understood of Christ? “I have begotten Thee from the womb,” that is to say, *from a womb only*, without a man’s seed, making it a condition of a fleshly body that it should come out of a womb. What is here added (in the Psalm), “Thou art a priest for ever,” (Note: Psalm 110:4) relates to (Christ) Himself. Hezekiah was no priest; and even if he had been one, he would not have been a priest *for ever*. “After the order,” says He, “of Melchizedek.” Now what had Hezekiah to do with Melchizedek, the priest of the most high God, and him uncircumcised too, who blessed the circumcised Abraham, after receiving from him the offering of tithes? To Christ, however, “the order of Melchizedek” will be very suitable; for Christ is the proper and legitimate High Priest of God. He is the Pontiff of the priesthood of the uncircumcision, constituted such, even then, for the Gentiles, by whom He was to be more fully received, although at His last coming He will favour with His acceptance and blessing the circumcision also, even the race of Abraham, which by and by is to acknowledge Him. Well, then, there is also another Psalm, which begins with these words: “Give Thy judgments, O God, to the King,” that is, to Christ who was to come as King, “and Thy righteousness unto the King’s son,” (Note: Psalm 72:1) that is, to Christ’s people; for His sons are they who are born again in Him. But it will here be said that this Psalm has reference to Solomon. However, will not those portions of the Psalm which apply to Christ alone, be enough to teach us that all the rest, too, relates to Christ, and not to Solomon? “He shall come down,” says He, “like rain upon a fleece, and like dropping showers upon the earth,” (Note: Psalm 72:6) describing His descent from heaven to the flesh as gentle and unobserved. (Note: Psalm 110:3) Solomon, however, if he had indeed any descent at all, came not down like a shower, because he descended not from heaven. But I will set before you more literal points. “He shall have dominion,” says the Psalmist, “from sea to sea, and from the river unto the ends of the earth.” (Note: Psalm 72:8) To Christ alone was this given; whilst Solomon reigned over only the moderately-sized kingdom of Judah. “Yea, all kings shall fall down before Him.” Whom, indeed, shall they all thus worship, except Christ? “All nations shall serve Him.” (Note: Psalm 72:11) To whom shall all thus do homage, but Christ? “His name shall endure for ever.” Whose name has this eternity of fame, but Christ’s? “Longer than the sun shall His name remain,” for longer than the sun shall be the Word of God, even Christ. “And in Him shall all nations be blessed.” (Note: Psalm 72:17) In Solomon was *no* nation blessed; in Christ *every* nation. And what if the Psalm proves Him to be even God? “They shall call Him *blessed*.” (Note: Psalm 72:17) (On what ground?) Because *blessed* is the Lord God of Israel, who only doeth wonderful things.” (Note: Psalm 72:18) “*Blessed* also is His glorious name, and with His glory shall all the earth be filled.” (Note: Psalm 72:19) On the contrary, Solomon (as I make bold to affirm) lost even the glory which he had from God, seduced by his love of women even into idolatry. And thus, the statement which occurs in about

the middle of this Psalm, “His enemies shall lick the dust” (Note: Psalm 72:9) (of course, as having been, (to use the apostle’s phrase,) “put under His feet” (Note: 1 Corinthians 15:25,27), will bear upon the very object which I had in view, when I both introduced the Psalm, and insisted on my opinion of its sense,—namely, that I might demonstrate both the glory of His kingdom and the subjection of His enemies in pursuance of the Creator’s own plans, with the view of laying down this conclusion, that none but He can be believed to be *the Christ* of the Creator.”

Comment: Tertullian begins, and says, “Meanwhile the Marcionite will exhibit nothing of this kind; he is by this time afraid to say which side has the better right to a Christ who is not yet revealed. Just as my Christ is to be expected, who was predicted from the beginning, so his Christ therefore has no existence, as not having been *announced* from the beginning. Ours is a better faith, which believes in a future Christ, than the heretic’s, which has none at all to believe in. Touching the resurrection of the dead, (Note: 1 Corinthians 15:12) let us first inquire how some persons then denied it.”

He refers to **1 Corinthians 15 (KJV):12** Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

Tertullian continues, and says, “No doubt in the same way in which it is even now denied, since the resurrection of the flesh has at all times men to deny it. But many wise men claim for the soul a divine nature, and are confident of its undying destiny, and even the multitude worship the dead in the presumption which they boldly entertain that their souls survive. As for our bodies, however, it is manifest that they perish either at once by fire or the wild beasts, or even when most carefully kept by length of time. When, therefore, the apostle refutes those who deny the resurrection of the flesh, he indeed defends, in opposition to them, the precise matter of their denial, that is, the resurrection of the body. You have the whole answer wrapped up in this. All the rest is superfluous. Now in this very point, which is called the resurrection of the dead, it is requisite that the proper force of the words should be accurately maintained. The word *dead* expresses simply what has lost the vital principle, by means of which it used to live. Now the body is that which loses life, and as the result of losing it becomes dead. To the *body*, therefore, the term dead is only suitable.”

Death is the separation of soul and spirit from the body, as we read of the death of Rachel in **Genesis 35 (KJV):18** And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

And in **Luke 23 (KJV):46** And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

And the union of our spirit and our body makes our body alive, as in **Luke 8 (KJV):55** And her spirit came again, and she arose straightway: and he commanded to give her meat.

Tertullian continues, and says, “Moreover, as resurrection accrues to what is dead, and dead is a term applicable only to a body, therefore the body alone has a resurrection incidental to it.”

Actually, death is spiritual as well as physical, as we read in **Ephesians 2 (NASB):1** And you were dead in your offenses and sins, 2 in which you previously walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all previously lived in the lusts of

our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, just as the rest. 4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our wrongdoings, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, 7 so that in the ages to come He might show the boundless riches of His grace in kindness toward us in Christ Jesus.

And as we read in **John 3 (KJV):**6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Tertullian continues, and says, “So again the word Resurrection, or (*rising again*), embraces only that which has fallen down. “To rise,” indeed, can be predicated of that which has never fallen down, but had already been always lying down. But “to rise *again*” is predicable only of that which has fallen down; because it is by rising *again*, in consequence of its having fallen down, that it is said to have *re-risen*. For the syllable RE always implies iteration (or happening *again*). We say, therefore, that the body falls to the ground by death, as indeed facts themselves show, in accordance with the law of God. For to the body it was said, (“Till thou return to the ground, for out of it wast thou taken; for) dust thou art, and unto dust shalt thou return.” (Note: Genesis 3:19)”

He refers to **Genesis 3 (KJV):**19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Tertullian continues, and says, “That, therefore, which came from the ground shall return to the ground. Now that falls down which returns to the ground; and that rises again which falls down. “Since by man came death, by man came also the resurrection.” (Note: 1 Corinthians 15:21)”

He refers to **1 Corinthians 15 (KJV):**21 For since by man came death, by man came also the resurrection of the dead.

Tertullian continues, and says, “Here in the word *man*, who consists of bodily substance, as we have often shown already, is presented to me the body of Christ. But if we are all so made alive in Christ, as we die in Adam, it follows of necessity that we are made alive in Christ as a bodily substance, since we died in Adam as a bodily substance.”

He refers to **1 Corinthians 15 (KJV):**22 For as in Adam all die, even so in Christ shall all be made alive.

Tertullian continues, and says, “The similarity, indeed, is not complete, unless our revival in Christ concur in identity of substance with our mortality in Adam. But at this point (the apostle) has made a parenthetical statement concerning Christ, which, bearing as it does on our present discussion, must not pass unnoticed. For the resurrection of the body will receive all the better proof, in proportion as I shall succeed in showing that Christ belongs to that God who is believed to have provided this resurrection of the flesh in His dispensation. When he says, “For He must reign, till He hath put all enemies under His feet,” (Note: 1 Corinthians 15:25,27) we can see at once from this statement that he speaks of a God of vengeance, and therefore of Him who made the following promise to Christ: “Sit Thou at my right hand, until I make Thine enemies Thy footstool. The rod of Thy strength shall the Lord send forth from Sion, and He

shall rule along with Thee in the midst of Thine enemies.” (Note: Psalm 110:1-2,8:6)”

He refers in context to **1 Corinthians 15 (KJV):25** For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

And to **Psalm 110 (KJV):1** The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

And to **Psalm 8 (KJV):6** Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

Tertullian continues, and says, “It is necessary for me to lay claim to those Scriptures which the Jews endeavour to deprive us of, and to show that they sustain my view. Now they say that this Psalm (Note: Psalm 110) was a chant in honour of Hezekiah, because “he went up to the house of the Lord,” (Note: 2 Kings 19:14) and God turned back and removed his enemies.”

He refers to **Psalm 110 (KJV):1** The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. 5 The Lord at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. 7 He shall drink of the brook in the way: therefore shall he lift up the head.

And to **2 Kings 19 (KJV):14** And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord.

Tertullian continues, and says, “Therefore, (as they further hold,) those other words, “Before the morning star did I beget thee from the womb,” (Note: Psalm 110:3) are applicable to Hezekiah, and to the birth of Hezekiah.”

He refers in context to **Psalm 109 (Septuagint):1** [A Psalm of David.] The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. 2 The Lord shall send out a rod of power for thee out of Sion: rule thou in the midst of thine enemies. 3 With thee is dominion in the day of thy power, in the splendours of thy saints: I have begotten thee from the womb before the morning. 4 The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec.

Tertullian continues, and says, “We on our side have published Gospels (to the credibility of which we have to thank them for having given some confirmation, indeed, already in so great a subject); and these declare that the Lord was born *at night*, that so it might be “before the morning star,” as is evident both from the star especially, and from the testimony of the angel, who at night announced to the shepherds that Christ had at that moment been born, and again from the place of the birth, for it is towards night that persons arrive at the (eastern) “inn.” Perhaps, too, there was a mystic purpose in Christ’s being born at night, destined, as He was, to be the light of the truth amidst the dark shadows of ignorance.”

He refers to **Luke 2 (KJV):8** And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. 10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Tertullian continues, and says, “Nor, again, would God have said, “I have begotten Thee,” except to His true Son. For although He says of all the people (Israel), “I have begotten children, (Note: Isaiah 1:2) yet He added not “from the womb.””

He refers to **Isaiah 1 (KJV):2** Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

And to **Psalm 109 (Septuagint):3** With thee is dominion in the day of thy power, in the splendours of thy saints: I have begotten thee from the womb before the morning.

And to **Psalm 110 (KJV):3** Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Tertullian continues, and says, “Now, why should He have added so superfluously this phrase “from the womb” (as if there could be any doubt about any one’s having been born from the womb), unless the Holy Ghost had wished the words to be with especial care understood of Christ? “I have begotten Thee from the womb,” that is to say, *from a womb only*, without a man’s seed, making it a condition of a fleshly body that it should come out of a womb. What is here added (in the Psalm), “Thou art a priest for ever,” (Note: Psalm 110:4) relates to (Christ) Himself.”

He refers to **Psalm 109 (Septuagint):4** The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec.

And to **Psalm 110 (KJV):4** The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Tertullian has reasoned brilliantly here against Marcion.

Tertullian continues, and says, “Hezekiah was no priest; and even if he had been one, he would not have been a priest *for ever*. “After the order,” says He, “of Melchizedek.” Now what had Hezekiah to do with Melchizedek, the priest of the most high God, and him uncircumcised too, who blessed the circumcised Abraham, after receiving from him the offering of tithes? To Christ, however, “the order of Melchizedek” will be very suitable; for Christ is the proper and legitimate High Priest of God.”

Tertullian again argues well against Marcion.

Tertullian continues, and says, “He is the Pontiff of the priesthood of the uncircumcision, constituted such, even then, for the Gentiles, by whom He was to be more fully received, although at His last coming He will favour with His acceptance and blessing the circumcision also, even the race of Abraham, which by and by is to acknowledge Him.”

Tertullian uses the term “Pontiff”. “A **pontiff** (from Latin *pontifex*) was, in Roman antiquity, a member of the most illustrious of the colleges of priests of the Roman religion, the College of Pontiffs. The term *pontiff* was later applied to any high or chief priest and, in Roman Catholic ecclesiastical usage, to bishops, especially the Pope, who is sometimes referred to as the Roman Pontiff or the Supreme Pontiff.” (**Wikipedia**)

Tertullian is acknowledging Jesus as the “legitimate High Priest of God”. The pontiffs

of the ancient Roman religion were unsaved.

And when he says, “at His last coming He will favour with His acceptance and blessing the circumcision also, even the race of Abraham, which by and by is to acknowledge Him,” he could be referring to **Zechariah 12 (KJV):8** In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. 9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. 11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. 12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

Israel will mourn in repentance.

Tertullian continues, and says, “Well, then, there is also another Psalm, which begins with these words: “Give Thy judgments, O God, to the King,” that is, to Christ who was to come as King, “and Thy righteousness unto the King’s son,” (Note: Psalm 72:1) that is, to Christ’s people; for His sons are they who are born again in Him.”

He refers to **Psalm 71 (Septuagint):1** [For Solomon.] O God, give thy judgment to the king, and thy righteousness to the king’s son;

And to **Psalm 72 (KJV):1** Give the king thy judgments, O God, and thy righteousness unto the king's son.

And that the king is David, and the son is Solomon is evident when we understand that this was a Psalm of David, as we read in **Psalm 72 (KJV):18** Blessed be the Lord God, the God of Israel, who only doeth wondrous things. 19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen. 20 The prayers of David the son of Jesse are ended.

Tertullian continues, and says, “But it will here be said that this Psalm has reference to Solomon. However, will not those portions of the Psalm which apply to Christ alone, be enough to teach us that all the rest, too, relates to Christ, and not to Solomon? “He shall come down,” says He, “like rain upon a fleece, and like dropping showers upon the earth,” (Note: Psalm 72:6) describing His descent from heaven to the flesh as gentle and unobserved. (Note: Psalm 110:3)”

He refers to **Psalm 71 (Septuagint):6** He shall come down as rain upon a fleece; and as drops falling upon the earth.

And to **Psalm 72 (KJV):6** He shall come down like rain upon the mown grass: as showers that water the earth.

And to **Psalm 110 (KJV):3** Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

The Psalm does refer to Solomon as the son of David the King, but “all the rest, too, relates to Christ, and not to Solomon”, as Tertullian has said.

Tertullian continues, and says, “Solomon, however, if he had indeed any descent at all, came not down like a shower, because he descended not from heaven. But I will set before you

more literal points. “He shall have dominion,” says the Psalmist, “from sea to sea, and from the river unto the ends of the earth.” (Note: Psalm 72:8)”

He refers to **Psalm 71 (Septuagint):8** And he shall have dominion from sea to sea, and from the river to the ends of the earth.

He refers to **Psalm 72 (KJV):8** He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

And Christ will be a son of the king, as he is a descendant of David, as we read in context in **Luke 3 (KJV):23** And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

And in **Luke 3 (KJV):31** Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, 32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

Tertullian continues, and says, “To Christ alone was this given; whilst Solomon reigned over only the moderately-sized kingdom of Judah. “Yea, all kings shall fall down before Him.” Whom, indeed, shall they all thus worship, except Christ? “All nations shall serve Him.” (Note: Psalm 72:11)”

He refers to **Psalm 72 (KJV):11** Yea, all kings shall fall down before him: all nations shall serve him.

Tertullian continues, and says, “To whom shall all thus do homage, but Christ? “His name shall endure for ever.” Whose name has this eternity of fame, but Christ’s? “Longer than the sun shall His name remain,” for longer than the sun shall be the Word of God, even Christ. “And in Him shall all nations be blessed.” (Note: Psalm 72:17)”

He refers to **Psalm 71 (Septuagint):17** Let his name be blessed for ever: his name shall endure longer than the sun: and all the tribes of the earth shall be blessed in him: all nations shall call him blessed.

And to **Psalm 72 (KJV):17** His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

Tertullian continues, and says, “In Solomon was *no* nation blessed; in Christ *every* nation. And what if the Psalm proves Him to be even God? “They shall call Him *blessed*.” (Note: Psalm 72:17) (On what ground?) Because *blessed* is the Lord God of Israel, who only doeth wonderful things.” (Note: Psalm 72:18) “*Blessed* also is His glorious name, and with His glory shall all the earth be filled.” (Note: Psalm 72:19)”

He refers to **Psalm 71 (Septuagint):17** Let his name be blessed for ever: his name shall endure longer than the sun: and all the tribes of the earth shall be blessed in him: all nations shall call him blessed. 18 Blessed is the Lord God of Israel, who alone does wonders. 19 And blessed is his glorious name forever, even for ever and ever: and all the earth shall be filled with his glory. So be it, so be it.

He refers to **Psalm 72 (KJV):17** His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. 18 Blessed be the Lord God, the God of Israel, who only doeth wondrous things. 19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

Tertullian continues, and says, “On the contrary, Solomon (as I make bold to affirm)

lost even the glory which he had from God, seduced by his love of women even into idolatry.”

And so we read in **1 Kings 11 (NASB)**:1 Now King Solomon loved many foreign women along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, 2 from the nations of which the Lord had said to the sons of Israel, “You shall not associate with them, nor shall they associate with you; they will certainly turn your heart away to follow their gods.” Solomon clung to these in love. 3 He had seven hundred wives, who were princesses, and three hundred concubines; and his wives turned his heart away. 4 For when Solomon was old, his wives turned his heart away to follow other gods; and his heart was not wholly devoted to the Lord his God, as the heart of his father David had been. 5 For Solomon became a follower of Ashtoreth the goddess of the Sidonians, and of Milcom the abhorrent idol of the Ammonites. 6 So Solomon did what was evil in the sight of the Lord, and did not follow the Lord fully, as his father David had done. 7 Then Solomon built a high place for Chemosh, the abhorrent idol of Moab, on the mountain that is east of Jerusalem, and for Molech, the abhorrent idol of the sons of Ammon. 8 He also did the same for all his foreign wives, who burned incense and sacrificed to their gods.

Tertullian continues, and says, “And thus, the statement which occurs in about the middle of this Psalm, “His enemies shall lick the dust” (Note: Psalm 72:9) (of course, as having been, (to use the apostle’s phrase,) “put under His feet” (Note: 1 Corinthians 15:25,27), will bear upon the very object which I had in view, when I both introduced the Psalm, and insisted on my opinion of its sense,—namely, that I might demonstrate both the glory of His kingdom and the subjection of His enemies in pursuance of the Creator’s own plans, with the view of laying down this conclusion, that none but He can be believed to be the Christ of the Creator.”

He refers to **Psalm 72 (KJV)**:9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

And to **Psalm 71 (Septuagint)**:9 The Ethiopians shall fall down before him; and his enemies shall lick the dust.

And in context to **1 Corinthians 15 (KJV)**:25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

Tertullian has done well here in that he has defended the faith in the resurrection against the heretic Marcion.

Against the Valentinians (Volume 3)

Page 505-506 (PDF Page 1104): “Chapter V.—Many Eminent Christian Writers Have Carefully and Fully Refuted the Heresy. These the Author Makes His Own Guides.

My own path, however, lies along the original tenets of their chief teachers, not with the self-appointed leaders of their promiscuous followers. Nor shall we hear it said of us from any quarter, that we have of our own mind fashioned our own materials, since these have been already produced, both in respect of the opinions and their refutations, in carefully written volumes, by so many eminently holy and excellent men, not only those who have lived before us, but those also who were contemporary with the heresiarchs themselves: for instance Justin,

philosopher and martyr; Miltiades, the sophist of the churches; Irenæus, that very exact inquirer into all doctrines; our own Proculus, the model of chaste old age and Christian eloquence. All these it would be my desire closely to follow in every work of faith, even as in this particular one. Now if there are no heresies at all but what those who refute them are supposed to have fabricated, then the apostle who predicted them (Note: 1 Corinthians 11:19) must have been guilty of falsehood. If, however, there are heresies, they can be no other than those which are the subject of discussion. No writer can be supposed to have so much time on his hands as to fabricate materials which are already in his possession.”

Comment: Tertullian begins, and says, “My own path, however, lies along the original tenets of their chief teachers, not with the self-appointed leaders of their promiscuous followers. Nor shall we hear it said of us from any quarter, that we have of our own mind fashioned our own materials, since these have been already produced, both in respect of the opinions and their refutations, in carefully written volumes, by so many eminently holy and excellent men, not only those who have lived before us, but those also who were contemporary with the heresiarchs themselves: for instance Justin, philosopher and martyr; Miltiades, the sophist of the churches; Irenæus, that very exact inquirer into all doctrines; our own Proculus, the model of chaste old age and Christian eloquence. All these it would be my desire closely to follow in every work of faith, even as in this particular one. Now if there are no heresies at all but what those who refute them are supposed to have fabricated, then the apostle who predicted them (Note: 1 Corinthians 11:19) must have been guilty of falsehood.”

He refers in context to **1 Corinthians 11 (KJV):18** For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. **19** For there must be also heresies among you, that they which are approved may be made manifest among you.

Irenæus was a defender of the faith against the Gnostics with the knowledge of the believing Church which he had in his time.

Tertullian continues, and says, “If, however, there are heresies, they can be no other than those which are the subject of discussion. No writer can be supposed to have so much time on his hands as to fabricate materials which are already in his possession.”

Tertullian is writing against the heresy of the Valentinians.

“**Valentinianism** was one of the major Gnostic Christian movements. Founded by Valentinus in the 2nd century AD, its influence spread widely, not just within Rome but also from Northwest Africa to Egypt through to Asia Minor and Syria in the East. Later in the movement's history it broke into an Eastern and a Western school. Disciples of Valentinus continued to be active into the 4th century AD, after the Roman Emperor Theodosius I issued the Edict of Thessalonica (380 AD), which declared Nicene Christianity as the State church of the Roman Empire.

The doctrine, practices and beliefs of Valentinus and the Gnostic movement that bore his name were condemned as heretical by proto-orthodox Christian leaders and scholars. Prominent Church Fathers such as Irenæus of Lyons and Hippolytus of Rome wrote against Gnosticism. Because early church leaders encouraged the destruction of Gnostic texts, most evidence for the Valentinian theory comes from its critics and detractors, most notably Irenæus, since he was especially concerned with refuting Valentinianism.” (**Wikipedia**)

Irenaeus was refuting the Gnostic notion that the God of the Old Testament was an angry god, and not the Creator of all things, but only the creator of this world. The Gnostics believed Him to be the Demiurge, and that there was another unknown god who created all things.

Irenaeus wrote **Against Heresies** from 175 B.C. to 202 B.C., approximately.

In **Against Heresies, Book 1: Chapter XXVII, paragraph two**, Irenaeus testifies against the Gnostics as he records the following:

- “Marcion of Pontus succeeded him, and developed his doctrine. In so doing, he advanced the most daring blasphemy against Him who is proclaimed as God by the law and the prophets, declaring Him to be the author of evils, to take delight in war, to be infirm of purpose, and even to be contrary to Himself.”
- “But Jesus being derived from that father who is above the God that made the world, and coming into Judæa in the times of Pontius Pilate the governor, who was the procurator of Tiberius Cæsar, was manifested in the form of a man to those who were in Judæa, abolishing the prophets and the law, and all the works of that God who made the world, whom also he calls Cosmocrator.”
- “Besides this, he mutilates the Gospel which is according to Luke, removing all that is written respecting the generation of the Lord, and setting aside a great deal of the teaching of the Lord, in which the Lord is recorded as most dearly confessing that the Maker of this universe is His Father.”
- “He likewise persuaded his disciples that he himself was more worthy of credit than are those apostles who have handed down the Gospel to us, furnishing them not with the Gospel, but merely a fragment of it.”
- “In like manner, too, he dismembered the Epistles of Paul, removing all that is said by the apostle respecting that God who made the world, to the effect that He is the Father of our Lord Jesus Christ, and also those passages from the prophetic writings which the apostle quotes, in order to teach us that they announced beforehand the coming of the Lord.”

This is documented in **Against Heresies by Irenaeus, A Commentary, Chapter 11: The Teaching of Marcion and the Gnostics, page 263.**

<http://www.theriskofchrist.com/mainbook/IrenaeusCommentary.pdf>

Then in **Against Heresies, Book 1: Chapter XXVII, paragraph three**, Irenaeus testifies that Marcion also taught:

- “Salvation will be the attainment only of those souls which had learned his doctrine; while the body, as having been taken from the earth, is incapable of sharing in salvation.”
- “In addition to his blasphemy against God Himself, he advanced this also, truly speaking as with the mouth of the devil, and saying all things in direct opposition to the truth,— that Cain, and those like him, and the Sodomites, and the Egyptians, and others like them, and, in fine, all the nations who walked in all sorts of abomination, were saved by the Lord, on His descending into Hades, and on their running unto Him, and that they welcomed Him into their kingdom.”
- “But the serpent was in Marcion declared that Abel, and Enoch, and Noah, and those other righteous men who sprang from the patriarch Abraham, with all the prophets, and those who were pleasing to God, did not partake in salvation. For since these men, he says, knew that their God was constantly tempting them, so now they suspected that He

was tempting them, and did not run to Jesus, or believe His announcement: and for this reason he declared that their souls remained in Hades.”

This is documented in **Against Heresies by Irenaeus, A Commentary, Chapter 11: The Teaching of Marcion and the Gnostics, page 265.**

<http://www.theriskofchrist.com/mainbook/IrenaeusCommentary.pdf>

Then in **Book 3: Chapter IX**, Irenaeus writes, “And then, [speaking of His] baptism, Matthew says, “The heavens were opened, and He saw the Spirit of God, as a dove, coming upon Him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” (Note: Matthew 3:16) For Christ did not at that time descend upon Jesus, neither was Christ one and Jesus another: but the Word of God—who is the Saviour of all, and the ruler of heaven and earth, who is Jesus, as I have already pointed out, who did also take upon Him flesh, and was anointed by the Spirit from the Father—was made Jesus Christ, as Esaias also says, “There shall come forth a rod from the root of Jesse, and a flower shall rise from his root; and the Spirit of God shall rest upon Him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety, and the spirit of the fear of God, shall fill Him. He shall not judge according to glory, nor reprove after the manner of speech; but He shall dispense judgment to the humble man, and reprove the haughty ones of the earth.”” (Note: John 2:25)

This is documented in **Against Heresies by Irenaeus, A Commentary, Chapter 3: The Gospel According to Irenaeus, page 11.**

<http://www.theriskofchrist.com/mainbook/IrenaeusCommentary.pdf>

Tertullian was defending the faith against the Gnostic heresy of the Valentinians, just as Irenaeus was.

On the Flesh of Christ (Volume 3)

Page 527-529 (PDF Page 1164-1166): “Chapter VII.—Explanation of the Lord’s Question About His Mother and His Brethren. Answer to the Cavils of Apelles and Marcion, Who Support Their Denial of Christ’s Nativity by It.

But whenever a dispute arises about the nativity, all who reject it as creating a presumption in favour of the reality of Christ’s flesh, wilfully deny that God Himself was born, on the ground that He asked, “Who is my mother, and who are my brethren?” (Note: Matthew 12:48, Luke 8:20-21) Let, therefore, Apelles hear what was our answer to Marcion in that little work, in which we challenged his own (favourite) gospel to the proof, even that the material circumstances of that remark (of the Lord’s) should be considered. First of all, nobody would have told Him that His mother and brethren were standing outside, if he were not certain both that He had a mother and brethren, and that they were the very persons whom he was then announcing,—who had either been known to him before, or were then and there discovered by him; although heretics have removed this passage from the gospel, because those who were admiring His doctrine said that His supposed father, Joseph the carpenter, and His mother Mary, and His brethren, and His sisters, were very well known to them. But it was with the view of tempting Him, that they had mentioned to Him a mother and brethren which He did not

possess. The Scripture says nothing of this, although it is not in other instances silent when anything was done against Him by way of temptation. "Behold," it says, "a certain lawyer stood up, and tempted Him." (Note: Luke 10:25) And in another passage: "The Pharisees also came unto Him, tempting Him." Who was to prevent its being in this place also indicated that this was done with the view of tempting Him? I do not admit what you advance of your own apart from Scripture. Then there ought to be suggested some occasion for the temptation. What could they have thought to be in Him which required temptation? The question, to be sure, whether He had been born or not? For if this point were denied in His answer, it might come out on the announcement of a temptation. And yet no temptation, when aiming at the discovery of the point which prompts the temptation by its doubtfulness, falls upon one so abruptly, as not to be preceded by the question which compels the temptation whilst raising the doubt. Now, since the nativity of Christ had never come into question, how can you contend that they meant by their temptation to inquire about a point on which they had never raised a doubt? Besides, if He had to be tempted about His birth, this of course was not the proper way of doing it,—by announcing those persons who, even on the supposition of His birth, might possibly not have been in existence. We have all been born, and yet all of us have not either brothers or mother. He might with more probability have had even a father than a mother, and uncles more likely than brothers. Thus is the temptation about His birth unsuitable, for it might have been contrived without any mention of either His mother or His brethren. It is clearly more credible that, being certain that He had both a mother and brothers, they tested His divinity rather than His nativity, whether, when within, He knew what was without; being tried by the untrue announcement of the presence of persons who were not present. But the artifice of a temptation might have been thwarted thus: it might have happened that He knew that those whom they were announcing to be "standing without," were in fact absent by the stress either of sickness, or of business, or a journey which He was at the time aware of. No one tempts (another) in a way in which he knows that he may have himself to bear the shame of the temptation. There being, then, no suitable occasion for a temptation, the announcement that His mother and His brethren had actually turned up recovers its naturalness. But there is some ground for thinking that *Christ's* answer denies His mother and brethren for the present, as even Apelles might learn. "The Lord's brethren had not yet believed in Him." (Note: John 7:5) So is it contained in the Gospel which was published before Marcion's time; whilst there is at the same time a want of evidence of His mother's adherence to Him, although the Marthas and the other Marys were in constant attendance on Him. In this very passage indeed, their unbelief is evident. Jesus was teaching the way of life, preaching the kingdom of God *and* actively engaged in healing infirmities of body and soul; but all the while, whilst strangers were intent on Him, His very nearest relatives were absent. By and by they turn up, and keep outside; but they do not go in, because, forsooth, they set small store on that which was doing within; nor do they even wait, as if they had something which they could contribute more necessary than that which He was so earnestly doing; but they prefer to interrupt Him, and wish to call Him away from His great work. Now, I ask you, Apelles, or will you Marcion, please (to tell me), if you happened to be at a stage play, or had laid a wager on a foot race or a chariot race, and were called away by such a message, would you not have exclaimed, "What are mother and brothers to me?" And did not Christ, whilst preaching and manifesting God, fulfilling the law and the prophets, *and* scattering the darkness of the long preceding age, justly employ this same form of words, in

order to strike the unbelief of those who stood outside, or to shake off the importunity of those who would call Him away from His work? If, however, He had meant to deny His own nativity, He would have found place, time, and means for expressing Himself very differently, and not in words which might be uttered by one who had both a mother and brothers. When denying one's parents in indignation, one does not deny *their existence*, but censures *their faults*. Besides, He gave others the preference; and since He shows their title to this favour—even because they listened to the word (of God)—He points out in what sense He denied His mother and His brethren. For in whatever sense He adopted as His own those who adhered to Him, in that did He deny as His those who kept aloof from Him. Christ also is wont to do to the utmost that which He enjoins on others. How strange, then, would it certainly have been, if, while he was teaching others not to esteem mother, or father, or brothers, as highly as the word of God, He were Himself to leave the word of God as soon as His mother and brethren were announced to Him! He denied His parents, then, in the sense in which He has taught us to deny ours—for God's work. But there is also another view of the case: in the abjured mother there is a figure of the synagogue, as well as of the Jews in the unbelieving brethren. In their person Israel remained outside, whilst the new disciples who kept close to Christ within, hearing and believing, represented the Church, which He called mother in a preferable sense and a worthier brotherhood, with the repudiation of the carnal relationship. It was in just the same sense, indeed, that He also replied to that exclamation (of a certain woman), not denying His mother's "womb and paps," but designating those as more "blessed who hear the word of God." (Note: Luke 11:27-28)"

Comment: Tertullian begins, and says, "But whenever a dispute arises about the nativity, all who reject it as creating a presumption in favour of the reality of Christ's flesh, wilfully deny that God Himself was born, on the ground that He asked, "Who is my mother, and who are my brethren?" (Note: Matthew 12:48, Luke 8:20-21)"

He refers in context to **Matthew 12 (KJV):46** While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

And to **Luke 8 (KJV):20** And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

Tertullian continues, and says, "Let, therefore, Apelles hear what was our answer to Marcion in that little work, in which we challenged his own (favourite) gospel to the proof, even that the material circumstances of that remark (of the Lord's) should be considered. First of all, nobody would have told Him that His mother and brethren were standing outside, if he were not certain both that He had a mother and brethren, and that they were the very persons whom he was then announcing,—who had either been known to him before, or were then and there discovered by him; although heretics have removed this passage from the gospel, because those who were admiring His doctrine said that His supposed father, Joseph the carpenter, and

His mother Mary, and His brethren, and His sisters, were very well known to them. But it was with the view of tempting Him, that they had mentioned to Him a mother and brethren which He did not possess. The Scripture says nothing of this, although it is not in other instances silent when anything was done against Him by way of temptation. “Behold,” it says, “a certain lawyer stood up, and tempted Him.” (Note: Luke 10:25) And in another passage: “The Pharisees also came unto Him, tempting Him.””

He refers to **Luke 10 (KJV):25** And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

And possibly to **Matthew 16 (KJV):1** The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

And to **Matthew 19 (KJV):3** The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

Tertullian continues, and says, “Who was to prevent its being in this place also indicated that this was done with the view of tempting Him? I do not admit what you advance of your own apart from Scripture. Then there ought to be suggested some occasion for the temptation. What could they have thought to be in Him which required temptation? The question, to be sure, whether He had been born or not? For if this point were denied in His answer, it might come out on the announcement of a temptation. And yet no temptation, when aiming at the discovery of the point which prompts the temptation by its doubtfulness, falls upon one so abruptly, as not to be preceded by the question which compels the temptation whilst raising the doubt. Now, since the nativity of Christ had never come into question, how can you contend that they meant by their temptation to inquire about a point on which they had never raised a doubt? Besides, if He had to be tempted about His birth, this of course was not the proper way of doing it,—by announcing those persons who, even on the supposition of His birth, might possibly not have been in existence. We have all been born, and yet all of us have not either brothers or mother. He might with more probability have had even a father than a mother, and uncles more likely than brothers. Thus is the temptation about His birth unsuitable, for it might have been contrived without any mention of either His mother or His brethren. It is clearly more credible that, being certain that He had both a mother and brothers, they tested His divinity rather than His nativity, whether, when within, He knew what was without; being tried by the untrue announcement of the presence of persons who were not present.”

And the Scripture says that His mother and brothers were without, as we read again in **Matthew 12 (KJV):46** While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

Tertullian argues well here. His mother and brethren were known to the people. That Jesus was just a phantom is impossible.

He continues, and says, “But the artifice of a temptation might have been thwarted thus: it might have happened that He knew that those whom they were announcing to be “standing without,” were in fact absent by the stress either of sickness, or of business, or a journey which He was at the time aware of. No one tempts (another) in a way in which he knows that he may have himself to bear the shame of the temptation. There being, then, no suitable occasion for a temptation, the announcement that His mother and His brethren had actually turned up recovers its naturalness. But there is some ground for thinking that *Christ’s* answer denies His mother and brethren for the present, as even Apelles might learn. “The Lord’s brethren had not yet

believed in Him.” (Note: John 7:5)”

He refers in context to **John 7 (KJV):**2 Now the Jew's feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. 5 For neither did his brethren believe in him. 6 Then Jesus said unto them, My time is not yet come: but your time is alway ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come. 9 When he had said these words unto them, he abode still in Galilee. 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

In verse 5, His brethren did not believe in Him yet, but they were definitely curious.

Tertullian continues, and says, “So is it contained in the Gospel which was published before Marcion’s time; whilst there is at the same time a want of evidence of His mother’s adherence to Him, although the Marthas and the other Marys were in constant attendance on Him. In this very passage indeed, their unbelief is evident. Jesus was teaching the way of life, preaching the kingdom of God *and* actively engaged in healing infirmities of body and soul; but all the while, whilst strangers were intent on Him, His very nearest relatives were absent. By and by they turn up, and keep outside; but they do not go in, because, forsooth, they set small store on that which was doing within; nor do they even wait, as if they had something which they could contribute more necessary than that which He was so earnestly doing; but they prefer to interrupt Him, and wish to call Him away from His great work. Now, I ask you, Apelles, or will you Marcion, please (to tell me), if you happened to be at a stage play, or had laid a wager on a foot race or a chariot race, and were called away by such a message, would you not have exclaimed, “What are mother and brothers to me?” And did not Christ, whilst preaching and manifesting God, fulfilling the law and the prophets, *and* scattering the darkness of the long preceding age, justly employ this same form of words, in order to strike the unbelief of those who stood outside, or to shake off the importunity of those who would call Him away from His work?”

Tertullian again argues well here. Apelles and Marcion were trying to deny the birth of Jesus, so they were teaching that He did not really have a mother and brothers. According to the teaching of Apelles and Marcion, the Jews outside, who said to Him that His mother and brothers were wanting to speak with Him, were only testing Him.

He continues, and says, “If, however, He had meant to deny His own nativity, He would have found place, time, and means for expressing Himself very differently, and not in words which might be uttered by one who had both a mother and brothers. When denying one’s parents in indignation, one does not deny *their existence*, but censures *their faults*. Besides, He gave others the preference; and since He shows their title to this favour—even because they listened to the word (of God)—He points out in what sense He denied His mother and His brethren. For in whatever sense He adopted as His own those who adhered to Him, in that did He deny as His those who kept aloof from Him. Christ also is wont to do to the utmost that which He enjoins on others. How strange, then, would it certainly have been, if, while he was teaching others not to esteem mother, or father, or brothers, as highly as the word of God, He were Himself to leave the word of God as soon as His mother and brethren were announced to

Him! He denied His parents, then, in the sense in which He has taught us to deny ours—for God’s work. But there is also another view of the case: in the abjured mother there is a figure of the synagogue, as well as of the Jews in the unbelieving brethren. In their person Israel remained outside, whilst the new disciples who kept close to Christ within, hearing and believing, represented the Church, which He called mother in a preferable sense and a worthier brotherhood, with the repudiation of the carnal relationship. It was in just the same sense, indeed, that He also replied to that exclamation (of a certain woman), not denying His mother’s “womb and paps,” but designating those as more “blessed who hear the word of God.” (Note: Luke 11:27-28)”

He refers to **Luke 11 (KJV):27** And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

Tertullian argues well again here. He obviously believed that Jesus had a mother and brothers, which meant that Mary was not still a virgin. He also pointed out that we are to esteem God as first in our lives. He did not put Mary on the pedestal that the Roman Catholic Church was later to do, esteeming her as the mother of God, and praying to her.

Tertullian has again defended the faith once delivered to the saints, as we read in **Jude 1 (KJV):3** Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

Page 532 (PDF Page 1174-1175): “Chapter XII.—The True Functions of the Soul. Christ Assumed It in His Perfect Human Nature, Not to Reveal and Explain It, But to Save It. Its Resurrection with the Body Assured by Christ.

Well, now, let it be granted that the soul is made apparent by the flesh, on the assumption that it was evidently necessary that it should be made apparent in some way or other, that is, as being incognizable to itself and to us: there is still an absurd distinction in this *hypothesis*, which implies that we are ourselves separate from our soul, when all that we are is soul. Indeed, without the soul we are nothing; there is not even the name of a human being, only that of a carcass. If, then, we are ignorant of the soul, it is in fact the soul that is ignorant of itself. Thus the only remaining question left for us to look into is, whether the soul was in this matter so ignorant of itself that it became known in any way it could. The soul, in my opinion, is sensual. Nothing, therefore, pertaining to the soul is unconnected with sense, nothing pertaining to sense is unconnected with the soul. And if I may use the expression for the sake of emphasis, I would say, “*Animæ anima sensus est*”—“Sense is the soul’s very soul.” Now, since it is the soul that imparts the faculty of perception to all (that have sense), and since it is itself that perceives the very senses, not to say properties, of them all, how is it likely that it did not itself receive sense as its own natural constitution? Whence is it to know what is necessary for itself under given circumstances, from the very necessity of natural causes, if it knows not its own property, and what is necessary for it? To recognise this indeed is within the competence of every soul; it has, I mean, a practical knowledge of itself, without which knowledge of itself no soul could possibly have exercised its own functions. I suppose, too, that it is especially suitable that man, the only rational animal, should have been furnished with such a soul as would make him the

rational animal, itself being pre-eminently rational. Now, how can that soul which makes man a rational animal be itself rational if it be itself ignorant of its rationality, being ignorant of its own very self? So far, however, is it from being ignorant, that it knows its own Author, its own Master, and its own condition. Before it learns anything about God, it names the name of God. Before it acquires any knowledge of His judgment, it professes to commend itself to God. There is nothing one oftener hears of than that there is no hope after death; and yet what imprecations or deprecations does not the soul use according as the man dies after a well or ill spent life! These reflections are more fully pursued in a short treatise which we have written, "*On the Testimony of the Soul.*" Besides, if the soul was ignorant of itself from the beginning, there is nothing it could have learnt of Christ except its own quality. It was not its own form that it learnt of Christ, but its salvation. For this cause did the Son of God descend and take on Him a soul, not that the soul might discover itself in Christ, but Christ in itself. For its salvation is endangered, not by its being ignorant of itself, but of the word of God. "The life," says He, "was manifested," (Note: 1 John 1:2) not the soul. And again, "I am come to save the soul." He did not say, "to explain" (Note: Luke 9:56) it. We could not know, of course, that the soul, although an invisible essence, is born and dies, unless it were exhibited corporeally. We certainly were ignorant that it was to rise again with the flesh. This is the truth which it will be found was manifested by Christ. But even this He did not manifest in Himself in a different way than in some Lazarus, whose flesh was no more composed of soul than his soul was of flesh. What further knowledge, therefore, have we received of the structure of the soul which we were ignorant of before? What invisible part was there belonging to it which wanted to be made visible by the flesh?"

Comment: Tertullian begins, and says, "Well, now, let it be granted that the soul is made apparent by the flesh, on the assumption that it was evidently necessary that it should be made apparent in some way or other, that is, as being incognizable to itself and to us: there is still an absurd distinction in this *hypothesis*, which implies that we are ourselves separate from our soul, when all that we are is soul."

When our soul and spirit separate from our body, we die, as we read of Rachel in **Genesis 35 (KJV):18** And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

And our spirit and soul go to be with the Lord, as we read in **Hebrews 12 (KJV):22** But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

And this agrees with what Paul wrote in **Philippians 1 (KJV):21** For to me to live is Christ, and to die is gain. 22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. 23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: 24 Nevertheless to abide in the flesh is more needful for you.

Tertullian continues, and says, "Indeed, without the soul we are nothing; there is not even the name of a human being, only that of a carcass. If, then, we are ignorant of the soul, it is in fact the soul that is ignorant of itself. Thus the only remaining question left for us to look into

is, whether the soul was in this matter so ignorant of itself that it became known in any way it could. The soul, in my opinion, is sensual. Nothing, therefore, pertaining to the soul is unconnected with sense, nothing pertaining to sense is unconnected with the soul. And if I may use the expression for the sake of emphasis, I would say, "*Animæ anima sensus est*"—"Sense is the soul's very soul." Now, since it is the soul that imparts the faculty of perception to all (that have sense), and since it is itself that perceives the very senses, not to say properties, of them all, how is it likely that it did not itself receive sense as its own natural constitution? Whence is it to know what is necessary for itself under given circumstances, from the very necessity of natural causes, if it knows not its own property, and what is necessary for it? To recognise this indeed is within the competence of every soul; it has, I mean, a practical knowledge of itself, without which knowledge of itself no soul could possibly have exercised its own functions."

Our soul is composed of our mind, our will, our heart, which is the center of our emotions, and our conscience.

Our mind is a faculty of our soul, as we read in **Psalm 139 (KJV):14** I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well.

The will is also a faculty of the soul, as we read in **Job 6 (KJV):7** The things that my soul refused to touch are as my sorrowful meat.

And in **Job 7 (KJV):14** Then thou scarest me with dreams, and terrifiest me through visions: 15 So that my soul chooseth strangling, and death rather than my life.

Feelings are also a faculty of the soul, as we read in **Job 7 (KJV):11** Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

The union of our spirit with our body makes us a living soul, as we read in **Genesis 2 (KJV):7** And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Tertullian thought that we are only soul and body in our makeup. But our spirit is the "breath of life", which, united with our body, makes us a living soul. Tertullian is right when he says that our soul is sensual. But our soul is how we communicate with our fellow man on this earth. Our spirit is where we communicate with God. When Adam sinned, he plunged the whole human race into spiritual and physical death. This is why we must be born again in our spirit. When our spirit is born of the Holy Spirit, we receive a new nature in our spirit. But our soul will still have all of the old ways of thinking, and hurts in our emotions, and conscience that was defiled, as we read in **Titus 1 (KJV):15** Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

Then we read in **Jeremiah 17 (KJV):9** The heart is deceitful above all things, and desperately wicked: who can know it?

But the Lord promises to give us a new heart and a new spirit when we believe, as we read in **Ezekiel 36 (KJV):26** A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

As we grow in grace and knowledge, we are transformed by the renewing of our mind, as we read in **Romans 12 (KJV):1** I beseech you therefore, brethren, by the mercies of God, that

ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

This transformation occurs as our souls are progressively sanctified. Our spirit, which has been born of the Holy Spirit, has a divine nature, as we read in **2 Peter 1 (KJV):4** Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

After we come to Christ, our minds will be renewed by the word of God as we grow in grace and knowledge, and our light will shine brighter, as we read in **Proverbs 4 (NASB):18** But the path of the righteous is like the light of dawn That shines brighter and brighter until the full day.

And so we shall “prove what is that good, and acceptable, and perfect, will of God”, as we read in Romans 12:2 above, by the way we live. Our lives will be a testimony to the way, the truth, and the life.

This will help us let go of our old perceptions and hurts in our soul, and allow us to be truly free. This is what God wants for us, as we read in **John 8 (KJV):31** Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free.

Tertullian continues, and says, “I suppose, too, that it is especially suitable that man, the only rational animal, should have been furnished with such a soul as would make him the rational animal, itself being pre-eminently rational. Now, how can that soul which makes man a rational animal be itself rational if it be itself ignorant of its rationality, being ignorant of its own very self? So far, however, is it from being ignorant, that it knows its own Author, its own Master, and its own condition. Before it learns anything about God, it names the name of God. Before it acquires any knowledge of His judgment, it professes to commend itself to God. There is nothing one oftener hears of than that there is no hope after death; and yet what imprecations or deprecations does not the soul use according as the man dies after a well or ill spent life! These reflections are more fully pursued in a short treatise which we have written, “*On the Testimony of the Soul.*” Besides, if the soul was ignorant of itself from the beginning, there is nothing it could have learnt of Christ except its own quality. It was not its own form that it learnt of Christ, but its salvation. For this cause did the Son of God descend and take on Him a soul, not that the soul might discover itself in Christ, but Christ in itself. For its salvation is endangered, not by its being ignorant of itself, but of the word of God. “The life,” says He, “was manifested,” (Note: 1 John 1:2) not the soul.”

He refers in context to **1 John 1 (KJV):1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

Tertullian continues, and says, “And again, “I am come to save the soul.” He did not say, “to explain” (Note: Luke 9:56) it.”

He refers to **Luke 9 (KJV):56** For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

Tertullian continues, and says, “We could not know, of course, that the soul, although an

invisible essence, is born and dies, unless it were exhibited corporeally. We certainly were ignorant that it was to rise again with the flesh. This is the truth which it will be found was manifested by Christ. But even this He did not manifest in Himself in a different way than in some Lazarus, whose flesh was no more composed of soul than his soul was of flesh. What further knowledge, therefore, have we received of the structure of the soul which we were ignorant of before? What invisible part was there belonging to it which wanted to be made visible by the flesh?"

What was invisible to Tertullian and the early Church is our spirit. The early Church did not understand that we have a spirit that is different from our soul. Our spirit is where we connect with God. Before we accept Christ, our spirit is dead in trespasses and sins. We are still able to think and feel in our soul. But we have no awareness of God's presence, or of spiritual things, as we read in **1 Corinthians 2 (KJV):** 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.

Everything changes when we are born from above.

On the Resurrection of the Flesh (Volume 3)

Page 551 (PDF Page 1217): “Chapter VIII.—Christianity, by Its Provision for the Flesh, Has Put on It the Greatest Honour. The Privileges of Our Religion in Closest Connection with Our Flesh. Which Also Bears a Large Share in the Duties and Sacrifices of Religion.

Now such remarks have I wished to advance in defence of the flesh, from a general view of the condition of our human nature. Let us now consider its special relation to Christianity, and see how vast a privilege before God has been conferred on this poor and worthless substance. It would suffice to say, indeed, that there is not a soul that can at all procure salvation, except it believe whilst it is in the flesh, so true is it that the flesh is the very condition on which salvation hinges. And since the soul is, in consequence of its salvation, chosen to the service of God, it is the flesh which actually renders it capable of such service. The flesh, indeed, is washed, in order that the soul may be cleansed; the flesh is anointed, that the soul may be consecrated; the flesh is signed (with the cross), that the soul too may be fortified; the flesh is shadowed with the imposition of hands, that the soul also may be illuminated by the Spirit; the flesh feeds on the body and blood of Christ, that the soul likewise may fatten on *its* God. They cannot then be separated in their recompense, when they are united in their service. Those sacrifices, moreover, which are acceptable to God—I mean conflicts of the soul, fastings, and abstinences, and the humiliations which are annexed to such duty—it is the flesh which performs again and again to its own especial suffering. Virginity, likewise, and widowhood, and the modest restraint in secret on the marriage-bed, and the one only adoption of it, are fragrant offerings to God paid out of the good services of the flesh. Come, tell me what is your opinion of the flesh, when it has to contend for the name of Christ, dragged out to public view, and exposed to the hatred of all men; when it pines in prisons under the cruellest privation of light, in banishment from the world, amidst squalor, filth, and noisome food, without freedom even in sleep, for it is bound on its very pallet and mangled in its bed of straw; when at length before the public view it is racked by every kind of torture that can be devised, and when finally it is spent beneath its agonies, struggling to render its last turn for Christ by dying for Him—upon His own cross many times, not to say by still more atrocious devices of torment. Most blessed, truly, and most glorious, must be the flesh which can repay its Master Christ so vast a debt, and so completely, that the only obligation remaining due to Him is, that it should cease *by death* to owe Him more—all the more bound *even then in gratitude*, because (for ever) set free.”

Comment: Tertullian begins, and says, “Now such remarks have I wished to advance in defense of the flesh, from a general view of the condition of our human nature. Let us now consider its special relation to Christianity, and see how vast a privilege before God has been conferred on this poor and worthless substance. It would suffice to say, indeed, that there is not a soul that can at all procure salvation, except it believe whilst it is in the flesh, so true is it that the flesh is the very condition on which salvation hinges.”

Tertullian has said correctly that “there is not a soul that can at all procure salvation, except it believe whilst it is in the flesh”. We have one lifetime in the flesh to receive salvation, as we read in **Luke 16 (KJV):22** And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift

up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Tertullian continues, and says, “And since the soul is, in consequence of its salvation, chosen to the service of God, it is the flesh which actually renders it capable of such service. The flesh, indeed, is washed, in order that the soul may be cleansed; the flesh is anointed, that the soul may be consecrated; the flesh is signed (with the cross), that the soul too may be fortified; the flesh is shadowed with the imposition of hands, that the soul also may be illuminated by the Spirit; the flesh feeds on the body and blood of Christ, that the soul likewise may fatten on *its* God. They cannot then be separated in their recompense, when they are united in their service.”

Tertullian seems unaware of that fact that in our flesh is a “law of sin”, as we read in **Romans 7 (KJV)**: 14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

It is “the law of the Spirit of life” that has set us free from the “law of sin” in our members, as we continue to read in **Romans 8 (KJV)**: 1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Our spirit now has the “law of the Spirit of life in Christ Jesus” because it has been born of the Holy Spirit. The early Church did not understand this Scripture, and interpreted it with their own understanding.

Tertullian continues, and says, “Those sacrifices, moreover, which are acceptable to God—I mean conflicts of the soul, fastings, and abstinences, and the humiliations which are annexed to such duty—it is the flesh which performs again and again to its own especial suffering.”

Our flesh suffers because it is mortal. Our spirit, which has a new divine nature, enables us to bear the suffering in our flesh.

Tertullian continues, and says, “Virginity, likewise, and widowhood, and the modest restraint in secret on the marriage-bed, and the one only adoption of it, are fragrant offerings to God paid out of the good services of the flesh. Come, tell me what is your opinion of the flesh, when it has to contend for the name of Christ, dragged out to public view, and exposed to the hatred of all men; when it pines in prisons under the cruellest privation of light, in banishment from the world, amidst squalor, filth, and noisome food, without freedom even in sleep, for it is bound on its very pallet and mangled in its bed of straw; when at length before the public view it is racked by every kind of torture that can be devised, and when finally it is spent beneath its agonies, struggling to render its last turn for Christ by dying for Him—upon His own cross many times, not to say by still more atrocious devices of torment. Most blessed, truly, and most glorious, must be the flesh which can repay its Master Christ so vast a debt, and so completely, that the only obligation remaining due to Him is, that it should cease *by death* to owe Him more—all the more bound *even then in gratitude*, because (for ever) set free.”

We will be rewarded for what we have done in “the body of this death”, which body we read of in Romans 7:24 above. This reward will be given at the judgment seat of Christ, as we read in **2 Corinthians 5 (KJV):10** For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Tertullian is arguing in behalf of the resurrection of our bodies, and he is correct in that our bodies will be resurrected.

Page 552 (PDF Page 1219): “Chapter X.—Holy Scripture Magnifies the Flesh, as to Its Nature and Its Prospects.

You hold to the scriptures in which the flesh is disparaged; receive also those in which it is ennobled. You read whatever passage abases it; direct your eyes also to that which elevates it. “All flesh is grass.” (Note: Isaiah 40:7) Well, but Isaiah was not content to say only this; but he also declared, “All flesh shall see the salvation of God.” (Note: Isaiah 40:5) They notice God when He says in Genesis, “My Spirit shall not remain among these men, because they are flesh;” (Note: Genesis 6:3) but then He is also heard saying by Joel, “I will pour out of my Spirit upon all flesh.” (Note: Joel 3:1) Even the apostle ought not to be known for any one statement in which he is wont to reproach the flesh. For although he says that “in his flesh dwelleth no good thing;” (Note: Romans 7:18) although he affirms that “they who are in the flesh cannot please God,” (Note: Romans 8:8) because “the flesh lusteth against the Spirit;” (Note: Galatians 5:17) yet in these and similar assertions which he makes, it is not the *substance* of the flesh, but its *actions*, which are censured. Moreover, we shall elsewhere take occasion to

remark, that no reproaches can fairly be cast upon the flesh, without tending also to the castigation of the soul, which compels the flesh to do its bidding. However, let me meanwhile add that in the same passage Paul “carries about in his body the marks of the Lord Jesus;” (Note: Galatians 6:17) he also forbids our body to be profaned, as being “the temple of God;” (Note: 1 Corinthians 3:16) he makes our bodies “the members of Christ;” (Note: 1 Corinthians 6:15) and he exhorts us to exalt and “glorify God in our body.” (Note: 1 Corinthians 6:20) If, therefore, the humiliations of the flesh thrust off its resurrection, why shall not its high prerogatives rather avail to bring it about?—since it better suits the character of God to restore to salvation what for a while He rejected, than to surrender to perdition what He once approved.”

Comment: Tertullian begins, and says, “You hold to the scriptures in which the flesh is disparaged; receive also those in which it is ennobled. You read whatever passage abases it; direct your eyes also to that which elevates it. “All flesh is grass.” (Note: Isaiah 40:7) Well, but Isaiah was not content to say only this; but he also declared, “All flesh shall see the salvation of God.” (Note: Isaiah 40:5)”

He refers in context to **Isaiah 40 (Septuagint):**5 And the glory of the Lord shall appear, and all flesh shall see the salvation of God: for the Lord has spoken [it]. 6 The voice of one saying, Cry; and I said, What shall I cry? All flesh is grass, and all the glory of man as the flower of grass: 7 The grass withers, and the flower fades: 8 but the word of our God abides for ever.

And in context to **Isaiah 40 (KJV):**5 And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. 6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: 7 The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. 8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

Tertullian continues, and says, “They notice God when He says in Genesis, “My Spirit shall not remain among these men, because they are flesh;” (Note: Genesis 6:3) but then He is also heard saying by Joel, “I will pour out of my Spirit upon all flesh.” (Note: Joel 2:28)”

He refers to **Genesis 6 (Septuagint):**3 And the Lord God said, My Spirit shall certainly not remain among these men for ever, because they are flesh, but their days shall be an hundred and twenty years.

And to **Genesis 6 (KJV):**3 And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

And to **Joel 3 (Septuagint):**1 And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions. 2 And on my servants and on [my] handmaids in those days will I pour out of my Spirit.

And to **Joel 2 (KJV):**28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

Tertullian continues, and says, “Even the apostle ought not to be known for any one

statement in which he is wont to reproach the flesh. For although he says that “in his flesh dwelleth no good thing;” (Note: Romans 7:18) although he affirms that “they who are in the flesh cannot please God,” (Note: Romans 8:8) because “the flesh lusteth against the Spirit;” (Note: Galatians 5:17) yet in these and similar assertions which he makes, it is not the *substance* of the flesh, but its *actions*, which are censured.”

He refers to **Romans 7 (KJV):18** For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

And to **Romans 8 (KJV):8** So then they that are in the flesh cannot please God.

And to **Galatians 5 (KJV):17** For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

But we read that sin dwells in us in **Romans 7 (KJV):16** If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

And that there is a law of sin in our flesh, our members, as we read in **Romans 7 (KJV):22** For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

So when Tertullian said, “it is not the *substance* of the flesh, but its *actions*, which are censured”, he is not correct. It is the “substance of the flesh”, and not “its actions, which are censured”. No good thing dwells in our flesh, as we read in Romans 7:18. Nevertheless, we read in **Romans 8 (KJV):1** There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

And in **Philippians 3 (KJV):20** For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The word “vile” in verse 21 in the Greek is **ταπεινώσις** (pronounced tap-i'-no-sis); from G5013; depression (in rank or feeling):—humiliation, be made low, low estate, vile.

Tertullian continues, and says, “Moreover, we shall elsewhere take occasion to remark, that no reproaches can fairly be cast upon the flesh, without tending also to the castigation of the soul, which compels the flesh to do its bidding.”

But it is actually the other way around. Our flesh wars against the “law of my mind” and brings me “into captivity to the law of sin which is in my members”, as we read in **Romans 7 (KJV):23** But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Our soul must say no to our flesh, and yes to the new nature in our spirit.

Tertullian continues, and says, “However, let me meanwhile add that in the same passage Paul “carries about in his body the marks of the Lord Jesus;” (Note: Galatians 6:17) he also forbids our body to be profaned, as being “the temple of God;” (Note: 1 Corinthians 3:16) he

makes our bodies “the members of Christ;” (Note: 1 Corinthians 6:15) and he exhorts us to exalt and “glorify God in our body.” (Note: 1 Corinthians 6:20)”

He refers to **Galatians 6 (KJV):17** From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

And to **1 Corinthians 3 (KJV):16** Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

And to **1 Corinthians 6 (KJV):15** Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

And to **1 Corinthians 6 (KJV):20** For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

The marks on Paul's body were not tattoos but were there because of the persecutions he endured, as we read in **2 Corinthians 11 (KJV):23** Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty stripes save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches. 29 Who is weak, and I am not weak? who is offended, and I burn not? 30 If I must needs glory, I will glory of the things which concern mine infirmities.

When Paul said that he bore in his “body the marks of the Lord Jesus”, he was glorying in the things which concern his “infirmities”.

Tertullian continues, and says, “If, therefore, the humiliations of the flesh thrust off its resurrection, why shall not its high prerogatives rather avail to bring it about?—since it better suits the character of God to restore to salvation what for a while He rejected, than to surrender to perdition what He once approved.”

We have been redeemed, body, soul, and spirit, and so we read in **1 Thessalonians 5 (KJV):23** And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24 Faithful is he that calleth you, who also will do it.

Our flesh is what causes all our problems, but when we see Him we will be like Him, as we read in **1 John 3 (KJV):1** Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Tertullian is defending our faith in the resurrection.

Page 554-555 (PDF Page 1224-1225): “CHAP. XIV. ...The entire cause, then, or rather necessity of the resurrection, will be this, namely, that arrangement of the final judgment which shall be most suitable to God. Now, in effecting this arrangement, you must consider whether the divine censure superintends a judicial examination of the two natures of man—both his soul

and his flesh. For that which is a suitable object to be judged, is also a competent one to be raised. Our position is, that the judgment of God must be believed first of all to be plenary, and then absolute, so as to be final, and therefore irrevocable; to be also righteous, not bearing less heavily on any particular part; to be moreover worthy of God, being complete and definite, in keeping with His great patience. Thus it follows that the fullness and perfection of the judgment consists simply in representing the interests of the entire human being. Now, since the entire man consists of the union of the two natures, he must therefore appear in both, as it is right that he should be judged in his entirety; nor, of course, did he pass through life except in his entire state. As therefore he lived, so also must he be judged, because he has to be judged concerning the way in which he lived. For life is the cause of judgment, and it must undergo investigation in as many natures as it possessed when it discharged its vital functions.”

Comment: Tertullian begins, and says, “The entire cause, then, or rather necessity of the resurrection, will be this, namely, that arrangement of the final judgment which shall be most suitable to God. Now, in effecting this arrangement, you must consider whether the divine censure superintends a judicial examination of the two natures of man—both his soul and his flesh.”

But the Scripture says that we have body, soul, and spirit, as we read again in **1 Thessalonians 5 (KJV):23** And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Tertullian continues, and says, “For that which is a suitable object to be judged, is also a competent one to be raised. Our position is, that the judgment of God must be believed first of all to be plenary, and then absolute, so as to be final, and therefore irrevocable; to be also righteous, not bearing less heavily on any particular part; to be moreover worthy of God, being complete and definite, in keeping with His great patience.”

The word “plenary” means “complete in every respect : **ABSOLUTE, UNQUALIFIED**”. (Merriam Webster)

Tertullian continues, and says, “Thus it follows that the fullness and perfection of the judgment consists simply in representing the interests of the entire human being. Now, since the entire man consists of the union of the two natures, he must therefore appear in both, as it is right that he should be judged in his entirety; nor, of course, did he pass through life except in his entire state. As therefore he lived, so also must he be judged, because he has to be judged concerning the way in which he lived. For life is the cause of judgment, and it must undergo investigation in as many natures as it possessed when it discharged its vital functions.”

Tertullian believed that “the entire man consists of the union of the two natures”, that is, “his soul and his flesh”, and so “he must therefore appear in both, as it is right that he should be judged in his entirety”. But man consists of body, soul, and spirit, and as such, he will stand before the judgment seat of Christ if he was a believer.

Page 556-557 (PDF Page 1230-1231): “Chapter XVII.—The Flesh Will Be Associated with the Soul in Enduring the Penal Sentences of the Final Judgment.

“Every uneducated person who agrees with our opinion will be apt to suppose that the flesh will have to be present at the *final* judgment even on this account, because otherwise the

soul would be incapable of suffering pain or pleasure, as being incorporeal; for this is the common opinion. We on our part, however, do here maintain, and in a special treatise on the subject prove, that the soul is corporeal, possessing a peculiar kind of solidity in its nature, such as enables it both to perceive and suffer. That souls are even now susceptible of torment and of blessing in Hades, though they are disembodied, and notwithstanding their banishment from the flesh, is proved by the case of Lazarus. I have no doubt given to my opponent room to say: Since, then, the soul has a bodily substance of its own, it will be sufficiently endowed with the faculty of suffering and sense, so as not to require the presence of the flesh. No, no, (is my reply): it will still need the flesh; not as being unable to feel anything without the help of the flesh, but because it is necessary that it should possess such a faculty along with the flesh. For in *as* far as it has a sufficiency of its own for action, in *so* far has it likewise a capacity for suffering. But the truth is, in respect of action, it labours under some amount of incapacity; for in its own nature it has simply the ability to think, to will, to desire, to dispose: for fully carrying out the purpose, it looks for the assistance of the flesh. In like manner, it also requires the conjunction of the flesh to endure suffering, in order that by its aid it may be as fully able to suffer, as without its assistance it was not fully able to act. In respect, indeed, of those sins, such as concupiscence, and thought, and wish, which it has a competency of its own to commit, it at once pays the penalty of them. Now, no doubt, if these were alone sufficient to constitute absolute desert without requiring the addition of *acts*, the soul would suffice in itself to encounter the full responsibility of the judgment, being to be judged for those things in the doing of which it alone had possessed a sufficiency. Since, however, acts too are indissolubly attached to deserts; since also acts are ministerially effected by the flesh, it is no longer enough that the soul apart from the flesh be requited with pleasure or pain for what are actually works of the flesh, although it has a body (of its own), although it has members (of its own), which in like manner are insufficient for its full perception, just as they are also for its perfect action. Therefore as it has acted in each several instance, so proportionably does it suffer in Hades, being the first to taste of judgment as it was the first to induce to the commission of sin; but still it is waiting for the flesh in order that it may through the flesh also compensate for its deeds, inasmuch as it laid upon the flesh the execution of its own thoughts. This, in short, will be the process of that judgment which is postponed to the last great day, in order that by the exhibition of the flesh the entire course of the divine vengeance may be accomplished. Besides, (it is obvious to remark) there would be no delaying to the end of that doom which souls are already tasting in Hades, if it was destined for souls alone.”

Comment: Tertullian begins, and says, “Every uneducated person who agrees with our opinion will be apt to suppose that the flesh will have to be present at the *final* judgment even on this account, because otherwise the soul would be incapable of suffering pain or pleasure, as being incorporeal; for this is the common opinion. We on our part, however, do here maintain, and in a special treatise on the subject prove, that the soul is corporeal, possessing a peculiar kind of solidity in its nature, such as enables it both to perceive and suffer. That souls are even now susceptible of torment and of blessing in Hades, though they are disembodied, and notwithstanding their banishment from the flesh, is proved by the case of Lazarus.”

He refers again to **Luke 16 (KJV):**19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar

named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Because there were real names used in this parable, it is likely a real event in the life of Lazarus and the life of the rich man. But it is more likely that it is the spirit that is shown in the parable, with the soul. And so the spirit has form, but is not corporeal.

Tertullian continues, and says, "I have no doubt given to my opponent room to say: Since, then, the soul has a bodily substance of its own, it will be sufficiently endowed with the faculty of suffering and sense, so as not to require the presence of the flesh. No, no, (is my reply): it will still need the flesh; not as being unable to feel anything without the help of the flesh, but because it is necessary that it should possess such a faculty along with the flesh. For in *as* far as it has a sufficiency of its own for action, in *so* far has it likewise a capacity for suffering. But the truth is, in respect of action, it labours under some amount of incapacity; for in its own nature it has simply the ability to think, to will, to desire, to dispose: for fully carrying out the purpose, it looks for the assistance of the flesh."

And so we read in **Matthew 10 (KJV):**28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

The word "destroy" is used in the sense of rendering useless. The timing of the story of Lazarus and the rich man was before Jesus rose from the dead, and entered heaven by His blood for us. So it is likely that the spirit has form and can suffer. The rich man was in agony while in hell, as we read again in **Luke 16 (KJV):**22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

Tertullian continues, and says, "In like manner, it also requires the conjunction of the flesh to endure suffering, in order that by its aid it may be as fully able to suffer, as without its assistance it was not fully able to act. In respect, indeed, of those sins, such as concupiscence, and thought, and wish, which it has a competency of its own to commit, it at once pays the penalty of them. Now, no doubt, if these were alone sufficient to constitute absolute desert without requiring the addition of *acts*, the soul would suffice in itself to encounter the full

responsibility of the judgment, being to be judged for those things in the doing of which it alone had possessed a sufficiency. Since, however, acts too are indissolubly attached to deserts; since also acts are ministerially effected by the flesh, it is no longer enough that the soul apart from the flesh be requited with pleasure or pain for what are actually works of the flesh, although it has a body (of its own), although it has members (of its own), which in like manner are insufficient for its full perception, just as they are also for its perfect action. Therefore as it has acted in each several instance, so proportionably does it suffer in Hades, being the first to taste of judgment as it was the first to induce to the commission of sin; but still it is waiting for the flesh in order that it may through the flesh also compensate for its deeds, inasmuch as it laid upon the flesh the execution of its own thoughts. This, in short, will be the process of that judgment which is postponed to the last great day, in order that by the exhibition of the flesh the entire course of the divine vengeance may be accomplished. Besides, (it is obvious to remark) there would be no delaying to the end of that doom which souls are already tasting in Hades, if it was destined for souls alone.”

In the story of Lazarus and the rich man, those in Abraham’s bosom and those in hell had not been resurrected yet. The soul and the spirit were confined in Abraham’s bosom before Jesus rose from the dead and took “captivity captive” to heaven. The spirits and souls of the righteous are now waiting for the resurrection of their body which will then be a glorified body at the “first resurrection”, as we read in **Revelation 20 (KJV):**4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

The first resurrection is for the righteous dead. The spirits and souls of the unrighteous dead in hell are also waiting for the resurrection, which will come for them at the White Throne Judgment, and they will then be cast body, soul, and spirit into the Lake of Fire, as we read in **Revelation 20 (KJV):**11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

Tertullian and the early Church believed that all the righteous and the unrighteous will be present at one final judgment, which he said would be “that judgment which is postponed to the last great day”. But the Scriptures are clear that there will be a first resurrection of only the righteous, and then a later resurrection of only the unrighteous at the White Throne Judgment.

Phrase “Resurrection of the Dead,” As If It Meant the Moral Change of a New Life.

Now this consideration of the phrase in question, and its signification—besides maintaining, of course, the true meaning of the important words—must needs contribute to this further result, that whatever obscurity our adversaries throw over the subject under the pretence of figurative and allegorical language, the truth will stand out in clearer light, and out of uncertainties certain and definite rules will be prescribed. For some, when they have alighted on a very usual form of prophetic statement, generally expressed in figure and allegory, though not always, distort into some imaginary sense even the most clearly described doctrine of the resurrection of the dead, alleging that even death itself must be understood in a spiritual sense. They say that which is commonly supposed to be death is not really so,—namely, the separation of body and soul: it is rather the ignorance of God, by reason of which man is dead to God, and is not less buried in error than he would be in the grave. Wherefore that also must be held to be the resurrection, when a man is reanimated by access to the truth, and having dispersed the death of ignorance, and being endowed with new life by God, has burst forth from the sepulchre of the old man, even as the Lord likened the scribes and Pharisees to “whited sepulchres.” (Note: Matthew 23:27) Whence it follows that they who have by faith attained to the resurrection, are with the Lord after they have once put Him on in their baptism. By such subtlety, then, even in conversation have they often been in the habit of misleading our brethren, as if they held a resurrection of the dead *as well as we*. Woe, say they, to him who has not risen in the present body; for they fear that they might alarm their hearers if they at once denied the resurrection. Secretly, however, in their minds they think this: Woe betide the simpleton who during his present life fails to discover the mysteries of heresy; since this, in their view, is the resurrection. There are however, a great many also, who, claiming to hold a resurrection after the soul’s departure, maintain that going out of the sepulchre means escaping out of the world, since in their view the world is the habitation of the dead—that is, of those who know not God; or they will go so far as to say that it actually means escaping out of the body itself, since they imagine that the body detains the soul, when it is shut up in the death of a worldly life, as in a grave.”

Comment: Tertullian begins, and says, “Now this consideration of the phrase in question, and its signification—besides maintaining, of course, the true meaning of the important words—must needs contribute to this further result, that whatever obscurity our adversaries throw over the subject under the pretence of figurative and allegorical language, the truth will stand out in clearer light, and out of uncertainties certain and definite rules will be prescribed. For some, when they have alighted on a very usual form of prophetic statement, generally expressed in figure and allegory, though not always, distort into some imaginary sense even the most clearly described doctrine of the resurrection of the dead, alleging that even death itself must be understood in a spiritual sense. They say that which is commonly supposed to be death is not really so,—namely, the separation of body and soul: it is rather the ignorance of God, by reason of which man is dead to God, and is not less buried in error than he would be in the grave. Wherefore that also must be held to be the resurrection, when a man is reanimated by access to the truth, and having dispersed the death of ignorance, and being endowed with new life by God, has burst forth from the sepulchre of the old man, even as the Lord likened the scribes and Pharisees to “whited sepulchres.” (Note: Matthew 23:27)”

He refers in context to **Matthew 23 (KJV):**26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

A spiritual resurrection is spoken of in **Ephesians 2 (NASB):**1 And you were dead in your offenses and sins, 2 in which you previously walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.3 Among them we too all previously lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, just as the rest. 4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our wrongdoings, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, 7 so that in the ages to come He might show the boundless riches of His grace in kindness toward us in Christ Jesus.

Tertullian continues, and says, “Whence it follows that they who have by faith attained to the resurrection, are with the Lord after they have once put Him on in their baptism.”

Actually it is when we believe in Him that we are born from above, or “put Him on” as Tertullian says, as we read in **John 5 (KJV):**24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

This was not clearly understood by the early Church.

Tertullian continues, and says, “By such subtlety, then, even in conversation have they often been in the habit of misleading our brethren, as if they held a resurrection of the dead *as well as we*. Woe, say they, to him who has not risen in the present body; for they fear that they might alarm their hearers if they at once denied the resurrection. Secretly, however, in their minds they think this: Woe betide the simpleton who during his present life fails to discover the mysteries of heresy; since this, in their view, is the resurrection. There are however, a great many also, who, claiming to hold a resurrection after the soul’s departure, maintain that going out of the sepulchre means escaping out of the world, since in their view the world is the habitation of the dead—that is, of those who know not God; or they will go so far as to say that it actually means escaping out of the body itself, since they imagine that the body detains the soul, when it is shut up in the death of a worldly life, as in a grave.”

Tertullian understood that the resurrection of the body was a fact in Scripture, but he doesn’t seem to clearly understand the spiritual resurrection that happens when we are born again of the Spirit of God.

Page 561-562 (PDF Page 1240-1241): “Chapter XXIII.—Sundry Passages of St. Paul, Which Speak of a Spiritual Resurrection, Compatible with the Future Resurrection of the Body, Which is Even Assumed in Them.

The apostle indeed teaches, in his Epistle to the Colossians, that we were once dead, alienated, and enemies to the Lord in our minds, whilst we were living in wicked works; (Note: Colossians 1:21) that we were then buried with Christ in baptism, and also raised again with

Him through the faith of the operation of God, who hath raised Him from the dead. (Note: Colossians 2:12) “And you, (adds he), when ye were dead in sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses.” (Note: Colossians 2:13) And again: “If ye are dead with Christ from the elements of the world, why, as though living in the world, are ye subject to ordinances?: (Note: Colossians 2:20) Now, since he makes us spiritually dead—in such a way, however, as to allow that we shall one day have to undergo a bodily death,—so, considering indeed that we have been also raised in a like spiritual sense, he equally allows that we shall further have to undergo a bodily resurrection. In so many words he says: “Since ye are risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth.” (Note: Colossians 3:1-2) Accordingly, it is in our mind that he shows that we rise (with Christ), since it is by this alone that we are as yet able to reach to heavenly objects. These we should not “seek,” nor “set our affection on,” if we had them already in our possession. He also adds: “For ye are dead”—to your sins, he means, not to yourselves—“and your life is hid with Christ in God.” (Note: Colossians 1:3) Now that life is not yet apprehended which is hidden. In like manner John says: “And it doth not yet appear what we shall be: we know, however, that when He shall be manifest, we shall be like Him.” (Note: 1 John 3:2) We are far indeed from being already what we know not of; we should, of course, be sure to know it if we were already (like Him). It is therefore the contemplation of our blessed hope even in this life by faith (that he speaks of)—not its presence nor its possession, but only its expectation. Concerning this expectation and hope Paul writes to the Galatians: “For we through the Spirit wait for the hope of righteousness by faith.” (Galatians 5:5) He says “we wait for it,” not we are in possession of it. By the righteousness of God, he means that judgment which we shall have to undergo as the recompense *of our deeds*. It is in expectation of this for himself that the apostle writes to the Philippians: “If by any means,” says he, “I might attain to the resurrection of the dead. Not as though I had already attained, or were already perfect.” (Note: Philippians 3:11-12) And yet he had believed, and had known all mysteries, as an elect vessel and the *great* teacher of the Gentiles; but for all that he goes on to say: “I, however, follow on, if so be I may apprehend that for which I also am apprehended of Christ.” (Note: Philippians 3:12) Nay, more: “Brethren,” (he adds), “I count not myself to have apprehended: but this one thing (I do), forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of blamelessness, (Note: Philippians 3:13-14) whereby I may attain it;” meaning the resurrection from the dead in its proper time. Even as he says to the Galatians: “Let us not be weary in well-doing: for *in due season* we shall reap.” (Note: Galatians 6:9) Similarly, concerning Onesiphorus, does he also write to Timothy: “The Lord grant unto him that he may find mercy in that day;” (Note: 2 Timothy 1:18) unto which day and time he charges Timothy himself “to keep what had been committed to his care, without spot, unrebukable, until the appearing of the Lord Jesus Christ: which in His times He shall show, who is the blessed and only Potentate, the King of kings and Lord of lords,” (Note: 1 Timothy 6:14-15, 20) speaking of (Him as) God. It is to these same times that Peter in the Acts refers, when he says: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of His holy prophets.” (Note: Acts 3:19-21)”

Comment: Tertullian begins, and says, “The apostle indeed teaches, in his Epistle to the Colossians, that we were once dead, alienated, and enemies to the Lord in our minds, whilst we were living in wicked works; (Note: Colossians 1:21) that we were then buried with Christ in baptism, and also raised again with Him through the faith of the operation of God, who hath raised Him from the dead. (Note: Colossians 2:12)”

He refers to **Colossians 1 (KJV):21** And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

And to **Colossians 2 (KJV):12** Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Tertullian continues, and says, ““And you, (adds he), when ye were dead in sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses.” (Note: Colossians 2:13)”

He refers to **Colossians 2 (KJV):13** And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Tertullian continues, and says, “And again: “If ye are dead with Christ from the elements of the world, why, as though living in the world, are ye subject to ordinances?: (Note: Colossians 2:20)”

He refers to **Colossians 2 (KJV):20** Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

Tertullian continues, and says, “Now, since he makes us spiritually dead—in such a way, however, as to allow that we shall one day have to undergo a bodily death,—so, considering indeed that we have been also raised in a like spiritual sense, he equally allows that we shall further have to undergo a bodily resurrection. In so many words he says: “Since ye are risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth.” (Note: Colossians 3:1-2)”

He refers in context to **Colossians 3 (KJV):1** If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. **2** Set your affection on things above, not on things on the earth. **3** For ye are dead, and your life is hid with Christ in God.

Tertullian continues, and says, “Accordingly, it is in our mind that he shows that we rise (with Christ), since it is by this alone that we are as yet able to reach to heavenly objects. These we should not “seek,” nor “set our affection on,” if we had them already in our possession. He also adds: “For ye are dead”—to your sins, he means, not to yourselves—“and your life is hid with Christ in God.” (Note: Colossians 1:3) Now that life is not yet apprehended which is hidden. In like manner John says: “And it doth not yet appear what we shall be: we know, however, that when He shall be manifest, we shall be like Him.” (Note: 1 John 3:2)”

He refers to **1 John 3 (KJV):2** Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

So Tertullian believed that the resurrection in a “spiritual sense” was in “our mind”. The belief of the early Church that we are composed of body and soul, and that soul was the same as spirit, greatly hindered their understanding of how one is born again when they believe in Jesus

Christ. The Lord explained to Nicodemus in John 3:1-8 that whatever is “born of the Spirit is spirit”. The mind is in our soul.

Tertullian continues, and says, “We are far indeed from being already what we know not of; we should, of course, be sure to know it if we were already (like Him). It is therefore the contemplation of our blessed hope even in this life by faith (that he speaks of)—not its presence nor its possession, but only its expectation. Concerning this expectation and hope Paul writes to the Galatians: “For we through the Spirit wait for the hope of righteousness by faith.” (Galatians 5:5) He says “we wait for it,” not we are in possession of it.”

He refers to **Galatians 5 (KJV):5** For we through the Spirit wait for the hope of righteousness by faith.

But the apostle John wrote in **1 John 5 (KJV):13** These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

And again, Jesus said that we pass from death to life when we believe in **John 5 (KJV):24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Tertullian continues, and says, “By the righteousness of God, he means that judgment which we shall have to undergo as the recompense *of our deeds*. It is in expectation of this for himself that the apostle writes to the Philippians: “If by any means,” says he, “I might attain to the resurrection of the dead. Not as though I had already attained, or were already perfect.” (Note: Philippians 3:11-12) And yet he had believed, and had known all mysteries, as an elect vessel and the *great* teacher of the Gentiles; but for all that he goes on to say: “I, however, follow on, if so be I may apprehend that for which I also am apprehended of Christ.” (Note: Philippians 3:12) Nay, more: “Brethren,” (he adds), “I count not myself to have apprehended: but this one thing (I do), forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of blamelessness, (Note: Philippians 3:13-14) whereby I may attain it;” meaning the resurrection from the dead in its proper time.”

He refers in context to **Philippians 3 (KJV):4** Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 7 But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead. 12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching

forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

In verse 4 to 6 Paul shows us that he was blameless “touching the righteousness which is in the law”. He is saying here that he could not earn the righteousness of God by his own effort. He counts all things as a loss so that, in verse 9, he may “be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith”. Paul had the “righteousness of God” because of his faith.

Concerning the righteousness of God, Tertullian did not understand our justification by faith. God justifies us when we believe in Jesus Christ, as we read in **Romans 5 (NASB):1** Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom we also have obtained our introduction by faith into this grace in which we stand; and we celebrate in hope of the glory of God.

When we believed in Jesus Christ and passed from death to life, God justified us, that is, He declared us to be righteous, and He put His righteousness down to our account, as we read in **Romans 3 (KJV):21** But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

It is not as Tertullian says, “By the righteousness of God, he means that judgment which we shall have to undergo as the recompense *of our deeds*.” It is by grace that we are saved, and not by our “deeds”, that is, our works, as we read in **Ephesians 2 (KJV):8** For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

So it is by faith that we receive His grace to be saved, and to be born from above, and to be justified. In Philippians 4:12 Paul is saying that he knew that he had not attained the resurrection of the dead yet, and that he wasn’t perfect yet. This did not mean that he thought he wasn’t saved yet. He is speaking of his attitude in this life now that he has been saved. His goal now was as he said in Philippians 4:14, “I press toward the mark for the prize of the high calling of God in Christ Jesus”.

Tertullian continues, and says, “Even as he says to the Galatians: “Let us not be weary in well-doing: for *in due season* we shall reap.” (Note: Galatians 6:9)”

He refers to **Galatians 6 (KJV):9** And let us not be weary in well doing: for in due season we shall reap, if we faint not.

It is not “well doing” that saves us, but His grace. But our “well doing” will be rewarded at the Judgment Seat of Christ.

Tertullian continues, and says, “Similarly, concerning Onesiphorus, does he also write to Timothy: “The Lord grant unto him that he may find mercy in that day;” (Note: 2 Timothy 1:18) unto which day and time he charges Timothy himself “to keep what had been committed

to his care, without spot, unrebukable, until the appearing of the Lord Jesus Christ: which in His times He shall show, who is the blessed and only Potentate, the King of kings and Lord of lords,” (Note: 1 Timothy 6:14-15, 20) speaking of (Him as) God.”

He refers in context to **2 Timothy 1 (KJV):16** The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 17 But, when he was in Rome, he sought me out very diligently, and found me. 18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

“That day” could refer to any day of persecution in which Onesiphorus may need God’s mercy, and not the judgment day.

And he refers in context to **1 Timothy 6 (KJV):11** But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14 That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: 15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

The word “Potentate” in verse 15 means **δυνάστης** (pronounced doo-nas'-tace); from G1410; a ruler or officer:—of great authority, mighty, potentate. **Strong’s Exhaustive Concordance, G1413**

Paul is advising Timothy to “lay hold on eternal life”, that is, to walk worthy of the eternal life which he had received by faith in Jesus Christ.

Tertullian continues, and says, “It is to these same times that Peter in the Acts refers, when he says: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of His holy prophets.” (Note: Acts 3:19-21)”

He refers to **Acts 3 (KJV):19** Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. 20 And he shall send Jesus Christ, which before was preached unto you: 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Peter was preaching to the Jews about Jesus, as we read in **Acts 3 (KJV):11** And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. 12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

Our sins are “blotted out” when we believe in Jesus, and not as Tertullian implies, when Jesus comes at the “times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began”.

Page 572 (PDF Page 1263-1264): “Chapter XXXVII.—Christ’s Assertion About the Unprofitableness of the Flesh Explained Consistently with Our Doctrine.

He says, it is true, that “the flesh profiteth nothing;” but then, as in the former case, the meaning must be regulated by the subject which is spoken of. Now, because they thought His discourse was harsh and intolerable, supposing that He had really and literally enjoined on them to eat his flesh, He, with the view of ordering the state of salvation as a spiritual thing, set out with the principle, “It is the spirit that quickeneth;” and then added, “The flesh profiteth nothing,”—meaning, of course, to the giving of life. He also goes on to explain what He would have us to understand by *spirit*: “The words that I speak unto you, they are spirit, and they are life.” In a like sense He had previously said: “He that heareth my words, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but shall pass from death unto life.” Constituting, therefore, His word as the life-giving principle, because that word is spirit and life, He likewise called His flesh by the same appellation; because, too, the Word had become flesh, we ought therefore to desire Him in order that we may have life, and to devour Him with the ear, and to ruminate on Him with the understanding, and to digest Him by faith. Now, just before (the passage in hand), He had declared His flesh to be “the bread which cometh down from heaven,” impressing on (His hearers) constantly under the figure of necessary food the memory of their forefathers, who had preferred the bread and flesh of Egypt to their divine calling. Then, turning His subject to their reflections, because He perceived that they were going to be scattered from Him, He says: “The flesh profiteth nothing.” Now what is there to destroy the resurrection of the flesh? As if there might not reasonably enough be something which, although it “profiteth nothing” itself, might yet be capable of being profited by something else. The spirit “profiteth,” for it imparts life. The flesh profiteth nothing, for it is subject to death. Therefore He has rather put the two propositions in a way which favours our belief: for by showing what “profits,” and what “does not profit,” He has likewise thrown light on the object which receives as well as the subject which gives the “profit.” Thus, *in the present instance, we have* the Spirit giving life to the flesh which has been subdued by death; for “the hour,” says He, “is coming, when the dead shall hear the voice of the Son of God, and they that hear shall live.” Now, what is “the dead” but the flesh? and what is “the voice of God” but the Word? and what is the Word but the Spirit, who shall justly raise the flesh which He had once Himself become, and *that* too from death, which He Himself suffered, and from the grave, which He Himself once entered? Then again, when He says, “Marvel not at this: for the hour is coming, in which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, unto the resurrection of damnation,”—none will after such words be able to interpret the dead “that are in the graves” as any other than the bodies of the flesh, because the graves themselves are nothing but the resting-place of corpses: for it is incontestable that even those who partake of “the old man,” that is to say, sinful men—in other words, those who are dead through their ignorance of God (whom our heretics, for-sooth, foolishly insist on understanding by the word “graves”)—are plainly here spoken of as having to come from their graves for judgment. But how are graves to come forth from graves?”

Comment: Tertullian begins, as he says, “He says, it is true, that “the flesh profiteth nothing;”

but then, as in the former case, the meaning must be regulated by the subject which is spoken of. Now, because they thought His discourse was harsh and intolerable, supposing that He had really and literally enjoined on them to eat his flesh, He, with the view of ordering the state of salvation as a spiritual thing, set out with the principle, "It is the spirit that quickeneth;" and then added, "The flesh profiteth nothing,"—meaning, of course, to the giving of life. He also goes on to explain what He would have us to understand by *spirit*: "The words that I speak unto you, they are spirit, and they are life." In a like sense He had previously said: "He that heareth my words, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but shall pass from death unto life." Constituting, therefore, His word as the life-giving principle, because that word is spirit and life, He likewise called His flesh by the same appellation; because, too, the Word had become flesh, we ought therefore to desire Him in order that we may have life, and to devour Him with the ear, and to ruminate on Him with the understanding, and to digest Him by faith."

Tertullian explains this passage well. He refers in context to **John 6 (KJV):29** Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

Jesus was telling the Jews to have faith.

We continue in **John 6 (KJV):30** They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

It is faith in Jesus that gives us life.

We continue in **John 6 (KJV):36** But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 43 Jesus therefore answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

It is not baptism that gives us eternal life, but believing in Jesus, as we read in **John 5 (KJV):24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from

death unto life.

We continue in **John 6 (KJV):**48 I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. 59 These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 What and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

The word “quickeneth” in the Greek is ζῳοποιέω (pronounced dzo-op-oy-eh'-o); from the same as G2226 and G4160; to (re-)vitalize (literally or figuratively):—make alive, give life, quicken.

The Holy Spirit gives us eternal life when we are born of the Spirit of God.

We continue in **John 6 (KJV):**64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 66 From that time many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God.

Jesus is the word. Believing in Jesus, that He died on the cross for us, and that He rose from the dead for us, gives us eternal life. When we believe that He gave His flesh and His blood to wash away our sins and redeem us, and give us eternal life, we are partaking of what He has made possible for us. We are not literally eating His flesh and drinking His blood but we are receiving what His death on the cross did for us. It made eternal life possible for us. If only the early Church could have understood how Tertullian had explained it.

Tertullian continues, and says, “Now, just before (the passage in hand), He had declared His flesh to be “the bread which cometh down from heaven,” impressing on (His hearers) constantly under the figure of necessary food the memory of their forefathers, who had preferred the bread and flesh of Egypt to their divine calling. Then, turning His subject to their reflections, because He perceived that they were going to be scattered from Him, He says: “The flesh profiteth nothing.” Now what is there to destroy the resurrection of the flesh? As if there might not reasonably enough be something which, although it “profiteth nothing” itself, might yet be capable of being profited by something else. The spirit “profiteth,” for it imparts life. The

flesh profiteth nothing, for it is subject to death. Therefore He has rather put the two propositions in a way which favours our belief: for by showing what “profits,” and what “does not profit,” He has likewise thrown light on the object which receives as well as the subject which gives the “profit.” Thus, *in the present instance, we have* the Spirit giving life to the flesh which has been subdued by death; for “the hour,” says He, “is coming, when the dead shall hear the voice of the Son of God, and they that hear shall live.” Now, what is “the dead” but the flesh? and what is “the voice of God” but the Word? and what is the Word but the Spirit, who shall justly raise the flesh which He had once Himself become, and *that* too from death, which He Himself suffered, and from the grave, which He Himself once entered? Then again, when He says, “Marvel not at this: for the hour is coming, in which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, unto the resurrection of damnation,”—none will after such words be able to interpret the dead “that are in the graves” as any other than the bodies of the flesh, because the graves themselves are nothing but the resting-place of corpses: for it is incontestable that even those who partake of “the old man,” that is to say, sinful men—in other words, those who are dead through their ignorance of God (whom our heretics, forsooth, foolishly insist on understanding by the word “graves”)—are plainly here spoken of as having to come from their graves for judgment. But how are graves to come forth from graves?”

Tertullian is arguing correctly for the physical resurrection of our bodies. He refers to **John 5 (KJV):29** And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Our bodies will be physically raised at the resurrection.

Page 572-573 (PDF Page 1265): “Chapter XXXVIII.—Christ, by Raising the Dead, Attested in a Practical Way the Doctrine of the Resurrection of the Flesh.

After the Lord’s *words*, what are we to think of the purport of His *actions*, when He raises dead persons from their biers *and* their graves? To what end did He do so? If it was only for the mere exhibition of His power, or to afford the temporary favour of restoration to life, it was really no great matter for Him to raise men to die over again. If, however, as was the truth, it was rather to put in secure keeping men’s belief in a future resurrection, then it must follow from the particular form of His own examples, that the said resurrection will be a bodily one. I can never allow it to be said that the resurrection of the future, being destined for the soul only, did then receive these preliminary illustrations of a raising of the flesh, simply because it would have been impossible to have shown the resurrection of an invisible soul except by the resuscitation of a visible substance. They have but a poor knowledge of God, who suppose Him to be only capable of doing what comes within the compass of their own thoughts; and after all, they cannot but know full well what His capability has ever been, if they only make acquaintance with the writings of John. For unquestionably he, who has exhibited to our sight the martyrs’ hitherto disembodied souls resting under the altar, (Note: Revelation 6:9-11) was quite able to display them before our eyes rising without a body of flesh. I, however, for my part prefer (believing) that it is impossible for God to practice deception (weak as He only could be in respect of artifice), from any fear of seeming to have given preliminary proofs of a thing in a way which is inconsistent with His actual disposal of the thing; nay more, from a fear that, since He was not powerful enough to show us a sample of the resurrection without the flesh, He

might with still greater infirmity be unable to display (by and by) the full accomplishment of the sample in the self-same substance *of the flesh*. No example, indeed, is greater than the thing of which it is a sample. Greater, however, it is, if souls with their body are to be raised as the evidence of their resurrection without the body, so as that the entire salvation of man *in soul and body* should become a guarantee for only the half, *the soul*; whereas the condition in all examples is, that which would be deemed the less—I mean the resurrection of the soul only—should be the foretaste, as it were, of the rising of the flesh also at its appointed time. And therefore, according to our estimate of the truth, those examples of dead persons who were raised by the Lord were indeed a proof of the resurrection both of the flesh and of the soul,—a proof, in fact, that this gift was to be denied to neither substance. Considered, however, as examples only, they expressed all the less significance—*less, indeed*, than Christ will express at last—for they were not raised up for glory and immortality, but only for another death.”

Comment: Tertullian begins, and says, “After the Lord’s *words*, what are we to think of the purport of His *actions*, when He raises dead persons from their biers *and* their graves? To what end did He do so? If it was only for the mere exhibition of His power, or to afford the temporary favour of restoration to life, it was really no great matter for Him to raise men to die over again. If, however, as was the truth, it was rather to put in secure keeping men’s belief in a future resurrection, then it must follow from the particular form of His own examples, that the said resurrection will be a bodily one. I can never allow it to be said that the resurrection of the future, being destined for the soul only, did then receive these preliminary illustrations of a raising of the flesh, simply because it would have been impossible to have shown the resurrection of an invisible soul except by the resuscitation of a visible substance. They have but a poor knowledge of God, who suppose Him to be only capable of doing what comes within the compass of their own thoughts; and after all, they cannot but know full well what His capability has ever been, if they only make acquaintance with the writings of John. For unquestionably he, who has exhibited to our sight the martyrs’ hitherto disembodied souls resting under the altar, (Note: Revelation 6:9-11) was quite able to display them before our eyes rising without a body of flesh.”

He refers to **Revelation 6 (KJV):9** And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

Tertullian continues, and says, “I, however, for my part prefer (believing) that it is impossible for God to practice deception (weak as He only could be in respect of artifice), from any fear of seeming to have given preliminary proofs of a thing in a way which is inconsistent with His actual disposal of the thing; nay more, from a fear that, since He was not powerful enough to show us a sample of the resurrection without the flesh, He might with still greater infirmity be unable to display (by and by) the full accomplishment of the sample in the self-same substance *of the flesh*. No example, indeed, is greater than the thing of which it is a sample. Greater, however, it is, if souls with their body are to be raised as the evidence of their

resurrection without the body, so as that the entire salvation of man *in soul and body* should become a guarantee for only the half, *the soul*; whereas the condition in all examples is, that which would be deemed the less—I mean the resurrection of the soul only—should be the foretaste, as it were, of the rising of the flesh also at its appointed time. And therefore, according to our estimate of the truth, those examples of dead persons who were raised by the Lord were indeed a proof of the resurrection both of the flesh and of the soul,—a proof, in fact, that this gift was to be denied to neither substance. Considered, however, as examples only, they expressed all the less significance—*less, indeed*, than Christ will express at last—for they were not raised up for glory and immortality, but only for another death.”

And one instance of the Lord Jesus raising the dead is of Lazarus, who was dead and in the grave 4 days, and which clearly shows His power to raise lifeless bodies, as we read in **John 11 (KJV)**: 1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When he had heard therefore that he was sick, he abode two days still in the same place where he was. 7 Then after that saith he to his disciples, Let us go into Judaea again. 8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because there is no light in him. 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him. 17 Then when Jesus came, he found that he had lain in the grave four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

The perception of the Jews in the time of Jesus was that there would be a final judgment “at the last day”. They didn’t see in the Scriptures that the Messiah would come humbly, and be rejected by them.

We continue to read in **John 11 (KJV)**: 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The

Master is come, and calleth for thee. 29 As soon as she heard that, she arose quickly, and came unto him. 30 Now Jesus was not yet come into the town, but was in that place where Martha met him. 31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. 34 And said, Where have ye laid him? They said unto him, Lord, come and see. 35 Jesus wept. 36 Then said the Jews, Behold how he loved him! 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. 45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

But this instance is only an “example”, for Lazarus was “not raised up for glory and immortality, but only for another death,” as Tertullian said. But Christ was “raised up for glory and immortality”, as Tertullian implied. Hallelujah!

Page 574-575 (PDF Page 1268-1269): “Chapter XL.—Sundry Passages of St. Paul Which Attest Our Doctrine Rescued from the Perversions of Heresy.

Now it is no matter of surprise if arguments are captiously taken from the writings of (the apostle) himself, inasmuch as there “must needs be heresies;” (Note: 1 Corinthians 11:19) but these could not be, if the Scriptures were not capable of a false interpretation. Well, then, heresies finding that the apostle had mentioned two “men”—“the inner man,” that is, the soul, and “the outward man,” that is, the flesh—awarded salvation to the soul or inward man, and destruction to the flesh or outward man, because it is written (in the Epistle) to the Corinthians: “Though our outward man decayeth, yet the inward man is renewed day by day.” (Note: 2 Corinthians 4:16) Now, neither the soul by itself alone is “man” (it was subsequently implanted in the clayey mould to which the name *man* had been already given), nor is the flesh without the soul “man”: for after the exile of the soul from it, it has the title of corpse. Thus the designation *man* is, in a certain sense, the bond between the two closely united substances, under which designation they cannot but be coherent natures. As for the inward man, indeed, the apostle prefers its being regarded as the mind and heart rather than the soul; in other words, not so much the substance itself as the savour of the substance. Thus when, writing to the Ephesians, he spoke of “Christ dwelling in their inner man,” he meant, no doubt, that the Lord ought to be admitted into their senses. (Note: Ephesians 3:17) He then added, “in your hearts by faith,

rooted and grounded in love,”—making “faith” and “love” not substantial parts, but only conceptions of the soul. But when he used the phrase “in your hearts,” seeing that these are substantial parts of the flesh, he at once assigned to the flesh the actual “inward man,” which he placed in the heart. Consider now in what sense he alleged that “the outward man decayeth, while the inward man is renewed day by day.” (Note: 2 Corinthians 4:16) You certainly would not maintain that he could mean that corruption of the flesh which it undergoes from the moment of death, in its appointed state of perpetual decay; but *the wear and tear* which for the name of Christ it experiences during its course of life before and until death, in harassing cares and tribulations as well as in tortures and persecutions. Now the inward man will have, of course, to be renewed by the suggestion of the Spirit, advancing by faith and holiness day after day, *here* in this life, not *there* after the resurrection, where our renewal is not a gradual process from day to day, but a consummation once for all complete. You may learn this, too, from the following passage, where *the apostle* says: “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen,” that is, our sufferings, “but at the things which are not seen,” that is, our rewards: “for the things which are seen are temporal, but the things which are not seen are eternal.” (Note: 2 Corinthians 4:17-18) For the afflictions and injuries wherewith the outward man is worn away, he affirms to be only worthy of being despised by us, as being light and temporary; preferring those eternal recompenses which are also invisible, and that “weight of glory” which will be a counterpoise for the labours in the endurance of which the flesh here suffers decay. So that the subject in this passage is not that corruption which *they* ascribe to the outward man in the utter destruction of the flesh, with the view of nullifying the resurrection. So also he says elsewhere: “If so be that we suffer with Him, that we may be also glorified together; for I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us.” (Note: Romans 8:17-18) Here again he shows us that our sufferings are less than their rewards. Now, since it is through the flesh that we suffer with *Christ*—for it is the property of the flesh to be worn by sufferings—to the same flesh belongs the recompense which is promised for suffering with Christ. Accordingly, when he is going to assign afflictions to the flesh as its especial liability—according to the statement he had already made—he says, “When we were come into Macedonia, our flesh had no rest;” (Note: 2 Corinthians 7:5) then, in order to make the soul a fellow-sufferer with the body, he adds, “We were troubled on every side; without were fightings,” which of course warred down the flesh, “within were fears,” which afflicted the soul. (Note: 2 Corinthians 7:5) Although, therefore, the outward man decays—not in the sense of missing the resurrection, but of enduring tribulation—it will be understood from this *scripture* that it is not exposed to its suffering without the inward man. Both therefore, will be glorified together, even as they have suffered together. Parallel with their participation in troubles, must necessarily run their association also in rewards.”

Comment: Tertullian begins, and says, “Now it is no matter of surprise if arguments are captiously taken from the writings of (the apostle) himself, inasmuch as there “must needs be heresies;” (Note: 1 Corinthians 11:19) but these could not be, if the Scriptures were not capable of a false interpretation.”

He refers to **1 Corinthians 11 (KJV):19** For there must be also heresies among you, that they which are approved may be made manifest among you.

Tertullian continues, and says, “Well, then, heresies finding that the apostle had mentioned two “men”—“the inner man,” that is, the soul, and “the outward man,” that is, the flesh—awarded salvation to the soul or inward man, and destruction to the flesh or outward man, because it is written (in the Epistle) to the Corinthians: “Though our outward man decayeth, yet the inward man is renewed day by day.” (Note: 2 Corinthians 4:16)”

He refers to **2 Corinthians 4 (KJV):16** For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

But the inner man is the soul and the spirit. Tertullian did not understand man’s makeup of body, soul, and spirit, of which we read of in **1 Thessalonians 5 (KJV):23** And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

The word “your” in the Greek is ὑμῶν (pronounced hoo-mone’); genitive case of G5210; of (from or concerning) you:—ye, you, your (own, -selves). **Strong’s Exhaustive Concordance, G5216**

It is in the “genitive case” which means that it is a possessive pronoun and is correctly translated as “your”.

Tertullian continues, and says, “Now, neither the soul by itself alone is “man” (it was subsequently implanted in the clayey mould to which the name *man* had been already given), nor is the flesh without the soul “man”: for after the exile of the soul from it, it has the title of corpse. Thus the designation *man* is, in a certain sense, the bond between the two closely united substances, under which designation they cannot but be coherent natures.”

When God breathed life into man, He united our spirit with our body, which brought into existence our soul. We then became a living soul. Tertullian and the early Church did not understand what happened when God breathed life into man.

Tertullian continues, and says, “As for the inward man, indeed, the apostle prefers its being regarded as the mind and heart rather than the soul; in other words, not so much the substance itself as the savour of the substance. Thus when, writing to the Ephesians, he spoke of “Christ dwelling in their inner man,” he meant, no doubt, that the Lord ought to be admitted into their senses. (Note: Ephesians 3:17) He then added, “in your hearts by faith, *rooted and grounded* in love,”—making “faith” and “love” not substantial parts, but only conceptions of the soul.”

He refers in context to **Ephesians 3 (KJV):17** That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

But “faith” and “love” are fruits of the Spirit, as we read in **Galatians 5 (KJV):22** But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

The “inward man” is our spirit and our soul. The spirit of the believer has been born again of the Spirit of God, and has a new nature. Our soul will still have all of the baggage of our past life which we lived according to “the course of this world”. We now need to grow in grace and knowledge, and put off our old ways of thinking, and be transformed by the renewing of our mind. Tertullian and the early Church only saw the soul of man, and not the spirit of a man or woman.

Tertullian continues, and says, “But when he used the phrase “in your hearts,” seeing that these are substantial parts of the flesh, he at once assigned to the flesh the actual “inward man,” which he placed in the heart. Consider now in what sense he alleged that “the outward man decayeth, while the inward man is renewed day by day.”

He refers to **2 Corinthians 4 (KJV):16** For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

Tertullian continues, and says, “You certainly would not maintain that he could mean that corruption of the flesh which it undergoes from the moment of death, in its appointed state of perpetual decay; but *the wear and tear* which for the name of Christ it experiences during its course of life before and until death, in harassing cares and tribulations as well as in tortures and persecutions. Now the inward man will have, of course, to be renewed by the suggestion of the Spirit, advancing by faith and holiness day after day, *here* in this life, not *there* after the resurrection, where our renewal is not a gradual process from day to day, but a consummation once for all complete. You may learn this, too, from the following passage, where *the apostle* says: “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen,” that is, our sufferings, “but at the things which are not seen,” that is, our rewards: “for the things which are seen are temporal, but the things which are not seen are eternal.” (Note: 2 Corinthians 4:17-18)”

He refers to **2 Corinthians 4 (KJV):17** For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

The “things which are seen” relate to what is in this world. The things which are not seen are spiritual things. And so we read in **Romans 8 (KJV):5** For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace.

But our renewal is in our mind, which is in our soul. Our spirit has a new divine nature, having been born again by the Holy Spirit, as we read in **2 Peter 1 (KJV):4** Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Our mind has our old perceptions and ways of thinking. These are changed as we walk in the light of His word. Our heart is the center of our emotions. This is where our hurt feelings are. As we process our feelings and walk in the light, our feelings are set free from our past. This is the healing and renewal that will take place in our soul.

Tertullian continues, and says, “For the afflictions and injuries wherewith the outward man is worn away, he affirms to be only worthy of being despised by us, as being light and temporary; preferring those eternal recompenses which are also invisible, and that “weight of glory” which will be a counterpoise for the labours in the endurance of which the flesh here suffers decay. So that the subject in this passage is not that corruption which *they* ascribe to the outward man in the utter destruction of the flesh, with the view of nullifying the resurrection. So also he says elsewhere: “If so be that we suffer with Him, that we may be also glorified together; for I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us.” (Note: Romans 8:17-18)”

He refers first in context to **2 Corinthians 4 (KJV):16** For which cause we faint not; but

though our outward man perish, yet the inward man is renewed day by day. 17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

He then refers to **Romans 8 (KJV):17** And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Tertullian has defended well the resurrection of our body. We must fix our eyes on Jesus, trusting that He works all things for good, as we read in **Romans 8 (KJV):28** And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Tertullian continues, and says, “Here again he shows us that our sufferings are less than their rewards. Now, since it is through the flesh that we suffer with *Christ*—for it is the property of the flesh to be worn by sufferings—to the same flesh belongs the recompense which is promised for suffering with Christ. Accordingly, when he is going to assign afflictions to the flesh as its especial liability—according to the statement he had already made—he says, “When we were come into Macedonia, our flesh had no rest;” (Note: 2 Corinthians 7:5) then, in order to make the soul a fellow-sufferer with the body, he adds, “We were troubled on every side; without were fightings,” which of course warred down the flesh, “within were fears,” which afflicted the soul. (Note: 2 Corinthians 7:5)”

He refers in context to **2 Corinthians 7 (KJV):5** For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. 6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; 7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

Tertullian continues, and says, “Although, therefore, the outward man decays—not in the sense of missing the resurrection, but of enduring tribulation—it will be understood from this *scripture* that it is not exposed to its suffering without the inward man. Both therefore, will be glorified together, even as they have suffered together. Parallel with their participation in troubles, must necessarily run their association also in rewards.”

And this is what Jesus promised, as we read in **Luke 14 (KJV):13** But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

And so Paul testified in **Acts 15 (KJV):14** But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: 15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

Page 576-577 (PDF Page 1273-1274): “Chapter XLIII.—No Disparagement of Our Doctrine in St. Paul’s Phrase, Which Calls Our Residence in the Flesh Absence from the Lord.

In the same way, when he says, “Therefore we are always confident, and fully aware, that while we are at home in the body we are absent from the Lord; for we walk by faith, not be

sight,” (Note: 2 Corinthians 5:6-7) it is manifest that in this statement there is no design of disparaging the flesh, as if it separated us from the Lord. For there is here pointedly addressed to us an exhortation to disregard this present life, since we are absent from the Lord as long as we are passing through it—walking by faith, not by sight; in other words, in hope, not in reality. Accordingly he adds: “We are indeed confident and deem it good rather to be absent from the body, and present with the Lord;” (Note: 2 Corinthians 5:8) in order, that is, that we may walk by sight rather than by faith, in realization rather than in hope. Observe how he here also ascribes to the excellence of martyrdom a contempt for the body. For no one, on becoming absent from the body, is at once a dweller in the presence of the Lord, except by the prerogative of martyrdom, he gains a lodging in Paradise, not in the lower regions. Now, had the apostle been at a loss for words to describe the departure from the body? Or does he purposely use a novel phraseology? For, wanting to express our temporary absence from the body, he says that we are strangers, absent from it, because a man who goes abroad returns after a while to his home. Then he says even to all: “We therefore earnestly desire to be acceptable unto God, whether absent or present; for we must all appear before the judgment-seat of Christ Jesus.” (Note: 2 Corinthians 5:9-10) If all of us, then all of us wholly; if wholly, then our inward man and outward too—that is, our bodies no less than our souls. “That every one,” as he goes on to say, “may receive the things done in his body, according to that he hath done, whether it be good or bad.” (Note: 2 Corinthians 5:10) Now I ask, how do you read this passage? Do you take it to be confusedly constructed, with a transposition of ideas? Is the question about what things will have to be received by the body, or the things which have been already done in the body? Well, if the things which are to be borne by the body are meant, then undoubtedly a resurrection of the body is implied; and if the things which have been already done in the body are referred to, (the same conclusion follows): for of course the retribution will have to be paid by the body, since it was by the body that the actions were performed. Thus the apostle’s whole argument from the beginning is unraveled in this concluding clause, wherein the resurrection of the flesh is set forth; and it ought to be understood in a sense which is strictly in accordance with this conclusion.”

Comment: Tertullian begins, and says, “In the same way, when he says, “Therefore we are always confident, and fully aware, that while we are at home in the body we are absent from the Lord; for we walk by faith, not by sight,” (Note: 2 Corinthians 5:6-7) it is manifest that in this statement there is no design of disparaging the flesh, as if it separated us from the Lord.”

He refers to **2 Corinthians 5 (KJV):6** Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7 (For we walk by faith, not by sight:)

Tertullian continues, and says, “For there is here pointedly addressed to us an exhortation to disregard this present life, since we are absent from the Lord as long as we are passing through it—walking by faith, not by sight; in other words, in hope, not in reality. Accordingly he adds: “We are indeed confident and deem it good rather to be absent from the body, and present with the Lord;” (Note: 2 Corinthians 5:8) in order, that is, that we may walk by sight rather than by faith, in realization rather than in hope.”

He refers to **2 Corinthians 5 (KJV):8** We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Tertullian continues, and says, “Observe how he here also ascribes to the excellence of martyrdom a contempt for the body. For no one, on becoming absent from the body, is at once a dweller in the presence of the Lord, except by the prerogative of martyrdom, he gains a lodging in Paradise, not in the lower regions.”

Tertullian has said before that he believes the martyrs will go to paradise, which he does not consider to be heaven. All other righteous dead are still in Abraham’s bosom, which along with Hell he considers as “a lodging” in “the lower regions”.

Tertullian then tries to explain his thinking, as he then says, “Now, had the apostle been at a loss for words to describe the departure from the body? Or does he purposely use a novel phraseology? For, wanting to express our temporary absence from the body, he says that we are strangers, absent from it, because a man who goes abroad returns after a while to his home. Then he says even to all: “We therefore earnestly desire to be acceptable unto God, whether absent or present; for we must all appear before the judgment-seat of Christ Jesus.” (Note: 2 Corinthians 5:9-10)”

He refers to **2 Corinthians 5 (KJV):9** Wherefore we labour, that, whether present or absent, we may be accepted of him. **10** For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

The word “accepted” in the Greek is **εὐάρεστος** (pronounced yoo-ar'-es-tos); from G2095 and G701; fully agreeable:—acceptable(-ted), wellpleasing. **Strong’s Exhaustive Concordance, G2101**

God has made us accepted in the beloved, as we read in **Ephesians 1 (KJV):6** To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

When we believed in Jesus Christ, God justified us because of our faith, as we read in **Romans 3 (KJV):21** But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; **22** Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: **23** For all have sinned, and come short of the glory of God; **24** Being justified freely by his grace through the redemption that is in Christ Jesus:

Since the righteousness of God is put down to our account when we believe and God justifies us, we have a standing of righteousness.

And so we read in **John 3 (KJV):17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved. **18** He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

We will be rewarded for the works done in the body, as we read in **1 Corinthians 3 (KJV):11** For other foundation can no man lay than that is laid, which is Jesus Christ. **12** Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; **13** Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. **14** If any man's work abide which he hath built thereupon, he shall receive a reward. **15** If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

If all we build on this foundation is wood, hay, or stubble, we will receive no rewards and we will suffer in this life for the bad choices we have made. But we will still be saved. Every

believer who is absent from the body, and not just the martyrs, will be present with the Lord when they pass from this life. Tertullian and the early Church did not have this knowledge in the Scriptures.

Tertullian continues, and says, “If all of us, then all of us wholly; if wholly, then our inward man and outward too—that is, our bodies no less than our souls. “That every one,” as he goes on to say, “may receive the things done in his body, according to that he hath done, whether it be good or bad.” (Note: 2 Corinthians 5:10) Now I ask, how do you read this passage? Do you take it to be confusedly constructed, with a transposition of ideas? Is the question about what things will have to be received by the body, or the things which have been already done in the body? Well, if the things which are to be borne by the body are meant, then undoubtedly a resurrection of the body is implied; and if the things which have been already done in the body are referred to, (the same conclusion follows): for of course the retribution will have to be paid by the body, since it was by the body that the actions were performed. Thus the apostle’s whole argument from the beginning is unraveled in this concluding clause, wherein the resurrection of the flesh is set forth; and it ought to be understood in a sense which is strictly in accordance with this conclusion.”

He refers in context again, as in **2 Corinthians 5 (NASB):9** Therefore we also have as our ambition, whether at home or absent, to be pleasing to Him. 10 For we must all appear before the judgment seat of Christ, so that each one may receive compensation for his deeds done through the body, in accordance with what he has done, whether good or bad.

We must live for Him because of what He has done for us. That is, we must abide in Him and do His will. This is the high calling He is calling us to. But when Tertullian implies that this Scripture is saying that “retribution will have to be paid by the body” after the resurrection of our body, and at the judgment seat of Christ, if we do not live in a way that is pleasing to the Lord in this life, he is implying a purgatory and that is exceeding what is written.

We must look at the context of this Scripture. And so we begin reading in **2 Corinthians 5 (KJV):1** For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 3 If so be that being clothed we shall not be found naked. 4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

The word “earnest” in the Greek is **ἀρραβών** (pronounced ar-hrab-ohn’); of Hebrew origin (H6162); a pledge, i.e. part of the purchase-money or property given in advance as security for the rest:—earnest. **Strong’s Exhaustive Concordance, G728**

This same Greek word is also used in Ephesians 1:14, as we read in context in **Ephesians 1 (KJV):13** In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

The Holy Spirit is the “earnest of our inheritance”.

Since we who have believed in Jesus are the “purchased possession”, we are not our own, as we read in **1 Corinthians 6 (KJV):19** What? know ye not that your body is the temple of the

Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

So it is not just martyrs who will be present with the Lord when they are absent from the body, but all who have believed in Jesus Christ. When Christ took “captivity captive”, He took all the Old Testament saints to heaven, not just those who were martyred. The door of heaven He has opened with His own blood, as we read in **Hebrews 9 (KJV):11** But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

And in **Hebrews 9 (KJV):24** For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

The blood of Jesus cleanses us from all sin, as we read in **1 John 1 (KJV):7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

By grace through faith we receive all that He has done for us. When we are absent from our bodies, we will be present with the Lord in heaven. Our debt has been paid in full.

Page 578 (PDF Page 1277-1278): “Chapter XLV.—The Old Man and the New Man of St. Paul Explained.

But in their blindness they again impale themselves on the point of the old and the new man. When the apostle enjoins us “to put off the old man, which is corrupt according to the deceitful lusts; and to be renewed in the spirit of our mind; and to put on the new man, which after God is created in righteousness and true holiness,” (Note: Ephesians 4:24) (they maintain) that by here also making a distinction between the two substances, *and applying* the old one to the flesh and the new one to the spirit, he ascribes to the old man—that is to say, the flesh—a permanent corruption. Now, if you follow the order of the substances, the soul cannot be the new man because it comes the later of the two; nor can the flesh be the old man because it is the former. For what fraction of time was it that intervened between the *creative* hand of God and His *afflatus*? I will venture to say, that even if the soul was a good deal prior to the flesh, by the very circumstance that the soul had to wait to be itself completed, it made the other really the former. For everything which gives the finishing stroke and perfection to a work, although it is subsequent in its mere order, yet has the priority in its effect. Much more is that prior, without which preceding things could have no existence. If the flesh be the old man, when did it become so? From the beginning? But Adam was wholly a new man, and of that new man there could be no part an old man. And from that time, ever since the blessing which was pronounced upon man’s generation, (Note: Genesis 1:28) the flesh and the soul have had a simultaneous birth, without any calculable difference in time; so that the two have been even generated together in the womb, as we have shown in our *Treatise on the Soul*. Contemporaneous in the womb, they

are also temporally identical in their birth. The two are no doubt produced by human parents of two substances, but not at two different periods; rather they are so entirely one, that neither is before the other *in point of time*. It is more correct (to say), that we are either entirely the old man or entirely the new, for we cannot tell how we can possibly be anything else. But the apostle mentions a very clear mark of the old man. For “put off,” says he, “concerning the former conversation, the old man;” (Note: Ephesians 4:22) (he does) not *say* concerning the seniority of either substance. It is not indeed the flesh which he bids us to put off, but the works which he in another passage shows to be “works of the flesh.” (Note: Galatians 5:19) He brings no accusation against men’s bodies, of which he even writes as follows: “Putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands (the thing which is good), that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good for the edification of faith, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: but be ye kind one to another, tender-hearted, forgiving one another, even as God in Christ hath forgiven you.” (Note: Ephesians 4:25-32) Why, therefore, do not those who suppose the flesh to be the old man, hasten their own death, in order that by laying aside the old man they may satisfy the apostle’s precepts? As for ourselves, we believe that the whole of faith is to be administered *in* the flesh, nay more, *by* the flesh, which has both a mouth for the utterance of all holy words, and a tongue to refrain from blasphemy, and a heart to avoid all irritation, and hands to labour and to give; while we also maintain that as well the old man as the new has relation to the difference of moral conduct, and not to any discrepancy of nature. And just as we acknowledge that that which according to its former conversation was “the old man” was also corrupt, and received its very name in accordance with “its deceitful lusts,” so also (do we hold) that it is “the old man in reference to its former conversation,” (Note: Ephesians 4:22) and not in respect of the flesh through any permanent dissolution. Moreover, it is still unimpaired in the flesh, and identical in that nature, even when it has become “the new man;” since it is of its sinful course of life, and not of its corporeal substance, that it has been divested.”

Comment: Tertullian begins, and says, “But in their blindness they again impale themselves on the point of the old and the new man. When the apostle enjoins us “to put off the old man, which is corrupt according to the deceitful lusts; and to be renewed in the spirit of our mind; and to put on the new man, which after God is created in righteousness and true holiness,” (Note: Ephesians 4:24) (they maintain) that by here also making a distinction between the two substances, *and applying* the old one to the flesh and the new one to the spirit, he ascribes to the old man—that is to say, the flesh—a permanent corruption.”

He refers in context to **Ephesians 4 (KJV):22** That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness.

But Paul is speaking of the “former conversation” of the “old man”, the way we were

before we had faith in Jesus Christ, when we were “conformed to this world”, as we read in **Romans 12 (KJV):**1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Tertullian continues, and says, “Now, if you follow the order of the substances, the soul cannot be the new man because it comes the later of the two; nor can the flesh be the old man because it is the former. For what fraction of time was it that intervened between the *creative* hand of God and His *afflatus*? I will venture to say, that even if the soul was a good deal prior to the flesh, by the very circumstance that the soul had to wait to be itself completed, it made the other really the former. For everything which gives the finishing stroke and perfection to a work, although it is subsequent in its mere order, yet has the priority in its effect. Much more is that prior, without which preceding things could have no existence. If the flesh be the old man, when did it become so? From the beginning? But Adam was wholly a new man, and of that new man there could be no part an old man. And from that time, ever since the blessing which was pronounced upon man’s generation, (Note: Genesis 1:28) the flesh and the soul have had a simultaneous birth, without any calculable difference in time; so that the two have been even generated together in the womb, as we have shown in our *Treatise on the Soul*.”

He refers in context to **Genesis 1 (KJV):**27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Tertullian continues, and says, “Contemporaneous in the womb, they are also temporally identical in their birth. The two are no doubt produced by human parents of two substances, but not at two different periods; rather they are so entirely one, that neither is before the other *in point of time*. It is more correct (to say), that we are either entirely the old man or entirely the new, for we cannot tell how we can possibly be anything else. But the apostle mentions a very clear mark of the old man. For “put off,” says he, “concerning the former conversation, the old man;” (Note: Ephesians 4:22) (he does) not *say* concerning the seniority of either substance. It is not indeed the flesh which he bids us to put off, but the works which he in another passage shows to be “works of the flesh.” (Note: Galatians 5:19)”

He refers in context to **Ephesians 4 (KJV):**22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

And in context to **Galatians 5 (KJV):**19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Tertullian continues, and says, “He brings no accusation against men’s bodies, of which he even writes as follows: “Putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands (the thing which is good), that he may have to give to him that needeth.

Let no corrupt communication proceed out of your mouth, but that which is good for the edification of faith, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: but be ye kind one to another, tender-hearted, forgiving one another, even as God in Christ hath forgiven you.” (Note: Ephesians 4:25-32)”

And he refers in context to **Ephesians 4 (KJV):**22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness. 25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. 26 Be ye angry, and sin not: let not the sun go down upon your wrath: 27 Neither give place to the devil. 28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. 31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Tertullian continues, and says, “Why, therefore, do not those who suppose the flesh to be the old man, hasten their own death, in order that by laying aside the old man they may satisfy the apostle’s precepts? As for ourselves, we believe that the whole of faith is to be administered *in* the flesh, nay more, *by* the flesh, which has both a mouth for the utterance of all holy words, and a tongue to refrain from blasphemy, and a heart to avoid all irritation, and hands to labour and to give; while we also maintain that as well the old man as the new has relation to the difference of moral conduct, and not to any discrepancy of nature. And just as we acknowledge that that which according to its former conversation was “the old man” was also corrupt, and received its very name in accordance with “its deceitful lusts,” so also (do we hold) that it is “the old man in reference to its former conversation,” (Note: Ephesians 4:22) and not in respect of the flesh through any permanent dissolution. Moreover, it is still unimpaired in the flesh, and identical in that nature, even when it has become “the new man;” since it is of its sinful course of life, and not of its corporeal substance, that it has been divested.”

Tertullian has correctly interpreted the Scripture here. The flesh is not “the old man” but the “old man” is the “former conversation” in our life before we had faith. But what Tertullian does not understand is that our flesh is mortal and has a sin nature which Paul calls “the law of sin which is in my members”, as in **Romans 7 (KJV):**23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Tertullian did not understand that our spirit is made new by the birth of the Holy Spirit. Our soul still has all of our old ways of thinking, and our hurt feelings. This is why our mind must be renewed, as we read in **Romans 12 (KJV):**1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will

of God.

Our soul will undergo a progressive sanctification as we fill ourselves with the word of God, and our mind is renewed, and we grow in grace and knowledge, as Peter encourages in **2 Peter 3 (KJV):18** But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

And in **Psalm 119 (KJV):9** Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

Page 578-579 (PDF 1279-1280): “Chapter XLVI.—It is the Works of the Flesh, Not the Substance of the Flesh, Which St. Paul Always Condemns.

You may notice that the apostle everywhere condemns the works of the flesh in such a way as to appear to condemn the flesh; but no one can suppose him to have any such view as this, since he goes on to suggest another sense, even though somewhat resembling it. For when he actually declares that “they who are in the flesh cannot please God,” he immediately recalls the statement from an heretical sense to a sound one, by adding, “But ye are not in the flesh, but in the Spirit.” (Note: Romans 8:8-9) Now, by denying them to be in the flesh who yet obviously were in the flesh, he showed that they were not living amidst the works of the flesh, and therefore that they who could not please God were not those who were in the flesh, but only those who were living after the flesh; whereas they pleased God, who, although existing in the flesh, were yet walking after the Spirit. And, again, he says that “the body is dead;” but it is “because of sin,” even as “the Spirit is life because of righteousness.” (Note: Romans 8:10) When, however, he thus sets life in opposition to the death which is constituted in the flesh, he unquestionably promises the life of righteousness to the same state for which he determined the death of sin. But unmeaning is this opposition which he makes between the “life” and the “death,” if the life is not there where that very thing is to which he opposes it—even the death which is to be extirpated of course from the body. Now, if life thus extirpates death from the body, it can accomplish this only by penetrating thither where that is which it is excluding. But why am I resorting to knotty arguments, when the apostle treats the subject with perfect plainness? “For if,” says he, “the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Jesus from the dead shall also quicken your mortal bodies, because of His Spirit that dwelleth in you;” (Note: Romans 8:11) so that even if a person were to assume that the soul is “the mortal body,” he would (since he cannot possibly deny that the flesh is this also) be constrained to acknowledge a restoration even of the flesh, in consequence of its participation in the selfsame state. From the following words, moreover, you may learn that it is the works of the flesh which are condemned, and not the flesh itself: “Therefore, brethren, we are debtors, not *to the flesh*, to live after the flesh: for if ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.” (Note: Romans 8:12-13) Now (that I may answer each point separately), since salvation is promised to those who are living in the flesh, but walking after the Spirit, it is no longer the flesh which is an adversary to salvation, but the working of the flesh. When, however, this operativeness of the flesh is done away with, which is the cause of death, the flesh is shown to be safe, since it is freed from the cause of death. “For the law,” says he, “of the Spirit of life in Christ Jesus hath made me free from the law of sin and death,” (Note: Romans 8:2)—that, surely, which he previously mentioned as dwelling in our members. (Note: Romans 7:17, 20, 23) Our members, therefore,

will no longer be subject to the law of death, because they cease to serve that of sin, from *both* which they have been set free. “For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and through sin condemned sin in the flesh,” (Note: Romans 8:3) —not the flesh in sin, for the house is not to be condemned with its inhabitant. He said, indeed, that “sin dwelleth in our body.” (Note: Romans 7:20) But the condemnation of sin is the acquittal of the flesh, just as its non-condemnation subjugates it to the law of sin and death. In like manner, he called “the carnal mind” first “death,” (Note: Romans 8:6) and afterwards “enmity against God;” (Note: Romans 8:7) but he never predicated this of the flesh itself. But to what then, you will say, must the carnal mind be ascribed, if it be not to the *carnal* substance itself? I will allow your objection, if you will prove to me that the flesh has any discernment of its own. If, however, it has no conception of anything without the soul, you must understand that the carnal mind must be referred to the soul, although ascribed sometimes to the flesh, on the ground that it is ministered to for the flesh and through the flesh. And therefore (the apostle) says that “sin dwelleth in the flesh,” because the soul by which sin is provoked has its temporary lodging in the flesh, which is doomed indeed to death, not however on its own account, but on account of sin. For he says in another passage also: “How is it that you conduct yourselves as if you were even now living in the world?” (Note: Colossians 2:20) where he is not writing to dead persons, but to those who ought to have ceased to live after the ways of the world.”

Comment: Tertullian begins, and says, “You may notice that the apostle everywhere condemns the works of the flesh in such a way as to appear to condemn the flesh; but no one can suppose him to have any such view as this, since he goes on to suggest another sense, even though somewhat resembling it. For when he actually declares that “they who are in the flesh cannot please God,” he immediately recalls the statement from an heretical sense to a sound one, by adding, “But ye are not in the flesh, but in the Spirit.” (Note: Romans 8:8-9)”

He refers to **Romans 8 (KJV):8** So then they that are in the flesh cannot please God.
9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

So if you have not the Spirit of God, you are in the flesh and “cannot please God”. Those who have the Spirit of God are those who have been born again.

Tertullian continues, and says, “Now, by denying them to be in the flesh who yet obviously were in the flesh, he showed that they were not living amidst the works of the flesh, and therefore that they who could not please God were not those who were in the flesh, but only those who were living after the flesh; whereas they pleased God, who, although existing in the flesh, were yet walking after the Spirit. And, again, he says that “the body is dead;” but it is “because of sin,” even as “the Spirit is life because of righteousness.” (Note: Romans 8:10)”

He refers to **Romans 8 (KJV):10** And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

When we were born again, the Spirit of God made our spirit, which was dead in trespasses and sins, alive to God, and gave us a new divine nature in our spirit. Now our spirit has eternal life.

Tertullian continues, and says, “When, however, he thus sets life in opposition to the death which is constituted in the flesh, he unquestionably promises the life of righteousness to

the same state for which he determined the death of sin. But unmeaning is this opposition which he makes between the “life” and the “death,” if the life is not there where that very thing is to which he opposes it—even the death which is to be extirpated of course from the body. Now, if life thus extirpates death from the body, it can accomplish this only by penetrating thither where that is which it is excluding.”

The word “extirpates” means “to destroy completely : **WIPE OUT**; to pull up by the root”. (**Merriam Webster**)

Tertullian continues, and says, “But why am I resorting to knotty arguments, when the apostle treats the subject with perfect plainness? “For if,” says he, “the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Jesus from the dead shall also quicken your mortal bodies, because of His Spirit that dwelleth in you;” (Note: Romans 8:11) so that even if a person were to assume that the soul is “the mortal body,” he would (since he cannot possibly deny that the flesh is this also) be constrained to acknowledge a restoration even of the flesh, in consequence of its participation in the selfsame state.”

He refers to **Romans 8 (KJV):11** But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Our bodies shall be changed from being mortal to being immortal, as we read in **1 Corinthians 15 (KJV):50** Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Tertullian is arguing for the resurrection of our bodies, which is according to Scripture.

Tertullian continues, and says, “From the following words, moreover, you may learn that it is the works of the flesh which are condemned, and not the flesh itself: “Therefore, brethren, we are debtors, not *to the flesh*, to live after the flesh: for if ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.” (Note: Romans 8:12-13)”

He refers to **Romans 8 (KJV):12** Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

And Tertullian is correct when he says that “it is the works of the flesh which are condemned, and not the flesh itself”. The “old man” is the “former conversation”, as we read in **Ephesians 4 (KJV):22** That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

Tertullian continues, and says, “Now (that I may answer each point separately), since salvation is promised to those who are living in the flesh, but walking after the Spirit, it is no longer the flesh which is an adversary to salvation, but the working of the flesh.”

But salvation is promised to those who have faith in Jesus Christ, as we read in **Romans 10 (KJV):8** But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

If all we build is wood, hay, or stubble after we believe, we will still be saved, yet so as by the fire of our bad choices in this life. We will still be saved, but have no rewards. We suffer in this life for the bad choices we make in this life.

Tertullian continues, and says, “When, however, this operativeness of the flesh is done away with, which is the cause of death, the flesh is shown to be safe, since it is freed from the cause of death. “For the law,” says he, “of the Spirit of life in Christ Jesus hath made me free from the law of sin and death,” (Note: Romans 8:2)—that, surely, which he previously mentioned as dwelling in our members. (Note: Romans 7:17, 20, 23)”

He refers to **Romans 8 (KJV):2** For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

The “law of sin and death” in the members of our flesh refers to the sin nature in our flesh. And the “law of the Spirit of life in Christ Jesus” is referring to the new divine nature in our spirits as a result of being born of the Spirit of God, which Peter refers to in **2 Peter 1 (KJV):3** According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

And he refers also to **Romans 7 (KJV):17** Now then it is no more I that do it, but sin that dwelleth in me.

And to **Romans 7 (KJV):20** Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

And to **Romans 7 (KJV):23** But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Tertullian continues, and says, “Our members, therefore, will no longer be subject to the law of death, because they cease to serve that of sin, from *both* which they have been set free. “For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and through sin condemned sin in the flesh,” (Note: Romans 8:3)—not the flesh in sin, for the house is not to be condemned with its inhabitant.”

He refers to **Romans 8 (KJV):3** For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

The law of sin in our members still wars against the law of our mind, as we read above in Romans 7:23. We have been set free from the law of sin in our members by the new divine nature in our spirit. But the law of sin in our members will not be removed until the resurrection. When we see Him we will be like Him, as we read in **1 John 3 (KJV):2** Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Tertullian continues, and says, “He said, indeed, that “sin dwelleth in our body.” (Note:

Romans 7:20)”

And he refers to **Romans 7 (KJV):20** Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

Tertullian continues, and says, “But the condemnation of sin is the acquittal of the flesh, just as its non-condemnation subjugates it to the law of sin and death. In like manner, he called “the carnal mind” first “death,” (Note: Romans 8:6) and afterwards “enmity against God;” (Note: Romans 8:7) but he never predicated this of the flesh itself.”

He refers to **Romans 8 (KJV):6** For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

Tertullian continues, and says, “But to what then, you will say, must the carnal mind be ascribed, if it be not to the *carnal* substance itself? I will allow your objection, if you will prove to me that the flesh has any discernment of its own. If, however, it has no conception of anything without the soul, you must understand that the carnal mind must be referred to the soul, although ascribed sometimes to the flesh, on the ground that it is ministered to for the flesh and through the flesh. And therefore (the apostle) says that “sin dwelleth in the flesh,” because the soul by which sin is provoked has its temporary lodging in the flesh, which is doomed indeed to death, not however on its own account, but on account of sin.”

Tertullian interpreted the apostle Paul as saying that, because the soul is sinful, “sin dwelleth in the flesh”, because the flesh is the “temporary lodging” of the soul. Tertullian did not understand the Scripture. The “law of sin” in our members, our flesh, makes our flesh mortal, and doomed to die. Our mind is in our soul. The law of sin in our members wars against our mind, as we read again in **Romans 7 (KJV):23** But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

The “law of sin” is in “my members”, the members of my flesh. The soul doesn’t provoke our flesh to sin. It is our flesh pulling on our soul to sin. The law of the Spirit of life in Christ Jesus is in our spirit now that we have been born of the Holy Spirit. Now we can put off the desires of our flesh, and put on the new man which is after the Spirit.

Tertullian continues, and says, “For he says in another passage also: “How is it that you conduct yourselves as if you were even now living in the world?” (Note: Colossians 2:20) where he is not writing to dead persons, but to those who ought to have ceased to live after the ways of the world.”

He refers in context to **Colossians 2 (KJV):20** Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men? 23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.

Our flesh is satisfied when we “live after the ways of the world”. Our flesh is doomed to die because of the sin nature, but it will be raised again, as Tertullian has shown, and as Paul assures us in **1 Corinthians 15 (KJV):50** Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling

of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

“This corruptible” is our flesh, which has a sin nature, and is doomed to die. This will be changed at the rapture when the dead in Christ shall be raised and we which are alive and remain shall be changed. That is, our flesh will be changed to be immortal. Our sin nature in our flesh will then be removed, and we shall “be like Him”, as in 1 John 3:2.

Page 579-581 (PDF Page 1281-1283): “Chapter XLVII.—St. Paul, All Through, Promises Eternal Life to the Body.

For that must be living after the world, which, as the old man, he declares to be “crucified with Christ,” not as a bodily structure, but as moral behaviour. Besides, if we do not understand it in this sense, it is not our bodily frame which has been transfixed (at all events), nor has our flesh endured the cross of Christ; but the sense is that which he has subjoined, “that the body of sin might be made void,” by an amendment of life, not by a destruction of the substance, as he goes on to say, “that henceforth we should not serve sin;” (Note: Romans 6:6) and that we should believe ourselves to be “dead with Christ,” in such a manner as that “we shall also live with Him.” (Note: Romans 6:8) On the same principle he says: “Likewise reckon ye also yourselves to be dead indeed.” To what? To the flesh? No, but “unto sin.” Accordingly as to the flesh they will be saved—“alive unto God in Christ Jesus,” (Note: Romans 6:11) through the flesh of course, to which they will not be dead; since it is “unto sin,” and not to the flesh, that they are dead. For he pursues the point still further: “Let not sin therefore reign in your mortal body, that ye should obey it, and that ye should yield your members as instruments of unrighteousness unto sin: but yield ye yourselves unto God, as those that are alive from the dead”—not simply alive, but as alive from the dead—“and your members as instruments of righteousness.” (Note: Romans 6:12-13) And again: “As ye have yielded your members servants of uncleanness, and of iniquity unto iniquity, even so now yield your members servants of righteousness unto holiness; for whilst ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things of which ye are now ashamed? For the end of those things is death. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.” (Note: Romans 6:19-23) Thus throughout this series of passages, whilst withdrawing our members from unrighteousness and sin, and applying them to righteousness and holiness, and transferring the same from the wages of death to the donative of eternal life, he undoubtedly promises to the flesh the recompense of salvation. Now it would not at all have been consistent that any rule of holiness and righteousness should be especially enjoined for the flesh, if the reward of such a discipline were not also within its reach; nor could even baptism be properly ordered for the flesh, if by its regeneration a course were not inaugurated tending to its restitution; the apostle himself suggesting this idea: “Know ye not, that so many of us as are baptized into Jesus Christ, are

baptized into His death? We are therefore buried with Him by baptism into death, that just as Christ was raised up from the dead, even so we also should walk in newness of life.” (Note: Romans 6:3-4) And that you may not suppose that this is said merely of that life which we have to walk in the newness of, through baptism, by faith, the apostle with superlative forethought adds: “For if we have been planted together in the likeness of Christ’s death, we shall be also in the likeness of His resurrection.” (Note: Romans 6:5) By a figure we die in our baptism, but in a reality we rise again in the flesh, even as Christ did, “that, as sin has reigned in death, so also grace might reign through righteousness unto life eternal, through Jesus Christ our Lord.” (Note: Romans 5:21) But how so, unless equally in the flesh? For where the death is, there too must be the life after the death, because also the life was first there, where the death subsequently was. Now, if the dominion of death operates only in the dissolution of the flesh, in like manner death’s contrary, life, ought to produce the contrary effect, even the restoration of the flesh; so that, just as death had swallowed it up in its strength, it also, after this mortal was swallowed up of immortality, may hear the challenge pronounced against it: “O death, where is thy sting? O grave, where is thy victory?” (Note: 1 Corinthians 15:55) For in this way “grace shall there much more abound, where sin once abounded.” (Note: Romans 5:20) In this way also “shall strength be made perfect in weakness,” (Note: 2 Corinthians 12:9) —saving what is lost, reviving what is dead, healing what is stricken, curing what is faint, redeeming what is lost, freeing what is enslaved, recalling what has strayed, raising what is fallen; and this from earth to heaven, where, as the apostle teaches the Philippians, “we have our citizenship, from whence also we look for our Saviour Jesus Christ, who shall change our body of humiliation, that it may be fashioned like unto His glorious body” (Note: Philippians 3:20-21) —of course after the resurrection, because Christ Himself was not glorified before He suffered. These must be “the bodies” which he “beseeches” the Romans to “present” as “a living sacrifice, holy, acceptable unto God.” (Note: Romans 12:1) But how a *living* sacrifice, if these bodies are to perish? How a *holy* one, if they are profanely soiled? How *acceptable to God*, if they are condemned? Come, now, tell me how that passage (in the Epistle) to the Thessalonians—which, because of its clearness, I should suppose to have been written with a sunbeam—is understood by our heretics, who shun the light of Scripture: “And the very God of peace sanctify you wholly.” And as if this were not plain enough, it goes on to say: “And may your whole body, and soul, and spirit be preserved blameless unto the coming of the Lord.” (Note: 1 Thessalonians 5:23) Here you have the entire substance of man destined to salvation, and *that* at no other time than at the coming of the Lord, which is the key of the resurrection.”

Comment: Tertullian begins, and says, “For that must be living after the world, which, as the old man, he declares to be “crucified with Christ,” not as a bodily structure, but as moral behaviour. Besides, if we do not understand it in this sense, it is not our bodily frame which has been transfixed (at all events), nor has our flesh endured the cross of Christ; but the sense is that which he has subjoined, “that the body of sin might be made void,” by an amendment of life, not by a destruction of the substance, as he goes on to say, “that henceforth we should not serve sin;” (Note: Romans 6:6) and that we should believe ourselves to be “dead with Christ,” in such a manner as that “we shall also live with Him.” (Note: Romans 6:8)”

He refers in context to **Romans 6 (KJV):6** Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him:

It is our “former conversation” that is “dead with Christ”.

Tertullian continues, and says, “On the same principle he says: “Likewise reckon ye also yourselves to be dead indeed.” To what? To the flesh? No, but “unto sin.” Accordingly as to the flesh they will be saved—“alive unto God in Christ Jesus,” (Note: Romans 6:11) through the flesh of course, to which they will not be dead; since it is “unto sin,” and not to the flesh, that they are dead.”

He refers in context to **Romans 6 (KJV):9** Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The word “Likewise” in the Greek is οὕτως (pronounced hoo'-tow"; adverb from G3778; in this way (referring to what precedes or follows):—after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

Strong’s Exhaustive Concordance, G3779

So just as Jesus died to sin once, and lives unto God, we should consider ourselves “dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”

Tertullian continues, and says, “For he pursues the point still further: “Let not sin therefore reign in your mortal body, that ye should obey it, and that ye should yield your members as instruments of unrighteousness unto sin: but yield ye yourselves unto God, as those that are alive from the dead”—not simply alive, but as alive from the dead—“and your members as instruments of righteousness.” (Note: Romans 6:12-13)”

He refers to **Romans 6 (KJV):12** Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Tertullian continues, and says, “And again: “As ye have yielded your members servants of uncleanness, and of iniquity unto iniquity, even so now yield your members servants of righteousness unto holiness; for whilst ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things of which ye are now ashamed? For the end of those things is death. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.” (Note: Romans 6:19-23)”

He refers to **Romans 6 (KJV):19** I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Tertullian quotes the Scriptures well here. He continues, and says, “Thus throughout this series of passages, whilst withdrawing our members from unrighteousness and sin, and applying

them to righteousness and holiness, and transferring the same from the wages of death to the donative of eternal life, he undoubtedly promises to the flesh the recompense of salvation. Now it would not at all have been consistent that any rule of holiness and righteousness should be especially enjoined for the flesh, if the reward of such a discipline were not also within its reach; nor could even baptism be properly ordered for the flesh, if by its regeneration a course were not inaugurated tending to its restitution; the apostle himself suggesting this idea: “Know ye not, that so many of us as are baptized into Jesus Christ, are baptized into His death? We are therefore buried with Him by baptism into death, that just as Christ was raised up from the dead, even so we also should walk in newness of life.” (Note: Romans 6:3-4)”

He refers to **Romans 6 (KJV):3** Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Water baptism is a type, that is, it is symbolic of what happens to us when we believe in Jesus Christ, and confess Him as Lord. When we are submerged in the water, it is symbolic of our death with Christ to sin. And when we are raised up again, it is symbolic of our new life in Christ, the eternal life that we received in our spirit when we believed in Jesus Christ and confessed Him as Lord. The early Church did not understand this symbolism.

Tertullian continues, and says, “And that you may not suppose that this is said merely of that life which we have to walk in the newness of, through baptism, by faith, the apostle with superlative forethought adds: “For if we have been planted together in the likeness of Christ’s death, we shall be also in the likeness of His resurrection.” (Note: Romans 6:5) By a figure we die in our baptism, but in a reality we rise again in the flesh, even as Christ did, “that, as sin has reigned in death, so also grace might reign through righteousness unto life eternal, through Jesus Christ our Lord.” (Note: Romans 5:21)”

He refers to **Romans 6 (KJV):5** For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

And to **Romans 5 (KJV):21** That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Tertullian here calls baptism a “figure”, and “in a reality we rise again in the flesh, even as Christ did”. Baptism is both a figure of our dying to sin, and to our rising again in our spiritual birth when we believed in Jesus Christ. Tertullian and the early Church did not understand the spiritual birth that happened when we believed. That is, our spirit was made alive to God and given a new divine nature.

Tertullian continues, and says, “But how so, unless equally in the flesh? For where the death is, there too must be the life after the death, because also the life was first there, where the death subsequently was. Now, if the dominion of death operates only in the dissolution of the flesh, in like manner death’s contrary, life, ought to produce the contrary effect, even the restoration of the flesh; so that, just as death had swallowed it up in its strength, it also, after this mortal was swallowed up of immortality, may hear the challenge pronounced against it: “O death, where is thy sting? O grave, where is thy victory?” (Note: 1 Corinthians 15:55)”

He refers in context to **1 Corinthians 15 (KJV):55** O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Tertullian continues, and says, “For in this way “grace shall there much more abound, where sin once abounded.” (Note: Romans 5:20)”

He refers in context to **Romans 5 (KJV):20** Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Because Tertullian and the early Church did not understand that we have a spirit of our own, they did not understand that eternal life was given to us in our spirit when we were born again. They believed, as did Tertullian, that grace abounded toward us as long as we continued to walk in righteousness.

Tertullian continues, and says, “In this way also “shall strength be made perfect in weakness,” (Note: 2 Corinthians 12:9) —saving what is lost, reviving what is dead, healing what is stricken, curing what is faint, redeeming what is lost, freeing what is enslaved, recalling what has strayed, raising what is fallen; and this from earth to heaven, where, as the apostle teaches the Philippians, “we have our citizenship, from whence also we look for our Saviour Jesus Christ, who shall change our body of humiliation, that it may be fashioned like unto His glorious body” (Note: Philippians 3:20-21) —of course after the resurrection, because Christ Himself was not glorified before He suffered.”

He refers to **2 Corinthians 12 (KJV):9** And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

And to **Philippians 3 (KJV):20** For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Tertullian continues, and says, “These must be “the bodies” which he “beseeches” the Romans to “present” as “a living sacrifice, holy, acceptable unto God.” (Note: Romans 12:1)”

He refers to **Romans 12 (KJV):1** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Tertullian continues, and says, “But how a *living* sacrifice, if these bodies are to perish? How a *holy* one, if they are profanely soiled? How *acceptable to God*, if they are condemned? Come, now, tell me how that passage (in the Epistle) to the Thessalonians—which, because of its clearness, I should suppose to have been written with a sunbeam—is understood by our heretics, who shun the light of Scripture: “And the very God of peace sanctify you wholly.” And as if this were not plain enough, it goes on to say: “And may your whole body, and soul, and spirit be preserved blameless unto the coming of the Lord.” (Note: 1 Thessalonians 5:23) Here you have the entire substance of man destined to salvation, and *that* at no other time than at the coming of the Lord, which is the key of the resurrection.”

He refers to **1 Thessalonians 5 (KJV):23** And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

When Tertullian said that, “Here you have the entire substance of man destined to salvation”, did he know what he was saying? He has stated emphatically before that man is

composed of body and soul only, and that soul is spirit. He must mean here that “spirit” refers to the Holy Spirit in the believer as an influence, as he has said before. But he has done well to defend the resurrection of our bodies.

The early Church did not understand that our spirit passed from death to life when we believed in Jesus Christ, and confessed Him as Lord. Our flesh still has a sin nature, and is doomed to die, but it will be changed at the resurrection to be like the glorified body of Jesus. Our soul is going through a progressive sanctification, and shines brighter and brighter until the full day, the day of our resurrection, as we read in **Proverbs 4 (NASB):18** But the path of the righteous is like the light of dawn That shines brighter and brighter until the full day.

Page 593-594 (PDF Page 1315-1316): “Chapter LXIII.—Conclusion. The Resurrection of the Flesh in Its Absolute Identity and Perfection. Belief of This Had Become Weak. Hopes for Its Refreshing Restoration Under the Influences of the Paraclete.

And so the flesh shall rise again, wholly in every man, in its own identity, in its absolute integrity. Wherever it may be, it is in safe keeping in God’s presence, through that most faithful “Mediator between God and man, (the man) Jesus Christ,” (Note: 1 Timothy 2:5) who shall reconcile both God to man, and man to God; the spirit to the flesh, and the flesh to the spirit. Both natures has He already united in His own self; He has fitted them together as bride and bridegroom in the reciprocal bond of wedded life. Now, if any should insist on making the soul the bride, then the flesh will follow the soul as her dowry. The soul shall never be an outcast, to be had home by the bridegroom bare and naked. She has her dower, her outfit, her fortune in the flesh, which shall accompany her with the love and fidelity of a foster-sister. But suppose the flesh to be the bride, then in Christ Jesus she has in the contract of His blood received His Spirit as her spouse. Now, what you take to be her extinction, you may be sure is only her temporary retirement. It is not the soul only which withdraws from view. The flesh, too, has her departures for a while—in waters, in fires, in birds, in beasts; she may seem to be dissolved into these, but she is only poured into them, as into vessels. And should the vessels themselves afterwards fail to hold her, escaping from even these, and returning to her mother earth, she is absorbed once more, as it were, by its secret embraces, ultimately to stand forth to view, like Adam when summoned to hear from his Lord and Creator the words, “Behold, the man is become as one of us!” (Note: Genesis 3:22)—thoroughly “knowing” by that time “the evil” which she had escaped, “and the good” which she has acquired. Why, then, O soul, should you envy the flesh? There is none, after the Lord, whom you should love so dearly; none more like a brother to you, which is even born along with yourself in God. You ought rather to have been by your prayers obtaining resurrection for her: her sins, whatever they were, were owing to you. However, it is no wonder if you hate her; for you have repudiated her Creator. You have accustomed yourself either to deny or change her existence even in Christ—corrupting the very Word of God Himself, who became flesh, either by mutilating or misinterpreting the Scripture, and introducing, above all, apocryphal mysteries *and* blasphemous fables. But yet Almighty God, in His most gracious providence, by “pouring out of His Spirit in these last days, upon all flesh, upon His servants and on His handmaidens,” (Note: Joel 2:28-29, Acts 2:17-18) has checked these impostures of unbelief and perverseness, reanimated men’s faltering faith in the resurrection of the flesh, and cleared from all obscurity and equivocation the ancient Scriptures (of both God’s Testaments) by the clear light of their (sacred) words and meanings. Now, since

it was “needful that there should be heresies, in order that they which are approved might be made manifest;” (Note: 1 Corinthians 11:19) since, however, these heresies would be unable to put on a bold front without some countenance from the Scriptures, it therefore is plain enough that the ancient Holy Writ has furnished them with sundry materials for their evil doctrine, which very materials indeed (so distorted) are refutable from the same Scriptures. It was fit and proper, therefore, that the Holy Ghost should no longer withhold the effusions of His gracious light upon these inspired writings, in order that they might be able to disseminate the seeds *of truth* with no admixture of heretical subtleties, and pluck out from it their tares. He has accordingly now dispersed all the perplexities of the past, and their self-chosen allegories and parables, by the open and perspicuous explanation of the entire mystery, through the new prophecy, which descends in copious streams from the Paraclete. If you will only draw water from His fountains, you will never thirst for other doctrine: no feverish craving after subtle questions will again consume you; *but* by drinking in evermore the resurrection of the flesh, you will be satisfied with the refreshing draughts.”

Comment: Tertullian begins, and says, “And so the flesh shall rise again, wholly in every man, in its own identity, in its absolute integrity. Wherever it may be, it is in safe keeping in God’s presence, through that most faithful “Mediator between God and man, (the man) Jesus Christ,” (Note: 1 Timothy 2:5) who shall reconcile both God to man, and man to God; the spirit to the flesh, and the flesh to the spirit.”

He refers to **1 Timothy 2 (KJV):5** For there is one God, and one mediator between God and men, the man Christ Jesus;

But we have been reconciled when we believed in Jesus Christ, as we read in **Romans 5 (NASB):10** For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Tertullian continues, and says, “Both natures has He already united in His own self; He has fitted them together as bride and bridegroom in the reciprocal bond of wedded life.”

Tertullian is saying that the Spirit is the Holy Spirit which is wedded to “Both natures”, the body and soul of a man or woman who has believed in Jesus Christ. He did not understand the threefold nature of man, that is, of the body, soul, and spirit of man.

Tertullian continues, and says, “Now, if any should insist on making the soul the bride, then the flesh will follow the soul as her dowry. The soul shall never be an outcast, to be had home by the bridegroom bare and naked. She has her dower, her outfit, her fortune in the flesh, which shall accompany her with the love and fidelity of a foster-sister. But suppose the flesh to be the bride, then in Christ Jesus she has in the contract of His blood received His Spirit as her spouse.”

Tertullian did not understand the threefold nature of man.

He continues, and says, “Now, what you take to be her extinction, you may be sure is only her temporary retirement. It is not the soul only which withdraws from view. The flesh, too, has her departures for a while—in waters, in fires, in birds, in beasts; she may seem to be dissolved into these, but she is only poured into them, as into vessels. And should the vessels themselves afterwards fail to hold her, escaping from even these, and returning to her mother earth, she is absorbed once more, as it were, by its secret embraces, ultimately to stand forth to view, like Adam when summoned to hear from his Lord and Creator the words, “Behold, the

man is become as one of us!” (Note: Genesis 3:22)—thoroughly “knowing” by that time “the evil” which she had escaped, “and the good” which she has acquired.”

He refers in context to **Genesis 3 (KJV):22** And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Tertullian continues, and says, “Why, then, O soul, should you envy the flesh? There is none, after the Lord, whom you should love so dearly; none more like a brother to you, which is even born along with yourself in God. You ought rather to have been by your prayers obtaining resurrection for her: her sins, whatever they were, were owing to you. However, it is no wonder if you hate her; for you have repudiated her Creator.”

Tertullian continues, and says, “You have accustomed yourself either to deny or change her existence even in Christ—corrupting the very Word of God Himself, who became flesh, either by mutilating or misinterpreting the Scripture, and introducing, above all, apocryphal mysteries *and* blasphemous fables. But yet Almighty God, in His most gracious providence, by “pouring out of His Spirit in these last days, upon all flesh, upon His servants and on His handmaidens,” (Note: Joel 2:28-29, Acts 2:17-18) has checked these impostures of unbelief and perverseness, reanimated men’s faltering faith in the resurrection of the flesh, and cleared from all obscurity and equivocation the ancient Scriptures (of both God’s Testaments) by the clear light of their (sacred) words and meanings.”

He refers to **Joel 2 (KJV):28** And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

And to **Acts 2 (KJV):17** And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

Tertullian continues, and says, “Now, since it was “needful that there should be heresies, in order that they which are approved might be made manifest;” (Note: 1 Corinthians 11:19) since, however, these heresies would be unable to put on a bold front without some countenance from the Scriptures, it therefore is plain enough that the ancient Holy Writ has furnished them with sundry materials for their evil doctrine, which very materials indeed (so distorted) are refutable from the same Scriptures.”

He refers to **1 Corinthians 11 (KJV):19** For there must be also heresies among you, that they which are approved may be made manifest among you.

Tertullian continues, and says, “It was fit and proper, therefore, that the Holy Ghost should no longer withhold the effusions of His gracious light upon these inspired writings, in order that they might be able to disseminate the seeds *of truth* with no admixture of heretical subtleties, and pluck out from it their tares. He has accordingly now dispersed all the perplexities of the past, and their self-chosen allegories and parables, by the open and perspicuous explanation of the entire mystery, through the new prophecy, which descends in copious streams from the Paraclete. If you will only draw water from His fountains, you will never thirst for other doctrine: no feverish craving after subtle questions will again consume

you; *but* by drinking in evermore the resurrection of the flesh, you will be satisfied with the refreshing draughts.”

Evidently the “new prophecy” had brought some clarity to the Scriptures for Tertullian. He has adequately defended the Scriptural teaching of the promised resurrection of our bodies by the Lord.

Against Praxeas (Volume 3)

Page 598 (PDF Page 1321-1322): “Chapter II.—The Catholic Doctrine of the Trinity and Unity, Sometimes Called the Divine Economy, or Dispensation of the Personal Relations of the Godhead.

In the course of time, then, the Father forsooth was born, and the Father suffered, God Himself, the Lord Almighty, whom in their preaching they declare to be Jesus Christ. We, however, as we indeed always have done (and more especially since we have been better instructed by the Paraclete, who leads men indeed into all truth), believe that there is one only God, but under the following dispensation, or οἰκονομία (Note: pronounced oy-kon-a-me-a), as it is called, that this one only God has also a Son, His Word, who proceeded from Himself, by whom all things were made, and without whom nothing was made. Him *we believe* to have been sent by the Father into the Virgin, and to have been born of her—being both Man and God, the Son of Man and the Son of God, and to have been called by the name of Jesus Christ; *we believe* Him to have suffered, died, and been buried, according to the Scriptures, and, after He had been raised again by the Father and taken back to heaven, to be sitting at the right hand of the Father, *and* that He will come to judge the quick and the dead; who sent also from heaven from the Father, according to His own promise, the Holy Ghost, the Paraclete, the sanctifier of the faith of those who believe in the Father, and in the Son, and in the Holy Ghost. That this rule of faith has come down to us from the beginning of the gospel, even before any of the older heretics, much more before Praxeas, *a pretender* of yesterday, will be apparent both from the lateness of date which marks all heresies, and also from the absolutely novel character of our new-fangled Praxeas. In this principle also we must henceforth find a presumption of equal force against all heresies whatsoever—that whatever is first is true, whereas that is spurious which is later in date. But keeping this prescriptive rule inviolate, still some opportunity must be given for reviewing (the statements of heretics), with a view to the instruction and protection of divers persons; were it only that it may not seem that each perversion *of the truth* is condemned without examination, and simply pre-judged; especially in the case of this heresy, which supposes itself to possess the pure truth, in thinking that one cannot believe in One Only God in any other way than by saying that the Father, the Son, and the Holy Ghost are the very selfsame Person. As if in this way also one were not All, in that All are of One, by unity (that is) of substance; while the mystery of the dispensation is still guarded, which distributes the Unity into a Trinity, placing in their order the three *Persons*—the Father, the Son, and the Holy Ghost: three, however, not in condition, but in degree; not in substance, but in form; not in power, but in aspect; yet of one substance, and of one condition, and of one power, inasmuch as He is one God, from whom these degrees and forms and aspects are reckoned, under the name of the Father, and of the Son, and of the Holy Ghost. How they are susceptible of number without

division, will be shown as our treatise proceeds.”

Comment: Tertullian begins, and says, “In the course of time, then, the Father forsooth was born, and the Father suffered, God Himself, the Lord Almighty, whom in their preaching they declare to be Jesus Christ.”

Tertullian is writing against the errors of Praxeas. Apparently Praxeas did not believe in the trinity as we shall see.

Tertullian continues, and says, “We, however, as we indeed always have done (and more especially since we have been better instructed by the Paraclete, who leads men indeed into all truth), believe that there is one only God, but under the following dispensation, or οἰκονομία (Note: pronounced oy-kon-a-me-a), as it is called, that this one only God has also a Son, His Word, who proceeded from Himself, by whom all things were made, and without whom nothing was made.”

He refers to **John 16 (KJV):13** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

And in context to **John 1 (KJV):1** In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made.

Tertullian continues, and says, “Him *we believe* to have been sent by the Father into the Virgin, and to have been born of her—being both Man and God, the Son of Man and the Son of God, and to have been called by the name of Jesus Christ; *we believe* Him to have suffered, died, and been buried, according to the Scriptures, and, after He had been raised again by the Father and taken back to heaven, to be sitting at the right hand of the Father, *and* that He will come to judge the quick and the dead; who sent also from heaven from the Father, according to His own promise, the Holy Ghost, the Paraclete, the sanctifier of the faith of those who believe in the Father, and in the Son, and in the Holy Ghost.”

He refers to **John 14 (KJV):26** But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

And to **John 15 (KJV):26** But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

And to **John 16 (KJV):7** Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Tertullian continues, and says, “That this rule of faith has come down to us from the beginning of the gospel, even before any of the older heretics, much more before Praxeas, *a pretender* of yesterday, will be apparent both from the lateness of date which marks all heresies, and also from the absolutely novel character of our new-fangled Praxeas. In this principle also we must henceforth find a presumption of equal force against all heresies whatsoever—that whatever is first is true, whereas that is spurious which is later in date. But keeping this prescriptive rule inviolate, still some opportunity must be given for reviewing (the statements of heretics), with a view to the instruction and protection of divers persons; were it only that it may

not seem that each perversion of *the truth* is condemned without examination, and simply pre-judged; especially in the case of this heresy, which supposes itself to possess the pure truth, in thinking that one cannot believe in One Only God in any other way than by saying that the Father, the Son, and the Holy Ghost are the very selfsame Person.”

Tertullian defines the error of Praxeas here who said that “one cannot believe in One Only God in any other way than by saying that the Father, the Son, and the Holy Ghost are the very selfsame Person.”

Tertullian continues, and says, “As if in this way also one were not All, in that All are of One, by unity (that is) of substance; while the mystery of the dispensation is still guarded, which distributes the Unity into a Trinity, placing in their order the three *Persons*—the Father, the Son, and the Holy Ghost: three, however, not in condition, but in degree; not in substance, but in form; not in power, but in aspect; yet of one substance, and of one condition, and of one power, inasmuch as He is one God, from whom these degrees and forms and aspects are reckoned, under the name of the Father, and of the Son, and of the Holy Ghost. How they are susceptible of number without division, will be shown as our treatise proceeds.”

Tertullian has defended the faith here.

Page 603-604 (PDF Page 1334-1335): “Chapter IX.—The Catholic Rule of Faith Expounded in Some of Its Points. Especially in the Unconfused Distinction of the Several Persons of the Blessed Trinity.

Bear always in mind that this is the rule of faith which I profess; by it I testify that the Father, and the Son, and the Spirit are inseparable from each other, and so will you know in what sense this is said. Now, observe, my assertion is that the Father is one, and the Son one, and the Spirit one, and that They are distinct from Each Other. This statement is taken in a wrong sense by every uneducated as well as every perversely disposed person, as if it predicated a diversity, in such a sense as to imply a separation among the Father, and the Son, and the Spirit. I am, moreover, obliged to say this, when (extolling the *Monarchy* at the expense of the *Economy*) they contend for the identity of the Father and Son and Spirit, that it is not by way of diversity that the Son differs from the Father, but by distribution: it is not by division that He is different, but by distinction; because the Father is not the same as the Son, since they differ one from the other in the mode of their being. For the Father is the entire substance, but the Son is a derivation and portion of the whole, as He Himself acknowledges: “My Father is greater than I.” In the Psalm His inferiority is described as being “a little lower than the angels.” Thus the Father is distinct from the Son, being greater than the Son, inasmuch as He who begets is one, and He who is begotten is another; He, too, who sends is one, and He who is sent is another; and He, again, who makes is one, and He through whom the thing is made is another. Happily the Lord Himself employs this expression of the person of the Paraclete, so as to signify not a division or severance, but a disposition (of mutual relations in the Godhead); for He says, “I will pray the Father, and He shall send you another Comforter...even the Spirit of truth,” thus making the Paraclete distinct from Himself, even as we say that the Son is also distinct from the Father; so that He showed a third degree in the Paraclete, as we believe the second degree is in the Son, by reason of the order observed in the *Economy*. Besides, does not the very fact that they have the distinct names of *Father* and *Son* amount to a declaration that

they are distinct in personality? For, of course, all things will be what their names represent them to be; and what they are and ever will be, that will they be called; and the distinction indicated by the names does not at all admit of any confusion, because there is none in the things which they designate. “Yes is yes, and no is no; for what is more than these, cometh of evil.”

Comment: Tertullian begins, and says, “Bear always in mind that this is the rule of faith which I profess; by it I testify that the Father, and the Son, and the Spirit are inseparable from each other, and so will you know in what sense this is said.”

And so we read in **John 10 (KJV):**27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

Tertullian continues, and says, “Now, observe, my assertion is that the Father is one, and the Son one, and the Spirit one, and that They are distinct from Each Other. This statement is taken in a wrong sense by every uneducated as well as every perversely disposed person, as if it predicated a diversity, in such a sense as to imply a separation among the Father, and the Son, and the Spirit. I am, moreover, obliged to say this, when (extolling the *Monarchy* at the expense of the *Economy*) they contend for the identity of the Father and Son and Spirit, that it is not by way of diversity that the Son differs from the Father, but by distribution: it is not by division that He is different, but by distinction; because the Father is not the same as the Son, since they differ one from the other in the mode of their being. For the Father is the entire substance, but the Son is a derivation and portion of the whole, as He Himself acknowledges: “My Father is greater than I.””

He refers to **John 14 (KJV):**28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

Jesus is speaking as a man here. He was in the form of God, as we read in **Philippians 2 (KJV):**5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Tertullian continues, and says, “In the Psalm His inferiority is described as being “a little lower than the angels.” Thus the Father is distinct from the Son, being greater than the Son, inasmuch as He who begets is one, and He who is begotten is another; He, too, who sends is one, and He who is sent is another; and He, again, who makes is one, and He through whom the thing is made is another. Happily the Lord Himself employs this expression of the person of the Paraclete, so as to signify not a division or severance, but a disposition (of mutual relations in the Godhead); for He says, “I will pray the Father, and He shall send you another Comforter...even the Spirit of truth,” thus making the Paraclete distinct from Himself, even as

we say that the Son is also distinct from the Father; so that He showed a third degree in the Paraclete, as we believe the second degree is in the Son, by reason of the order observed in the *Economy*.”

He refers to **John 14 (KJV):16** And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Tertullian continues, and says, “Besides, does not the very fact that they have the distinct names of *Father* and *Son* amount to a declaration that they are distinct in personality? For, of course, all things will be what their names represent them to be; and what they are and ever will be, that will they be called; and the distinction indicated by the names does not at all admit of any confusion, because there is none in the things which they designate. “Yes is yes, and no is no; for what is more than these, cometh of evil.”

Tertullian refers to **Matthew 5 (KJV):37** But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

The Father decides, the Son executes, and the Holy Spirit brings it to completion. We have one awesome God with three persons in the Godhead.

Page 606-607 (PDF Page 1341-1342): “Chapter XII.—Other Quotations from Holy Scripture Adduced in Proof of the Plurality of Persons in the Godhead.

If the number of the Trinity also offends you, as if it were not connected in the simple Unity, I ask you how it is possible for a Being who is merely and absolutely One and Singular, to speak in plural phrase, saying, “Let us make man in our own image, and after our own likeness;” (Note: Genesis 1:26) whereas He ought to have said, “Let me make man in my own image, and after my own likeness,” as being a unique and singular Being? In the following passage, however, “Behold the man is become as one of us,” (Note: Genesis 3:22) He is either deceiving or amusing us in speaking plurally, if He is One only and singular. Or was it to the angels that He spoke, as the Jews interpret the passage, because these also acknowledge not the Son? Or was it because He was at once the Father, the Son, and the Spirit, that He spoke to Himself in plural terms, making Himself plural on that very account? Nay, it was because He had already His Son close at His side, as a second Person, His own Word, and a third Person also, the Spirit in the Word, that He purposely adopted the plural phrase, “Let *us* make;” and, “in *our* image;” and, “become as one *of us*.” For with whom did He make man? and to whom did He make him like? (The answer must be), the Son on the one hand, who was one day to put on human nature; and the Spirit on the other, who was to sanctify man. With these did He then speak, in the Unity of the Trinity, as with His ministers and witnesses. In the following text also He distinguishes among the Persons: “So God created man in His own image; in the image of God created He him.” (Note: Genesis 1:27) Why say “image of God?” Why not “His own image” merely, if He was only one who was the Maker, and if there was not also One in whose image He made man? But there was One in whose image God was making man, that is to say, Christ’s image, who, being one day about to become Man (more surely and more truly so), had already caused the man to be called His image, who was then going to be formed of clay—the image and similitude of the true and perfect Man. But in respect of the previous works of the world what says the Scripture? Its first statement indeed is made, when the Son has not yet

appeared: “And God said, Let there be light, and there was light.” (Note: Genesis 1:3) Immediately there appears the Word, “that true light, which lighteth man on his coming into the world,” (Note: John 1:9) and through Him also came light upon the world. From that moment God willed creation to be effected in the Word, Christ being present and ministering unto Him: and so God created. And God said, “Let there be a firmament,...and God made the firmament;” (Note: Genesis 1:6-7) and God also said, “Let there be lights (in the firmament); and so God made a greater and a lesser light.” (Note: Genesis 1:14,16) But all the rest of the created things did He in like manner make, who made the former ones—I mean the Word of God, “through whom all things were made, and without whom nothing was made.” (Note: John 1:3) Now if He too is God, according to John, (who says,) “The Word was God,” (Note: John 1:1) then you have two Beings—One that commands that the thing be made, and the Other that *executes the order and* creates. In what sense, however, you ought to understand Him to be another, I have already explained, on the ground of Personality, not of Substance—in the way of distinction, not of division. But although I must everywhere hold one only substance in three coherent and inseparable (Persons), yet I am bound to acknowledge, from the necessity of the case, that He who issues a command is different from Him who executes it. For, indeed, He would not be issuing a command if He were all the while doing the work Himself, while ordering it to be done by the second. But still He did issue the command, although He would not have intended to command Himself if He were only one; or else He must have worked without any command, because He would not have waited to command Himself.”

Comment: Tertullian begins, and says, “If the number of the Trinity also offends you, as if it were not connected in the simple Unity, I ask you how it is possible for a Being who is merely and absolutely One and Singular, to speak in plural phrase, saying, “Let us make man in our own image, and after our own likeness;” (Note: Genesis 1:26) whereas He ought to have said, “Let me make man in my own image, and after my own likeness,” as being a unique and singular Being?”

He refers to **Genesis 1 (KJV):26** And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Tertullian continues, and says, “In the following passage, however, “Behold the man is become as one of us,” (Note: Genesis 3:22) He is either deceiving or amusing us in speaking plurally, if He is One only and singular.”

He refers to **Genesis 3 (KJV):22** And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Tertullian continues, and says, “Or was it to the angels that He spoke, as the Jews interpret the passage, because these also acknowledge not the Son? Or was it because He was at once the Father, the Son, and the Spirit, that He spoke to Himself in plural terms, making Himself plural on that very account? Nay, it was because He had already His Son close at His side, as a second Person, His own Word, and a third Person also, the Spirit in the Word, that He purposely adopted the plural phrase, “Let *us* make;” and, “in *our* image;” and, “become as one *of us*.” For with whom did He make man? and to whom did He make him like? (The answer

must be), the Son on the one hand, who was one day to put on human nature; and the Spirit on the other, who was to sanctify man. With these did He then speak, in the Unity of the Trinity, as with His ministers and witnesses.”

Tertullian wrote the truth here. God is three persons in one Godhead.

Tertullian continues, and says, “In the following text also He distinguishes among the Persons: “So God created man in His own image; in the image of God created He him.” (Note: Genesis 1:27)”

He refers to **Genesis 1 (KJV):27** So God created man in his own image, in the image of God created he him; male and female created he them.

And man is also a trinity, as we read in **1 Thessalonians 5 (KJV):23** And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Tertullian continues, and says, “Why say “image of God?” Why not “His own image” merely, if He was only one who was the Maker, and if there was not also One in whose image He made man? But there was One in whose image God was making man, that is to say, Christ’s image, who, being one day about to become Man (more surely and more truly so), had already caused the man to be called His image, who was then going to be formed of clay—the image and similitude of the true and perfect Man. But in respect of the previous works of the world what says the Scripture? Its first statement indeed is made, when the Son has not yet appeared: “And God said, Let there be light, and there was light.” (Note: Genesis 1:3)”

He refers to **Genesis 1 (KJV):3** And God said, Let there be light: and there was light.

Tertullian continues, and says, “Immediately there appears the Word, “that true light, which lighteth man on his coming into the world,” (Note: John 1:9) and through Him also came light upon the world.

He refers to **John 1 (KJV):9** That was the true Light, which lighteth every man that cometh into the world.

Tertullian continues, and says, “From that moment God willed creation to be effected in the Word, Christ being present and ministering unto Him: and so God created. And God said, “Let there be a firmament,...and God made the firmament;” (Note: Genesis 1:6-7) and God also said, “Let there be lights (in the firmament); and so God made a greater and a lesser light.” (Note: Genesis 1:14,16)”

And he refers to **Genesis 1 (KJV):6** And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. **7** And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

And in context to **Genesis 1 (KJV):14** And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: **15** And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. **16** And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

Tertullian continues, and says, “But all the rest of the created things did He in like manner make, who made the former ones—I mean the Word of God, “through whom all things were made, and without whom nothing was made.” (Note: John 1:3) Now if He too is God, according to John, (who says,) “The Word was God,” (Note: John 1:1) then you have two

Beings—One that commands that the thing be made, and the Other that *executes the order and creates.*”

He refers in context to **John 1 (KJV):** 1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made.

Tertullian continues, and says, “In what sense, however, you ought to understand Him to be another, I have already explained, on the ground of Personality, not of Substance—in the way of distinction, not of division. But although I must everywhere hold one only substance in three coherent and inseparable (Persons), yet I am bound to acknowledge, from the necessity of the case, that He who issues a command is different from Him who executes it. For, indeed, He would not be issuing a command if He were all the while doing the work Himself, while ordering it to be done by the second. But still He did issue the command, although He would not have intended to command Himself if He were only one; or else He must have worked without any command, because He would not have waited to command Himself.”

Tertullian argues well here. The Father commands, the Son executes the command, and the Holy Spirit brings it to completion.

Page 607-608 (PDF Page 1343-1345): “Chapter XIII.—The Force of Sundry Passages of Scripture Illustrated in Relation to the Plurality of Persons and Unity of Substance. There is No Polytheism Here, Since the Unity is Insisted on as a Remedy Against Polytheism.

Well then, you reply, if He was God who spoke, and He was also God who created, at this rate, one God spoke and another created; (and thus) two Gods are declared. If you are so venturesome and harsh, reflect a while; and that you may think the better and more deliberately, listen to the psalm in which Two are described as God: “Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom *is a sceptre of righteousness*. Thou hast loved righteousness, and hated iniquity: therefore God, even Thy God, hath anointed Thee *or made Thee His Christ.*” (Note: Psalm 45:6-7) Now, since He here speaks to God, and affirms that God is anointed by God, He must have affirmed that Two are God, by reason of the sceptre’s royal power. Accordingly, Isaiah also says to the Person of Christ: “The Sabæans, men of stature, shall pass over to Thee; and they shall follow after Thee, bound in fetters; and they shall worship Thee, because God is in Thee: for Thou art our God, yet we knew it not; Thou art the God of Israel.” (Note: Isaiah 45:14-15) For here too, by saying, “God is in Thee,” and “Thou art God,” he sets forth Two who were God: (in the former expression *in Thee*, he means) in Christ, and (in the other he means) the Holy Ghost. That is a still grander statement which you will find expressly made in the Gospel: “In the beginning was the Word, and the Word was with God, and the Word was God.” (Note: John 1:1) There was One “who was,” and there was another “with whom” He was. But I find in Scripture the name Lord also applied to them Both: “The Lord said unto my Lord, Sit Thou on my right hand.” (Note: Psalm 110:1) And Isaiah says this: “Lord, who hath believed our report, and to whom is the arm of the Lord revealed?” (Note: Isaiah 53:1) Now he would most certainly have said *Thine Arm*, if he had not wished us to understand that the Father is Lord, and the Son also is Lord. A much more ancient testimony we have also in Genesis: “Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.” (Note: Genesis 19:24) Now, either deny that this is Scripture; or else (let me ask) what sort of man you are, that you do not think words ought to be taken and

understood in the sense in which they are written, especially when they are not expressed in allegories and parables, but in determinate and simple declarations? If, indeed, you follow those who did not at the time endure the Lord when showing Himself to be the Son of God, because they would not believe Him to be the Lord, then (I ask you) call to mind along with them the passage where it is written, "I have said, Ye are gods, and ye are children of the Most High;" and again, "God standeth in the congregation of gods;" in order that, if the Scripture has not been afraid to designate as gods human beings, who have become sons of God by faith, you may be sure that the same Scripture has with greater propriety conferred the name of the Lord on the true and one only Son of God. Very well! you say, I shall challenge you to preach from this day forth (and that, too, on the authority of these same Scriptures) two Gods and two Lords, consistently with your views. God forbid, (is my reply). For we, who by the grace of God possess an insight into both the times and the occasions of the Sacred Writings, especially we who are followers of the Paraclete, not of human *teachers*, do indeed definitively declare that *Two* Beings are God, the Father and the Son, and, with the addition of the Holy Spirit, even *Three*, according to the principle of the *divine* economy, which introduces *number*, in order that the Father may not, as you perversely infer, be Himself believed to have been born and to have suffered, which it is not lawful to believe, forasmuch as it has not been so handed down. That there are, however, two Gods or two Lords, is a statement which at no time proceeds out of our mouth: not as if it were untrue that the Father is God, and the Son is God, and the Holy Ghost is God, and each is God; but because in earlier times Two were actually spoken of as God, and two as Lord, that when Christ should come He might be both acknowledged as God and designated as Lord, being the Son of Him who is both God and Lord. Now, if there were found in the Scriptures but one Personality of Him who is God and Lord, Christ would justly enough be inadmissible to the title of God and Lord: for (in the Scriptures) there was declared to be none other than One God and One Lord, and it must have followed that the Father should Himself seem to have come down (to earth), inasmuch as only One God and One Lord was ever read of (in the Scriptures), and His entire *Economy* would be involved in obscurity, which has been planned and arranged with so clear a foresight *in His providential dispensation* as matter for our faith. As soon, however, as Christ came, and was recognised by us as the very Being who had from the beginning caused plurality (in the Divine Economy), being the *second* from the Father, and with the Spirit the *third*, and Himself declaring and manifesting the Father more fully (than He had ever been before), the title of Him who is God and Lord was at once restored to the Unity (of the Divine Nature), even because the Gentiles would have to pass from the multitude of their idols to the One Only God, in order that a difference might be distinctly settled between the worshippers of One God and the votaries of polytheism. For it was only right that Christians should shine in the world as "children of light," adoring and invoking Him who is the One God and Lord as "the light of the world." Besides, if, from that perfect knowledge which assures us that the title of God and Lord is suitable both to the Father, and to the Son, and to the Holy Ghost, we were to invoke *a plurality of gods and lords*, we should quench our torches, and we should become less courageous to endure the martyr's sufferings, from which an easy escape would everywhere lie open to us, as soon as we swore by *a plurality of gods and lords*, as sundry heretics do, who hold more gods than One. I will therefore not speak of gods at all, nor of lords, but I shall follow the apostle; so that if the Father and the Son, are alike to be invoked, I shall call the Father "*God*," and invoke Jesus Christ as "*Lord*." (Note:

Romans 1:7) But when Christ alone (is mentioned), I shall be able to call Him “*God*,” as the same apostle says: “Of whom is Christ, who is over all, God blessed for ever.” (Note: Romans 9:5) For I should give the name of “*sun*” even to a sunbeam, considered in itself; but if I were mentioning the sun from which the ray emanates, I certainly should at once withdraw the name of sun from the mere beam. For although I make not two suns, still I shall reckon both the sun and its ray to be as much two things and two forms of one undivided substance, as God and His Word, as the Father and the Son.”

Comment: Tertullian begins, and says, “Well then, you reply, if He was God who spoke, and He was also God who created, at this rate, one God spoke and another created; (and thus) two Gods are declared. If you are so venturesome and harsh, reflect a while; and that you may think the better and more deliberately, listen to the psalm in which Two are described as God: “Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom *is a sceptre of righteousness*. Thou hast loved righteousness, and hated iniquity: therefore God, even Thy God, hath anointed Thee *or made Thee His Christ*.” (Note: Psalm 45:6-7)”

He refers to **Psalm 45 (KJV):6** Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. 7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

That this refers to the Son we read in **Hebrews 1 (KJV):8** But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Tertullian continues, and says, “Now, since He here speaks to God, and affirms that God is anointed by God, He must have affirmed that Two are God, by reason of the sceptre’s royal power. Accordingly, Isaiah also says to the Person of Christ: “The Sabæans, men of stature, shall pass over to Thee; and they shall follow after Thee, bound in fetters; and they shall worship Thee, because God is in Thee: for Thou art our God, yet we knew it not; Thou art the God of Israel.” (Note: Isaiah 45:14-15)”

He refers to **Isaiah 45 (Septuagint):14** Thus saith the Lord of hosts, Egypt has laboured [for thee]; and the merchandise of the Ethiopians, and the Sabeans, men of stature, shall pass over to thee, and shall be thy servants; and they shall follow after thee bound in fetters, and shall pass over to thee, and shall do obeisance to thee, and make supplication to thee: because God is in thee; and there is no God beside thee, [O Lord]. 15 For thou art God, yet we knew [it] not, the God of Israel, the Saviour.

And to **Isaiah 45 (KJV):14** Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God. 15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

But Tertullian could have chosen a better reference, as in **Isaiah 44 (KJV):6** Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. 7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

Then we read in **Isaiah 44 (KJV):24** Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

And in **Isaiah 44 (KJV):28** That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

Then the Lord speaks directly to Cyrus in **Isaiah 45 (KJV):1** Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; 2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: 3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. 4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. 5 I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

Cyrus was king of the Medes and Persians, and he lived from 600 to 530 B.C. Israel had been taken captive to Babylon by Nebuchadnezzar in 586 B.C. Isaiah prophesied between 740 and 680 B.C., and he prophesied about Cyrus who would conquer Babylon, and who would allow the Israelites to return to Israel from Babylon.

So in Isaiah 45:14-15, the Sabeans were going to come to Israel “saying, Surely God is in thee; and there is none else, there is no God”. God was promising Israel that they would return to their land. It is not a reference to the trinity as Tertullian supposed.

Tertullian continues, and says, “For here too, by saying, “God is in Thee,” and “Thou art God,” he sets forth Two who were God: (in the former expression *in Thee*, he means) in Christ, and (in the other he means) the Holy Ghost. That is a still grander statement which you will find expressly made in the Gospel: “In the beginning was the Word, and the Word was with God, and the Word was God.” (Note: John 1:1)”

He refers to **John 1 (KJV):1** In the beginning was the Word, and the Word was with God, and the Word was God.

Tertullian continues, and says, “There was One “who was,” and there was another “with whom” He was. But I find in Scripture the name Lord also applied to them Both: “The Lord said unto my Lord, Sit Thou on my right hand.” (Note: Psalm 110:1)”

He refers to **Psalm 110 (KJV):1** The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Tertullian continues, and says, “And Isaiah says this: “Lord, who hath believed our report, and to whom is the arm of the Lord revealed?” (Note: Isaiah 53:1)”

He refers to **Isaiah 53 (KJV):1** Who hath believed our report? and to whom is the arm of the Lord revealed?

Tertullian continues, and says, “Now he would most certainly have said *Thine Arm*, if he had not wished us to understand that the Father is Lord, and the Son also is Lord. A much more ancient testimony we have also in Genesis: “Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.” (Note: Genesis 19:24)”

He refers to **Genesis 19 (KJV):24** Then the Lord rained upon Sodom and upon

Gomorrah brimstone and fire from the Lord out of heaven;

Tertullian continues, and says, “Now, either deny that this is Scripture; or else (let me ask) what sort of man you are, that you do not think words ought to be taken and understood in the sense in which they are written, especially when they are not expressed in allegories and parables, but in determinate and simple declarations? If, indeed, you follow those who did not at the time endure the Lord when showing Himself to be the Son of God, because they would not believe Him to be the Lord, then (I ask you) call to mind along with them the passage where it is written, “I have said, Ye are gods, and ye are children of the Most High;” (Note: Psalm 82:6) and again, “God standeth in the congregation of gods;” (Note: Psalm 82:1) in order that, if the Scripture has not been afraid to designate as gods human beings, who have become sons of God by faith, you may be sure that the same Scripture has with greater propriety conferred the name of the Lord on the true and one only Son of God.”

He refers in context to **Psalm 82 (KJV):6** I have said, Ye are gods; and all of you are children of the most High. 7 But ye shall die like men, and fall like one of the princes.

And to **Psalm 82 (KJV):1** God standeth in the congregation of the mighty; he judgeth among the gods.

And Jesus referred to this Scripture, as we read in context in **John 10 (KJV):30** I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

Tertullian continues, and says, “Very well! you say, I shall challenge you to preach from this day forth (and that, too, on the authority of these same Scriptures) two Gods and two Lords, consistently with your views. God forbid, (is my reply). For we, who by the grace of God possess an insight into both the times and the occasions of the Sacred Writings, especially we who are followers of the Paraclete, not of human *teachers*, do indeed definitively declare that *Two* Beings are God, the Father and the Son, and, with the addition of the Holy Spirit, even *Three*, according to the principle of the *divine* economy, which introduces *number*, in order that the Father may not, as you perversely infer, be Himself believed to have been born and to have suffered, which it is not lawful to believe, forasmuch as it has not been so handed down. That there are, however, two Gods or two Lords, is a statement which at no time proceeds out of our mouth: not as if it were untrue that the Father is God, and the Son is God, and the Holy Ghost is God, and each is God; but because in earlier times Two were actually spoken of as God, and two as Lord, that when Christ should come He might be both acknowledged as God and designated as Lord, being the Son of Him who is both God and Lord. Now, if there were found in the Scriptures but one Personality of Him who is God and Lord, Christ would justly enough be inadmissible to the title of God and Lord: for (in the Scriptures) there was declared to be none other than One God and One Lord, and it must have followed that the Father should Himself seem to have come down (to earth), inasmuch as only One God and One Lord was ever

read of (in the Scriptures), and His entire *Economy* would be involved in obscurity, which has been planned and arranged with so clear a foresight in *His providential dispensation* as matter for our faith. As soon, however, as Christ came, and was recognised by us as the very Being who had from the beginning caused plurality (in the Divine Economy), being the *second* from the Father, and with the Spirit the *third*, and Himself declaring and manifesting the Father more fully (than He had ever been before), the title of Him who is God and Lord was at once restored to the Unity (of the Divine Nature), even because the Gentiles would have to pass from the multitude of their idols to the One Only God, in order that a difference might be distinctly settled between the worshippers of One God and the votaries of polytheism. For it was only right that Christians should shine in the world as “children of light,” adoring and invoking Him who is the One God and Lord as “the light of the world.””

He refers to **John 8 (KJV):12** Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Tertullian continues, and says, “Besides, if, from that perfect knowledge which assures us that the title of God and Lord is suitable both to the Father, and to the Son, and to the Holy Ghost, we were to invoke *a plurality of gods and lords*, we should quench our torches, and we should become less courageous to endure the martyr’s sufferings, from which an easy escape would everywhere lie open to us, as soon as we swore by *a plurality of gods and lords*, as sundry heretics do, who hold more gods than One.”

That the Holy Spirit is God is confirmed in **Acts 5 (KJV):3** But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

Tertullian continues, and says, “I will therefore not speak of gods at all, nor of lords, but I shall follow the apostle; so that if the Father and the Son, are alike to be invoked, I shall call the Father “God,” and invoke Jesus Christ as “Lord.”” (Note: Romans 1:7) But when Christ alone (is mentioned), I shall be able to call Him “God,” as the same apostle says: “Of whom is Christ, who is over all, God blessed for ever.” (Note: Romans 9:5)”

He refers to **Romans 1 (KJV):7** To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

And to **Romans 9 (KJV):5** Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

And so we read in **Titus 1 (KJV):3** But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; 4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

Tertullian continues, and says, “For I should give the name of “*sun*” even to a sunbeam, considered in itself; but if I were mentioning the sun from which the ray emanates, I certainly should at once withdraw the name of sun from the mere beam. For although I make not two suns, still I shall reckon both the sun and its ray to be as much two things and two forms of one undivided substance, as God and His Word, as the Father and the Son.”

Tertullian has defended the faith here.

Page 620-621 (PDF Page 1372-1374): “Chapter XXIV.—On St. Philip’s Conversation with Christ. He that Hath Seen Me, Hath Seen the Father. This Text Explained in an Anti-Praxean Sense.

But there were some who even then did not understand. For Thomas, who was so long incredulous, said: “Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye would have known the Father also: but henceforth ye know Him, and have seen Him.” (Note: John 14:5-7) And now we come to Philip, who, roused with the expectation of seeing the Father, and not understanding in what sense he was to take “seeing the Father,” says: “Show us the Father, and it sufficeth us.” Then the Lord answered him: “Have I been so long time with you, and yet hast thou not known me, Philip?” (Note: John 14:8-9) Now whom does He say that they ought to have known?—for this is the sole point of discussion. Was it as the Father that they ought to have known Him, or as the Son? If it was as the Father, Praxeas must tell us how Christ, who had been so long time with them, could have possibly ever been (I will not say understood, but even) supposed to have been the Father. He is clearly defined to us in all Scriptures—in the Old Testament as the Christ of God, in the New Testament as the Son of God. In this character was He anciently predicted, in this was He also declared even by Christ Himself; nay, by the very Father also, who openly confesses Him from heaven as His Son, and as His Son glorifies Him. “This is my beloved Son;” “I have glorified Him, and I will glorify Him.” In this character, too, was He believed on by His disciples, and rejected by the Jews. It was, moreover, in this character that He wished to be accepted by them whenever He named the Father, and gave preference to the Father, and honoured the Father. This, then, being the case, it was not the Father whom, after His lengthened intercourse with them, they were ignorant of, but it was the Son; and accordingly the Lord, while upbraiding *Philip* for not knowing Himself who was the object of their ignorance, wished Himself to be acknowledged indeed as that *Being* whom He had reproached them for being ignorant of after so long a time—in a word, as the Son. And now it may be seen in what sense it was said, “He that hath seen me hath seen the Father,” (Note: John 14:9)—even in the same in which it was said in a previous passage, “I and my Father are one.” (Note: John 10:30) Wherefore? Because “I came forth from the Father, and am come *into the world*” (Note: John 16:28) and, “I am the way: no man cometh unto the Father, but by me;” (Note: John 14:6) and, “No man can come to me, except the Father draw him;” (Note: John 6:44) and, “All things are delivered unto me by the Father;” (Note: Matthew 11:27) and, “As the Father quickeneth (the dead), so also doth the Son;” (Note: John 5:21) and again, “If ye had known me, ye would have known the Father also.” (Note: John 14:7) For in all these passages He had shown Himself to be the Father’s Commissioner, through whose agency even the Father could be seen in His works, and heard in His words, and recognised in the Son’s administration of the Father’s words and deeds. The Father indeed was invisible, as Philip had learnt in the law, and ought at the moment to have remembered: “No man shall see God, and live.” (Note: Exodus 33:20) So he is reprov’d for desiring to see the Father, as if He were a visible Being, and is taught that He only becomes visible in the Son from His mighty works, and not in the manifestation of His person. If, indeed, He meant the Father to be understood as the same with the Son, by saying, “He who seeth me seeth the Father,” how is it that He adds immediately afterwards, “Believest thou not that I am in the Father, and the Father in me?” (Note: John 14:10) He ought rather to have said:

“Believest thou not that I am the Father?” With what view else did He so emphatically dwell on this point, if it were not to clear up that which He wished men to understand—namely, that He was the Son? And then, again, by saying, “Believest thou not that I am in the Father, and the Father in me,” (Note: John 14:11) He laid the greater stress on His question on this very account, that He should not, because He had said, “He that hath seen me, hath seen the Father,” be supposed to be the Father; because He had never wished Himself to be so regarded, having always professed Himself to be the Son, and to have come from the Father. And then He also set the conjunction of the two Persons in the clearest light, in order that no wish might be entertained of seeing the Father as if He were separately visible, and that the Son might be regarded as the representative of the Father. And yet He omitted not to explain how the Father was in the Son and the Son in the Father. “The words,” says He, “which I speak unto you, are not mine,” because indeed they were the Father’s words; “but the Father that dwelleth in me, He doeth the works.” (Note: John 14:10) It is therefore by His mighty works, and by the words of His doctrine, that the Father who dwells in the Son makes Himself visible—even by those *words and works* whereby He abides in Him, and also by Him in whom He abides; the special properties of Both the Persons being apparent from this very circumstance, that He says, “I am in the Father, and the Father is in me.” Accordingly He adds: “Believe—” What? That I am the Father? I do not find that it is so written, but rather, “that I am *in* the Father, and the Father in me; or else believe me for my works’ sake;” meaning those works by which the Father manifested Himself to be in the Son, not indeed to the sight of man, but to his intelligence.”

Comment: Tertullian begins, and says, “But there were some who even then did not understand. For Thomas, who was so long incredulous, said: “Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye would have known the Father also: but henceforth ye know Him, and have seen Him.” (Note: John 14:5-7)”

He refers to **John 14 (KJV):5** Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Tertullian continues, and says, “And now we come to Philip, who, roused with the expectation of seeing the Father, and not understanding in what sense he was to take “seeing the Father,” says: “Show us the Father, and it sufficeth us.” Then the Lord answered him: “Have I been so long time with you, and yet hast thou not known me, Philip?” (Note: John 14:8-9)”

He refers to **John 14 (KJV):8** Philip saith unto him, Lord, show us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

That is, we see the Father working through the works that Jesus does.

Tertullian continues, and says, “Now whom does He say that they ought to have known?—for this is the sole point of discussion. Was it as the Father that they ought to have known Him, or as the Son? If it was as the Father, Praxeas must tell us how Christ, who had been so long time with them, could have possibly ever been (I will not say understood, but even) supposed to have been the Father. He is clearly defined to us in all Scriptures—in the Old

Testament as the Christ of God, in the New Testament as the Son of God. In this character was He anciently predicted, in this was He also declared even by Christ Himself; nay, by the very Father also, who openly confesses Him from heaven as His Son, and as His Son glorifies Him. “This is my beloved Son;” “I have glorified Him, and I will glorify Him.””

He refers to **Matthew 3 (KJV):17** And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

And to **Matthew 17 (KJV):5** While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

And to **John 12 (KJV):28** Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

Tertullian continues, and says, “In this character, too, was He believed on by His disciples, and rejected by the Jews. It was, moreover, in this character that He wished to be accepted by them whenever He named the Father, and gave preference to the Father, and honoured the Father. This, then, being the case, it was not the Father whom, after His lengthened intercourse with them, they were ignorant of, but it was the Son; and accordingly the Lord, while upbraiding *Philip* for not knowing Himself who was the object of their ignorance, wished Himself to be acknowledged indeed as that *Being* whom He had reproached them for being ignorant of after so long a time—in a word, as the Son. And now it may be seen in what sense it was said, “He that hath seen me hath seen the Father,” (Note: John 14:9)—even in the same in which it was said in a previous passage, “I and my Father are one.”” (Note: John 10:30)

He refers to **John 14 (KJV):9** Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

And to **John 10 (KJV):30** I and my Father are one.

In other words, they see the works that the Father is doing through Jesus.

Tertullian continues, and says, “Wherefore? Because “I came forth from the Father, and am come *into the world*” (Note: John 16:28) and, “I am the way: no man cometh unto the Father, but by me;” (Note: John 14:6) and, “No man can come to me, except the Father draw him;” (Note: John 6:44) and, “All things are delivered unto me by the Father;” (Note: Matthew 11:27) and, “As the Father quickeneth (the dead), so also doth the Son;” (Note: John 5:21) and again, “If ye had known me, ye would have known the Father also.” (Note: John 14:7)”

He refers to **John 16 (KJV):28** I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

And to **John 14 (KJV):6** Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

And to **John 6 (KJV):44** No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

And to **Matthew 11 (KJV):27** All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

And to **John 5 (KJV):21** For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

And to **John 14 (KJV):7** If ye had known me, ye should have known my Father also:

and from henceforth ye know him, and have seen him.

Tertullian continues, and says, “For in all these passages He had shown Himself to be the Father’s Commissioner, through whose agency even the Father could be seen in His works, and heard in His words, and recognised in the Son’s administration of the Father’s words and deeds. The Father indeed was invisible, as Philip had learnt in the law, and ought at the moment to have remembered: “No man shall see God, and live.” (Note: Exodus 33:20)”

He refers to **Exodus 33 (KJV):20** And he said, Thou canst not see my face: for there shall no man see me, and live.

Tertullian continues, and says, “So he is reprov’d for desiring to see the Father, as if He were a visible Being, and is taught that He only becomes visible in the Son from His mighty works, and not in the manifestation of His person. If, indeed, He meant the Father to be understood as the same with the Son, by saying, “He who seeth me seeth the Father,” how is it that He adds immediately afterwards, “Believest thou not that I am in the Father, and the Father in me?” (Note: John 14:10)”

He refers to **John 14 (KJV):10** Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Tertullian continues, and says, “He ought rather to have said: “Believest thou not that I am the Father?” With what view else did He so emphatically dwell on this point, if it were not to clear up that which He wished men to understand—namely, that He was the Son? And then, again, by saying, “Believest thou not that I am in the Father, and the Father in me,” (Note: John 14:11)”

He said “again” here, so we know he refers to **John 14 (KJV):11** Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Tertullian continues, and says, “He laid the greater stress on His question on this very account, that He should not, because He had said, “He that hath seen me, hath seen the Father,” be supposed to be the Father; because He had never wished Himself to be so regarded, having always professed Himself to be the Son, and to have come from the Father. And then He also set the conjunction of the two Persons in the clearest light, in order that no wish might be entertained of seeing the Father as if He were separately visible, and that the Son might be regarded as the representative of the Father. And yet He omitted not to explain how the Father was in the Son and the Son in the Father. “The words,” says He, “which I speak unto you, are not mine,” because indeed they were the Father’s words; “but the Father that dwelleth in me, He doeth the works.” (Note: John 14:10)”

He refers again to **John 14 (KJV):10** Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Tertullian continues, and says, “It is therefore by His mighty works, and by the words of His doctrine, that the Father who dwells in the Son makes Himself visible—even by those *words and works* whereby He abides in Him, and also by Him in whom He abides; the special properties of Both the Persons being apparent from this very circumstance, that He says, “I am in the Father, and the Father is in me.” Accordingly He adds: “Believe—” What? That I am the Father? I do not find that it is so written, but rather, “that I am *in* the Father, and the Father in me; or else believe me for my works’ sake;” meaning those works by which the Father

manifested Himself to be in the Son, not indeed to the sight of man, but to his intelligence.”

Tertullian defends the faith here. It is evident that Tertullian could understand spiritual things, and had received the Spirit which is from God, of which we read of in **1 Corinthians 2 (KJV):12** Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.

Page 626-627 (PDF Page 1387-1388): “Chapter XXX.—How the Son Was Forsaken by the Father Upon the Cross. The True Meaning Thereof Fatal to Praxeas. So Too, the Resurrection of Christ, His Ascension, Session at the Father’s Right Hand, and Mission of the Holy Ghost.

However, if you persist in pushing your views further, I shall find means of answering you with greater stringency, and of meeting you with the exclamation of the Lord Himself, so as to challenge you with the question, What is your inquiry and reasoning about *that?* You have Him exclaiming in the midst of His passion: “My God, my God, why hast Thou forsaken me?” (Note: Matthew 27:46) Either, then, the Son suffered, being “forsaken” by the Father, and the Father consequently suffered nothing, inasmuch as He forsook the Son; or else, if it was the Father who suffered, then to what God was it that He addressed His cry? But this was the voice of flesh and soul, that is to say, of man—not of the Word and Spirit, that is to say, not of God; and it was uttered so as to prove the impassibility of God, who “forsook” His Son, so far as He handed over His human substance to the suffering of death. This verity the apostle also perceived, when he writes to this effect: “If the Father spared not His own Son.” (Note: Romans 8:32) This did Isaiah before him likewise perceive, when he declared: “And the Lord hath delivered Him up for our offences.” (Note: Isaiah 53:5-6) In this manner He “forsook” Him, in *not sparing* Him; “forsook” Him, in *delivering Him up*. In all other respects the Father did not forsake the Son, for it was into His Father’s hands that the Son commended His spirit. (Note: Luke 23:46) Indeed, after so commending it, He instantly died; and as the Spirit remained with the flesh, the flesh cannot undergo the full extent of death, *i.e., in corruption and decay*. For the Son, therefore, to die, amounted to His being forsaken by the Father. The Son, then, both dies and rises again, according to the Scriptures. (Note: 1 Corinthians 15:3-4) It is the Son, too, who ascends to the heights of heaven, (Note: John 3:13) and also descends to the inner parts of the earth. (Note: Ephesians 4:9) “He sitteth at the Father’s right hand” (Note: Mark 16:19, Revelation 3:21)—not the Father at His own. He is seen by Stephen, at his martyrdom by stoning, still sitting at the right hand of God (Note: Acts 7:55) where He will continue to sit, until the Father shall make His enemies His footstool. (Note: Psalm 110:1) He will come again on the clouds of heaven, just as He appeared when He ascended into heaven. (Note: Acts 1:11, Luke 24:51) Meanwhile He has received from the Father the promised gift, and has shed it forth, even the Holy Spirit—the Third Name in the Godhead, and the Third Degree of the Divine Majesty; the Declarer of the One *Monarchy of God*, but at the same time the Interpreter of the *Economy*, to every one who hears and receives the words of the new prophecy; and “the

Leader into all truth,” (Note: John 16:13) such as is in the Father, and the Son, and the Holy Ghost, according to the mystery of the doctrine of Christ.”

Comment: Tertullian begins, as he says, “However, if you persist in pushing your views further, I shall find means of answering you with greater stringency, and of meeting you with the exclamation of the Lord Himself, so as to challenge you with the question, What is your inquiry and reasoning about *that*? You have Him exclaiming in the midst of His passion: “My God, my God, why hast Thou forsaken me?” (Note: Matthew 27:46)”

He refers to **Matthew 27 (KJV):46** And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

This was a fulfillment of the Messianic prophecy, as we read in **Psalms 22 (KJV):1** My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

And in **Psalms 22 (KJV):14** I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. 15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. 16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. 17 I may tell all my bones: they look and stare upon me. 18 They part my garments among them, and cast lots upon my vesture.

Tertullian is writing against Praxeas.

He continues, and says, “Either, then, the Son suffered, being “forsaken” by the Father, and the Father consequently suffered nothing, inasmuch as He forsook the Son; or else, if it was the Father who suffered, then to what God was it that He addressed His cry? But this was the voice of flesh and soul, that is to say, of man—not of the Word and Spirit, that is to say, not of God; and it was uttered so as to prove the impassibility of God, who “forsook” His Son, so far as He handed over His human substance to the suffering of death. This verity the apostle also perceived, when he writes to this effect: “If the Father spared not His own Son.” (Note: Romans 8:32)”

He refers to **Romans 8 (KJV):32** He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Tertullian continues, and says, “This did Isaiah before him likewise perceive, when he declared: “And the Lord hath delivered Him up for our offences.” (Note: Isaiah 53:5-6)”

He refers to **Isaiah 53 (KJV):5** But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

Tertullian continues, and says, “In this manner He “forsook” Him, in *not sparing* Him; “forsook” Him, in *delivering Him up*. In all other respects the Father did not forsake the Son, for it was into His Father’s hands that the Son commended His spirit. (Note: Luke 23:46)”

He refers to **Luke 23 (KJV):46** And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Tertullian continues, and says, “Indeed, after so commending it, He instantly died; and as the Spirit remained with the flesh, the flesh cannot undergo the full extent of death, *i.e., in*

corruption and decay. For the Son, therefore, to die, amounted to His being forsaken by the Father. The Son, then, both dies and rises again, according to the Scriptures. (Note: 1 Corinthians 15:3-4)”

He refers to **1 Corinthians 15 (KJV):3** For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures:

Tertullian thought that, when Jesus gave up the Holy Ghost, that is, he surrendered the Holy Spirit, that the Holy Spirit did not leave the flesh of Jesus.

But Jesus said, “into thy hands I commend my spirit” in Luke 23:46. Jesus was fully human, so He had a body, soul, and a spirit as a man. But He was no less God, as we read in **Philippians 2 (KJV):6** Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Tertullian continues, and says, “It is the Son, too, who ascends to the heights of heaven, (Note: John 3:13) and also descends to the inner parts of the earth. (Note: Ephesians 4:9) “He sitteth at the Father’s right hand” (Note: Mark 16:19, Revelation 3:21)—not the Father at His own.”

He refers to **John 3 (KJV):13** And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

And in context to **Ephesians 4 (KJV):8** Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

And to **Mark 16 (KJV):19** So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

And to **Revelation 3 (KJV):21** To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

And we read also in **Acts 1 (KJV):9** And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Tertullian continues, and says, “He is seen by Stephen, at his martyrdom by stoning, still sitting at the right hand of God (Note: Acts 7:55) where He will continue to sit, until the Father shall make His enemies His footstool. (Note: Psalm 110:1)”

He refers in context to **Acts 7 (KJV):55** But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand

of God.

And to **Psalm 110 (KJV):1** The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Tertullian continues, and says, “He will come again on the clouds of heaven, just as He appeared when He ascended into heaven. (Note: Acts 1:11, Luke 21:37)”

He refers in context to **Acts 1 (KJV):10** And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

And to **Luke 24 (KJV):51** And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Tertullian continues, and says, “Meanwhile He has received from the Father the promised gift, and has shed it forth, even the Holy Spirit—the Third Name in the Godhead, and the Third Degree of the Divine Majesty; the Declarer of the One *Monarchy of God*, but at the same time the Interpreter of the *Economy*, to every one who hears and receives the words of the new prophecy; and “the Leader into all truth,” (Note: John 16:13) such as is in the Father, and the Son, and the Holy Ghost, according to the mystery of the doctrine of Christ.”

He refers to **John 16 (KJV):13** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

And just as Peter preached, after receiving the Holy Spirit, the promise is for all who are afar off, as we read in **Acts 2 (KJV):38** Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Tertullian has defended the faith in the trinity against Praxeas.

Scorpiace (Volume 3)

Page 638-639 (PDF Page 1407-1408): “Chapter VI.

But if, for the contest's sake, God had appointed martyrdoms for us, that thereby we might make trial with our opponent, in order that He may now keep bruising him by whom man chose to be bruised, here too generosity rather than harshness in God holds sway. For He wished to make man, now plucked from the devil's throat by faith, trample upon him likewise by courage, that he might not merely have escaped from, but also completely vanquished, his enemy. He who had called to salvation has been pleased to summon to glory also, that they who were rejoicing in consequence of their deliverance may be in transports when they are crowned likewise. With what good-will the world celebrates those games, the combative festivals and superstitious contests of the Greeks, involving forms both of worship and of pleasure, has now become clear in Africa also. As yet cities, by sending their congratulations severally, annoy Carthage, which was presented with the Pythian game after the racecourse had attained to an old age. Thus, by the world it has been believed to be a most proper mode of testing proficiency in studies, to put in competition the forms of skill, to elicit the existing condition of bodies and of voices, the reward being the informer, the public exhibition the judge, and pleasure the decision. Where there are mere contests, there are some wounds: fists make reel, heels kick like butting rams, boxing-gloves mangle, whips leave gashes. Yet there will be no one reproaching the superintendent of the contest for exposing men to outrage. Suits for injuries lie outside the racecourse. But to the extent that those persons deal in discoloration, and gore, and swellings, he will design for them crowns, doubtless, and glory, and a present, political privileges, contributions by the citizens, images, statues, and—of such sort as the world can give—an eternity of fame, a resurrection by being kept in remembrance. The pugilist himself does not complain of feeling pain, for he wishes it; the crown closes the wounds, the palm hides the blood: he is excited more by victory than by injury. Will you count this man hurt whom you see happy? But not even the vanquished himself will reproach the superintendent of the contest for his misfortune. Shall it be unbecoming in God to bring forth kinds of skill and rules of His own into public view, into this open ground of the world, to be seen by men, and angels, and all powers?—to test flesh and spirit as to steadfastness and endurance?—to give to this one the palm, to this one distinction, to that one the privilege of citizenship, to that one pay?—to reject some also, and after punishing to remove them with disgrace? You dictate to God, forsooth, the times, or the ways, or the places in which to institute a trial concerning His own troop (of competitors) as if it were not proper for the Judge to pronounce the preliminary decision also. Well now, if He had put forth faith to suffer martyrdoms not for the contest's sake, but for its own benefit, ought it not to have had some store of hope, for the increase of which it might restrain desire of its own, and check its wish in order that it might strive to mount up, seeing they also who discharge earthly functions are eager for promotion? Or how will there be many mansions in our Father's house, if not to accord with a diversity of deserts? How will one star also differ from another star in glory, unless in virtue of disparity in their rays? (Note: 1 Corinthians 15:41) But further, if, on that account, some increase of brightness also was appropriate to loftiness of faith, that gain ought to have been of some such sort as would cost great effort, poignant suffering, torture, death. But consider the requital, when flesh and life are

paid away—than which in man there is nought more precious, the one from the hand of God, the other from His breath—that the very things are paid away in obtaining the benefit of which the benefit consists; that the very things are expended which may be acquired; that the same things are the price which are also the commodities. God had foreseen also other weaknesses incident to the condition of man,—the stratagems of the enemy, the deceptive aspects of the creatures, the snares of the world; that faith, even after baptism, would be endangered; that the most, after attaining unto salvation, would be lost again, through soiling the wedding-dress, through failing to provide oil for their torchlets—would be such as would have to be sought for over mountains and woodlands, and carried back upon the shoulders. He therefore appointed as second supplies of comfort, and the last means of succour, the fight of martyrdom and the baptism—thereafter free from danger—of blood. And concerning the happiness of the man who has partaken of these, David says: “Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” (Note: Psalm 32:1, Romans 4:7) For, strictly speaking, there cannot any longer be reckoned ought against the martyrs, by whom in the baptism (of blood) life itself is laid down. Thus, “love covers the multitude of sins;” (Note: 1 Peter 4:8) and loving God, to wit, with all its strength (by which in the endurance of martyrdom it maintains the fight), with all its life (Note: Matthew 22:37) (which it lays down for God), it makes of man a martyr. Shall you call these cures, counsels, methods of judging, spectacles, (illustrations of) even the barbarity of God? Does God covet man’s blood? And yet I might venture to affirm that He does, if man also covets the kingdom of heaven, if man covets a sure salvation, if man also covets a second new birth. The exchange is displeasing to no one, which can plead, in justification of itself, that either benefit or injury is shared by the parties making it.”

Comment: Tertullian begins, and says, “But if, for the contest’s sake, God had appointed martyrdoms for us, that thereby we might make trial with our opponent, in order that He may now keep bruising him by whom man chose to be bruised, here too generosity rather than harshness in God holds sway. For He wished to make man, now plucked from the devil’s throat by faith, trample upon him likewise by courage, that he might not merely have escaped from, but also completely vanquished, his enemy.”

And we read in **Luke 10 (KJV):** 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. 20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Tertullian continues, and says, “He who had called to salvation has been pleased to summon to glory also, that they who were rejoicing in consequence of their deliverance may be in transports when they are crowned likewise. With what good-will the world celebrates those games, the combative festivals and superstitious contests of the Greeks, involving forms both of worship and of pleasure, has now become clear in Africa also. As yet cities, by sending their congratulations severally, annoy Carthage, which was presented with the Pythian game after the racecourse had attained to an old age. Thus, by the world it has been believed to be a most proper mode of testing proficiency in studies, to put in competition the forms of skill, to elicit the existing condition of bodies and of voices, the reward being the informer, the public exhibition the judge, and pleasure the decision. Where there are mere contests, there are some

wounds: fists make reel, heels kick like butting rams, boxing-gloves mangle, whips leave gashes. Yet there will be no one reproaching the superintendent of the contest for exposing men to outrage. Suits for injuries lie outside the racecourse. But to the extent that those persons deal in discoloration, and gore, and swellings, he will design for them crowns, doubtless, and glory, and a present, political privileges, contributions by the citizens, images, statues, and—of such sort as the world can give—an eternity of fame, a resurrection by being kept in remembrance. The pugilist himself does not complain of feeling pain, for he wishes it; the crown closes the wounds, the palm hides the blood: he is excited more by victory than by injury.”

The word “pugilist” means “a **FIGHTER** *especially* : a professional boxer”. (**Merriam Webster**)

Tertullian continues, and says, “Will you count this man hurt whom you see happy? But not even the vanquished himself will reproach the superintendent of the contest for his misfortune. Shall it be unbecoming in God to bring forth kinds of skill and rules of His own into public view, into this open ground of the world, to be seen by men, and angels, and all powers?—to test flesh and spirit as to steadfastness and endurance?—to give to this one the palm, to this one distinction, to that one the privilege of citizenship, to that one pay?—to reject some also, and after punishing to remove them with disgrace? You dictate to God, forsooth, the times, or the ways, or the places in which to institute a trial concerning His own troop (of competitors) as if it were not proper for the Judge to pronounce the preliminary decision also. Well now, if He had put forth faith to suffer martyrdoms not for the contest’s sake, but for its own benefit, ought it not to have had some store of hope, for the increase of which it might restrain desire of its own, and check its wish in order that it might strive to mount up, seeing they also who discharge earthly functions are eager for promotion? Or how will there be many mansions in our Father’s house, if not to accord with a diversity of deserts? How will one star also differ from another star in glory, unless in virtue of disparity in their rays? (Note: 1 Corinthians 15:41)

He refers to **John 14 (KJV):2** In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And to **1 Corinthians 15 (KJV):41** There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

Tertullian continues, and says, “But further, if, on that account, some increase of brightness also was appropriate to loftiness of faith, that gain ought to have been of some such sort as would cost great effort, poignant suffering, torture, death. But consider the requital, when flesh and life are paid away—than which in man there is nought more precious, the one from the hand of God, the other from His breath—that the very things are paid away in obtaining the benefit of which the benefit consists; that the very things are expended which may be acquired; that the same things are the price which are also the commodities. God had foreseen also other weaknesses incident to the condition of man,—the stratagems of the enemy, the deceptive aspects of the creatures, the snares of the world; that faith, even after baptism, would be endangered; that the most, after attaining unto salvation, would be lost again, through soiling the wedding-dress, through failing to provide oil for their torchlets—would be such as would have to be sought for over mountains and woodlands, and carried back upon the shoulders.”

He refers to **Matthew 22 (KJV):1** And Jesus answered and spake unto them again

by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated them spitefully, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen.

This is a parable about entrance into the kingdom of heaven. The main theme of this parable is to make sure you are wearing a “wedding garment”, which is symbolic of the righteousness which God will require to enter the kingdom of heaven. This is the righteousness of God by faith in Jesus Christ. So we must make sure that we have believed, as we read in **Romans 3 (KJV):**21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Tertullian also refers to **Matthew 25 (KJV):**1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

This is another parable about entrance into the kingdom of heaven. The main point of this parable is to always be ready. Don't put off accepting Jesus as Savior. The oil is symbolic of the Holy Spirit. If we don't have the Spirit of Christ, we are not His, as we read in **Romans 8 (KJV):**9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

We have the Spirit of Christ in us if we have been born of the Holy Spirit. We are born of the Holy Spirit when we believe in Jesus Christ, as we read in **John 5 (KJV):24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

The early Church misinterpreted these parables, and thought that they were speaking of losing one's salvation. But these parables point out that we must make sure we have truly believed, as Paul warns in **2 Corinthians 13 (KJV):5** Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Tertullian continues, and says, "He therefore appointed as second supplies of comfort, and the last means of succour, the fight of martyrdom and the baptism—thereafter free from danger—of blood. And concerning the happiness of the man who has partaken of these, David says: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." (Note: Psalm 32:1, Romans 4:7)"

He refers in context to **Psalm 32 (KJV):1** Blessed is he whose transgression is forgiven, whose sin is covered. 2 Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

And in context to **Romans 4 (KJV):6** Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin.

Tertullian continues, and says, "For, strictly speaking, there cannot any longer be reckoned ought against the martyrs, by whom in the baptism (of blood) life itself is laid down. Thus, "love covers the multitude of sins;" (Note: 1 Peter 4:8) and loving God, to wit, with all its strength (by which in the endurance of martyrdom it maintains the fight), with all its life (Note: Matthew 22:37) (which it lays down for God), it makes of man a martyr."

He refers to **1 Peter 4 (NASB):8** Above all, keep fervent in your love for one another, because love covers a multitude of sins.

And to **Matthew 22 (KJV):37** Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

And we read in **Luke 14 (KJV):26** If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

Tertullian continues, and says, "Shall you call these cures, counsels, methods of judging, spectacles, (illustrations of) even the barbarity of God? Does God covet man's blood? And yet I might venture to affirm that He does, if man also covets the kingdom of heaven, if man covets a sure salvation, if man also covets a second new birth. The exchange is displeasing to no one, which can plead, in justification of itself, that either benefit or injury is shared by the parties making it."

We must put God first in our life, for He is worthy. And we must make sure we have truly believed in Jesus Christ from our heart, as we read in **Romans 10 (KJV):8** But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine

heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

The possibility of martyrdom was imminent in the early Church. The early church suffered under 10 great persecutions:

- 1st** Under Nero A.D. 54-68
- 2nd** Under Domition A.D. 81- 96
- 3rd** Under Trajan A.D. 98-117
- 4th** Under Antoninus Pius and Marcus Aurelius Antoninus A.D. 138-180
- 5th** Under Severus A.D. 193 – 211
- 6th** Under Maximus A.D. 235-238
- 7th** Under Decius A.D. 249-251
- 8th** Under Valerian A.D. 253-260
- 9th** Under Aurelian A.D. 274-287
- 10th** Under Diocletian A.D. 292-304

Page 639-640 (PDF Page 1409-1410): “Chapter VII.

If the scorpion, swinging his tail in the air, still reproach us with having a murderer for our God, I shall shudder at the altogether foul breath of blasphemy which comes stinking from his heretical mouth; but I will embrace even such a God, with assurance derived from reason, by which reason even He Himself has, in the person of His own Wisdom, by the lips of Solomon, proclaimed Himself to be more than a murderer: Wisdom (*Sophia*), says He has slain her own children. (Note: Proverbs 9:2) *Sophia* is Wisdom. She has certainly slain them wisely if only into life, and reasonably if only into glory. Of murder by a parent, oh the clever form! Oh the dexterity of crime! Oh the proof of cruelty, which has slain for this reason, that he whom it may have slain may not die! And therefore what follows? Wisdom is praised in hymns, in the places of egress; for the death of martyrs also is praised in song. Wisdom behaves with firmness in the streets, for with good results does she murder her own sons. (Note: Proverbs 1:20-21) Nay, on the top of the walls she speaks with assurance, when indeed, according to Esaias, this one calls out, “I am God’s;” and this one shouts, “In the name of Jacob;” and another writes, “In the name of Israel.” (Note: Isaiah 44:5) O good mother! I myself also wish to be put among the number of her sons, that I may be slain by her; I wish to be slain, that I may become a son. But does she merely murder her sons, or also torture them? For I hear God also, in another passage, say, “I will burn them as gold is burned, and will try them as silver is tried.” (Note: Zechariah 13:9) Certainly by the means of torture which fires and punishments supply, by the testing martyrdoms of faith. The apostle also knows what kind of God he has ascribed to us, when he writes: “If God spared not His own Son, but gave Him up for us, how did He not with Him also give us all things?” (Note: Romans 8:32) You see how divine Wisdom has murdered even her own proper, first-born and only Son, who is certainly about to live, nay, to bring back the others also into life. I can say with the Wisdom of God; It is Christ who gave Himself up for our offences. (Note: Romans 4:25) Already has Wisdom butchered herself also. The character of words depends not on the sound only, but on the meaning also, and they must be heard not merely by ears, but also by minds. He who does not understand, believes God to be cruel; although for him also who does not understand, an announcement has been made to restrain his

harshness in understanding otherwise *than aright*. “For who,” says *the apostle*, “has known the mind of the Lord? or who has been His counsellor, to teach Him? or who has pointed out to Him the way of understanding?” (Note: Romans 11:34) But, indeed, the world has held it lawful for Diana of the Scythians, or Mercury of the Gauls, or Saturn of the Africans, to be appeased by human sacrifices; and in Latium to this day Jupiter has human blood given him to taste in the midst of the city; and no one makes it a matter of discussion, or imagines that it does not occur for some reason, or that it occurs by the will of his God, without having value. If our God, too, to have a sacrifice of His own, had required martyrdoms for Himself, who would have reproached Him for the deadly religion, and the mournful ceremonies, and the altar-pyre, and the undertaker-priest, and not rather have counted happy the man whom God should have devoured?”

Comment: Tertullian begins, and says, “If the scorpion, swinging his tail in the air, still reproach us with having a murderer for our God, I shall shudder at the altogether foul breath of blasphemy which comes stinking from his heretical mouth; but I will embrace even such a God, with assurance derived from reason, by which reason even He Himself has, in the person of His own Wisdom, by the lips of Solomon, proclaimed Himself to be more than a murderer: Wisdom (*Sophia*), says He has slain her own children. (Note: Proverbs 9:2)”

He refers in context to **Proverbs 9 (Septuagint):**1 Wisdom has built a house for herself, and set up seven pillars. 2 She has killed her beasts; she has mingled her wine in a bowl, and prepared her table.

And to **Proverbs 9 (KJV):**1 Wisdom hath builded her house, she hath hewn out her seven pillars: 2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

Tertullian continues, and says, “*Sophia* is Wisdom. She has certainly slain them wisely if only into life, and reasonably if only into glory. Of murder by a parent, oh the clever form! Oh the dexterity of crime! Oh the proof of cruelty, which has slain for this reason, that he whom it may have slain may not die! And therefore what follows? Wisdom is praised in hymns, in the places of egress; for the death of martyrs also is praised in song. Wisdom behaves with firmness in the streets, for with good results does she murder her own sons. (Note: Proverbs 1:20-21)”

He refers in context to **Proverbs 1 (Septuagint):**20 Wisdom sings aloud in passages, and in the broad places speaks boldly. 21 And she makes proclamation on the top of the walls, and sits by the gates of princes; and at the gates of the city boldly says,

And to **Proverbs 1 (KJV):**20 Wisdom crieth without; she uttereth her voice in the streets: 21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, 22 How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

Tertullian continues, and says, “Nay, on the top of the walls she speaks with assurance, when indeed, according to Esaias, this one calls out, “I am God’s;” and this one shouts, “In the name of Jacob;” and another writes, “In the name of Israel.” (Note: Isaiah 44:5)”

He refers to **Isaiah 44 (KJV):**5 One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.

Tertullian continues, and says, “O good mother! I myself also wish to be put among the number of her sons, that I may be slain by her; I wish to be slain, that I may become a son. But does she merely murder her sons, or also torture them? For I hear God also, in another passage, say, “I will burn them as gold is burned, and will try them as silver is tried.” (Note: Zechariah 13:9)”

He refers to **Zechariah 13 (KJV):9** And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God.

Tertullian continues, and says, “Certainly by the means of torture which fires and punishments supply, by the testing martyrdoms of faith. The apostle also knows what kind of God he has ascribed to us, when he writes: “If God spared not His own Son, but gave Him up for us, how did He not with Him also give us all things?” (Note: Romans 8:32)”

He refers to **Romans 8 (KJV):32** He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Tertullian continues, and says, “You see how divine Wisdom has murdered even her own proper, first-born and only Son, who is certainly about to live, nay, to bring back the others also into life. I can say with the Wisdom of God; It is Christ who gave Himself up for our offences. (Note: Romans 4:25)”

He refers in context to **Romans 4 (KJV):24** But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; **25** Who was delivered for our offences, and was raised again for our justification.

Tertullian continues, and says, “Already has Wisdom butchered herself also. The character of words depends not on the sound only, but on the meaning also, and they must be heard not merely by ears, but also by minds. He who does not understand, believes God to be cruel; although for him also who does not understand, an announcement has been made to restrain his harshness in understanding otherwise *than aright*. “For who,” says *the apostle*, “has known the mind of the Lord? or who has been His counsellor, to teach Him? or who has pointed out to Him the way of understanding?” (Note: Romans 11:34)”

He refers in context to **Romans 11 (KJV):32** For God hath concluded them all in unbelief, that he might have mercy upon all. **33** O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! **34** For who hath known the mind of the Lord? or who hath been his counsellor? **35** Or who hath first given to him, and it shall be recompensed unto him again? **36** For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Tertullian continues, and says, “But, indeed, the world has held it lawful for Diana of the Scythians, or Mercury of the Gauls, or Saturn of the Africans, to be appeased by human sacrifices; and in Latium to this day Jupiter has human blood given him to taste in the midst of the city; and no one makes it a matter of discussion, or imagines that it does not occur for some reason, or that it occurs by the will of his God, without having value. If our God, too, to have a sacrifice of His own, had required martyrdoms for Himself, who would have reproached Him for the deadly religion, and the mournful ceremonies, and the altar-pyre, and the undertaker-priest, and not rather have counted happy the man whom God should have devoured?”

Tertullian uses strong language here but he ends well. God’s judgments are unsearchable, and His ways are past finding out as in Romans 8:33. God is not a murderer, but He is just and

He abides in the standard of His own righteousness, which is a righteousness we can trust.

And we read in **Jeremiah 32 (KJV):35** They built the high places of Baal that are in the Valley of Ben-hinnom to make their sons and their daughters pass through *the fire* to Molech, which I had not commanded them, nor had it entered My mind that they should do this abomination, to mislead Judah to sin.

Human sacrifice is an abomination to the Lord. The fact that many Christians have been martyred for their faith is a testimony to the evil in the world.

On Repentance (Volume 3)

Page 657 (PDF Page 1446): On Repentance. [Translated by the Rev. S. Thelwall.]
Chapter I.—Of Heathen Repentance.

Repentance, men understand, so far as nature is able, to be an emotion of the mind arising from disgust at some *previously cherished* worse sentiment: that kind of men *I mean* which even we ourselves were in days gone by—blind, without the Lord’s light. From the *reason* of repentance, however, they are just as far as they are from the Author of reason Himself. *Reason*, in fact, is a thing of God, inasmuch as there is nothing which God the Maker of all has not provided, disposed, ordained *by reason*—nothing which He has not willed should be handled and understood *by reason*. All, therefore, who are ignorant of God, must necessarily be ignorant also of a thing which is His, because no treasure-house at all is accessible to strangers. And thus, voyaging all the universal course of life without the rudder of reason, they know not how to shun the hurricane which is impending over the world. Moreover, how irrationally they behave in the practice of repentance, it will be enough briefly to show just by this one fact, that they exercise it even in the case of their *good* deeds. They repent of good faith, of love, of simple-heartedness, of patience, of mercy, just in proportion as any deed *prompted by these feelings* has fallen on thankless soil. They execrate their own selves for having done good; and that species chiefly of repentance which is applied to the best works they fix in their heart, making it their care to remember never again to do a good turn. On repentance for *evil* deeds, on the contrary, they lay lighter stress. In short, they make this same (virtue) a means of *sinning* more readily than a means of *right-doing*.

Comment: Tertullian is speaking of man in general. Their reasoning is faulty. He says, “Moreover, how irrationally they behave in the practice of repentance, it will be enough briefly to show just by this one fact, that they exercise it even in the case of their *good* deeds.”

He says, “They execrate their own selves for having done good”. The word “execrate” means “to declare to be evil or detestable : **DENOUNCE**”. (**Merriam Webster**) He says they take “care to remember never again to do a good turn”. He continues in the next chapter.

Page 657-658 (PDF Page 1447-1448): Chapter II.—True Repentance a Thing Divine, Originated by God, and Subject to His Laws.

But if they acted as men who had any part in God, and thereby in reason also, they would first weigh well the importance of repentance, and would never apply it in such a way as to make it a ground for *convicting themselves of* perverse self-amendment. In short, they would regulate the limit of their repentance, because they would reach (a limit) in sinning too—by fearing God, I mean. But where there is no fear, in like manner there is no amendment; where there is no amendment, repentance is of necessity vain, for it lacks the fruit for which God sowed it; that is, man’s salvation. For God—after so many and so great sins of human temerity, begun by the first of the race, Adam, after the condemnation of man, together with the dowry of the world after his ejection from paradise and subjection to death—when He had hasted back to His own mercy, did from that time onward inaugurate repentance in His own self, by rescinding the sentence of His first wrath, engaging to grant pardon to His own work and image. And so

He gathered together a people for Himself, and fostered them with many liberal distributions of His bounty, and, after so often finding them most ungrateful, ever exhorted them to repentance and sent out the voices of the universal company of the prophets to prophesy. By and by, promising freely the grace which in the last times He was intending to pour as a flood of light on the universal world through His Spirit, He bade the baptism of repentance lead the way, with the view of first preparing, by means of the sign and seal of repentance, them whom He was calling, through grace, to (inherit) the promise surely made to Abraham. John holds not his peace, saying, “Enter upon repentance, for now shall salvation approach the nations”—the Lord, that is, bringing salvation according to God’s promise. To Him John, as His harbinger, directed the repentance (which he preached), whose province was the purging of men’s minds, that whatever defilement inveterate error had imparted, whatever contamination in the heart of man ignorance had engendered, *that* repentance should sweep and scrape away, and cast out of doors, and thus prepare the home of the heart, by making it clean, for the Holy Spirit, who was about to supervene, that He might with pleasure introduce Himself there-into, together with His celestial blessings. Of these blessings the title is *briefly* one—the salvation of man—the abolition of former sins being the preliminary step. This is the (final) cause of repentance, this her work, in taking in hand the business of divine mercy.

What is profitable to man does service to God. The *rule* of repentance, however, which we learn when we know the Lord, retains a definite form,—*viz.*, that no violent hands so to speak, be ever laid on *good* deeds or thoughts. For God, never giving His sanction to the reprobation of good *deeds*, inasmuch as they are His own (of which, being the author, He must necessarily be the defender too), is in like manner the acceptor of them, and if the acceptor, likewise the rewarder. Let, then, the ingratitude of men see to it, if it attaches repentance even to good works; let their gratitude see to it too, if the desire of earning it be the incentive to well-doing: earthly and mortal are they each. For how small is your gain if you do good to a grateful man! or your loss if to an ungrateful! A *good* deed has God as its debtor, just as an *evil* has too; for a judge is rewarder of every cause. Well, since, God as Judge presides over the exacting and maintaining of justice, which to Him is most dear; and since it is with an eye to justice that He appoints all the sum of His discipline, is there room for doubting that, just as in all our acts universally, so also in the case of repentance, justice must be rendered to God?—which duty can indeed only be fulfilled on the condition that repentance be brought to bear *only* on *sins*. Further, no deed but an *evil* one deserves to be called *sin*, nor does any one err by well-doing. But if he does not err, why does he invade (the province of) repentance, the private ground of such as do err? Why does he impose on his goodness a duty proper to wickedness? Thus it comes to pass that, when a thing is called into play where it ought not, there, where it ought, it is neglected.

Comment: Tertullian begins, and says, “But if they acted as men who had any part in God, and thereby in reason also, they would first weigh well the importance of repentance, and would never apply it in such a way as to make it a ground for *convicting themselves of* perverse self-amendment. In short, they would regulate the limit of their repentance, because they would reach (a limit) in sinning too—by fearing God, I mean. But where there is no fear, in like manner there is no amendment; where there is no amendment, repentance is of necessity vain, for it lacks the fruit for which God sowed it; that is, man’s salvation.”

And Jesus taught as in **Matthew 7 (KJV)**:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.

Tertullian continues, and says, “For God—after so many and so great sins of human temerity, begun by the first of the race, Adam, after the condemnation of man, together with the dowry of the world after his ejection from paradise and subjection to death—when He had hasted back to His own mercy, did from that time onward inaugurate repentance in His own self, by rescinding the sentence of His first wrath, engaging to grant pardon to His own work and image. And so He gathered together a people for Himself, and fostered them with many liberal distributions of His bounty, and, after so often finding them most ungrateful, ever exhorted them to repentance and sent out the voices of the universal company of the prophets to prophesy.”

The Lord called Abram in **Genesis 12 (KJV)**:1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

The Lord changed Abram’s name to Abraham in **Genesis 17 (KJV)**:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

From Abraham came Isaac and Jacob, and from Jacob came the nation of Israel.

But Israel rebelled and did not keep the Lord’s commands, and so we read in **Jeremiah 8 (KJV)**:6 I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

Tertullian continues, and says, “By and by, promising freely the grace which in the last times He was intending to pour as a flood of light on the universal world through His Spirit, He bade the baptism of repentance lead the way, with the view of first preparing, by means of the sign and seal of repentance, them whom He was calling, through grace, to (inherit) the promise surely made to Abraham. John holds not his peace, saying, “Enter upon repentance, for now shall salvation approach the nations”—the Lord, that is, bringing salvation according to God’s promise. To Him John, as His harbinger, directed the repentance (which he preached), whose province was the purging of men’s minds, that whatever defilement inveterate error had imparted, whatever contamination in the heart of man ignorance had engendered, *that* repentance should sweep and scrape away, and cast out of doors, and thus prepare the home of the heart, by making it clean, for the Holy Spirit, who was about to supervene, that He might with pleasure introduce Himself there-into, together with His celestial blessings.”

A “harbinger” is “something that foreshadows a future event : something that gives an anticipatory sign of what is to come”. (**Merriam Webster**)

When Tertullian mentioned “John, His harbinger”, above, he refers to **Matthew 3 (KJV)**:1 In those days came John the Baptist, preaching in the wilderness of

Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins.

John was preparing hearts to receive the Lord, who was coming after John. John also warned them to bring forth “fruits meet for repentance”, as we continue to read in **Matthew 3 (KJV):**7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: 9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11 I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. 13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

Tertullian continues, and says, “Of these blessings the title is *briefly* one—the salvation of man—the abolition of former sins being the preliminary step. This is the (final) cause of repentance, this her work, in taking in hand the business of divine mercy.”

But repentance is a continual process as we grow in grace and knowledge of the word of God. This was something not clearly understood in the early Church.

Tertullian continues, and says, “What is profitable to man does service to God. The *rule* of repentance, however, which we learn when we know the Lord, retains a definite form,—*viz.*, that no violent hands so to speak, be ever laid on *good* deeds or thoughts. For God, never giving His sanction to the reprobation of good *deeds*, inasmuch as they are His own (of which, being the author, He must necessarily be the defender too), is in like manner the acceptor of them, and if the acceptor, likewise the rewarder.”

And we read in **Ephesians 2 (KJV):**10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

We are rewarded for how God is able to use us as we yield to Him.

Tertullian continues, and says, “Let, then, the ingratitude of men see to it, if it attaches repentance even to good works; let their gratitude see to it too, if the desire of earning it be the incentive to well-doing: earthly and mortal are they each. For how small is your gain if you do good to a grateful man! or your loss if to an ungrateful! A *good* deed has God as its debtor, just as an *evil* has too; for a judge is rewarder of every cause. Well, since, God as Judge presides over the exacting and maintaining of justice, which to Him is most dear; and since it is with an eye to justice that He appoints all the sum of His discipline, is there room for doubting that, just as in all our acts universally, so also in the case of repentance, justice must be rendered to God?—which duty can indeed only be fulfilled on the condition that repentance be brought to bear *only* on *sins*. Further, no deed but an *evil* one deserves to be called *sin*, nor does any one err by well-doing. But if he does not err, why does he invade (the province of) repentance, the

private ground of such as do err? Why does he impose on his goodness a duty proper to wickedness? Thus it comes to pass that, when a thing is called into play where it ought not, there, where it ought, it is neglected.”

And Tertullian is correct. We are not to repent of good deeds but of sin. He continues in the next chapter.

Page 658-659 (PDF Page 1449-1450): Chapter III.—Sins May Be Divided into Corporeal and Spiritual. Both Equally Subject, If Not to Human, Yet to Divine Investigation and Punishment.

What things, then, they be for which repentance seems just and due—that is, what things are to be set down under the head of *sin*—the occasion indeed demands that I should note down; but (to do so) may seem to be unnecessary. For when the Lord is known, our spirit, having been “looked back upon” (Note: Luke 22:61) by its own Author, emerges unbidden into the knowledge of the truth; and being admitted to (an acquaintance with) the divine precepts, is by them forthwith instructed that “that from which God bids us abstain is to be accounted *sin*.” inasmuch as, since it is generally agreed that God is some great *essence* of good, of course nothing but evil would be displeasing to good; in that, between things mutually contrary, friendship there is none. Still it will not be irksome briefly to touch upon the fact that, of sins, some are carnal, that is, corporeal; some spiritual. For since man is composed of this combination of a two-fold substance, the sources of his sins are no other than the sources of his composition. But it is not the fact that body and spirit are two things that constitute the sins mutually different—otherwise they are on this account rather *equal*, because the *two* make up *one*—lest any make the distinction between their *sins* proportionate to the difference between their *substances*, so as to esteem the one lighter, or else heavier, than the other: if it be true, (as it is,) that both flesh and spirit are creatures of God; one wrought by His hand, one consummated by His *afflatus*. Since, then, they equally pertain to the Lord, whichever of them *sins* equally *offends* the Lord. Is it for you to distinguish the acts of the flesh and the spirit, whose communion and conjunction in life, in death, and in resurrection, are so intimate, that “at that time” they are equally raised up either for life or else for judgment; because, to wit, they have equally either sinned or lived innocently? This we would (once for all) premise, in order that we may understand that no less necessity for repentance is incumbent on *either* part of man, if in anything it have sinned, than on *both*. The *guilt* of both is common; common, too, is the *Judge*—God to wit; common, therefore, is withal the healing medicine of repentance. The source whence sins are named “spiritual” and “corporeal” is the fact that every sin is matter either of *act* or else of *thought*: so that what is in *deed* is “corporeal,” because a *deed*, like a *body*, is capable of being *seen* and *touched*; what is in the *mind* is “spiritual,” because *spirit* is neither *seen* nor *handled*: by which consideration is shown that sins not of *deed* only, but of *will* too, are to be shunned, and by repentance purged. For if human finitude judges only sins of *deed*, because it is not equal to (piercing) the lurking-places of the *will*, let us not on that account make light of crimes of the will in God’s sight. God is all-sufficient. Nothing from whence any sin whatsoever proceeds is remote from His sight; because He is neither ignorant, nor does He omit to decree it to judgment. He is no dissembler of, nor double-dealer with, His own clear-sightedness. What (shall we say of the fact) that *will* is the *origin* of *deed*? For if any sins are imputed to chance, or to necessity, or to ignorance, let them see to themselves: if these be excepted, there is no sinning save by *will*. Since, then, will is the origin of deed, is it not so

much the rather amenable to penalty as it is first in guilt? Nor, if some difficulty interferes with its full accomplishment, is it even in that case exonerated; for it is itself imputed to itself: nor; having done the work which lay in its own power, will it be excusable by reason of that miscarriage of its accomplishment. In fact, how does the Lord demonstrate Himself as adding a superstructure to the Law, except by interdicting sins of the *will* as well (as other sins); while He defines not only the man who had actually invaded another's wedlock to be an adulterer, but likewise him who had contaminated (a woman) by the concupiscence of his gaze? Accordingly it is dangerous enough for the mind to set before itself what it is forbidden to perform, and rashly through the will to perfect its execution. And since the power of this will is such that, even without fully sating its self-gratification, it stands for a deed; as a deed, therefore, it shall be punished. It is utterly vain to say, "I *willed*, but yet I *did* not." Rather you *ought* to carry the thing through, *because* you will; or else not to will, because you do not carry it through. But, by the confession of your consciousness, you pronounce your own condemnation. For if you eagerly desired a *good* thing, you would have been anxious to carry it through; in like manner, as you do not carry an *evil* thing through, you ought not to have eagerly desired it. Wherever you take your stand, you are fast bound by guilt; because you have either *willed* evil, or else have not *fulfilled* good.

Comment: Tertullian begins, and says, "What things, then, they be for which repentance seems just and due—that is, what things are to be set down under the head of *sin*—the occasion indeed demands that I should note down; but (to do so) may seem to be unnecessary. For when the Lord is known, our spirit, having been "looked back upon" (Note: Luke 22:61) by its own Author, emerges unbidden into the knowledge of the truth; and being admitted to (an acquaintance with) the divine precepts, is by them forthwith instructed that "that from which God bids us abstain is to be accounted *sin*:" inasmuch as, since it is generally agreed that God is some great *essence* of good, of course nothing but evil would be displeasing to good; in that, between things mutually contrary, friendship there is none."

He refers to **Luke 22 (KJV):61** And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

And Tertullian is right. There is no friendship "between things mutually contrary", that is, between evil and good.

Tertullian continues, and says, "Still it will not be irksome briefly to touch upon the fact that, of sins, some are carnal, that is, corporeal; some spiritual. For since man is composed of this combination of a two-fold substance, the sources of his sins are no other than the sources of his composition. But it is not the fact that body and spirit are two things that constitute the sins mutually different—otherwise they are on this account rather *equal*, because the *two* make up *one*—lest any make the distinction between their *sins* proportionate to the difference between their *substances*, so as to esteem the one lighter, or else heavier, than the other: if it be true, (as it is,) that both flesh and spirit are creatures of God; one wrought by His hand, one consummated by His *afflatus*. Since, then, they equally pertain to the Lord, whichever of them *sins* equally *offends* the Lord. Is it for you to distinguish the acts of the flesh and the spirit, whose communion and conjunction in life, in death, and in resurrection, are so intimate, that "at that time" they are equally raised up either for life or else for judgment; because, to wit, they

have equally either sinned or lived innocently?”

When Tertullian refers to “the acts of the flesh and the spirit”, he is using the word “spirit” instead of soul for one of the two parts of man that he believed man was composed of. Tertullian believed, as did the early Church, that our spirit and soul were the same thing.

He continues, and says, “This we would (once for all) premise, in order that we may understand that no less necessity for repentance is incumbent on *either* part of man, if in anything it have sinned, than on *both*. The *guilt* of both is common; common, too, is the *Judge*—God to wit; common, therefore, is withal the healing medicine of repentance. The source whence sins are named “spiritual” and “corporeal” is the fact that every sin is matter either of *act* or else of *thought*: so that what is in *deed* is “corporeal,” because a *deed*, like a *body*, is capable of being *seen* and *touched*; what is in the *mind* is “spiritual,” because *spirit* is neither *seen* nor *handled*: by which consideration is shown that sins not of *deed* only, but of *will* too, are to be shunned, and by repentance purged.”

The mind is in our soul. When we are born again, our mind is able to discern spiritual things. And it is also able to discern the things of this world. But Tertullian is correct. The sins of the flesh and of the mind are “to be shunned, and by repentance purged.”

Tertullian continues, and says, “For if human finitude judges only sins of *deed*, because it is not equal to (piercing) the lurking-places of the *will*, let us not on that account make light of crimes of the will in God’s sight. God is all-sufficient. Nothing from whence any sin whatsoever proceeds is remote from His sight; because He is neither ignorant, nor does He omit to decree it to judgment. He is no dissembler of, nor double-dealer with, His own clear-sightedness. What (shall we say of the fact) that *will* is the *origin* of *deed*? For if any sins are imputed to chance, or to necessity, or to ignorance, let them see to themselves: if these be excepted, there is no sinning save by will.”

But Paul explains that that there is sinning without willing in **Romans 7 (KJV):15** For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do.

Tertullian continues, and says, “Since, then, will is the origin of deed, is it not so much the rather amenable to penalty as it is first in guilt? Nor, if some difficulty interferes with its full accomplishment, is it even in that case exonerated; for it is itself imputed to itself: nor; having done the work which lay in its own power, will it be excusable by reason of that miscarriage of its accomplishment. In fact, how does the Lord demonstrate Himself as adding a superstructure to the Law, except by interdicting sins of the *will* as well (as other sins); while He defines not only the man who had actually invaded another’s wedlock to be an adulterer, but likewise him who had contaminated (a woman) by the concupiscence of his gaze?”

He refers to **Matthew 5 (KJV):27** Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Tertullian continues, and says, “Accordingly it is dangerous enough for the mind to set before itself what it is forbidden to perform, and rashly through the will to perfect its execution. And since the power of this will is such that, even without fully sating its self-gratification, it

stands for a deed; as a deed, therefore, it shall be punished. It is utterly vain to say, “I *willed*, but yet I *did* not.” Rather you *ought* to carry the thing through, *because* you will; or else not to will, because you do not carry it through. But, by the confession of your consciousness, you pronounce your own condemnation. For if you eagerly desired a *good* thing, you would have been anxious to carry it through; in like manner, as you do not carry an *evil* thing through, you ought not to have eagerly desired it. Wherever you take your stand, you are fast bound by guilt; because you have either *willed* evil, or else have not *fulfilled* good.”

Tertullian did not understand the sin nature in the believer. Paul explains, as we continue in **Romans 7 (KJV):**20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Paul is saying that at times we sin without thinking. We don’t always do what we would do, but what we would not do. This is because of the sin nature in our flesh. But when we are born again, we have power to “serve the law of God”.

The Lord knows our thoughts, as we read in **Psalms 139 (KJV):**1 O Lord, thou hast searched me, and known me. 2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. 3 Thou compassest my path and my lying down, and art acquainted with all my ways. 4 For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. 5 Thou hast beset me behind and before, and laid thine hand upon me. 6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

The peace of God guards our heart and mind, as we read in **Philippians 4 (KJV):**6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

We must discipline our mind, as we continue in **Philippians 4 (KJV):**8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Tertullian mentions our spirit here instead of our soul, as he said, “For since man is composed of this combination of a two-fold substance, the sources of his sins are no other than the sources of his composition. But it is not the fact that body and spirit are two things that constitute the sins mutually different...”

He continues in the next chapter.

Page 659-660 (PDF Page 1451-1452): Chapter IV.—Repentance Applicable to All the Kinds of Sin. To Be Practised Not Only, Nor Chiefly, for the Good It Brings, But Because God Commands It.

To all sins, then, committed whether by flesh or spirit, whether by deed or will, the same *God* who has destined penalty by means of judgment, has withal engaged to grant pardon by means of repentance, saying to the people, “Repent thee, and I will save thee;” (Note: Ezekiel

18:30-32) and again, “I live, saith the Lord, and I will (have) repentance rather than death.” (Note: Ezekiel 33:11) Repentance, then, is “life,” since it is preferred to “death.” That repentance, O sinner, like myself (nay, rather, less than myself, for pre-eminence in sins I acknowledge to be mine), do you so hasten to, so embrace, as a shipwrecked man the protection of some plank. This will draw you forth when sunk in the waves of sins, and will bear you forward into the port of the divine clemency. Seize the opportunity of unexpected felicity: that you, who sometime were in God’s sight nothing but “a drop of a bucket,” (Note: Isaiah 40:15) and “dust of the threshing-floor,” (Note: Psalm 18:42) and “a potter’s vessel,” (Note: Psalm 2:9) may thenceforward become that “tree which is sown beside the waters, is perennial in leaves, bears fruit at its own time,” (Note: Jeremiah 17:7-8) and shall not see “fire,” nor “axe.” Having found “the truth,” (Note: John 14:6) repent of errors; repent of having loved what God loves not: even we ourselves do not permit our slave-lads not to hate the things which are offensive to us; for the principle of voluntary obedience consists in similarity of minds.

To reckon up the good, of repentance, the subject-matter is copious, and therefore should be committed to great eloquence. Let us, however, in proportion to our narrow abilities, inculcate one point,—that what God enjoins is good and best. I hold it audacity to dispute about the “good” of a divine precept; for, indeed, it is not the fact that it is good which binds us to obey, but the fact that God has enjoined it. To exact the rendering of obedience the majesty of divine power has the prior right; the authority of Him who commands is prior to the utility of him who serves. “Is it good to repent, or no?” Why do you ponder? God enjoins; nay, He not merely enjoins, but likewise exhorts. He invites by (offering) reward—salvation, to wit; even by an oath, saying “I live,” He desires that credence may be given Him. Oh blessed we, for whose sake God swears! Oh most miserable, if we believe not the Lord even when He swears! What, therefore, God so highly commends, what He even (after human fashion) attests on oath, we are bound of course to approach, and to guard with the utmost seriousness; that, abiding permanently in (the faith of) the solemn pledge of divine grace, we may be able also to persevere in like manner in its fruit and its benefit.

Comment: Tertullian begins, and says, “To all sins, then, committed whether by flesh or spirit, whether by deed or will, the same *God* who has destined penalty by means of judgment, has withal engaged to grant pardon by means of repentance, saying to the people, “Repent thee, and I will save thee;” (Note: Ezekiel 18:30-32) and again, “I live, saith the Lord, and I will (have) repentance rather than death.” (Note: Ezekiel 33:11)”

He refers to **Ezekiel 18 (KJV):30** Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. 31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? 32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

And to **Ezekiel 33 (KJV):11** Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Tertullian continues, and says, “Repentance, then, is “life,” since it is preferred to “death.” That repentance, O sinner, like myself (nay, rather, less than myself, for pre-eminence

in sins I acknowledge to be mine), do you so hasten to, so embrace, as a shipwrecked man the protection of some plank. This will draw you forth when sunk in the waves of sins, and will bear you forward into the port of the divine clemency. Seize the opportunity of unexpected felicity: that you, who sometime were in God's sight nothing but "a drop of a bucket," (Note: Isaiah 40:15) and "dust of the threshing-floor," (Note: Psalm 18:42) and "a potter's vessel," (Note: Psalm 2:9) may thenceforward become that "tree which is sown beside the waters, is perennial in leaves, bears fruit at its own time," (Note: Jeremiah 17:7-8) and shall not see "fire," nor "axe."

He refers to **Isaiah 40 (KJV):15** Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

And to **Psalm 18 (KJV):42** Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

And to **Psalm 2 (KJV):9** Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

And to **Jeremiah 17 (KJV):7** Blessed is the man that trusteth in the Lord, and whose hope the Lord is. 8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

Tertullian continues, and says, "Having found "the truth," (Note: John 14:6) repent of errors; repent of having loved what God loves not: even we ourselves do not permit our slave-lads not to hate the things which are offensive to us; for the principle of voluntary obedience consists in similarity of minds."

He refers to **John 14 (KJV):6** Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

And we read in **Colossians 3 (KJV):1** If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth. 3 For ye are dead, and your life is hid with Christ in God.

Tertullian continues, and says, "To reckon up the good, of repentance, the subject-matter is copious, and therefore should be committed to great eloquence. Let us, however, in proportion to our narrow abilities, inculcate one point,—that what God enjoins is good and best. I hold it audacity to dispute about the "good" of a divine precept; for, indeed, it is not the fact that it is good which binds us to obey, but the fact that God has enjoined it. To exact the rendering of obedience the majesty of divine power has the prior right; the authority of Him who commands is prior to the utility of him who serves. "Is it good to repent, or no?" Why do you ponder? God enjoins; nay, He not merely enjoins, but likewise exhorts. He invites by (offering) reward—salvation, to wit; even by an oath, saying "I live," He desires that credence may be given Him. Oh blessed we, for whose sake God swears! Oh most miserable, if we believe not the Lord even when He swears! What, therefore, God so highly commends, what He even (after human fashion) attests on oath, we are bound of course to approach, and to guard with the utmost seriousness; that, abiding permanently in (the faith of) the solemn pledge of divine grace, we may be able also to persevere in like manner in its fruit and its benefit."

And we read in **Isaiah 30 (NASB):15** For this is what the Lord God, the Holy One of Israel, has said: "In repentance and rest you will be saved, In quietness and trust is your strength." But you were not willing, 16 And you said, "No, for we will flee on horses!"

Therefore you shall flee! “And we will ride on swift horses!” Therefore those who pursue you shall be swift. 17 One thousand will flee at the threat of one man; You will flee at the threat of five, Until you are left like a signal post on a mountain top, And like a flag on a hill.

18 Therefore the Lord longs to be gracious to you, And therefore He waits on high to have compassion on you. For the Lord is a God of justice; How blessed are all those who long for Him.

Repentance was foremost in the preaching of Jesus, as we read in **Mark 1 (KJV):14** Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

After we are born again, we are to walk in the light, because God is light, as we read in **1 John 1 (KJV):5** This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Our fellowship with the Lord depends on our walking in the light. Light is what tells us what sin is. As we grow in grace and knowledge, we will have more light. This means we will walk in a continual repentance as we read again in **Isaiah 30 (NASB):15** For this is what the Lord God, the Holy One of Israel, has said: “In repentance and rest you will be saved, In quietness and trust is your strength.”

And as Tertullian has said above, “the majesty of divine power has the prior right” to our “obedience”.

Page 660-661 (PDF Page 1453-1454): Chapter V.—Sin Never to Be Returned to After Repentance.

For what I say is this, that the repentance which, being shown us and commanded us through God’s grace, recalls us to grace with the Lord, when once learned and undertaken by us ought never afterward to be cancelled by repetition of sin. No pretext of ignorance now remains to plead on your behalf; in that, after acknowledging the Lord, and accepting His precepts—in short, after engaging in repentance of (past) sins—you again betake yourself to sins. Thus, in as far as you are removed from ignorance, in so far are you cemented to contumacy. For if the ground on which you had repented of having sinned was that you had begun to fear the Lord, why have you preferred to rescind what you did for fear’s sake, except because you have ceased to fear? For there is no other thing but contumacy which subverts fear. Since there is no exception which defends from liability to penalty even such as are ignorant of the Lord—because ignorance of God, openly as He is set before men, and comprehensible as He is even on the score of His heavenly benefits, is not possible (Note: Acts 14:15-17)—how perilous is it for Him to be despised when known? Now, that man does despise Him, who, after attaining by His help to an understanding of things good and evil, often an affront to his own understanding—that is, to God’s gift—by resuming what he understands ought to be shunned, and what he has

already shunned: he rejects the Giver in abandoning the gift; he denies the Benefactor in not honouring the benefit. How can he be pleasing to Him, whose gift is displeasing to himself? Thus he is shown to be not only contumacious toward the Lord, but likewise ungrateful. Besides, that man commits no light sin against the Lord, who, after he had by repentance renounced His rival the devil, and had under this appellation subjected him to the Lord, again upraises him by his own return (to the enemy), and makes himself a ground of exultation to him; so that the Evil One, with his prey recovered, rejoices anew against the Lord. Does he not—what is perilous even to say, but must be put forward with a view to edification—place the devil before the Lord? For he seems to have made the comparison who has known each; and to have judicially pronounced him to be the better whose (servant) he has preferred again to be. Thus he who, through repentance for sins, had begun to make satisfaction to the Lord, will, through another repentance of his repentance, make satisfaction to the devil, and will be the more hateful to God in proportion as he will be the more acceptable to His rival. But some say that “God is satisfied if He be looked up to with the heart and the mind, even if this be not done in *outward* act, and that thus they sin without damage to their fear and their faith:” that is, that they violate wedlock without damage to their chastity; they mingle poison for their parent without damage to their filial duty! Thus, then, they will themselves withal be thrust down into hell without damage to their pardon, while they sin without damage to their fear! Here is a primary example of perversity: they sin, because they fear! I suppose, if they feared not, they would not sin! Let him, therefore, who would not have God offended not revere Him at all, if fear is the plea for offending. But these dispositions have been wont to sprout from the seed of hypocrites, whose friendship with the devil is indivisible, whose repentance never faithful.

Comment: Tertullian begins, and says, “For what I say is this, that the repentance which, being shown us and commanded us through God’s grace, recalls us to grace with the Lord, when once learned and undertaken by us ought never afterward to be cancelled by repetition of sin. No pretext of ignorance now remains to plead on your behalf; in that, after acknowledging the Lord, and accepting His precepts—in short, after engaging in repentance of (past) sins—you again betake yourself to sins. Thus, in as far as you are removed from ignorance, in so far are you cemented to contumacy.”

“Contumacy” means “stubborn resistance to authority; *specifically* : willful contempt of court”. (**Merriam Webster**)

Tertullian continues, and says, “For if the ground on which you had repented of having sinned was that you had begun to fear the Lord, why have you preferred to rescind what you did for fear’s sake, except because you have ceased to fear? For there is no other thing but contumacy which subverts fear.”

So he is saying that contumacy represses our feelings of fear.

Tertullian continues, and says, “Since there is no exception which defends from liability to penalty even such as are ignorant of the Lord—because ignorance of God, openly as He is set before men, and comprehensible as He is even on the score of His heavenly benefits, is not possible—how perilous is it for Him to be despised when known? Now, that man does despise Him, who, after attaining by His help to an understanding of things good and evil, often an affront to his own understanding—that is, to God’s gift—by resuming what he understands ought to be shunned, and what he has already shunned: he rejects the Giver in abandoning the

gift; he denies the Benefactor in not honouring the benefit. How can he be pleasing to Him, whose gift is displeasing to himself? Thus he is shown to be not only contumacious toward the Lord, but likewise ungrateful. Besides, that man commits no light sin against the Lord, who, after he had by repentance renounced His rival the devil, and had under this appellation subjected him to the Lord, again upraises him by his own return (to the enemy), and makes himself a ground of exultation to him; so that the Evil One, with his prey recovered, rejoices anew against the Lord. Does he not—what is perilous even to say, but must be put forward with a view to edification—place the devil before the Lord? For he seems to have made the comparison who has known each; and to have judicially pronounced him to be the better whose (servant) he has preferred again to be. Thus he who, through repentance for sins, had begun to make satisfaction to the Lord, will, through another repentance of his repentance, make satisfaction to the devil, and will be the more hateful to God in proportion as he will be the more acceptable to His rival. But some say that “God is satisfied if He be looked up to with the heart and the mind, even if this be not done in *outward* act, and that thus they sin without damage to their fear and their faith:” that is, that they violate wedlock without damage to their chastity; they mingle poison for their parent without damage to their filial duty! Thus, then, they will themselves withal be thrust down into hell without damage to their pardon, while they sin without damage to their fear!”

Tertullian believed that one could lose their salvation if one repents of their repentance. But the question is, did we really repent? Paul says we must make sure by examining ourselves, as we read again in **2 Corinthians 13 (KJV):5** Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Jesus Christ is in us by our being born again when we have faith in Him. If we have not really had faith in Him, we will be as “reprobates”.

Tertullian continues, and says, “Here is a primary example of perversity: they sin, because they fear! I suppose, if they feared not, they would not sin! Let him, therefore, who would not have God offended not revere Him at all, if fear is the plea for offending. But these dispositions have been wont to sprout from the seed of hypocrites, whose friendship with the devil is indivisible, whose repentance never faithful.”

And a hypocrite is “a person who puts on a false appearance of virtue or religion”.

(Merriam Webster)

Tertullian continues in the next chapter.

Page 661-662 (PDF Page 1455-1457): Chapter VI.—Baptism Not to Be Presumptuously Received. It Requires Preceding Repentance, Manifested by Amendment of Life.

Whatever, then, our poor ability has attempted to suggest with reference to laying hold of repentance once for all, and perpetually retaining it, does indeed bear upon *all* who are given up to the Lord, as being all competitors for salvation in earning the favour of God; but is chiefly urgent in the case of those young novices who are only just beginning to bedew (Note: Deuteronomy 32:2) their ears with divine discourses, and who, as whelps in yet early infancy, and with eyes not yet perfect, creep about uncertainly, and say indeed that they renounce their former deed, and assume (the profession of) repentance, but neglect to complete it. For the very end of desiring importunes them to desire somewhat of their former *deeds*; just as fruits, when

they are already beginning to turn into the sourness or bitterness of age, do yet still in some part flatter their own loveliness. Moreover, a presumptuous confidence in baptism introduces all kind of vicious delay and tergiversation with regard to repentance; for, feeling sure of undoubted pardon of their sins, *men* meanwhile steal the intervening time, and make it for themselves into a holiday-time for sinning, rather than a time for learning not to sin. Further, how inconsistent is it to expect pardon of sins (to be granted) to a repentance which they have not fulfilled! This is to hold out your hand for merchandise, but not produce the price. For repentance is the price at which the Lord has determined to award pardon: He proposes the redemption of release from penalty at this compensating exchange of repentance. If, then, sellers first examine the coin with which they make their bargains, to see whether it be cut, or scraped, or adulterated, we believe likewise that the Lord, when about to make us the grant of so costly merchandise, even of eternal life, first institutes a probation of our repentance. "But meanwhile let us defer the reality of our repentance: it will then, I suppose, be clear that we are amended when we are absolved." By no means; (but our amendment should be manifested) while, pardon being in abeyance, there is still a prospect of penalty; while *the penitent* does not yet merit—so far as merit we can—his liberation; while God is threatening, not while He is forgiving. For what slave, after his position has been changed by reception of freedom, charges himself with his (past) thefts and desertions? What soldier, after his discharge, makes satisfaction for his (former) brands? A sinner is bound to bemoan himself *before* receiving pardon, because the time of repentance is coincident with that of peril and of fear. Not that I deny that the divine benefit—the putting away of sins, I mean—is in every way sure to such as are on the point of entering the (baptismal) water; but what we have to labour for is, that it may be granted us to attain that blessing. For who will grant to you, a man of so faithless repentance, one single sprinkling of any water whatever? To approach it by stealth, indeed, and to get the minister appointed over this business misled by your asseverations, is easy; but God takes foresight for His own treasure, and suffers not the unworthy to steal a march upon it. What, in fact, does He say? "Nothing hid which shall not be revealed." (Note: Luke 8:17) Draw whatever (veil of) darkness you please over your deeds, "God is light." (Note: 1 John 1:5) But some think as if God were under a *necessity* of bestowing even on the unworthy, what He has engaged (to give); and they turn His liberality into slavery. But if it is of necessity that God grants us the symbol of death, then He does so *unwillingly*. But who permits a gift to be permanently retained which he has granted unwillingly? For do not many afterward fall out of (grace)? is not this gift taken away from many? These, no doubt, are they who do steal a march upon (the treasure), who, after approaching to the faith of repentance, set up on the sands a house doomed to ruin. Let no one, then, flatter himself on the ground of being assigned to the "recruit-classes" of learners, as if on that account he have a licence even now to sin. As soon as you "know the Lord," you should fear Him; as soon as you have gazed on Him, you should reverence Him. But what difference does *your* "knowing" Him make, while you rest in the same practices as in days bygone, when you knew Him *not*? What, moreover, is it which distinguishes you from a perfected servant of God? Is there one Christ for the baptized, another for the learners? Have they some different hope or reward? some different dread of judgment? some different necessity for repentance? That *baptismal* washing is a sealing of faith, which faith is begun and is commended by the faith of repentance. We are not washed *in order that we may* cease sinning, but *because we have* ceased, since in *heart* we have *been* bathed already. For the *first* baptism

of a learner is *this*, a perfect fear; thenceforward, in so far as you have understanding of the Lord faith is sound, the conscience having once for all embraced repentance. Otherwise, if it is (only) after the *baptismal* waters that we cease sinning, it is of *necessity*, not of *free-will*, that we put on innocence. Who, then, is pre-eminent in goodness? he who is not *allowed*, or he whom *it displeases*, to be evil? he who is *bidden*, or he whose *pleasure it is*, to be free from crime? Let us, then, neither keep our hands from theft unless the hardness of bars withstand us, nor refrain our eyes from the concupiscence of fornication unless we be withdrawn by guardians of our persons, if no one who has surrendered himself to the Lord is to cease sinning unless he be bound thereto by baptism. But if any entertain this sentiment, I know not whether he, after baptism, do not feel more sadness to think that he has *ceased* from sinning, than gladness that he hath *escaped* from it. And so it is becoming that learners *desire* baptism, but do not hastily *receive* it: for he who desires it, honours it; he who hastily receives it, disdains it: in the one appears modesty, in the other arrogance; the former satisfies, the latter neglects it; the former covets to merit it, but the latter promises it to himself as a due return; the former takes, the latter usurps it. Whom would you judge worthier, except one who is more amended? whom more amended, except one who is more timid, and on that account has fulfilled the duty of true repentance? for he has feared to continue still in sin, lest he should not merit the reception of *baptism*. But the hasty receiver, inasmuch as he promised it himself (as his due), being forsooth secure (of obtaining it), *could* not fear: thus he fulfilled not repentance either, because he lacked the instrumental agent of repentance, that is, fear. Hasty reception is the portion of irreverence; it inflates the seeker, it despises the Giver. And thus it sometimes deceives, for it promises to itself *the gift* before it be due; whereby He who is to furnish *the gift* is ever offended.

Comment: Tertullian begins, and says, “Whatever, then, our poor ability has attempted to suggest with reference to laying hold of repentance once for all, and perpetually retaining it, does indeed bear upon *all* who are given up to the Lord, as being all competitors for salvation in earning the favour of God; but is chiefly urgent in the case of those young novices who are only just beginning to bedew (Note: Deuteronomy 32:2) their ears with divine discourses, and who, as whelps in yet early infancy, and with eyes not yet perfect, creep about uncertainly, and say indeed that they renounce their former deed, and assume (the profession of) repentance, but neglect to complete it.”

He refers in context to **Deuteronomy 32 (KJV):** 1 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. 2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: 3 Because I will publish the name of the Lord: ascribe ye greatness unto our God. 4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

Tertullian continues, and says, “For the very end of desiring importunes them to desire somewhat of their former *deeds*; just as fruits, when they are already beginning to turn into the sourness or bitterness of age, do yet still in some part flatter their own loveliness. Moreover, a presumptuous confidence in baptism introduces all kind of vicious delay and tergiversation with regard to repentance; for, feeling sure of undoubted pardon of their sins, *men* meanwhile steal the intervening time, and make it for themselves into a holiday-time for sinning, rather than a time for learning not to sin.”

The word “tergiversation” means “evasion of straightforward action or clear-cut statement : **EQUIVOCATION**”. (**Merriam Webster**)

So, because of the belief in the early Church that regeneration was by baptism, and that one had to show the fruit of repentance before being baptized, some used the time before baptism as a “holiday-time for sinning” before repentance and baptism.

Tertullian continues, and says, “Further, how inconsistent is it to expect pardon of sins (to be granted) to a repentance which they have not fulfilled! This is to hold out your hand for merchandise, but not produce the price. For repentance is the price at which the Lord has determined to award pardon: He proposes the redemption of release from penalty at this compensating exchange of repentance. If, then, sellers first examine the coin with which they make their bargains, to see whether it be cut, or scraped, or adulterated, we believe likewise that the Lord, when about to make us the grant of so costly merchandise, even of eternal life, first institutes a probation of our repentance.”

John the Baptist warned the Pharisees and Sadducees, as in **Matthew 3 (KJV):7** But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance:

And Jesus taught in **Matthew 7 (KJV):15** Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.

There is no record in the Scripture of “a probation of our repentance”, or of anyone refusing baptism for someone because they did not show the fruits of repentance yet. What is required is faith in Jesus Christ. It is this faith that begins a personal relationship with God. If our faith is real, we start off as babes in Christ, and grow to be children, young men and women, and fathers and mothers in the Lord. The early Church in the time of Tertullian thought that one had to show the fruits of repentance before being baptized, by which in their thinking, one was regenerated and saved. This deemphasized faith, and brought the one who was baptized into a dependence on one’s works. If one fell into sin again, they could lose what was gained through baptism.

But Paul warns us to not be a judge, as we read in **1 Corinthians 4 (KJV):4** For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. 5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

We must emphasize faith which brings us into a personal relationship with God, and with whom we now have fellowship. He then holds us accountable. When we sin we lose fellowship with our Lord, but not our salvation. If we confess our sins, He restores us to fellowship with Himself. If we don’t judge ourselves, and confess our sins, God judges us, as we read in **1 Corinthians 11 (KJV):31** For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Tertullian continues, and says, ““But meanwhile let us defer the reality of our repentance: it will then, I suppose, be clear that we are amended when we are absolved.”

The word “amended” means “changed or modified especially to make a correction or improvement”. (Merriam Webster)

The word “absolved” means “to set (someone) free from an obligation or the consequences of guilt”. (Merriam Webster)

So in the early Church one was absolved when they were baptized, and they were only baptized when they were “amended”.

Tertullian continues, and says, “By no means; (but our amendment should be manifested) while, pardon being in abeyance, there is still a prospect of penalty; while *the penitent* does not yet merit—so far as merit we can—his liberation; while God is threatening, not while He is forgiving. For what slave, after his position has been changed by reception of freedom, charges himself with his (past) thefts and desertions? What soldier, after his discharge, makes satisfaction for his (former) brands? A sinner is bound to bemoan himself *before* receiving pardon, because the time of repentance is coincident with that of peril and of fear. Not that I deny that the divine benefit—the putting away of sins, I mean—is in every way sure to such as are on the point of entering the (baptismal) water; but what we have to labour for is, that it may be granted us to attain that blessing. For who will grant to you, a man of so faithless repentance, one single sprinkling of any water whatever? To approach it by stealth, indeed, and to get the minister appointed over this business misled by your asseverations, is easy; but God takes foresight for His own treasure, and suffers not the unworthy to steal a march upon it. What, in fact, does He say? “Nothing hid which shall not be revealed.” (Note: Luke 8:17)”

The word “asseverations” means “to affirm or declare positively or earnestly” (Merriam Webster)

He refers in context to **Luke 8 (KJV):17** No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

We must take heed how we hear. We may fool people for a time, but we cannot fool God. If our repentance was “faithless”, we will not be born again. Repentance begins as we have a change of mind about our sins, and turn by faith to Jesus Christ, and confess Him as our Lord. Again, we read in **John 5 (KJV):24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Tertullian continues, and says, “Draw whatever (veil of) darkness you please over your deeds, “God is light.” (Note: 1 John 1:5)”

He refers to **1 John 1 (KJV):5** This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

Tertullian continues, and says, “But some think as if God were under a *necessity* of bestowing even on the unworthy, what He has engaged (to give); and they turn His liberality into slavery. But if it is of necessity that God grants us the symbol of death, then He does so *unwillingly*. But who permits a gift to be permanently retained which he has granted

unwillingly? For do not many afterward fall out of (grace)? is not this gift taken away from many? These, no doubt, are they who do steal a march upon (the treasure), who, after approaching to the faith of repentance, set up on the sands a house doomed to ruin.”

He refers to **Matthew 7 (KJV):24** Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Tertullian continues, and says, “Let no one, then, flatter himself on the ground of being assigned to the “recruit-classes” of learners, as if on that account he have a licence even now to sin. As soon as you “know the Lord,” you should fear Him; as soon as you have gazed on Him, you should reverence Him. But what difference does *your* “knowing” Him make, while you rest in the same practices as in days bygone, when you knew Him *not*? What, moreover, is it which distinguishes you from a perfected servant of God? Is there one Christ for the baptized, another for the learners? Have they some different hope or reward? some different dread of judgment? some different necessity for repentance? That *baptismal* washing is a sealing of faith, which faith is begun and is commended by the faith of repentance. We are not washed *in order that we may* cease sinning, but *because we have* ceased, since in *heart* we have *been* bathed already.”

Jesus said that it is when we believe that we pass from death to life, as we read again in **John 5 (KJV):24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

And we read in **Romans 10 (KJV):8** But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

So Tertullian is not totally wrong when he says, “We are not washed *in order that we may* cease sinning, but *because we have* ceased, since in *heart* we have *been* bathed already.” It is “with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation”, as in verse 10 above. But it is not that we have ceased sinning, but that we have repented from our hearts, so that, in our heart “we have been bathed already”, as Tertullian has said.

What the early Church did not understand was the growth in grace and knowledge which every believer will need after faith in Jesus Christ. And the blood of Jesus is still there for forgiveness of sin if we confess our sins, as we read in **1 John 1 (KJV):7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Tertullian continues, and says, “For the *first* baptism of a learner is *this*, a perfect fear; thenceforward, in so far as you have understanding of the Lord faith *is* sound, the conscience

having once for all embraced repentance. Otherwise, if it is (only) after the *baptismal* waters that we cease sinning, it is of *necessity*, not of *free-will*, that we put on innocence. Who, then, is pre-eminent in goodness? he who is not *allowed*, or he whom *it displeases*, to be evil? he who is *bidden*, or he whose *pleasure it is*, to be free from crime? Let us, then, neither keep our hands from theft unless the hardness of bars withstand us, nor refrain our eyes from the concupiscence of fornication unless we be withdrawn by guardians of our persons, if no one who has surrendered himself to the Lord is to cease sinning unless he be bound thereto by baptism. But if any entertain this sentiment, I know not whether he, after baptism, do not feel more sadness to think that he has *ceased* from sinning, than gladness that he hath *escaped* from it. And so it is becoming that learners *desire* baptism, but do not hastily *receive* it: for he who desires it, honours it; he who hastily receives it, disdains it: in the one appears modesty, in the other arrogance; the former satisfies, the latter neglects it; the former covets to merit it, but the latter promises it to himself as a due return; the former takes, the latter usurps it. Whom would you judge worthier, except one who is more amended? whom more amended, except one who is more timid, and on that account has fulfilled the duty of true repentance? for he has feared to continue still in sin, lest he should not merit the reception of *baptism*. But the hasty receiver, inasmuch as he promised it himself (as his due), being forsooth secure (of obtaining it), *could* not fear: thus he fulfilled not repentance either, because he lacked the instrumental agent of repentance, that is, fear. Hasty reception is the portion of irreverence; it inflates the seeker, it despises the Giver. And thus it sometimes deceives, for it promises to itself *the gift* before it be due; whereby He who is to furnish the gift is ever offended.”

In the thinking of the early Church, one was forgiven of all their sin at baptism. This forgiveness was by God’s grace. But if one continued in sin after baptism, God’s grace could be lost. What the early Church misunderstood was that we continue to grow in grace and knowledge after we are washed by our faith. Baptism does not save us. Baptism is only a step in our growth in obedience to the Lord and His word of truth.

There was no waiting in the beginning of the Church for baptism, as we read in **Acts 2 (KJV):**37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

And in **Acts 19 (KJV):**1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. 7 And all the men

were about twelve.

It is by grace that we are saved, and not of works, as we read in **Ephesians 2 (KJV):8** For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

If we sin after we have faith, we need only confess it and the blood of Jesus is still there to cleanse us of all unrighteousness.

Page 662-663 (PDF Page 1458-1459): Chapter VII.—Of Repentance, in the Case of Such as Have Lapsed After Baptism.

So long, Lord Christ, may the blessing of learning or hearing concerning the discipline of repentance be granted to Thy servants, as is likewise behooves them, while *learners*, (i.e., *before* baptism) not to sin; in other words, may they thereafter know nothing of repentance, *and* require nothing of it. It is irksome to append mention of a *second*—nay, in that case, the *last*—hope; lest, by treating of a remedial repenting yet in reserve, we seem to be pointing to a yet further space for sinning. Far be it that any one so interpret our meaning, as if, because there is an opening for repenting, there were even now, on that account, an opening for sinning; and *as if* the redundance of celestial clemency constituted a license for human temerity. Let no one be less good because God is more so, by repeating his sin as often as he is forgiven. Otherwise be sure he will find an end of *escaping*, when he shall not find one of *sinning*. We have escaped *once*: thus far *and no farther* let us commit ourselves to perils, even if we seem likely to escape a second time. Men in general, after escaping shipwreck, thenceforward declare divorce with ship and sea; and by *cherishing* the memory of the danger, honour the benefit conferred by God,—their deliverance, namely. I praise their fear, I love their reverence; they are unwilling a second time to be a burden to the divine mercy; they fear to seem to trample on *the benefit* which they have attained; they shun, with a solicitude which at all events is good, to make trial a second time of that which they have once learned to fear. Thus the limit of their temerity is the evidence of their fear.

Moreover, man's fear is an honour to God. But however, that most stubborn foe (of ours) never gives his malice leisure; indeed, he is then most savage when he fully feels that a man is freed *from his clutches*; he then flames fiercest while he is fast becoming extinguished. Grieve and groan he must of necessity over the fact that, by the grant of pardon, so many works of death (“Mortis opera,” or “deadly works:”) in man have been overthrown, so many marks of the condemnation which formerly was his own erased. He grieves that that sinner, (now) Christ's servant, is destined to judge him and his angels. (Note: 1 Corinthians 6:3) And so he observes, assaults, besieges him, in the hope that he may be able in some way either to strike his eyes with carnal concupiscence, or else to entangle his mind with worldly enticements, or else to subvert his faith by fear of earthly power, or else to wrest him from the sure way by perverse traditions: he is never deficient in stumbling-blocks nor in temptations. These poisons of his, therefore, God foreseeing, although the gate of forgiveness has been shut and fastened up with the bar of baptism, has permitted *it* still to stand somewhat open. In the vestibule He has stationed the second repentance for opening to such as knock: but now *once for all*, because now for the second time; but never more because the last time it had been in vain. For is not even this *once* enough? You have what you now deserved not, for you had lost what you had

received. If the Lord's indulgence grants you the means of restoring what you had lost, be thankful for the benefit renewed, not to say amplified; for *restoring* is a greater thing than *giving*, inasmuch as *having lost* is more miserable than never having *received* at all. However, if any do incur the debt of a second repentance, his spirit is not to be forthwith cut down and undermined by despair. Let it by all means be irksome to *sin* again, but let not to *repent* again be irksome: irksome to imperil one's self again, but not to be again set free. Let none be ashamed. Repeated sickness must have repeated medicine. You will show your gratitude to the Lord by not refusing what the Lord offers you. You have offended, but can still be reconciled. You have One whom you may satisfy, and Him willing.

Comment: Tertullian begins, and says, "So long, Lord Christ, may the blessing of learning or hearing concerning the discipline of repentance be granted to Thy servants, as is likewise behooves them, while *learners*, (i.e., *before* baptism) not to sin; in other words, may they thereafter know nothing of repentance, *and* require nothing of it. It is irksome to append mention of a *second*—nay, in that case, the *last*—hope; lest, by treating of a remedial repenting yet in reserve, we seem to be pointing to a yet further space for sinning."

But repentance or returning to the Lord is to be ongoing as we grow in grace and knowledge, as we read in **Isaiah 30 (KJV):15** For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

The word translated "returning" in Hebrew is שׁוּבָה (pronounced shoo-baw'); from H7725; a return:—returning. **Strong's Exhaustive Concordance, H7729**

This word is also translated as "repentance", as in **Isaiah 30 (NASB):15** For this is what the Lord God, the Holy One of Israel, has said: "In repentance and rest you will be saved, In quietness and trust is your strength." But you were not willing,

Tertullian continues, and says, "Far be it that any one so interpret our meaning, as if, because there is an opening for repenting, there were even now, on that account, an opening for sinning; and *as if* the redundance of celestial clemency constituted a license for human temerity. Let no one be less good because God is more so, by repeating his sin as often as he is forgiven. Otherwise be sure he will find an end of *escaping*, when he shall not find one of *sinning*. We have escaped *once*: thus far *and no farther* let us commit ourselves to perils, even if we seem likely to escape a second time. Men in general, after escaping shipwreck, thenceforward declare divorce with ship and sea; and by *cherishing* the memory of the danger, honour the benefit conferred by God,—their deliverance, namely. I praise their fear, I love their reverence; they are unwilling a second time to be a burden to the divine mercy; they fear to seem to trample on *the benefit* which they have attained; they shun, with a solicitude which at all events is good, to make trial a second time of that which they have once learned to fear. Thus the limit of their temerity is the evidence of their fear."

Jesus healed a man with an infirmity of 38 years. Later Jesus found him again and warned him, as we read in **John 5 (KJV):14** Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

But the apostle John tells us the remedy for sin, as we read in **1 John 1 (KJV):7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive

ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

And in **1 John 2 (KJV):1** My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Tertullian continues, and says, “Moreover, man’s fear is an honour to God. But however, that most stubborn foe (of ours) never gives his malice leisure; indeed, he is then most savage when he fully feels that a man is freed *from his clutches*; he then flames fiercest while he is fast becoming extinguished. Grieve and groan he must of necessity over the fact that, by the grant of pardon, so many works of death (“Mortis opera,” or “deadly works:”) in man have been overthrown, so many marks of the condemnation which formerly was his own erased. He grieves that that sinner, (now) Christ’s servant, is destined to judge him and his angels. (Note: 1 Corinthians 6:3)”

He refers to Satan, and in context to **1 Corinthians 6 (KJV):1** Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more things that pertain to this life?

Tertullian continues, and says, “And so he observes, assaults, besieges him, in the hope that he may be able in some way either to strike his eyes with carnal concupiscence, or else to entangle his mind with worldly enticements, or else to subvert his faith by fear of earthly power, or else to wrest him from the sure way by perverse traditions: he is never deficient in stumbling-blocks nor in temptations. These poisons of his, therefore, God foreseeing, although the gate of forgiveness has been shut and fastened up with the bar of baptism, has permitted *it* still to stand somewhat open. In the vestibule He has stationed the second repentance for opening to such a knock: but now *once for all*, because now for the second time; but never more because the last time it had been in vain. For is not even this *once* enough? You have what you now deserved not, for you had lost what you had received. If the Lord’s indulgence grants you the means of restoring what you had lost, be thankful for the benefit renewed, not to say amplified; for *restoring* is a greater thing than *giving*, inasmuch as *having lost* is more miserable than never having *received* at all. However, if any do incur the debt of a second repentance, his spirit is not to be forthwith cut down and undermined by despair. Let it by all means be irksome to *sin* again, but let not to *repent* again be irksome: irksome to imperil one’s self again, but not to be again set free. Let none be ashamed. Repeated sickness must have repeated medicine. You will show your gratitude to the Lord by not refusing what the Lord offers you. You have offended, but can still be reconciled. You have One whom you may satisfy, and Him willing.”

Tertullian would allow maybe one more repentance after the repentance of baptism. But Tertullian did not understand the Lord’s chastening, which we read of in **Hebrews 12 (KJV):1** Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. 4 Ye have not yet resisted unto blood,

striving against sin. 5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. 12 Wherefore lift up the hands which hang down, and the feeble knees; 13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

The Father never closes the gate of repentance, as is evident with the prodigal which we will read of in the next chapter of Tertullian's writing.

Then in Corinth, some were eating the Lord's supper in an unworthy manner, as we read in **1 Corinthians 11 (KJV):**27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

We are bought with a price that paid our debt forever. We are not our own now, as we read in **1 Corinthians 6 (KJV):**19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

God's chastening may include physical death, but not spiritual death. When we are born again, we have eternal life, as we read in **1 John 5 (KJV):**13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Tertullian and the early Church did not understand that the blood of Jesus is the only thing that cleanses us from sin. When one has truly believed in Jesus Christ, and confessed Him as Lord, they are born from above, and God justifies them, and puts His righteousness down to their account. They now stand in grace which they cannot lose, as we read in **Romans 5 (NASB):**1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom we also have obtained our introduction by faith into this grace in which we stand; and we celebrate in hope of the glory of God.

We only need to confess our sins and He is "faithful and just to forgive us", as we read in **1 John 1 (KJV):**9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

This if you doubt, unravel the meaning of “what the Spirit saith to the churches.” (Note: Revelation 2:7,11,17, 29, 3:6,13,21) He imputes to the Ephesians “forsaken love;” (Note: Revelation 2:4) reproaches the Thyatirenes with “fornication,” and “eating of things sacrificed to idols;” (Note: Revelation 2:20) accuses the Sardians of “works not full;” (Note: Revelation 3:2) censures the Pergamenes for teaching perverse things; (Note: Revelation 2:14-15) upbraids the Laodiceans for trusting to their riches; (Note: Revelation 3:17) and yet gives them all general monitions to repentance—under comminations, it is true; but He would not utter comminations to one *unrepentant* if He did not forgive the repentant. The matter were doubtful if He had not withal elsewhere demonstrated this profusion of His clemency. Saith He not, (Note: Jeremiah 8:4) “He who hath fallen shall rise again, and he who hath been *averted* shall be *converted*?” He it is, indeed, who “would have mercy rather than sacrifices.” (Note: Hosea 6:6) The heavens, and the angels who are there, are glad at a man’s repentance. (Note: Luke 15:7,10) Ho! you sinner, be of good cheer! you see where it is that there is joy at your return. What meaning for us have those themes of the Lord’s parables? Is not the fact that a woman has lost a drachma, and seeks it and finds it, and invites her female friends to share her joy, an example of a restored sinner? (Note: Luke 15:8-10) There strays, withal, one little ewe of the shepherd’s; but the flock was not more dear than the one: that one is earnestly sought; the one is longed for instead of all; and at length she is found, and is borne back on the shoulders of the shepherd himself; for much had she toiled in straying. (Note: Luke 15:3-7) That most gentle father, likewise, I will not pass over in silence, who calls his prodigal son home, and willingly receives him repentant after his indigence, slays his best fatted calf, and graces his joy with a banquet. (Note: Luke 15:11-24) Why not? He had found the son whom he had lost; he had felt *him* to be all the dearer of whom he had *made a gain*. Who is that father to be understood by us to be? God, surely: no one *is* so truly a Father; no one so rich in paternal love. He, then, will receive you, His own son, back, even if you have squandered what you had received from Him, even if you return naked—just because you *have* returned; and will joy more over your return than over the sobriety of the other; but *only* if you heartily repent—if you compare your own hunger with the plenty of your Father’s “hired servants”—if you leave behind you the swine, that unclean herd—if you again seek your Father, offended though He be, saying, “I have sinned, nor am worthy any longer to be called Thine.” Confession of sins lightens, as much as dissimulation aggravates them; for confession is counseled by (a desire to make) satisfaction, dissimulation by contumacy.

Comment: Tertullian begins, and says, “This if you doubt, unravel the meaning of “what the Spirit saith to the churches.” (Note: Revelation 2:7,11,17, 29, 3:6,13,21)”

He refers to **Revelation 2 (KJV):7** He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

And to **Revelation 2 (KJV):11** He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

And to **Revelation 2 (KJV):17** He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

And in context to **Revelation 2 (KJV):26** And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. 28 And I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches.

And in context to **Revelation 3 (KJV):5** He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. 6 He that hath an ear, let him hear what the Spirit saith unto the churches.

And in context to **Revelation 3 (KJV):12** Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. 13 He that hath an ear, let him hear what the Spirit saith unto the churches.

And in context to **Revelation 3 (KJV):21** To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Tertullian continues, and says, “He imputes to the Ephesians “forsaken love;” (Note: Revelation 2:4)”

He refers to **Revelation 2 (KJV):4** Nevertheless I have somewhat against thee, because thou hast left thy first love.

Tertullian continues, and says, “reproaches the Thyatirenes with “fornication,” and “eating of things sacrificed to idols;” (Note: Revelation 2:20)”

He refers to **Revelation 2 (KJV):20** Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

Tertullian continues, and says, “accuses the Sardians of “works not full;” (Note: Revelation 3:2)”

He refers to **Revelation 3 (KJV):2** Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

Tertullian continues, and says, “censures the Pergamenes for teaching perverse things; (Note: Revelation 2:14-15)”

He refers to **Revelation 2 (KJV):14** But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

Tertullian continues, and says, “upbraids the Laodiceans for trusting to their riches; (Note: Revelation 3:17)”

He refers to **Revelation 3 (KJV):17** Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

Tertullian continues, and says, “and yet gives them all general monitions to repentance—under comminations, it is true; but He would not utter comminations to one *unrepentant* if He did not forgive the repentant. The matter were doubtful if He had not withal elsewhere

demonstrated this profusion of His clemency. Saith He not, (Note: Jeremiah 8:4) “He who hath fallen shall rise again, and he who hath been *averted* shall be *converted*?””

He refers to **Jeremiah 8 (Septuagint):4** For thus saith the Lord, Shall not he that falls arise? or he that turns away, shall he not turn back again?

And to **Jeremiah 8 (KJV):4** Moreover thou shalt say unto them, Thus saith the Lord; Shall they fall, and not arise? shall he turn away, and not return?

The word “*commination*” means “**DENUNCIATION**”. (**Merriam Webster**)

Tertullian continues, and says, “He it is, indeed, who “would have mercy rather than sacrifices.” (Note: Hosea 6:6) The heavens, and the angels who are there, are glad at a man’s repentance. (Note: Luke 15:7,10)”

He refers to **Hosea 6 (KJV):6** For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

And to **Luke 15 (KJV):7** I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

And to **Luke 15 (KJV):10** Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Tertullian continues, and says, “Ho! you sinner, be of good cheer! you see where it is that there is joy at your return. What meaning for us have those themes of the Lord’s parables? Is not the fact that a woman has lost a drachma, and seeks it and finds it, and invites her female friends to share her joy, an example of a restored sinner? (Note: Luke 15:8-10)”

He refers to **Luke 15 (KJV):8** Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Tertullian continues, and says, “There strays, withal, one little ewe of the shepherd’s; but the flock was not more dear than the one: that one is earnestly sought; the one is longed for instead of all; and at length she is found, and is borne back on the shoulders of the shepherd himself; for much had she toiled in straying. (Note: Luke 15:3-7)”

He refers to **Luke 15 (KJV):3** And he spake this parable unto them, saying, 4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Tertullian continues, and says, “That most gentle father, likewise, I will not pass over in silence, who calls his prodigal son home, and willingly receives him repentant after his indigence, slays his best fatted calf, and graces his joy with a banquet. (Note: Luke 15:11-24)”

He refers to **Luke 15 (KJV):11** And he said, A certain man had two sons: 12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to

be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 And am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 And bring hither the fatted calf, and kill it; and let us eat, and be merry: 24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Tertullian continues, and says, “Why not? He had found the son whom he had lost; he had felt *him* to be all the dearer of whom he had *made a gain*. Who is that father to be understood by us to be? God, surely: no one *is* so truly a Father; no one so rich in paternal love. He, then, will receive you, His own son, back, even if you have squandered what you had received from Him, even if you return naked—just because you *have* returned; and will joy more over your return than over the sobriety of the other; but *only* if you heartily repent—if you compare your own hunger with the plenty of your Father’s “hired servants”—if you leave behind you the swine, that unclean herd—if you again seek your Father, offended though He be, saying, “I have sinned, nor am worthy any longer to be called Thine.” Confession of sins lightens, as much as dissimulation aggravates them; for confession is counseled by (a desire to make) satisfaction, dissimulation by contumacy.”

The word “dissimulation” means “to hide under a false appearance”. (**Merriam Webster**)

So Tertullian allows for the repentance even of a prodigal, but he also believes one can lose their salvation if they have sinned after baptism, and they do not repent.

Page 664 (PDF Page 1462): Chapter IX.—Concerning the Outward Manifestations by Which This Second Repentance is to Be Accompanied.

The narrower, then, the sphere of action of this second and only (remaining) repentance, the more laborious is its probation; in order that it may not be exhibited in the conscience alone, but may likewise be carried out in some (external) act. This act, which is more usually expressed and commonly spoken of under a Greek name, is ἐξομολόγησις, whereby we confess our sins to the Lord, not indeed as if He were ignorant of them, but inasmuch as by confession satisfaction is settled, of confession repentance is born; by repentance God is appeased. And thus *exomologesis* is a discipline for man’s prostration and humiliation, enjoining a demeanor calculated to move mercy. With regard also to the very dress and food, it commands (the penitent) to lie in sackcloth and ashes, to cover his body in mourning, to lay his spirit low in sorrows, to exchange for severe treatment the sins which he has committed; moreover, to know no food and drink but such as is plain,—not for the stomach’s sake, to wit, but the soul’s; for the most part, however, to feed prayers on fastings, to groan, to weep and make outcries unto the Lord your God; to bow before the feet of the presbyters, and kneel to God’s dear ones; to

enjoin on all the brethren to be ambassadors to bear his deprecatory supplication (before God). All this *exomologesis* (does), that it may enhance repentance; may honour God by its fear of the (incurred) danger; may, by itself pronouncing against the sinner, stand in the stead of God's indignation, and by temporal mortification (I will not say frustrate, but) expunge eternal punishments. Therefore, while it abases the man, it raises him; while it covers him with squalor, it renders him more clean; while it *accuses*, it *excuses*; while it condemns, it absolves. The less quarter you give yourself, the more (believe me) will God give you.

Comment: Tertullian begins, and says, "The narrower, then, the sphere of action of this second and only (remaining) repentance, the more laborious is its probation; in order that it may not be exhibited in the conscience alone, but may likewise be carried out in some (external) act. This act, which is more usually expressed and commonly spoken of under a Greek name, is **ἔξομολόγησις**, whereby we confess our sins to the Lord, not indeed as if He were ignorant of them, but inasmuch as by confession satisfaction is settled, of confession repentance is born; by repentance God is appeased."

Tertullian refers here to **ἔξομολόγησις** (pronounced *exomologesis*), which he says is an "act" of the "second and only (remaining) repentance", "whereby we confess our sins to the Lord".

This Greek word is found in **Mark 1 (KJV):4** John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

The word "confessing" in verse 5 in the Greek is **ἔξομολογέω** (pronounced ex-om-ol-og-eh'-o); from G1537 and G3670; to acknowledge or (by implication, of assent) agree fully:—confess, profess, promise. **Strong's Exhaustive Concordance, G1843**

And this Greek word is from two Greek words. The first is **ἐκ** (pronounced ek); a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote):—after, among, × are, at, betwixt(-yond), by (the means of), exceedingly, (+abundantly above), for(-th), from (among, forth, up), + grudgingly, + heartily, X heavenly, × hereby, + very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, × thenceforth, through, × unto, × vehemently, with(-out). **Strong's Exhaustive Concordance, G1537**

The second is **ὁμολογέω** (pronounced hom-ol-og-eh'-o); from a compound of the base of G3674 and G3056; to assent, i.e. covenant, acknowledge:—con- (pro-)fess, confession is made, give thanks, promise. **Strong's Exhaustive Concordance, G3670**

And this Greek word is from two Greek words. The first is **ὁμοῦ** (pronounced hom-oo'); genitive case of **ὁμός** homós (the same; akin to G260) as adverb; at the same place or time:—together. **Strong's Exhaustive Concordance, G3674**

The second is **λόγος** (pronounced log'-os); from G3004; something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ):—account, cause, communication, × concerning, doctrine, fame, × have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, shew, × speaker, speech, talk, thing, + none of these things move me, tidings, treatise,

utterance, word, work. **Strong's Exhaustive Concordance, G3056**

Kenneth Wuest wrote of this instance of the Greek word in Mark 1:5, and said, “The word “confess” is a present participle. The rule of Greek grammar that applies here is that the actions of a present tense participle goes on at the same time as that of the leading verb. The leading verb here is “baptized.” Thus, the act of baptism and that of confessing sin, went on at the same time. But that means that the recipient of baptism had already repented of his sins before he came to John for baptism. His confession was the outward indication of that repentance. The preposition prefixed to the participle (ek, out) shows that this confession was an open one to those who were also waiting for baptism, not a private one to John. The word “confess” is *homologeō*, made up of *legō* “to speak”, and *homos*, “the same”, the compound word meaning “to speak the same thing that another speaks,” thus, “to agree with someone else.” Thus, confession of sin is more than a mere acknowledgment of sin in the life. It is an agreeing with God as to all the implications that enter into the fact that one has sinned. It is looking at sin from God’s point of view, and acting accordingly. It means the putting away of that sin. It means the determination to be done with that sin.” **Word Studies in the Greek New Testament, by Kenneth S. Wuest, Volume I, page 19-20.**

So the normal word for “confess” in the Greek is *ὁμολογέω* (pronounced hom-ol-og-eh'-o), but the Greek word *ἐξομολόγησις* (pronounced *exomologesis*), which is used in Mark 1:5 above “was the outward indication of that repentance”, which had already happened in the heart.

Tertullian has it the other way around, as he says this Greek word indicates that “by confession satisfaction is settled, of confession repentance is born; by repentance God is appeased.”

We read in **Mark 1 (KJV):14** Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

The word “repent” in the Greek is *μετανοέω* (pronounced met-an-o-eh'-o); from G3326 and G3539; to think differently or afterwards, i.e. reconsider (morally, feel compunction):—repent. **Strong's Exhaustive Concordance, G3340**

In the Hebrew the word “repent” is *שׁוּב* (pronounced shoob) and means to turn or return. **Strong's Exhaustive Concordance, H7725**

When we heard the gospel, we thought differently about our sins. Then we turned to Jesus to save us.

Repentance means to have a change of mind about our sins. It is after we have a change of mind about our sins, or repent, that we then confess our sins.

Tertullian continues, and says, “And thus *exomologesis* is a discipline for man’s prostration and humiliation, enjoining a demeanor calculated to move mercy. With regard also to the very dress and food, it commands (the penitent) to lie in sackcloth and ashes, to cover his body in mourning, to lay his spirit low in sorrows, to exchange for severe treatment the sins which he has committed; moreover, to know no food and drink but such as is plain,—not for the stomach’s sake, to wit, but the soul’s; for the most part, however, to feed prayers on fastings, to groan, to weep and make outcries unto the Lord your God; to bow before the feet of the presbyters, and kneel to God’s dear ones; to join on all the brethren to be ambassadors to bear his deprecatory supplication (before God).”

The word “deprecatory” means “seeking to avert disapproval : **APOLOGETIC**”.
(**Merriam Webster**)

Tertullian reflects the thinking of the early Church here. One had to pay a debt of penance, as it were, to show that they had truly repented. But when Philip went to the city of Samaria and preached Christ, and the people gave heed to what Philip was preaching there was great joy, as we read in **Acts 8 (KJV):5** Then Philip went down to the city of Samaria, and preached Christ unto them. 6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. 8 And there was great joy in that city.

No one was lying in “sackcloth and ashes”, or covering themselves in “mourning” in order to “exchange for severe treatment the sins which he has committed”.

Tertullian continues, and says, “All this *exomologesis* (does), that it may enhance repentance; may honour God by its fear of the (incurred) danger; may, by itself pronouncing against the sinner, stand in the stead of God’s indignation, and by temporal mortification (I will not say frustrate, but) expunge eternal punishments. Therefore, while it abases the man, it raises him; while it covers him with squalor, it renders him more clean; while it *accuses*, it *excuses*; while it condemns, it absolves. The less quarter you give yourself, the more (believe me) will God give you.”

The word “temporal” means “of or relating to time as opposed to eternity”. (**Merriam Webster**)

The word “mortification” means “a sense of humiliation and shame caused by something that wounds one's pride or self-respect”. (**Merriam Webster**)

The word “expunge” means “to strike out, obliterate, or mark for deletion”. (**Merriam Webster**)

But we don’t “expunge eternal punishments” by our own “temporal mortification”. It is by faith in Jesus that we receive what He has done for us.

And so we read in **1 John 2 (KJV):1** My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

And in **1 John 4 (KJV):10** Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

The word “propitiation” in the Greek is **ἱλασμός** (pronounced hil-as-mos’); atonement, i.e. (concretely) an expiator:—propitiation. **Strong’s Exhaustive Concordance, G2434**

Jesus is the atonement for our sins, and not just for the sins before we believed in Him, but for all our sins, as we read in **1 John 1 (KJV):7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

His blood cleanses us “from all sin”. We have only to confess our sins, and “the blood of Jesus Christ his Son cleanseth us from all sin”, and He is faithful to forgive us, as we read in **1 John 1 (KJV):9** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

We don’t earn His forgiveness by “temporal mortification”. To believe that God requires

more than confession in order to forgive us of our sins is to misunderstand what God has done for us. It was “not possible that the blood of bulls and of goats should take away sins”, as we read in **Hebrews 10 (KJV):1** For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins.

Then we read what God has done for us, as we continue in **Hebrews 10 (KJV):5** Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

There is only one offering for sin that takes away sins, and that is the “offering of the body of Jesus Christ once for all”. And so we read also in **Hebrews 10 (KJV):14** For by one offering he hath perfected for ever them that are sanctified.

When we come to Christ in faith, He justifies us and puts His righteousness down to our account. We then have a standing of righteousness before God. We are not perfect yet, and we still may sin. But our standing is not changed. We need only to confess our sins to get back into fellowship with our God and Father. The early Church did not understand God’s justification by faith of the sinner.

Page 664-665 (PDF Page 1463-1464): Chapter X.—Of Men’s Shrinking from This Second Repentance and Exomologesis, and of the Unreasonableness of Such Shrinking.

Yet most men either shun this work, as being a public exposure of themselves, or else defer it from day to day. I presume (as being) more mindful of modesty than of salvation; just like men who, having contracted some malady in the more private parts of the body, avoid the privity of physicians, and so perish with their own bashfulness. It is intolerable, forsooth, to modesty to make satisfaction to the offended Lord! to be restored to its forfeited salvation! Truly you are honourable in your modesty; bearing an open forehead for sinning, but an abashed one for deprecating! I give no place to bashfulness when I am a gainer by its loss; when itself in some son exhorts the man, saying, “Respect not me; it is better that I perish through you, *i.e. than you through me.*” At all events, the time when (if ever) its danger is serious, is when it is a butt for jeering speech in the presence of insulters, where one man raises himself on his neighbour’s ruin, where there is upward clambering over the prostrate. But among brethren and fellow-servants, where there is common hope, fear, joy, grief, suffering, because there is a common Spirit from a common Lord and Father, why do you think these *brothers* to be anything other than yourself? Why flee from the partners of your own mischances, as from such as will derisively cheer them? The body cannot feel gladness at the trouble of any one member, (Note: 1 Corinthians 12:26) it must necessarily join with one consent in the grief, and in

labouring for the remedy. In a company of two is the church; (Note: Matthew 18:20) but the church is Christ. When, then, you cast yourself at the brethren's knees, you are handling *Christ*, you are entreating *Christ*. In like manner, when they shed tears over you, it is *Christ* who suffers, *Christ* who prays the Father for mercy. What a son asks is ever easily obtained. Grand indeed is the reward of modesty, which the concealment of our fault promises us! to wit, if we do hide somewhat from the knowledge of man, shall we equally conceal it from God? Are the judgment of men and the knowledge of God so put upon a par? Is it better to be damned in secret than absolved in public? *But you say*, "It is a miserable thing thus to come to *exomologesis*:" yes, for evil does bring to misery; but where repentance is to be made, the misery ceases, because it is turned into something salutary. Miserable it is to be cut, and cauterized, and racked with the pungency of some (medicinal) powder: still, the things which heal by unpleasant means do, by the benefit of the cure, excuse their own offensiveness, and make present injury bearable for the sake of the advantage to supervene.

Comment: Tertullian begins, and says, "Yet most men either shun this work, as being a public exposure of themselves, or else defer it from day to day. I presume (as being) more mindful of modesty than of salvation; just like men who, having contracted some malady in the more private parts of the body, avoid the privacy of physicians, and so perish with their own bashfulness."

Tertullian is speaking of the work of a second repentance, which he is calling "*exomologesis*". But we are not saved by our works of repentance, as we read in **Ephesians 2 (KJV):8** For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Tertullian continues, and says, "It is intolerable, forsooth, to modesty to make satisfaction to the offended Lord! to be restored to its forfeited salvation! Truly you are honourable in your modesty; bearing an open forehead for sinning, but an abashed one for deprecating!"

The word "abashed" means "to destroy the self-possession or self-confidence of (someone) : **DISCONCERT**". (**Merriam Webster**)

The word "deprecating" means "to express disapproval of; **PLAY DOWN** : make little of". (**Merriam Webster**)

Is salvation "forfeited" when we sin? Not according to Scripture. If we sin after we have believed in Jesus Christ, and confessed Him as Lord, we have only to confess our sins, as we read again in **1 John 1 (KJV):9** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Tertullian continues, and says, "I give no place to bashfulness when I am a gainer by its loss; when itself in some son exhorts the man, saying, "Respect not me; it is better that I perish through you, *i.e. than you through me.*" At all events, the time when (if ever) its danger is serious, is when it is a butt for jeering speech in the presence of insulters, where one man raises himself on his neighbour's ruin, where there is upward clambering over the prostrate. But among brethren and fellow-servants, where there is common hope, fear, joy, grief, suffering, because there is a common Spirit from a common Lord and Father, why do you think these *brothers* to be anything other than yourself? Why flee from the partners of your own mischances, as from such as will derisively cheer them?"

Tertullian is encouraging those who are in the process of “*exomologesis*”. He doesn’t want them to be “bashful”, but to endure any “jeering speech in the presence of insulters”, that is, those who would make fun of them.

Tertullian continues, and says, “The body cannot feel gladness at the trouble of any one member, (Note: 1 Corinthians 12:26) it must necessarily join with one consent in the grief, and in labouring for the remedy.”

He refers in context to **1 Corinthians 12 (KJV):26** And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. 27 Now ye are the body of Christ, and members in particular.

Tertullian continues, and says, “In a company of two is the church; (Note: Matthew 18:20) but the church is Christ.”

He refers to **Matthew 18 (KJV):20** For where two or three are gathered together in my name, there am I in the midst of them.

Tertullian continues, and says, “When, then, you cast yourself at the brethren’s knees, you are handling *Christ*, you are entreating *Christ*. In like manner, when they shed tears over you, it is *Christ* who suffers, *Christ* who prays the Father for mercy. What a son asks is ever easily obtained. Grand indeed is the reward of modesty, which the concealment of our fault promises us! to wit, if we do hide somewhat from the knowledge of man, shall we equally conceal it from God? Are the judgment of men and the knowledge of God so put upon a par? Is it better to be damned in secret than absolved in public? *But you say*, “It is a miserable thing thus to come to *exomologesis*:” yes, for evil does bring to misery; but where repentance is to be made, the misery ceases, because it is turned into something salutary. Miserable it is to be cut, and cauterized, and racked with the pungency of some (medicinal) powder: still, the things which heal by unpleasant means do, by the benefit of the cure, excuse their own offensiveness, and make present injury bearable for the sake of the advantage to supervene.”

Did Tertullian never read about confession of sin in **1 John 1 (KJV):7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

But Tertullian reflects what the early Church believed about repentance. Once one had repented and was baptized, they were forgiven of all their sins. After that, a second repentance was possible for sin, but it included *exomologesis*, that is, confession, fasting, lying in “sackcloth and ashes”, or covering themselves in “mourning” in order to “exchange for severe treatment the sins which he has committed”, as he said under Page 664 (PDF Page 1462): Chapter IX.

They misunderstood the Scriptures. Under the Old Covenant, it was not possible “that the blood of bulls and goats should take away sins”, as we read in **Hebrews 10 (KJV):1** For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins.

And the Lord knew this, and He had a plan, as we continue to read in **Hebrews 10 (KJV):**5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

The sacrifices of the law under the Old Covenant covered sins, but they did not take away sins. But the offering of Jesus “perfected forever them that are sanctified”, as we continue to read in **Hebrews 10 (KJV):**11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified.

We are now under the New Covenant, as we continue to read of in **Hebrews 10 (KJV):**15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin.

Only the blood of Jesus can take away sins. “Now” there is “no more offering for sin”. When we believe that God raised Jesus from the dead, and we confess Him as Lord, we are born from above by the Holy Spirit. God then justifies us because of our faith, and He puts His very own righteousness down to our account. We now have a standing as righteous ones before Him. If we sin, the blood of Jesus is still there for us. All we have to do is confess our sins, as we read again in **1 John 1 (KJV):**7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

As we walk in the light of His word, we will become aware of more sin in our lives. As we then confess our sins, He is faithful and just to forgive us and cleanse us from all unrighteousness. “In repentance and rest we are saved”, and, “In quietness and trust is our strength”, as in Isaiah 30:15.

Page 665 (PDF Page 1465): Chapter XI.—Further Strictures on the Same Subject.

What if, besides the shame which they make the most account of, *men* dread likewise the bodily inconveniences; in that, unwashen, sordidly attired, estranged from gladness, they must spend their time in the roughness of sackcloth, and the horridness of ashes, and the sunkeness of face caused by fasting? Is it then becoming for us to supplicate for our sins in scarlet and purple? Hasten hither with the pin for panning the hair, and the powder for polishing the teeth, and some forked implement of steel or brass for cleaning the nails. Whatever of false brilliance, whatever of feigned redness, *is to be had*, let him diligently apply it to his lips or cheeks. Let him furthermore seek out baths of more genial temperature in some gardened or seaside retreat;

let him enlarge his expenses; let him carefully seek the rarest delicacy of fatted fowls; let him refine his old wine: and when any shall ask him, “On whom are you lavishing all this?” let him say, “I have sinned against God, and am in peril of eternally perishing: and so now I am drooping, and wasting and torturing myself, that I may reconcile God to myself, whom by sinning I have offended.” Why, they who go about canvassing for the obtaining of civil office, feel it neither degrading nor irksome to struggle, in behalf of such their desires, with annoyances to soul and body; and not annoyances merely, but likewise contumelies of all kinds. What meannesses of dress do they not affect? what houses do they not beset with early and late visits?—bowing whenever they meet any high personage, frequenting no banquets, associating in no entertainments, but voluntarily exiled from the felicity of freedom and festivity: and all that for the sake of the fleeting joy of a single year! Do *we* hesitate, when eternity is at stake, to endure what the competitor for consulship or prætorship puts up with? and shall we be tardy in offering to the offended Lord a self-chastisement in food and raiment, which Gentiles lay upon themselves when they have offended no one at all? Such are they of whom Scripture makes mention: “Woe to them who bind their own sins as it were with a long rope.” (Note: Isaiah 5:18)

Comment: Tertullian begins, and says, “What if, besides the shame which they make the most account of, *men* dread likewise the bodily inconveniences; in that, unwashen, sordidly attired, estranged from gladness, they must spend their time in the roughness of sackcloth, and the horridness of ashes, and the sunkenness of face caused by fasting? Is it then becoming for us to supplicate for our sins in scarlet and purple? Hasten hither with the pin for panning the hair, and the powder for polishing the teeth, and some forked implement of steel or brass for cleaning the nails. Whatever of false brilliance, whatever of feigned redness, *is to be had*, let him diligently apply it to his lips or cheeks. Let him furthermore seek out baths of more genial temperature in some gardened or seaside retreat; let him enlarge his expenses; let him carefully seek the rarest delicacy of fatted fowls; let him refine his old wine: and when any shall ask him, “On whom are you lavishing all this?” let him say, “I have sinned against God, and am in peril of eternally perishing: and so now I am drooping, and wasting and torturing myself, that I may reconcile God to myself, whom by sinning I have offended.””

But the Scripture says that “if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”, as in **1 John 1 (KJV):9** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

There is no need of the flogging of ourselves in order to make payment for our sins. It is only the “blood of Jesus” that can cleanse us of sin, as we read in **1 John 1 (KJV):7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Tertullian continues, and says, “Why, they who go about canvassing for the obtaining of civil office, feel it neither degrading nor irksome to struggle, in behalf of such their desires, with annoyances to soul and body; and not annoyances merely, but likewise contumelies of all kinds. What meannesses of dress do they not affect? what houses do they not beset with early and late visits?—bowing whenever they meet any high personage, frequenting no banquets, associating in no entertainments, but voluntarily exiled from the felicity of freedom and festivity: and all that for the sake of the fleeting joy of a single year! Do *we* hesitate, when

eternity is at stake, to endure what the competitor for consulship or praetorship puts up with? and shall we be tardy in offering to the offended Lord a self-chastisement in food and raiment, which Gentiles lay upon themselves when they have offended no one at all? Such are they of whom Scripture makes mention: “Woe to them who bind their own sins as it were with a long rope.” (Note: Isaiah 5:18)”

He refers to **Isaiah 5 (Septuagint):18** Woe [to them] that draw sins to them as with a long rope, and iniquities as with a thong of the heifer’s yoke:

And to **Isaiah 5 (KJV):18** Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

Tertullian argues well, but he unknowingly ignores the Scripture. We don’t need to beat Ourselves, or treat ourselves harshly in order to be forgiven by the Lord. He Himself will discipline us as we read in **Hebrews 12 (KJV):9** Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. 12 Wherefore lift up the hands which hang down, and the feeble knees; 13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Page 665-666 (PDF Page 1466-1467): Chapter XII.—Final Considerations to Induce to Exomologesis.

If you shrink back from *exomologesis*, consider in your heart the hell, which *exomologesis* will extinguish for you; and imagine first the magnitude of the penalty, that you may not hesitate about the adoption of the remedy. What do we esteem that treasure-house of eternal fire to be, when small vent-holes of it rouse such blasts of flames that neighbouring cities either are already no more, or are in daily expectation of the same fate? The haughtiest mountains start asunder in the birth-throes of their inly-generated fire; and—which proves to us the *perpetuity* of the judgment—though they start asunder, though they be devoured, yet come they never to an end. Who will not account these occasional punishments inflicted on the mountains as examples of the judgment which menaces the impenitent? Who will not agree that such sparks are but some few missiles and sportive darts of some inestimably vast centre of fire? Therefore, since you know that after the first bulwarks of the Lord’s baptism there still remains for you, in *exomologesis* a second reserve of aid against hell, why do you desert your own salvation? Why are you tardy to approach what you know heals you? Even dumb irrational animals recognise in their time of need the medicines which have been divinely assigned them. The stag, transfixed by the arrow, knows that, to force out the steel, and its inextricable lingerings, he must heal himself with dittany. The swallow, if she blinds her young, knows how to give them eyes again by means of her own swallow-wort. Shall the sinner, knowing that *exomologesis* has been instituted by the Lord for his restoration, pass that by which restored the Babylonian king (Note: Daniel 4) to his realms? Long time had he offered to the Lord his repentance, working out his *exomologesis* by a seven years’ squalor, with his nails wildly growing after the eagle’s fashion, and his unkempt hair wearing the shagginess of a lion. Hard handling! Him whom men were shuddering at, God was receiving back. But, on the other hand,

the Egyptian emperor—who, after pursuing the once afflicted people of God, long denied to their Lord, rushed into the battle—did, after so many warning plagues, perish in the parted sea, (which was permitted to be passable to “the People” alone,) by the backward roll of the waves: (Note: Exodus 14:15-31) for repentance and her handmaid *exomologesis* he had cast away.

Why should I add more touching these two planks (as it were) of human salvation, caring more for the business of the pen than the duty of my conscience? For, sinner as I am of every dye, and born for nothing save repentance, I cannot easily be silent about that concerning which also the very head and fount of the human race, and of human offence, Adam, restored by *exomologesis* to his own paradise, (Note: Genesis 3:24, Luke 23:43, 2 Corinthians 12:4, Revelation 2:7) is not silent.

Comment: Tertullian concludes, and says, “If you shrink back from *exomologesis*, consider in your heart the hell, which *exomologesis* will extinguish for you; and imagine first the magnitude of the penalty, that you may not hesitate about the adoption of the remedy. What do we esteem that treasure-house of eternal fire to be, when small vent-holes of it rouse such blasts of flames that neighbouring cities either are already no more, or are in daily expectation of the same fate? The haughtiest mountains start asunder in the birth-throes of their inly-generated fire; and—which proves to us the *perpetuity* of the judgment—though they start asunder, though they be devoured, yet come they never to an end. Who will not account these occasional punishments inflicted on the mountains as examples of the judgment which menaces the impenitent? Who will not agree that such sparks are but some few missiles and sportive darts of some inestimably vast centre of fire? Therefore, since you know that after the first bulwarks of the Lord’s baptism there still remains for you, in *exomologesis* a second reserve of aid against hell, why do you desert your own salvation?”

In effect, Tertullian is saying that we need to keep ourselves saved. The early Church did not understand that we are saved when we believe that God raised Jesus from the dead, and we confess Him as Lord. We then pass from death to eternal life in our spirit, having been born again of the Spirit of God. We are then justified by the Lord because of our faith, and He puts His very own righteousness down to our account. When we sin as His children, if we confess our sins, the blood of Jesus cleanses us from all sin. If all we build on the foundation is wood, hay, or stubble, we will still be saved. If we do not repent, we will suffer in this life for our bad choices, and have no rewards when we get to heaven. The blood of Jesus is the only thing that can take away our sins.

Tertullian continues, and says, “Why are you tardy to approach what you know heals you? Even dumb irrational animals recognise in their time of need the medicines which have been divinely assigned them. The stag, transfixed by the arrow, knows that, to force out the steel, and its inextricable lingerings, he must heal himself with dittany. The swallow, if she blinds her young, knows how to give them eyes again by means of her own swallow-wort. Shall the sinner, knowing that *exomologesis* has been instituted by the Lord for his restoration, pass that by which restored the Babylonian king (Note: Daniel 4) to his realms? Long time had he offered to the Lord his repentance, working out his *exomologesis* by a seven years’ squalor, with his nails wildly growing after the eagle’s fashion, and his unkempt hair wearing the shagginess of a lion. Hard handling! Him whom men were shuddering at, God was receiving back.”

But Nebuchadnezzar suffered because of his pride after God had given him a vision of His plan for the four kingdoms in Daniel, chapter 2, of which the first was Babylon. God had then had Daniel interpret his vision. Nebuchadnezzar then received another vision, which Daniel again interpreted, as we read in **Daniel 4 (KJV):**20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; 21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: 22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. 23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; 24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: 25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. 27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. 28 All this came upon the king Nebuchadnezzar. 29 At the end of twelve months he walked in the palace of the kingdom of Babylon. 30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? 31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. 32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. 34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: 35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? 36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. 37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

Nebuchadnezzar was disciplined by the Lord because of his pride. But Nebuchadnezzar finally lifted his eyes up to heaven, and his understanding returned to him and he was healed.

Nebuchanezzar didn't beat himself up in order to gain the Lord's forgiveness. The Lord disciplined him with the result that he repented.

Tertullian continues, and says, "But, on the other hand, the Egyptian emperor—who, after pursuing the once afflicted people of God, long denied to their Lord, rushed into the battle—did, after so many warning plagues, perish in the parted sea, (which was permitted to be passable to "the People" alone,) by the backward roll of the waves: (Note: Exodus 14:15-31) for repentance and her handmaid *exomologesis* he had cast away."

He refers in context to **Exodus 14 (KJV)**: 13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. 14 The Lord shall fight for you, and ye shall hold your peace. 15 And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: 16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. 17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18 And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. 19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: 20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. 21 And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. 22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. 23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. 24 And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. 26 And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. 29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 30 Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. 31 And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

The Egyptians did not repent, and they suffered the consequences.

Tertullian continues, and says, "Why should I add more touching these two planks (as it were) of human salvation, caring more for the business of the pen than the duty of my

conscience? For, sinner as I am of every dye, and born for nothing save repentance, I cannot easily be silent about that concerning which also the very head and fount of the human race, and of human offence, Adam, restored by *exomologesis* to his own paradise, (Note: Genesis 3:24, Luke 23:43, 2 Corinthians 12:4, Revelation 2:7) is not silent.”

He refers to **Genesis 3 (KJV):24** So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

And to **Luke 23 (KJV):43** And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

And to **2 Corinthians 12 (KJV):4** How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

And to **Revelation 2 (KJV):7** He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Although Adam was driven out of Eden, it seems that he and Eve repented. And so we read in **Luke 3 (KJV):38** Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

God doesn't require us to punish ourselves to gain His favor. He wants us to follow Him. And He tells us the requirements of a disciple in **Luke 14 (KJV):26** If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

God is a good Father and He disciplines those He loves. Let us therefore remember the assurance of our salvation He gives us through Paul in **Romans 8 (KJV):31** What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

We serve an amazing God. Hallelujah!

Ad Martyras (Volume 3)

Page 693 (PDF Page 1536): CHAP. I “Blessed Martyrs Designate,—Along with the provision which our lady mother the Church from her bountiful breasts, and each brother out of his private means, makes for your bodily wants in the prison, accept also from me some contribution to your spiritual sustenance; for it is not good that the flesh be feasted and the spirit starve: nay, if that which is weak be carefully looked to, it is but right that that which is still weaker should not be neglected. Not that I am specially entitled to exhort you; yet not only the trainers and overseers, but even the unskilled, nay, all who choose, without the slightest need for it, are wont to animate from afar by their cries the most accomplished gladiators, and from the mere throng of onlookers useful suggestions have sometimes come; first, then, O blessed, grieve not the Holy Spirit, (Note: Ephesians 4:30) who has entered the prison with you; for if He had not gone with you there, you would not have been there this day. Do you give all endeavour, therefore, to retain Him; so let Him lead you thence to your Lord. The prison, indeed, is the devil’s house as well, wherein he keeps his family. But you have come within its walls for the very purpose of trampling the wicked one under foot in his chosen abode. You had already in pitched battle outside utterly overcome him; let him have no reason, then, to say to himself, “They are now in my domain; with vile hatreds I shall tempt them, with defections or dissensions among themselves.” Let him fly from your presence, and skulk away into his own abysses, shrunken and torpid, as though he were an outcharmed or smoked-out snake. Give him not the success in his own kingdom of setting you at variance with each other, but let him find you armed and fortified with concord; for peace among you is battle with him. Some, not able to find this peace in the Church, have been used to seek it from the imprisoned martyrs. And so you ought to have it dwelling with you, and to cherish it, and to guard it, that you may be able perhaps to bestow it upon others.”

Comment: Tertullian begins, and says, “Blessed Martyrs Designate,—Along with the provision which our lady mother the Church from her bountiful breasts, and each brother out of his private means, makes for your bodily wants in the prison, accept also from me some contribution to your spiritual sustenance; for it is not good that the flesh be feasted and the spirit starve: nay, if that which is weak be carefully looked to, it is but right that that which is still weaker should not be neglected.”

Tertullian is writing to those who are in prison and are destined to be martyrs if they do not deny the Lord. Tertullian speaks of the Church as “our lady mother” with “bountiful breasts”, speaking of the provisions which the Church had provided for those in prison. The Church is not our mother, but this thinking became a tradition in the early Church. Such a statement exceeds the Scriptures.

Tertullian continues, and says, “Not that I am specially entitled to exhort you; yet not only the trainers and overseers, but even the unskilled, nay, all who choose, without the slightest need for it, are wont to animate from afar by their cries the most accomplished gladiators, and from the mere throng of onlookers useful suggestions have sometimes come; first, then, O blessed, grieve not the Holy Spirit, (Note: Ephesians 4:30) who has entered the prison with you; for if He had not gone with you there, you would not have been there this

day.”

He refers to **Ephesians 4 (KJV):30** And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Tertullian continues, and says, “Do you give all endeavour, therefore, to retain Him; so let Him lead you thence to your Lord. The prison, indeed, is the devil’s house as well, wherein he keeps his family. But you have come within its walls for the very purpose of trampling the wicked one under foot in his chosen abode. You had already in pitched battle outside utterly overcome him; let him have no reason, then, to say to himself, “They are now in my domain; with vile hatreds I shall tempt them, with defections or dissensions among themselves.” Let him fly from your presence, and skulk away into his own abysses, shrunken and torpid, as though he were an outcharmed or smoked-out snake. Give him not the success in his own kingdom of setting you at variance with each other, but let him find you armed and fortified with concord; for peace among you is battle with him. Some, not able to find this peace in the Church, have been used to seek it from the imprisoned martyrs. And so you ought to have it dwelling with you, and to cherish it, and to guard it, that you may be able perhaps to bestow it upon others.”

Tertullian is encouraging those who are in prison because of their faith. We will read more of his thinking in the next segment of his writing.

The Passion of the Holy Martyrs Perpetua and Felicitas (Volume 3)

Page 699 (PDF Page 1546): “Preface.

If ancient illustrations of faith which both testify to God’s grace and tend to man’s edification are collected in writing, so that by the perusal of them, as if by the reproduction of the facts, as well God may be honoured, as man may be strengthened; why should not new instances be also collected, that shall be equally suitable for both purposes,—if only on the ground that these modern examples will one day become ancient and available for posterity, although in their present time they are esteemed of less authority, by reason of the presumed veneration for antiquity? But let men look to it, if they judge the power of the Holy Spirit to be one, according to the times and seasons; since some things of later date must be esteemed of more account as being nearer to the very last times, in accordance with the exuberance of grace manifested to the final periods determined for the world. For “in the last days, saith the Lord, I will pour out of my Spirit upon all flesh; and their sons and their daughters shall prophesy. And upon my servants and my handmaidens will I pour out of my Spirit; and your young men shall see visions, and your old men shall dream dreams.” (Note: Joel 2:28-29) And thus we—who both acknowledge and reverence, even as we do the prophecies, modern visions as equally promised to us, and consider the other powers of the Holy Spirit as an agency of the Church for which also He was sent, administering all gifts in all, even as the Lord distributed to every one as well needfully collect them in writing, as commemorate them in reading to God’s glory; that so no weakness or despondency of faith may suppose that the divine grace abode only among the ancients, whether in respect of the condescension that raised up martyrs, or that gave revelations; since God always carries into effect what He has promised, for a testimony to unbelievers, to believers for a benefit. And we therefore, what we have heard and handled, declare also to you, brethren and little children, that as well you who were concerned in these matters may be reminded of them again to the glory of the Lord, as that you who know them by report may have communion with the blessed martyrs, and through them with the Lord Jesus Christ, to whom be glory and honour, for ever and ever. Amen.”

Comment: Tertullian begins, and says, “If ancient illustrations of faith which both testify to God’s grace and tend to man’s edification are collected in writing, so that by the perusal of them, as if by the reproduction of the facts, as well God may be honoured, as man may be strengthened; why should not new instances be also collected, that shall be equally suitable for both purposes,—if only on the ground that these modern examples will one day become ancient and available for posterity, although in their present time they are esteemed of less authority, by reason of the presumed veneration for antiquity? But let men look to it, if they judge the power of the Holy Spirit to be one, according to the times and seasons; since some things of later date must be esteemed of more account as being nearer to the very last times, in accordance with the exuberance of grace manifested to the final periods determined for the world. For “in the last days, saith the Lord, I will pour out of my Spirit upon all flesh; and their sons and their daughters shall prophesy. And upon my servants and my handmaidens will I pour out of my Spirit; and your young men shall see visions, and your old men shall dream dreams.” (Note: Joel 2:28-29)”

And he refers to **Joel 2 (KJV):28** And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

And Tertullian asked above, “why should not new instances be also collected, that shall be equally suitable for both purposes,—if only on the ground that these modern examples will one day become ancient and available for posterity, although in their present time they are esteemed of less authority, by reason of the presumed veneration for antiquity?”, speaking of any visions, prophesy, or revelation received in the “present time”.

New instances can be “collected”, and written about, but they will not have the same authority as the Scriptures. All revelations are to be judged today by the Scriptures rightly divided. And we must trust the Scriptures first, as Peter wrote in **2 Peter 1 (KJV):19** We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Tertullian continues, and says, “And thus we—who both acknowledge and reverence, even as we do the prophecies, modern visions as equally promised to us, and consider the other powers of the Holy Spirit as an agency of the Church for which also He was sent, administering all gifts in all, even as the Lord distributed to every one as well needfully collect them in writing, as commemorate them in reading to God’s glory; that so no weakness or despondency of faith may suppose that the divine grace abode only among the ancients, whether in respect of the condescension that raised up martyrs, or that gave revelations; since God always carries into effect what He has promised, for a testimony to unbelievers, to believers for a benefit.”

And so we read that the gifts of the Spirit were not just for the apostles, as we read in **1 Corinthians 12 (KJV):7** But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Tertullian continues, and says, “And we therefore, what we have heard and handled, declare also to you, brethren and little children, that as well you who were concerned in these matters may be reminded of them again to the glory of the Lord, as that you who know them by report may have communion with the blessed martyrs, and through them with the Lord Jesus Christ, to whom be glory and honour, for ever and ever. Amen.”

Tertullian is correct in that he says that the Holy Spirit is still in the Church today distributing the gifts of the Spirit. But the Holy Spirit is also guiding believers through the Scriptures in order that they may judge all things by the word of God rightly divided. New prophecies and new revelations are to be judged by the word of God rightly divided, and not to be added to the Scriptures.

Her, She Understood that Her Martyrdom Would Take Place Very Shortly.

1. The young catechumens, Revocatus and his fellow-servant Felicitas, Saturninus and Secundulus, were apprehended. And among them also was Vivia Perpetua, respectably born, liberally educated, a married matron, having a father and mother and two brothers, one of whom, like herself, was a catechumen, and a son an infant at the breast. She herself was about twenty-two years of age. From this point onward she shall herself narrate the whole course of her martyrdom, as she left it described by her own hand and with her own mind.

2. "While" says she, "we were still with the persecutors, and my father, for the sake of his affection for me, was persisting in seeking to turn me away, and to cast me down from the faith,—'Father,' said I, 'do you see, let us say, this vessel lying here to be a little pitcher, or something else?' And he said, 'I see it to be so.' And I replied to him, 'Can it be called by any other name than what it is?' And he said, 'No.' 'Neither can I call myself anything else than what I am, a Christian.' Then my father, provoked at this saying, threw himself upon me, as if he would tear my eyes out. But he only distressed me, and went away overcome by the devil's arguments. Then, in a few days after I had been without my father, I gave thanks to the Lord; and his absence became a source of consolation to me. In that same interval of a few days we were baptized, and to me the Spirit prescribed that in the water *of baptism* nothing else was to be sought for bodily endurance. After a few days we are taken into the dungeon, and I was very much afraid, because I had never felt such darkness. O terrible day! O the fierce heat of the shock of the soldiery, because of the crowds! I was very unusually distressed by my anxiety for my infant. There were present there Tertius and Pomponius, the blessed deacons who ministered to us, and had arranged by means of a gratuity that we might be refreshed by being sent out for a few hours into a pleasanter part of the prison. Then going out of the dungeon, all attended to their own wants. I suckled my child, which was now enfeebled with hunger. In my anxiety for it, I addressed my mother and comforted my brother, and commended to their care my son. I was languishing because I had seen them languishing on my account. Such solicitude I suffered for many days, and I obtained for my infant to remain in the dungeon with me; and forthwith I grew strong and was relieved from distress and anxiety about my infant; and the dungeon became to me as it were a palace, so that I preferred being there to being elsewhere.

3. "Then my brother said to me, 'My dear sister, you are already in a position of great dignity, and are such that you may ask for a vision, and that it may be made known to you whether this is to result in a passion or an escape.' And I, who knew that I was privileged to converse with the Lord, whose kindnesses I had found to be so great, boldly promised him, and said, 'Tomorrow I will tell you.' And I asked, and this was what was shown me. I saw a golden ladder of marvelous height, reaching up even to heaven, and very narrow, so that persons could only ascend it one by one; and on the sides of the ladder was fixed every kind of iron weapon. There were there swords, lances, hooks, daggers; so that if any one went up carelessly, or not looking upwards, he would be torn to pieces and his flesh would cleave to the iron weapons. And under the ladder itself was crouching a dragon of wonderful size, who lay in wait for those who ascended, and frightened them from the ascent. And Saturus went up first, who had subsequently delivered himself up freely on our account, not having been present at the time that we were taken prisoners. And he attained the top of the ladder, and turned towards me, and said to me, 'Perpetua, I am waiting for you; but be careful that the dragon do not bite you.' And I said, 'In the name of the Lord Jesus Christ, he shall not hurt me.' And from under the ladder

itself, as if in fear of me, he slowly lifted up his head; and as I trod upon the first step, I trod upon his head. And I went up, and I saw an immense extent of garden, and in the midst of the garden a white-haired man sitting in the dress of a shepherd, of a large stature, milking sheep; and standing around were many thousand white-robed ones. And he raised his head, and looked upon me, and said to me, 'Thou art welcome, daughter.' And he called me, and from the cheese as he was milking he gave me as it were a little cake, and I received it with folded hands; and I ate it, and all who stood around said Amen. And at the sound of their voices I was awakened, still tasting a sweetness which I cannot describe. And I immediately related this to my brother, and we understood that it was to be a passion, and we ceased henceforth to have any hope in this world."

Comment: Tertullian begins, as he records in paragraph 1, "1. The young catechumens, Revocatus and his fellow-servant Felicitas, Saturninus and Secundulus, were apprehended. And among them also was Vivian Perpetua, respectably born, liberally educated, a married matron, having a father and mother and two brothers, one of whom, like herself, was a catechumen, and a son an infant at the breast. She herself was about twenty-two years of age. From this point onward she shall herself narrate the whole course of her martyrdom, as she left it described by her own hand and with her own mind."

Tertullian continues, as he records in paragraph 2, "2. 'While' says she, 'we were still with the persecutors, and my father, for the sake of his affection for me, was persisting in seeking to turn me away, and to cast me down from the faith,—'Father,' said I, 'do you see, let us say, this vessel lying here to be a little pitcher, or something else?' And he said, 'I see it to be so.' And I replied to him, 'Can it be called by any other name than what it is?' And he said, 'No.' 'Neither can I call myself anything else than what I am, a Christian.' Then my father, provoked at this saying, threw himself upon me, as if he would tear my eyes out. But he only distressed me, and went away overcome by the devil's arguments. Then, in a few days after I had been without my father, I gave thanks to the Lord; and his absence became a source of consolation to me. In that same interval of a few days we were baptized, and to me the Spirit prescribed that in the water *of baptism* nothing else was to be sought for bodily endurance. After a few days we are taken into the dungeon, and I was very much afraid, because I had never felt such darkness. O terrible day! O the fierce heat of the shock of the soldiery, because of the crowds! I was very unusually distressed by my anxiety for my infant. There were present there Tertius and Pomponius, the blessed deacons who ministered to us, and had arranged by means of a gratuity that we might be refreshed by being sent out for a few hours into a pleasanter part of the prison. Then going out of the dungeon, all attended to their own wants. I suckled my child, which was now enfeebled with hunger. In my anxiety for it, I addressed my mother and comforted my brother, and commended to their care my son. I was languishing because I had seen them languishing on my account. Such solicitude I suffered for many days, and I obtained for my infant to remain in the dungeon with me; and forthwith I grew strong and was relieved from distress and anxiety about my infant; and the dungeon became to me as it were a palace, so that I preferred being there to being elsewhere."

Tertullian continues, and records in paragraph 3, "3. Then my brother said to me, 'My dear sister, you are already in a position of great dignity, and are such that you may ask for a vision, and that it may be made known to you whether this is to result in a passion or an

escape.’ And I, who knew that I was privileged to converse with the Lord, whose kindnesses I had found to be so great, boldly promised him, and said, ‘Tomorrow I will tell you.’”

Tertullian is writing about Perpetua and Felicitas, who are about to be martyred. Perpetua’s brother feels that she is in “a position of great dignity”, being persecuted for her faith, and that she should “ask for a vision”.

Tertullian continues, and records, “And I asked, and this was what was shown me. I saw a golden ladder of marvelous height, reaching up even to heaven, and very narrow, so that persons could only ascend it one by one; and on the sides of the ladder was fixed every kind of iron weapon. There were there swords, lances, hooks, daggers; so that if any one went up carelessly, or not looking upwards, he would be torn to pieces and his flesh would cleave to the iron weapons.”

This reminds us of Jacob’s ladder, which we read of in **Genesis 28 (KJV):**10 And Jacob went out from Beersheba, and went toward Haran. 11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. 12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. 13 And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. 15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. 16 And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

Tertullian was the bishop in Carthage, north Africa, and was a predecessor of Cyprian. Cyprian considered Tertullian to be a father in the Lord. Jerome said that Tertullian lived to old age, so he probably did not experience martyrdom himself.

The ladder in Perpetua’s dream is unlike Jacob’s ladder in that there were “swords, lances, hooks, daggers; so that if any one went up carelessly, or not looking upwards, he would be torn to pieces and his flesh would cleave to the iron weapons.” This was a picture of the time in the early Church of the persecutions, and the temptations Perpetua would face before martyrdom.

Tertullian continues, and records, “And under the ladder itself was crouching a dragon of wonderful size, who lay in wait for those who ascended, and frightened them from the ascent. And Saturus went up first, who had subsequently delivered himself up freely on our account, not having been present at the time that we were taken prisoners. And he attained the top of the ladder, and turned towards me, and said to me, ‘Perpetua, I am waiting for you; but be careful that the dragon do not bite you.’ And I said, ‘In the name of the Lord Jesus Christ, he shall not hurt me.’ And from under the ladder itself, as if in fear of me, he slowly lifted up his head; and as I trod upon the first step, I trod upon his head. And I went up, and I saw an immense extent of garden, and in the midst of the garden a white-haired man sitting in the dress of a shepherd, of a large stature, milking sheep; and standing around were many thousand white-robed ones. And he raised his head, and looked upon me, and said to me, ‘Thou art welcome, daughter.’ And he called me, and from the cheese as he was milking he gave me as it were a little cake,

and I received it with folded hands; and I ate it, and all who stood around said Amen. And at the sound of their voices I was awakened, still tasting a sweetness which I cannot describe. And I immediately related this to my brother, and we understood that it was to be a passion, and we ceased henceforth to have any hope in this world.”

Tertullian records the vision of Perpetua, and in the vision Perpetua would be received into heaven. That is, Perpetua would be martyred. So Perpetua and her brother then “ceased henceforth to have any hope in this world”. Perpetua and Felicitas were then martyred.

The vision of Perpetua was a fulfillment of **Acts 2 (KJV):** 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

On Patience (Volume 3)

Page 712 (PDF Page 1575-1576): CHAP VIII. “I will add (somewhat) touching the *pleasure* of patience. For every injury, whether inflicted by tongue or hand, when it has lighted upon patience, will be dismissed with the same fate as, some weapon launched against and blunted on a rock of most steadfast hardness. For it will wholly fall then and there with bootless and fruitless labour; and sometimes will recoil and spend its rage on him who sent it out, with retorted impetus. No doubt the reason why any one hurts you is that you may be pained; because the hurter’s enjoyment consists in the pain of the hurt. When, then, you have upset his enjoyment by not being pained, *he* must needs be pained by the loss of his enjoyment. Then you not only go unhurt away, which even alone is enough for you; but gratified, into the bargain, by your adversary’s disappointment, and revenged by his pain. This is the *utility* and the *pleasure* of patience.”

Comment: Tertullian is encouraging Christians who may face martyrdom to have patience.

On the Veiling of Virgins (Volume 4)

Page 27 (PDF Page 54): CHAP. I. “Chapter I.—Truth Rather to Be Appealed to Than Custom, and Truth Progressive in Its Developments.

Having already undergone the trouble peculiar to my opinion, I will show in Latin also that it behooves our virgins to be veiled from the time that they have passed the turning-point of their age: that this observance is exacted by truth, on which no one can impose prescription—no space of times, no influence of persons, no privilege of regions. For these, for the most part, are the sources whence, from some ignorance or simplicity, custom finds its beginning; and then it is successionaly confirmed into an usage, and thus is maintained in opposition to truth. But our Lord Christ has surnamed Himself Truth, (Note: John 14:6) not Custom. If Christ is always, and prior to all, equally truth is a thing sempiternal and ancient. Let those therefore look to themselves, to whom that is new which is intrinsically old. It is not so much novelty as truth which convicts heresies. Whatever savours of opposition to truth, this will be heresy, even (if it be an) ancient custom. On the other hand, if any is ignorant of anything, the ignorance proceeds from his own defect. Moreover, whatever is matter of ignorance ought to have been as carefully *inquired into* as whatever is matter of acknowledgment *received*. The rule of faith, indeed, is altogether one, alone immoveable and irreformable; the rule, to wit, of believing in one only God omnipotent, the Creator of the universe, and His Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, raised again the third day from the dead, received in the heavens, sitting now at the right (hand) of the Father, destined to come to judge quick and dead through the resurrection of the flesh as well (as of the spirit). This law of faith being constant, the other succeeding points of discipline and conversation admit the “novelty” of correction; the grace of God, to wit, operating and advancing even to the end. For what kind of (supposition) is it, that, while the devil is always operating and adding daily to the ingenuities of iniquity, the work of God should either have ceased, or else have desisted from advancing? whereas the reason why the Lord sent the Paraclete was, that, since human mediocrity was unable to take in all things at once, discipline should, little by little, be directed, and ordained, and carried on to perfection, by that Vicar of the Lord, the Holy Spirit. “Still,” He said, “I have many things to say to you, but ye are not yet able to bear them: when that Spirit of truth shall have come, He will conduct you into all truth, and will report to you the supervening (things).” (Note: John 16:12-13) But above, withal, He made a declaration concerning this His work. (Note: John 14:26) What, then, is the Paraclete’s administrative office but this: the direction of discipline, the revelation of the Scriptures, the reformation of the intellect, the advancement toward the “better things?” (Note: Hebrews 11:40, 12:24) Nothing is without stages of growth: all things await their season. In short, the preacher says, “A time to everything.” (Note: Ecclesiastes 3:1) Look how creation itself advances little by little to fructification. First comes the grain, and from the grain arises the shoot, and from the shoot struggles out the shrub: thereafter boughs and leaves gather strength, and the whole that we call a tree expands: then follows the swelling of the germen, and from the germen bursts the flower, and from the flower the fruit opens: that fruit itself, rude for a while, and unshapely, little by little, keeping the straight course of its development, is trained to the mellowness so fits flavor. (Note: Mark 4:28) So, too, righteousness—for the God of righteousness and of creation is the same—was first in a rudimentary state, having a natural fear

of God: from that stage it advanced, through the Law and the Prophets, to infancy; from that stage it passed, through the Gospel, to the fervor of youth: now, through the Paraclete, it is settling into maturity. He will be, after Christ, the only one to be called and revered as Master: (Note: Matthew 23:8) for He speaks not from Himself, but what is commanded by Christ. (Note: John 16:13) He is the only prelate, because He alone succeeds Christ. They who have received Him set truth before custom. They who have heard Him prophesying even to the present time, not of old, bid virgins be wholly covered.”

Comment: Tertullian begins, as he says, “Having already undergone the trouble peculiar to my opinion, I will show in Latin also that it behooves our virgins to be veiled from the time that they have passed the turning-point of their age: that this observance is exacted by truth, on which no one can impose prescription—no space of times, no influence of persons, no privilege of regions. For these, for the most part, are the sources whence, from some ignorance or simplicity, custom finds its beginning; and then it is successional confirmed into an usage, and thus is maintained in opposition to truth. But our Lord Christ has surnamed Himself Truth, (Note: John 14:6) not Custom.”

He refers to **John 14 (KJV):6** Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Tertullian continues, and says, “If Christ is always, and prior to all, equally truth is a thing sempiternal and ancient.”

The meaning of “sempiternal” is “of never-ending duration : **ETERNAL**”. (**Merriam Webster**)

Tertullian continues, and says, “Let those therefore look to themselves, to whom that is new which is intrinsically old. It is not so much novelty as truth which convicts heresies. Whatever savours of opposition to truth, this will be heresy, even (if it be an) ancient custom.”

Ancient custom is tradition. And tradition is not equal to the word of God, which is the truth.

Tertullian continues, and says, “On the other hand, if any is ignorant of anything, the ignorance proceeds from his own defect. Moreover, whatever is matter of ignorance ought to have been as carefully *inquired into* as whatever is matter of acknowledgment *received*. The rule of faith, indeed, is altogether one, alone immoveable and irreformable; the rule, to wit, of believing in one only God omnipotent, the Creator of the universe, and His Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, raised again the third day from the dead, received in the heavens, sitting now at the right (hand) of the Father, destined to come to judge quick and dead through the resurrection of the flesh as well (as of the spirit).”

Tertullian gives us his version of the “rule of faith”. And Tertullian was definitely a believer.

Tertullian continues, and says, “This law of faith being constant, the other succeeding points of discipline and conversation admit the “novelty” of correction; the grace of God, to wit, operating and advancing even to the end. For what kind of (supposition) is it, that, while the devil is always operating and adding daily to the ingenuities of iniquity, the work of God should either have ceased, or else have desisted from advancing? whereas the reason why the Lord sent the Paraclete was, that, since human mediocrity was unable to take in all things at once, discipline should, little by little, be directed, and ordained, and carried on to perfection, by that

Vicar of the Lord, the Holy Spirit. “Still,” He said, “I have many things to say to you, but ye are not yet able to bear them: when that Spirit of truth shall have come, He will conduct you into all truth, and will report to you the supervening (things).” (Note: John 16:12-13)”

The word “supervening” means “to follow or result as an additional, adventitious, or unforeseen development”. (**Merriam Webster**)

He refers to **John 16 (KJV):12** I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Tertullian continues, and says, “But above, withal, He made a declaration concerning this His work. (Note: John 14:26)”

He refers to **John 14 (KJV):26** But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Tertullian continues, and says, “What, then, is the Paraclete’s administrative office but this: the direction of discipline, the revelation of the Scriptures, the reformation of the intellect, the advancement toward the “better things?” (Note: Hebrews 11:40, 12:24)”

He refers to **Hebrews 11 (KJV):40** God having provided some better thing for us, that they without us should not be made perfect.

And to **Hebrews 12 (KJV):24** And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Tertullian continues, and says, “Nothing is without stages of growth: all things await their season. In short, the preacher says, “A time to everything.” (Note: Ecclesiastes 3:1)”

He refers to **Ecclesiastes 3 (KJV):1** To every thing there is a season, and a time to every purpose under the heaven:

Tertullian continues, and says, “Look how creation itself advances little by little to fructification. First comes the grain, and from the grain arises the shoot, and from the shoot struggles out the shrub: thereafter boughs and leaves gather strength, and the whole that we call a tree expands: then follows the swelling of the germen, and from the germen bursts the flower, and from the flower the fruit opens: that fruit itself, rude for a while, and unshapely, little by little, keeping the straight course of its development, is trained to the mellowness so fits flavor. (Note: Mark 4:28)”

He refers to **Mark 4 (KJV):28** For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

Tertullian continues, and says, “So, too, righteousness—for the God of righteousness and of creation is the same—was first in a rudimentary state, having a natural fear of God: from that stage it advanced, through the Law and the Prophets, to infancy; from that stage it passed, through the Gospel, to the fervor of youth: now, through the Paraclete, it is settling into maturity. He will be, after Christ, the only one to be called and revered as Master: (Note: Matthew 23:8) for He speaks not from Himself, but what is commanded by Christ. (Note: John 16:13)”

He refers to **Matthew 23 (KJV):8** But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

And to **John 16 (KJV):13** Howbeit when he, the Spirit of truth, is come, he will guide

you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Tertullian continues, and says, “He is the only prelate, because He alone succeeds Christ. They who have received Him set truth before custom. They who have heard Him prophesying even to the present time, not of old, bid virgins be wholly covered.”

The Church needs to hear this today. The Holy Spirit guides us into all truth. Whatever has been accepted as tradition needs to be judged by the word of God rightly divided. But the covering of “virgins” with a veil is a “custom” and not “truth”. We are not under the law in the New Testament.

Page 33 (PDF Page 68): CHAP. IX. “...It is not permitted to a *woman* to speak in the church; (Note: 1 Corinthians 14:34-35, 1 Timothy 2:11-12) but neither (is it permitted her) to teach, nor to baptize, nor to offer, nor to claim to herself a lot in any manly function, not to say (in any) sacerdotal office...”

Comment: Tertullian refers to **1 Corinthians 14 (KJV):34** Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

And in context to **1 Timothy 2 (KJV):11** Let the woman learn in silence with all subjection. 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression. 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

But he didn't refer to **1 Corinthians 11 (KJV):4** Every man praying or prophesying, having his head covered, dishonoureth his head. 5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

And we read in **Acts 21 (KJV):8** And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. 9 And the same man had four daughters, virgins, which did prophesy.

Women could prophesy in church. And Phebe was a deaconess at the church in Cenchrea, as we read in **Romans 16 (KJV):1** I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

The word “servant” in the Greek is **διάκονος** (pronounced dee-ak'-on-os); probably from an obsolete **διάκω** diákō (to run on errands; compare G1377); an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess):—deacon, minister, servant. **Strong's Exhaustive Concordance, G1249**

But Tertullian is insistent that virgins be wholly covered. He is basing his assertion on the custom of the time.

On Exhortation to Chastity (Volume 4)

Page 54 (PDF Page 121-122): Chapter VII.—Even the Old Discipline Was Not Without Precedents to Enforce Monogamy. But in This as in Other Respects, the New Has Brought in a Higher Perfection.

Why, moreover, should we not rather recognise, from among (the store of) primitive precedents, those which communicate with the later (order of things) in respect of discipline, and transmit to novelty the typical form of antiquity? For look, in the old law I find the pruning-knife applied to the license of repeated marriage. There is a caution in Leviticus: “My priests shall not pluralize marriages.” (Note: Leviticus 21:14) I may affirm even that that is plural which is not once for all. That which is not unity is number. In short, after unity begins number. Unity, moreover, is everything which is once for all. But for Christ was reserved, as in all other points so in this also, the “fulfilling of the law.” (Note: Matthew 5:17) Thence, therefore, among *us* the prescript is more fully and more carefully laid down, that they who are chosen into the sacerdotal order must be men of one marriage; (Note: 1 Timothy 3:1-2, Titus 1:5-6) which rule is so rigidly observed, that I remember some removed from their office for digamy. But you will say, “Then all others may (marry more than once), whom he excepts.” Vain shall we be if we think that what is not lawful for priests is lawful for laics. Are not even we laics priests? It is written: “A kingdom also, and priests to His God and Father, hath Hemadeus.” (Note: Revelation 1:6) It is the authority of the Church, and the honour which has acquired sanctity through the joint session of the Order, which has established the difference between the Order and the laity. Accordingly, where there is no joint session of the ecclesiastical Order, you offer, and baptize, and are priest, alone for yourself. But where three are, a church is, albeit they be laics. For each individual lives by his own faith, (Note: Habakkuk 2:4, Romans 1:17, Galatians 3:11, Hebrews 10:38) nor is there exception of persons with God; since it is not hearers of the law who are justified by the Lord, but doers, according to what the apostle withal says. (Note Romans 2:13, Ephesians 6:9, Colossians 3:25, 1 Peter 1:17, Deuteronomy 10:17) Therefore, if you have the *right* of a priest in your own person, in cases of necessity, it behooves you to have likewise the *discipline* of a priest whenever it may be necessary to have the right of a priest. If you are a digamist, do you baptize? If you are a digamist, do you offer? How much more capital (a crime) is it for a digamist laic to act as a priest, when the priest himself, if he turn digamist, is deprived of the power of acting the priest! “But to necessity,” you say, “indulgence is granted.” No necessity is excusable which is avoidable. In a word, shun to be found guilty of digamy, and you do not expose yourself to the necessity of administering what a digamist may not lawfully administer. God wills us all to be so conditioned, as to be ready at all times and places to undertake (the duties of) His sacraments. There is “one God, one faith,” (Note: Ephesians 4:5-6) one discipline too. So truly is this the case, that unless the laics as well observe the rules which are to guide the choice of presbyters, how will there be presbyters at all, who are chosen to that office from among the laics? Hence we are bound to contend that the command to abstain from second marriage relates *first* to the laic; so long as no other can be a presbyter than a laic, provided he have been *once for all* a husband.”

Comment: Tertullian begins, and says, “Why, moreover, should we not rather recognise, from among (the store of) primitive precedents, those which communicate with the later (order of things) in respect of discipline, and transmit to novelty the typical form of antiquity? For look, in the old law I find the pruning-knife applied to the license of repeated marriage. There is a caution in Leviticus: “My priests shall not pluralize marriages.” (Note: Leviticus 21:14)”

He may refer to **Leviticus 21 (KJV):14** And he shall take a wife in her virginity. 14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

But Jesus made it clear that it was God’s intention for husbands to have one wife, unless there was adultery, as we read in **Matthew 19 (KJV):3** The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Jesus didn’t prohibit a second marriage if the husband or wife commits adultery.

Tertullian continues, and says, “I may affirm even that that is plural which is not once for all. That which is not unity is number. In short, after unity begins number. Unity, moreover, is everything which is once for all. But for Christ was reserved, as in all other points so in this also, the “fulfilling of the law.” (Note: Matthew 5:17)”

He refers to **Matthew 5 (KJV):17** Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Tertullian continues, and says, “Thence, therefore, among *us* the prescript is more fully and more carefully laid down, that they who are chosen into the sacerdotal order must be men of one marriage; (Note: 1 Timothy 3:1-2, Titus 1:5-6) which rule is so rigidly observed, that I remember some removed from their office for digamy.”

He refers to **1 Timothy 3 (KJV):1** This is a true saying, if a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

And to **Titus 1 (KJV):5** For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

The word “digamy” means “a second marriage after the termination of the first”.
(Merriam Webster)

The “sacerdotal order” was the order of priests, but nothing is mentioned of a special order of priests in the New Testament order of ministry. And the Scripture does not say only “one marriage”, but if there is adultery, then there may be divorce and remarriage.

Tertullian continues, and says, “But you will say, “Then all others may (marry more than once), whom he excepts.” Vain shall we be if we think that what is not lawful for priests is

lawful for laics. Are not even we laics priests? It is written: “A kingdom also, and priests to His God and Father, hath He made us.” (Note: Revelation 1:6)”

He refers in context to **Revelation 1 (KJV):5** And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Tertullian continues, and says, “It is the authority of the Church, and the honour which has acquired sanctity through the joint session of the Order, which has established the difference between the Order and the laity. Accordingly, where there is no joint session of the ecclesiastical Order, you offer, and baptize, and are priest, alone for yourself. But where three are, a church is, albeit they be laics. For each individual lives by his own faith, (Note: Habakkuk 2:4, Romans 1:17, Galatians 3:11, Hebrews 10:38)”

He refers to **Habakkuk 2 (KJV):4** Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

And to **Romans 1 (KJV):17** For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

And to **Galatians 3 (KJV):11** But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

And to **Hebrews 10 (KJV):38** Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

And “each individual” does live “by his own faith”, as Tertullian has said.

Tertullian continues, and says, “nor is there exception of persons with God; since it is not hearers of the law who are justified by the Lord, but doers, according to what the apostle withal says. (Note Romans 2:13, Ephesians 6:9, Colossians 3:25, 1 Peter 1:17, Deuteronomy 10:17)”

He refers to **Romans 2 (KJV):13** (For not the hearers of the law are just before God, but the doers of the law shall be justified.

And to **Ephesians 6 (KJV):9** And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

And to **Colossians 3 (KJV):25** But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

And to **1 Peter 1 (KJV):17** And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

And to **Deuteronomy 10 (KJV):17** For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

Tertullian continues, and says, “Therefore, if you have the *right* of a priest in your own person, in cases of necessity, it behooves you to have likewise the *discipline* of a priest whenever it may be necessary to have the right of a priest. If you are a digamist, do you baptize? If you are a digamist, do you offer? How much more capital (a crime) is it for a digamist laic to act as a priest, when the priest himself, if he turn digamist, is deprived of the power of acting the priest! “But to necessity,” you say, “indulgence is granted.” No necessity is excusable which is avoidable. In a word, shun to be found guilty of digamy, and you do not expose yourself to the necessity of administering what a digamist may not lawfully administer.

God wills us all to be so conditioned, as to be ready at all times and places to undertake (the duties of) His sacraments. There is “one God, one faith,” (Note: Ephesians 4:5-6) one discipline too.”

He refers to **Ephesians 4 (KJV):5** One Lord, one faith, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all.

Tertullian continues, and says, “So truly is this the case, that unless the laics as well observe the rules which are to guide the choice of presbyters, how will there be presbyters at all, who are chosen to that office from among the laics? Hence we are bound to contend that the command to abstain from second marriage relates *first* to the laic; so long as no other can be a presbyter than a laic, provided he have been *once for all* a husband.”

Tertullian reflects the thinking of the early Church. Presbyters were priests who performed the holy rituals, the sacraments. But up to this point in time, “laics” could act as priests if necessity required it. That would change as time progressed. But Jesus is clear in **Matthew 19 (KJV):9** And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Divorce and remarriage is valid in the case of adultery, whether bishop or laic.

On Monogamy (Volume 4)

Page 65 (PDF Page 148-149): “Chapter VIII. —From the Law Tertullian Comes to the Gospel. He Begins with Examples Before Proceeding to Dogmas.

Turning now to the law, which is properly ours—that is, to the Gospel—by what kind of examples are we met, until we come to definite dogmas? Behold, there immediately present themselves to us, on the threshold as it were, the two priestesses of Christian sanctity, Monogamy and Continence: one modest, in Zechariah the priest; one absolute, in John the forerunner: one appeasing God; one preaching Christ: one proclaiming a perfect priest; one exhibiting “more than a prophet,” (Note: Matthew 11:9, Luke 7:26)—him, namely, who has not only preached or personally pointed out, but even baptized Christ. For who was more worthily to perform the initiatory rite on the body of the Lord, than flesh similar in kind to that which conceived and gave birth to that (body)? And indeed it was a virgin, about to marry once for all after her delivery, who gave birth to Christ, in order that each title of sanctity might be fulfilled in Christ’s parentage, by means of a mother who was both virgin, and wife of one husband. Again, when He is presented as an infant in the temple, who is it who receives Him into his hands? who is the first to recognise Him in spirit? A man “just and circumspect,” and of course no digamist, (which is plain) even (from this consideration), lest (otherwise) Christ should presently be more worthily preached by a woman, an aged widow, and “the wife of one man;” who, living devoted to the temple, was (already) giving in her own person a sufficient token what sort of persons ought to be the adherents to the spiritual temple,—that is, the Church. Such eyewitnesses the Lord in infancy found; no different ones had He in adult age. Peter alone do I find—through (the mention of) his “mother-in-law” (Note: Mark 1:29-30),—to have been married. Monogamist I am led to presume him by consideration of the Church, which, built upon him, (Note: Matthew 16:13-19) was destined to appoint every grade of her Order from monogamists. The rest, while I do not find them married, I must of necessity understand to have been either eunuchs or continent. Nor indeed, if, among the Greeks, in accordance with the carelessness of custom, women and wives are classed under a common name—however, there is a name proper to *wives*—shall we therefore so interpret Paul as if he demonstrates the apostles to have had wives” (Note: 1 Corinthians 9:1-5) For if he were disputing about marriages, as he does in the sequel, where the apostle could better have named some particular example, it would appear right for him to say, “For have we not the power of leading about *wives*, like the other apostles and Cephas?” But when he subjoins those (expressions) which show his abstinence from (insisting on) the supply of maintenance, saying, “For have we not the power of eating and drinking?” he does not demonstrate that “wives” were led about by the apostles, whom even such as have not still have the power of eating and drinking; but simply “women,” who used to minister to them in the same way (as they did) when accompanying the Lord. (Note: Luke 8:1-3, Matthew 27:55-56) But further, if Christ reproves the scribes and Pharisees, sitting in the official chair of Moses, but not doing what they taught, (Note: Matthew 23:1-3) what kind of (supposition) is it that He Himself withal should set upon His own official chair men who were mindful rather to enjoin—(but) not likewise to practise—sanctity of the flesh, which (sanctity) He had in all ways recommended to their teaching and practising?—first by His own example, then by all other arguments; while He tells (them) that “the kingdom of

heavens” is “children’s;” (Note: Matthew 18:1-4, 19:13-15, Mark 10:13-15) while He associates with these (children) others who, after marriage, remained (or became) virgins;” (Note: Matthew 19:12) while He calls (them) to (copy) the simplicity of the dove, a bird not merely innocuous, but modest too, and whereof one male knows one female; while He denies the Samaritan woman’s (partner to be) a husband, that He may show that manifold husbandry is adultery; (Note: John 4:16-18) while, in the revelation of His own glory, He prefers, from among so many saints and prophets, to have with him Moses and Elias (Note: Matthew 17:1-8, Mark 9:2-9, Luke 9:28-36)—the one a monogamist, the other a voluntary celibate (for Elias was nothing else than John, who came “in the power and spirit of Elias” (Note: Luke 1:17); while that “man gluttonous and toping,” the “frequenter of luncheons and suppers, in the company of publicans and sinners,” (Note: Matthew 11:19, Luke 7:34) sups once for all at a single marriage, (Note: John 2:1-11) though, of course, many were marrying (around Him); for He willed to *attend* (marriages) only so often as (He willed) them to *be*.”

Comment: Tertullian begins, and says, “Turning now to the law, which is properly ours—that is, to the Gospel—by what kind of examples are we met, until we come to definite dogmas? Behold, there immediately present themselves to us, on the threshold as it were, the two priestesses of Christian sanctity, Monogamy and Continence: one modest, in Zechariah the priest; one absolute, in John the forerunner: one appeasing God; one preaching Christ: one proclaiming a perfect priest; one exhibiting “more than a prophet,” (Note: Matthew 11:9, Luke 7:26)—him, namely, who has not only preached or personally pointed out, but even baptized Christ.”

He refers in context to **Matthew 11 (KJV):9** But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come.

And in context to **Luke 7 (KJV):26** But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

And to **Matthew 3 (KJV):13** Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Tertullian continues, and says, “For who was more worthily to perform the initiatory rite on the body of the Lord, than flesh similar in kind to that which conceived and gave birth to that

(body)? And indeed it was a virgin, about to marry once for all after her delivery, who gave birth to Christ, in order that each title of sanctity might be fulfilled in Christ's parentage, by means of a mother who was both virgin, and wife of one husband. Again, when He is presented as an infant in the temple, who is it who receives Him into his hands? who is the first to recognise Him in spirit? A man "just and circumspect," and of course no digamist, (which is plain) even (from this consideration), lest (otherwise) Christ should presently be more worthily preached by a woman, an aged widow, and "the wife of one man;" who, living devoted to the temple, was (already) giving in her own person a sufficient token what sort of persons ought to be the adherents to the spiritual temple,—that is, the Church."

He refers to **Luke 2 (KJV):25** And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 Then took he him up in his arms, and blessed God, and said, 29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 For mine eyes have seen thy salvation, 31 Which thou hast prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of thy people Israel. 33 And Joseph and his mother marvelled at those things which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; 37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. 38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

Tertullian continues, and says, "Such eyewitnesses the Lord in infancy found; no different ones had He in adult age. Peter alone do I find—through (the mention of) his "mother-in-law" (Note: Mark 1:29-30),—to have been married."

He refers in context to **Mark 1 (KJV):29** And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her. 31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

Tertullian continues, and says, "Monogamist I am led to presume him by consideration of the Church, which, built upon him, (Note: Matthew 16:13-19) was destined to appoint every grade of her Order from monogamists."

He refers to **Matthew 16 (KJV):13** When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my

Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

But the Church is not built on Peter. When Jesus said “thou art Peter”, He was saying that Peter was a piece of rock, a stone. When Jesus said “upon this rock”, the word “rock” literally in the Greek means a bedrock. The bedrock is Jesus who is the foundation of the Church. The “keys of the kingdom of heaven” are the belief that Jesus is the Christ which Peter confessed in verse 16 above. The early Church misunderstood this Scripture.

Tertullian continues, and says, “The rest, while I do not find them married, I must of necessity understand to have been either eunuchs or continent. Nor indeed, if, among the Greeks, in accordance with the carelessness of custom, women and wives are classed under a common name—however, there is a name proper to *wives*—shall we therefore so interpret Paul as if he demonstrates the apostles to have had wives” (Note: 1 Corinthians 9:1-5)”

He refers to **1 Corinthians 9 (KJV)**:1 Am I am not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? 2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. 3 Mine answer to them that do examine me is this, 4 Have we not power to eat and to drink? 5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

The word for “sister” in verse 5 in the Greek is ἀδελφή (pronounced ad-el-fay'); feminine of G80; a sister (naturally or ecclesiastically):—sister. **Strong's Exhaustive Concordance, G79**

The word for “wife” in verse 5 in the Greek is γυνή (pronounced goo-nay'); probably from the base of G1096; a woman; specially, a wife:—wife, woman. **Strong's Exhaustive Concordance, G1135**

While the word for “wife” in the Greek is also used to refer to a woman or a wife, the context in the verse determines the meaning, that is, wife. And Paul is saying that he had the power to be married, just as the other apostles had this power. Their was no law against marriage for apostles, or bishops. But this was the thinking of the early Church.

Tertullian continues, and says, “For if he were disputing about marriages, as he does in the sequel, where the apostle could better have named some particular example, it would appear right for him to say, “For have we not the power of leading about *wives*, like the other apostles and Cephas?” But when he subjoins those (expressions) which show his abstinence from (insisting on) the supply of maintenance, saying, “For have we not the power of eating and drinking?” he does not demonstrate that “wives” were led about by the apostles, whom even such as have not still have the power of eating and drinking; but simply “women,” who used to minister to them in the same way (as they did) when accompanying the Lord. (Note: Luke 8:1-3, Matthew 27:55-56)”

He refers to **Luke 8 (KJV)**:1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, 2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their

substance.

And to **Matthew 27 (KJV):55** And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

Again the context determines what is meant. There was no law against marriage for the apostles who were disciples.

Tertullian continues, and says, “But further, if Christ reproves the scribes and Pharisees, sitting in the official chair of Moses, but not doing what they taught, (Note: Matthew 23:1-3) what kind of (supposition) is it that He Himself withal should set upon His own official chair men who were mindful rather to enjoin—(but) not likewise to practice—sanctity of the flesh, which (sanctity) He had in all ways recommended to their teaching and practicing?—first by His own example, then by all other arguments; while He tells (them) that “the kingdom of heavens” is “children’s;” (Note: Matthew 18:1-4, 19:13-15, Mark 10:13-15) while He associates with these (children) others who, after marriage, remained (or became) virgins;” (Note: Matthew 19:12) while He calls (them) to (copy) the simplicity of the dove, a bird not merely innocuous, but modest too, and whereof one male knows one female;”

He refers to **Matthew 18 (KJV):1** At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 2 And Jesus called a little child unto him, and set him in the midst of them, 3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And in context to **Matthew 19 (KJV):12** For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it. 13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

And in context to **Mark 10 (KJV):13** And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 16 And he took them up in his arms, put his hands upon them, and blessed them.

Tertullian mentions “the official chair of Moses”, and then “His own official chair”, that is, the chair of the priest, which would represent, in his thinking, the chair of the Lord. But there is no basis for a sacerdotal order in the New Testament. In the Church there are overseers, or bishops, who are also elders, which are also presbyters, and there are deacons. An “official chair” belonged to the domain of the rulers of nations, or empires. The early Church had assumed that the ministry of the apostles had been handed over to the bishops, who then ruled over the laity just like a ruler over a nation. But Paul taught that the ministry gifts are given until we all come in the unity of the faith, as we read in **Ephesians 4 (KJV):11** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we

henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

We have not yet reached “unto a perfect man, unto the measure of the stature of the fulness of Christ”, as in verse 13. It is God who places each member in the body of Christ where “it hath pleased Him”, as we read in **1 Corinthians 12 (KJV):**18 But now hath God set the members every one of them in the body, as it hath pleased him.

Tertullian continues, and says, “while He denies the Samaritan woman’s (partner to be) a husband, that He may show that manifold husbandry is adultery; (Note: John 4:16-18) while, in the revelation of His own glory, He prefers, from among so many saints and prophets, to have with him Moses and Elias (Note: Matthew 17:1-8, Mark 9:2-9, Luke 9:28-36)—the one a monogamist, the other a voluntary celibate (for Elias was nothing else than John, who came “in the power and spirit of Elias” (Note: Luke 1:17);”

He refers to **John 4 (KJV):**16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

And to **Matthew 17 (KJV):**1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 3 And, behold, there appeared unto them Moses and Elias talking with him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them, and said, Arise, and be not afraid. 8 And when they had lifted up their eyes, they saw no man, save Jesus only.

And to **Mark 9 (KJV):**2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. 3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. 4 And there appeared unto them Elias with Moses: and they were talking with Jesus. 5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. 6 For he wist not what to say; for they were sore afraid. 7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. 8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. 9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

And to **Luke 9 (KJV):**28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. 30 And,

behold, there talked with him two men, which were Moses and Elias: 31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. 34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him. 36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

And to **Luke 1 (KJV):17** And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Tertullian continues, and says, “while that “man gluttonous and toping,” the “frequenter of luncheons and suppers, in the company of publicans and sinners,” (Note: Matthew 11:19, Luke 7:34) sups once for all at a single marriage, (Note: John 2:1-11) though, of course, many were marrying (around Him); for He willed to attend (marriages) only so often as (He willed) them to be.”

He refers to **Matthew 11 (KJV):19** The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

And to **Luke 7 (KJV):34** The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

And to **John 2 (KJV):1** And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Monogamy is a good thing. And we read in **Proverbs 18 (KJV):22** Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.

Page 70 (PDF Page 159-160): Chapter XIII.—Further Objections from St. Paul Answered.

“But again, writing to Timotheus, he ‘wills the very young (women) to marry, bear children, act the housewife.’” (Note: 1 Timothy 5:14) He is (here) directing (his speech) to such as he denotes above—“very young widows,” who, after being, “apprehended” in widowhood,

and (subsequently) wooed for some length of time, after they have had Christ in their affections, “wish to marry, having judgment, because they have rescinded the first faith,”—that (faith), to wit, by which they were “found” in widowhood, and, after professing it, do not persevere. For which reason he “wills” them to “marry,” for fear of their subsequently rescinding the first faith of professed widowhood; not to sanction their marrying as often as ever they may refuse to persevere in a widowhood plied with temptation—nay, rather, spent in indulgence.

“We read him withal writing to the Romans: ‘But the woman who is under an husband, is bound to her husband (while) living; but if he shall have died, she has been emancipated from the law of the husband.’ Doubtless, then, the husband living, she will be thought to commit adultery if she shall have been joined to a second husband. If, however, the husband shall have died, she has been freed from (his) law, (so) that she is not an adulteress if made (wife) to another husband.” (Note: Romans 7:2-3) But read the sequel as well in order that this sense, which flatters you, may evade (your grasp). “And so,” he says, “my brethren, be ye too made dead to the law through the body of Christ, that ye may be made (subject) to a second,—to Him, namely, who hath risen from the dead, that we may bear fruit to God. For when we were in the flesh, the passions of sin, which (passions) used to be efficiently caused through the law, (wrought) in our members unto the bearing of fruit to death; but now we have been emancipated from the law, being dead (to that) in which we used to be held, (Note: Romans 7:6) unto the serving of God in newness of spirit, and not in oldness of letter.” Therefore, if he bids us “be made dead to the law through the body of Christ,” (which is the Church, (Note: Ephesians 1:22-23) which consists in the spirit of newness,) not “through the letter of oldness,” (that is, of the law,)—taking you away from the law, which does not keep a wife, when her husband is dead, from becoming (wife) to another husband—he reduces you to (subjection to) the contrary condition, that you are *not* to marry when you have lost your husband; and in as far as you would *not* be accounted an adulteress if you became (wife) to a second husband after the death of your (first) husband, if you were still bound to act in (subjection to) the law, in so far as a result of the diversity of (your) condition, he *does* prejudge you (guilty) of adultery if, after the death of your husband, you do marry another: inasmuch as you have now been made dead to the law, it cannot be lawful for you, now that you have withdrawn from that (law) in the eye of which it *was* lawful for you.”

Comment: Tertullian begins, and says, “But again, writing to Timotheus, he ‘wills the very young (women) to marry, bear children, act the housewife.’” (Note: 1 Timothy 5:14)”

He refers to **1 Timothy 5 (KJV):14** I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

Tertullian continues, and says, “He is (here) directing (his speech) to such as he denotes above—“very young widows,” who, after being, “apprehended” in widowhood, and (subsequently) wooed for some length of time, after they have had Christ in their affections, “wish to marry, having judgment, because they have rescinded the first faith,”—that (faith), to wit, by which they were “found” in widowhood, and, after professing it, do not persevere.”

He refers in context to **1 Timothy 5 (KJV):9** Let not a widow be taken into the number under threescore years old, having been the wife of one man. 10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; 12 Having damnation, because they have cast off their first faith.

Tertullian continues, and says, “For which reason he “wills” them to “marry,” for fear of their subsequently rescinding the first faith of professed widowhood; not to sanction their marrying as often as ever they may refuse to persevere in a widowhood plied with temptation—nay, rather, spent in indulgence. “We read him withal writing to the Romans: ‘But the woman who is under an husband, is bound to her husband (while) living; but if he shall have died, she has been emancipated from the law of the husband.’ Doubtless, then, the husband living, she will be thought to commit adultery if she shall have been joined to a second husband. If, however, the husband shall have died, she has been freed from (his) law, (so) that she is not an adulteress if made (wife) to another husband.” (Note: Romans 7:2-3)”

He refers in context to **Romans 7 (KJV)**:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Tertullian continues, and says, “But read the sequel as well in order that this sense, which flatters you, may evade (your grasp). “And so,” he says, “my brethren, be ye too made dead to the law through the body of Christ, that ye may be made (subject) to a second,—to Him, namely, who hath risen from the dead, that we may bear fruit to God. For when we were in the flesh, the passions of sin, which (passions) used to be efficiently caused through the law, (wrought) in our members unto the bearing of fruit to death; but now we have been emancipated from the law, being dead (to that) in which we used to be held, (Note: Romans 7:6) unto the serving of God in newness of spirit, and not in oldness of letter.””

He refers in context to **Romans 7 (KJV)**:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

But his quote is a little off. Where he says, “be ye too made dead to the law through the body of Christ”, the actual verse reads, “ye also are become dead to the law by the body of Christ”.

Tertullian continues, and says, “Therefore, if he bids us “be made dead to the law through the body of Christ,” (which is the Church, (Note: Ephesians 1:22-23) which consists in the spirit of newness,) not “through the letter of oldness,” (that is, of the law,)—taking you away from the law, which does not keep a wife, when her husband is dead, from becoming (wife) to another husband—he reduces you to (subjection to) the contrary condition, that you are *not* to marry when you have lost your husband;”

He refers to **Ephesians 1 (KJV)**:22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.

But the Scripture did not say that “you are *not* to marry when you have lost your husband;” Rather, it said as in **Romans 7 (KJV):3** So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Tertullian continues, and says, “and in as far as you would *not* be accounted an adulteress if you became (wife) to a second husband after the death of your (first) husband, if you were still bound to act in (subjection to) the law, in so far as a result of the diversity of (your) condition, he *does* prejudge you (guilty) of adultery if, after the death of your husband, you do marry another: inasmuch as you have now been made dead to the law, it cannot be lawful for you, now that you have withdrawn from that (law) in the eye of which it *was* lawful for you.”

According to Tertullian’s logic, in his interpretation of Romans 7:4, because we are “married to another, even to him who is raised from the dead, that we should bring forth fruit unto God”, and that we “have now been made dead to the law” so that we are no longer bound by the law which made is possible for us to marry again if our spouse had died, he is arguing that “we are not to marry again if our husband or wife dies”.

But we read again in **Romans 7 (KJV):4** Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

The marriage spoken of in Romans 7:4-6 is simply an illustration of how we have been set free from our “marriage” to the law so that “we should serve in newness of spirit, and not in the oldness of the letter”. It is not saying that marriage to a wife or a husband is now invalid because of our “marriage” to Christ. The “marriage” to Christ is spiritual, and relates to our identification with Christ.

What Paul then says in 1 Timothy 5, is still valid, as we read in **1 Timothy 5 (KJV):14** I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

According to the Scripture, it is not a sin to marry again if one has lost a mate through death or through divorce, whether in the Old Testament or the New Testament.

Page 70-71 (PDF Page 161-162): “Chapter XIV.—Even If the Permission Had Been Given by St. Paul in the Sense Which the Psychics Allege, It Was Merely Like the Mosaic Permission of Divorce—A Condescension to Human Hard-Heartedness.

Now, if the apostle had even absolutely permitted marriage when one’s partner has been lost *subsequently to* (conversion to) the faith, he would have done (it), just as (he did) the other (actions) which he did adversely to the (strict) letter of his own rule, to suit the circumstances of the times: circumcising Timotheus (Note: Acts 16:3, Galatians 3,4) on account of “supposititious false brethren;” and leading certain “shaven men” into the temple (Note: Acts 21:20-26) on account of the observant watchfulness of the Jews—he who chastises the Galatians when they desire to live in (observance of) the law. (Note: Galatians 3,4) But so did circumstances require him to “become all things to all, in order to gain all;” (Note: 1

Corinthians 9:22) “travailing in birth with them until Christ should be formed in them;” (Note: Galatians 4:19) and “cherishing, as it were a nurse,” the little ones of faith, by teaching them some things “by way of indulgence, not by way of command”—for it is one thing to *indulge*, another to *bid*—permitting a temporary license of remarriage on account of the “weakness of the flesh,” just as Moses of divorcing on account of “the hardness of the heart.”

And here, accordingly, we will render the supplement of this (his) meaning. For if Christ abrogated what Moses enjoined, because “from the beginning (it) was not so;” and (if)—this being so—Christ will not therefore be reputed to have come from some other Power; why may not the Paraclete, too, have abrogated an indulgence which Paul granted—because second marriage withal “was not from the beginning”—without deserving on this account to be regarded with suspicion, as if he were an alien spirit, provided only that the superinduction be worthy of God and of Christ? If it was worthy of God and of Christ to check “hard-heartedness” when the time (for its indulgence) was fully expired, why should it not be *more* worthy both of God and of Christ to shake off “infirmity of the flesh” when “the time” is already *more* “wound up?” If it is just that marriage be not severed, it is, of course, honourable too that it be not iterated. In short, in the estimation of the world, each is accounted a mark of good discipline: one under the name of concord; one, of modesty. “Hardness of heart” reigned till Christ’s time; let “infirmity of the flesh” (be content to) have reigned till the time of the Paraclete. The New Law abrogated divorce—it had (somewhat) to abrogate; the New Prophecy (abrogates) second marriage, (which is) no less a divorce of the former (marriage). But the “hardness of heart” yielded to Christ more readily than the “infirmity of the flesh.” The latter claims Paul in its own support more than the former Moses; if, indeed, it is claiming him in its support when it catches at his indulgence, (but) refuses his prescript—eluding his more deliberate opinions and his constant “wills,” not suffering us to render to the apostle the (obedience) which he “prefers.”

And how long will this most shameless “infirmity” persevere in waging a war of extermination against the “better things?” The time for its indulgence was (the interval) until the Paraclete began His operations, to whose coming were deferred by the Lord (the things) which in His day “could not be endured;” which it is now no longer competent for any one to be unable to endure, seeing that He through whom the power of enduring is granted is not wanting. How long shall we allege “the flesh,” because the Lord said, “the flesh is weak?” (Note: Matthew 26:41) But He has withal premised that “the Spirit is prompt,” in order that the Spirit may vanquish the flesh—that the weak may yield to the stronger. For again He says, “Let him who is able to receive, receive (it);” (Note: Matthew 19:12) that is, let him who is *not* able go his way. That rich man *did* go his way who had not “received” the precept of dividing his substance to the needy, and was abandoned by the Lord to his own opinion. (Note: Matthew 19:16-26, Mark 10:17-27, Luke 18:18-27) Nor will “harshness” be on this account imputed to Christ, the ground of the vicious action of each individual free-will. “Behold,” saith He, “I have set before thee good and evil.” (Note: Deuteronomy 30:1,15,19, 11:26) Choose that which is good: if you cannot, because you will not—for that you can if you will He has shown, because He has proposed each to your free-will—you ought to depart from Him whose will you do not.”

Comment: Tertullian begins, and says, “Now, if the apostle had even absolutely permitted marriage when one’s partner has been lost *subsequently to* (conversion to) the faith, he would have done (it), just as (he did) the other (actions) which he did adversely to the (strict) letter of

his own rule, to suit the circumstances of the times: circumcising Timotheus (Note: Acts 16:3, Galatians 3,4) on account of “supposititious false brethren;” and leading certain “shaven men” into the temple (Note: Acts 21:20-26) on account of the observant watchfulness of the Jews—he who chastises the Galatians when they desire to live in (observance of) the law. (Note: Galatians 3,4)”

He refers in context to **Acts 16 (KJV):1** Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: 2 Which was well reported of by the brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

And to **Acts 21 (KJV):20** And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: 21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. 22 What is it therefore? the multitude must needs come together: for they will hear that thou art come. 23 Do therefore this that we say to thee: We have four men which have a vow on them; 24 Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. 25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. 26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

And to **Galatians 2 (KJV):4** And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

And he refers to the Galatians who were trying to live under the law, as we read in **Galatians 3 (KJV):1** O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? 4 Have ye suffered so many things in vain? if it be yet in vain. 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? 6 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham.

And in **Galatians 4 (KJV):9** But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 10 Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labour in vain.

Tertullian continues, and says, “But so did circumstances require him to “become all

things to all, in order to gain all;” (Note: 1 Corinthians 9:22) “travailing in birth with them until Christ should be formed in them;” (Note: Galatians 4:19) and “cherishing, as it were a nurse,” the little ones of faith, by teaching them some things “by way of indulgence, not by way of command”—for it is one thing to *indulge*, another to *bid*—permitting a temporary license of remarriage on account of the “weakness of the flesh,” just as Moses of divorcing on account of “the hardness of the heart.””

He refers to **1 Corinthians 9 (KJV):22** To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

And to **Galatians 4 (KJV):19** My little children, of whom I travail in birth again until Christ be formed in you,

And in context to **1 Corinthians 7 (KJV):1** Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. 2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. 3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. 5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. 6 But I speak this by permission, and not of commandment. 7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

Paul wasn’t commanding anyone to marry, but neither was he forbidding anyone to marry. He acknowledged that “every man hath his proper gift of God”. Not all have the gift to be eunuchs for the sake of the kingdom of heaven.

Tertullian continues, and says, “And here, accordingly, we will render the supplement of this (his) meaning. For if Christ abrogated what Moses enjoined, because “from the beginning (it) was not so;” and (if)—this being so—Christ will not therefore be reputed to have come from some other Power; why may not the Paraclete, too, have abrogated an indulgence which Paul granted—because second marriage withal “was not from the beginning”—without deserving on this account to be regarded with suspicion, as if he were an alien spirit, provided only that the superinduction be worthy of God and of Christ? If it was worthy of God and of Christ to check “hard-heartedness” when the time (for its indulgence) was fully expired, why should it not be *more* worthy both of God and of Christ to shake off “infirmity of the flesh” when “the time” is already *more* “wound up?” If it is just that marriage be not severed, it is, of course, honourable too that it be not iterated. In short, in the estimation of the world, each is accounted a mark of good discipline: one under the name of concord; one, of modesty. “Hardness of heart” reigned till Christ’s time; let “infirmity of the flesh” (be content to) have reigned till the time of the Paraclete. The New Law abrogated divorce—it had (somewhat) to abrogate; the New Prophecy (abrogates) second marriage, (which is) no less a divorce of the former (marriage).”

The New Prophecy must be judged according to the word of God, as Peter taught in **2 Peter 1 (KJV):19** We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Tertullian must not exceed the word of God, which he is doing by prohibiting a valid second marriage, which Jesus Himself did not prohibit, as we read again in **Matthew 19**

(KJV):9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Tertullian continues, and says, “But the “hardness of heart” yielded to Christ more readily than the “infirmity of the flesh.” The latter claims Paul in its own support more than the former Moses; if, indeed, it is claiming him in its support when it catches at his indulgence, (but) refuses his prescript—eluding his more deliberate opinions and his constant “wills,” not suffering us to render to the apostle the (obedience) which he “prefers.””

But we are not under the law, as Paul taught in **Galatians 3 (KJV):10** For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Tertullian is making a new law, a law that says there is no second marriage possible. This is not according to Scripture. Paul was only giving his opinion, not his command, as we read again in **1 Corinthians 7 (KJV):6** But I speak this by permission, and not of commandment. **7** For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

The word “permission” in the Greek is **συγγνώμη** (pronounced soong-gno'-may); from a compound of G4862 and G1097; fellow knowledge, i.e. concession:—permission. **Strong’s Exhaustive Concordance, G4774**

And this word is derived first from **σύν** (pronounced soon); a primary preposition denoting union; with or together (but much closer than G3326 or G3844), i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.:—beside, with. In composition it has similar applications, including completeness. **Strong’s Exhaustive Concordance, G4862**

And second from **γινώσκω** (pronounced ghin-ocē'-ko); a prolonged form of a primary verb; to “know” (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed):—allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand. **Strong’s Exhaustive Concordance, G1097**

So Paul was saying, “**6** But I speak this “with understanding or knowledge”, and not of commandment. **7** For I would that all men were even as I myself. But (I know that) every man hath his proper gift of God, one after this manner, and another after that.

Tertullian continues, and says, “And how long will this most shameless “infirmity” persevere in waging a war of extermination against the “better things?” The time for its indulgence was (the interval) until the Paraclete began His operations, to whose coming were deferred by the Lord (the things) which in His day “could not be endured;” which it is now no longer competent for any one to be unable to endure, seeing that He through whom the power of enduring is granted is not wanting. How long shall we allege “the flesh,” because the Lord said, “the flesh is weak?” (Note: Matthew 26:41)”

He refers to **Matthew 26 (KJV):41** Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

And to **John 16 (KJV):12** I have yet many things to say unto you, but ye cannot bear them now. **13** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will

shew you things to come.

The word “bear” in verse 12 in the Greek is **βαστάζω** (pronounced bas-tad'-zo); perhaps remotely derived from the base of G939 (through the idea of removal); to lift, literally or figuratively (endure, declare, sustain, receive, etc.):—bear, carry, take up. **Strong’s Exhaustive Concordance, G941**

The disciples could not “bear” the the words of Jesus about His coming death and resurrection, as we continue to read in **John 16 (KJV):14** He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. 16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. 17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

The disciples would understand more about God’s plan of redemption after Jesus rose again from the dead and showed Himself to them. But even after Jesus ascended into heaven, which they watched Him do, they didn’t understand that the Gospel was also for the Gentiles. Before Peter would believe this, Peter had to receive a vision, and men had to come to his house to get him to come to the house of Cornelius, and to preach the Gospel there. The Lord then sovereignly baptized those in the house of Cornelius with the Holy Spirit, and then Peter permitted them to be baptized in water.

Then there were the gifts of the Spirit which the Lord showed Paul about in 1 Corinthians 12:7-11. Paul also received understanding about the church order of bishops and deacons, and ministry gifts. The Church has been on a path of growth in grace and knowledge ever since. But no new law against a second marriage has come with the coming of the Paraclete in Acts 2.

Tertullian continues, and says, “But He has withal premised that “the Spirit is prompt,” in order that the Spirit may vanquish the flesh—that the weak may yield to the stronger. For again He says, “Let him who is able to receive, receive (it);” (Note: Matthew 19:12) that is, let him who is *not* able go his way.”

He refers to **Matthew 19 (KJV):12** For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Jesus said, “He that is able to receive it, let him receive it.” He did not say, “let him who is *not* able go his way.” And Paul adds that each has his own gift from God, as we read again in **1 Corinthians 7 (KJV):7** For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

And we read in **Romans 12 (KJV):3** For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Not all have the same “measure of faith”.

Tertullian continues, and says, “That rich man *did* go his way who had not “received” the precept of dividing his substance to the needy, and was abandoned by the Lord to his own opinion. (Note: Matthew 19:16-26, Mark 10:17-27, Luke 18:18-27)”

He refers to **Matthew 19 (KJV):16** And, behold, one came and said unto him, Good

Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. 20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. 22 But when the young man heard that saying, he went away sorrowful: for he had great possessions. 23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

And to **Mark 10 (KJV)**: 17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20 And he answered and said unto him, Master, all these have I observed from my youth. 21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. 22 And he was sad at that saying, and went away grieved: for he had great possessions. 23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 26 And they were astonished out of measure, saying among themselves, Who then can be saved? 27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

And to **Luke 18 (KJV)**: 18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. 21 And he said, All these have I kept from my youth up. 22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. 23 And when he heard this, he was very sorrowful: for he was very rich. 24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Who then can be saved? 27 And he said, The things which are impossible with men are possible with God.

Again, Tertullian said, "That rich man *did* go his way who had not "received" the precept

of dividing his substance to the needy, and was abandoned by the Lord to his own opinion.”

But when Jesus said, “He that is able to receive it, let him receive it”, in Matthew 19:12, that is different than the “receiving” Jesus is talking about concerning the rich man in these Scriptures. The receiving of the word of God that they might be saved, and enter “into the kingdom of God” is about salvation. The receiving he is speaking of about in Matthew 19:12 concerning the “eunuchs” is about those who are eunuchs because of the grace that is given to them, as we read again in **Matthew 19 (KJV):12** For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Not everyone is able to receive the gift of being a “eunuch for the kingdom of heaven’s sake”. We are all the members of the body of Christ, but we don’t all have the same office, as we read in **Romans 12 (KJV):4** For as we have many members in one body, and all members have not the same office: 5 So we, being many, are one body in Christ, and every one members one of another. 6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching; 8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Tertullian continues, and says, “Nor will “harshness” be on this account imputed to Christ, the ground of the vicious action of each individual free-will. “Behold,” saith He, “I have set before thee good and evil.” (Note: Deuteronomy 30:1,15,19, 11:26) Choose that which is good: if you cannot, because you will not—for that you can if you will He has shown, because He has proposed each to your free-will—you ought to depart from Him whose will you do not.”

He refers to **Deuteronomy 30 (KJV):1** And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,

And to **Deuteronomy 30 (KJV):15** See, I have set before thee this day life and good, and death and evil;

And to **Deuteronomy 30 (KJV):19** I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

And in context to **Deuteronomy 11 (KJV):26** Behold, I set before you this day a blessing and a curse; 27 A blessing, if ye obey the commandments of the Lord your God, which I command you this day: 28 And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

We are to “obey the commandments of the Lord”, as they are in the word of God, rightly divided. Tertullian and the “New Prophecy” were making it a law that there could be no second marriage. This is not according to Scripture, and in fact exceeds Scripture.

On Modesty (Volume 4)

Page 74-75 (PDF Page 169-171): “Modesty, the flower of manners, the honour of our bodies, the grace of the sexes, the integrity of the blood, the guarantee of our race, the basis of sanctity, the pre-indication of every good disposition; rare though it is, and not easily perfected, and scarce ever retained in perpetuity, will yet up to a certain point linger in the world, if nature shall have laid the preliminary groundwork of it, discipline persuaded to it, censorial rigour curbed its excesses—on the hypothesis, that is, that every mental good quality is the result either of birth, or else of training, or else of external compulsion.

But as the conquering power of things evil is on the increase—which is the characteristic of the last times (Note: 2 Timothy 3:1-5, Matthew 24:12)—things good are now not allowed either to be born, so corrupted are the seminal principles; or to be trained, so deserted are studies; nor to be enforced, so disarmed are the laws. In fact, (the modesty) of which we are now beginning (to treat) is by this time grown so obsolete, that it is not the abjuration but the moderation of the appetites which modesty is believed to be; and he is held to be chaste *enough* who has not been *too* chaste. But let the world’s modesty see to itself, together with the world itself: together with its inherent nature, if it was wont to originate in birth; its study, if in training; its servitude, if in compulsion: except that it had been even more unhappy if it had remained only to prove fruitless, in that it had not been in God’s household that its activities had been exercised. I should prefer no good to a vain good: what profits it that that should exist whose existence profits not? It is *our own* good things whose position is now sinking; it is the system of *Christian* modesty which is being shaken to its foundation—(Christian modesty), which derives its all from heaven; its nature, “through the laver of regeneration;” (Note: Titus 3:5) its discipline, through the instrumentality of preaching; its censorial rigour, through the judgments which each Testament exhibits; and is subject to a more constant external compulsion, arising from the apprehension or the desire of the eternal fire or kingdom. (Note: Matthew 25:46)

In opposition to this (modesty), could I not have acted the dissembler? I hear that there has even been an edict set forth, and a peremptory one too. The *Pontifex Maximus*—that is, the bishop of bishops—issues an edict: “I remit, to such as have discharged (the requirements of) repentance, the sins both of adultery and of fornication.” O edict, on which cannot be inscribed, “Good deed!” And where shall this liberality be posted up? On the very spot, I suppose, on the very gates of the sensual appetites, beneath the very titles of the sensual appetites. There is the place for promulgating such repentance, where the delinquency itself shall haunt. There is the place to read the pardon, where entrance shall be made under the hope thereof. But it is in the church that this (edict) is read, and in the church that it is pronounced; and (the church) is a virgin! Far, far from Christ’s betrothed be such a proclamation! She, the true, the modest, the saintly, shall be free from stain even of her ears. She has none to whom to make such a promise; and if she have had, she does not make it; since even the earthly temple of God can sooner have been called by the Lord a “den of robbers,” (Note: Matthew 21:13, Mark 11:17, Luke 19:46, Jeremiah 7:11) than of adulterers and fornicators.

This too, therefore, shall be a count in my indictment against the Psychics; against the fellowship of sentiment also which I myself formerly maintained with them; in order that they

may the more cast this in my teeth for a mark of fickleness. Repudiation of fellowship is never a pre-indication of sin. As if it were not easier to err with the majority, when it is in the company of the few that truth is loved! But, however, a profitable fickleness shall no more be a disgrace to me, than I should wish a hurtful one to be an ornament. I blush not at an error which I have ceased to hold, because I am delighted at having ceased to hold it, because I recognise myself to be better and more modest. No one blushes at his own improvement. Even in Christ, knowledge had its stages of growth; (Note: Luke 2:52) through which stages the apostle, too, passed. “When I was a child,” he says, “as a child I spake, as a child I understood; but when I became a man, those (things) which had been the child’s I abandoned:” (Note: 1 Corinthians 13:11) so truly did he turn away from his early opinions: nor did he sin by becoming an emulator not of ancestral but of Christian traditions, (Note: Galatians 1:14, 2 Thessalonians 2:15) wishing even the precision of them who advised the retention of circumcision. (Note Galatians 5:12) And would that the same fate might befall those, too, who obtruncate the pure and true integrity of the flesh; amputating not the extremest superficialities, but the inmost image of modesty itself, while they promise pardon to adulterers and fornicators, in the teeth of the primary discipline of the Christian Name; a discipline to which heathendom itself bears such emphatic witness, that it strives to punish that discipline in the persons of our females rather by defilements of the flesh than tortures; wishing to wrest from them that which they hold dearer than life! But now this glory is being extinguished, and that by means of those who ought with all the more constancy to refuse concession of any pardon to defilements of this kind, that they make the fear of succumbing to adultery and fornication their reason for marrying as often as they please—since “better it is to marry than to burn.” (Note: 1 Corinthians 7:9) No doubt it is for continence sake that incontinence is necessary—the “burning” will be extinguished by “fires!” Why, then, do they withal grant indulgence, under the name of repentance, to crimes for which they furnish remedies by their law of multinuptialism? For remedies will be idle while crimes are indulged, and crimes will remain if remedies are idle. And so, either way, they trifle with solicitude and negligence; by taking emptiest precaution against (crimes) to which they grant quarter, and granting absurdist quarter to (crimes) against which they take precaution: whereas either precaution is not to be taken where quarter is given, or quarter not given where precaution is taken; for they take precaution, as if they were unwilling that something should be committed; but grant indulgence, as if they were willing it should be committed: whereas, if they be unwilling it should be committed, they ought not to grant indulgence; if they be willing to grant indulgence, they ought not to take precaution. For, again, adultery and fornication will not be ranked at the same time among the moderate and among the greatest sins, so that each course may be equally open with regard to them—the solicitude which takes precaution, and the security which grants indulgence. But since they are such as to hold the culminating place among crimes, there is no room at once for their indulgence as if they were moderate, and for their precaution as if they were greatest. But by *us* precaution is thus also taken against the greatest, or, (if you will), *highest* (crimes, viz.) in that it is not permitted, after believing, to know even a second marriage, differentiated though it be, to be sure, from the work of adultery and fornication by the nuptial and dotal tablets: and accordingly, with the utmost strictness, we excommunicate digamists, as bringing infamy upon the Paraclete by the irregularity of their discipline. The self-same liminal limit we fix for adulterers also and fornicators; dooming them to pour forth tears barren of peace, and to regain from the Church no ampler return than the

publication of their disgrace.”

Comment: Tertullian begins, and says, “Modesty, the flower of manners, the honour of our bodies, the grace of the sexes, the integrity of the blood, the guarantee of our race, the basis of sanctity, the pre-indication of every good disposition; rare though it is, and not easily perfected, and scarce ever retained in perpetuity, will yet up to a certain point linger in the world, if nature shall have laid the preliminary groundwork of it, discipline persuaded to it, censorial rigour curbed its excesses—on the hypothesis, that is, that every mental good quality is the result either of birth, or else of training, or else of external compulsion. But as the conquering power of things evil is on the increase—which is the characteristic of the last times (Note: 2 Timothy 3:1-5, Matthew 24:12)—things good are now not allowed either to be born, so corrupted are the seminal principles; or to be trained, so deserted are studies; nor to be enforced, so disarmed are the laws.”

He refers to **2 Timothy 3 (KJV):1** This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away.

And to **Matthew 24 (KJV):12** And because iniquity shall abound, the love of many shall wax cold.

Tertullian continues, and says, “In fact, (the modesty) of which we are now beginning (to treat) is by this time grown so obsolete, that it is not the abjuration but the moderation of the appetites which modesty is believed to be; and he is held to be chaste *enough* who has not been *too* chaste. But let the world’s modesty see to itself, together with the world itself: together with its inherent nature, if it was wont to originate in birth; its study, if in training; its servitude, if in compulsion: except that it had been even more unhappy if it had remained only to prove fruitless, in that it had not been in God’s household that its activities had been exercised. I should prefer no good to a vain good: what profits it that that should exist whose existence profits not? It is *our own* good things whose position is now sinking; it is the system of *Christian* modesty which is being shaken to its foundation—(Christian modesty), which derives its all from heaven; its nature, “through the laver of regeneration;” (Note: Titus 3:5) its discipline, through the instrumentality of preaching; its censorial rigour, through the judgments which each Testament exhibits; and is subject to a more constant external compulsion, arising from the apprehension or the desire of the eternal fire or kingdom. (Note: Matthew 25:46)”

He refers to **Titus 3 (KJV):5** Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

And to **Matthew 25 (KJV):46** And these shall go away into everlasting punishment: but the righteous into life eternal.

But the “washing of regeneration” in Titus 3:5 simply refers to the cleansing of our sins when we have faith in Jesus Christ, and confess Him as Lord. It is when we believe that we are regenerated, and we pass from spiritual death to spiritual life, as Jesus taught in **John 5 (KJV):24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that

sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

The early Church did not have this understanding of the Scriptures.

Tertullian continues, and says, “In opposition to this (modesty), could I not have acted the dissembler?”

The word “dissembler” means “to hide under a false appearance”. (**Merriam Webster**)

Tertullian continues, and says, “I hear that there has even been an edict set forth, and a peremptory one too. The *Pontifex Maximus*—that is, the bishop of bishops—issues an edict: “I remit, to such as have discharged (the requirements of) repentance, the sins both of adultery and of fornication.””

The “*Pontifex Maximus*” was the title of “the chief high priest of the College of Pontiffs in ancient Rome”. (**Wikipedia**)

For a bishop to assume this title was a “lapse”. The church in Rome based their assumption of this title on what they thought Jesus was teaching in Matthew 16:18, that Peter was to be the rock upon which the Church would be built. They did not notice the difference between the Greek word for Peter, which is petros, a stone, and the Greek word for rock, which is petra, a massive rock. But to assume the title of the “chief high priest” of the pagans of Rome is indicative of the path where the church in Rome was heading, which we read of in **Revelation 17 (KJV):5** And upon her forehead was a name written, Mystery, Babylon The Great, The Mother Of Harlots And Abominations Of The Earth.

And in **Revelation 17 (KJV):9** And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

And in **Revelation 17 (KJV):18** And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Tertullian continues, and says, “O edict, on which cannot be inscribed, “Good deed!” And where shall this liberality be posted up? On the very spot, I suppose, on the very gates of the sensual appetites, beneath the very titles of the sensual appetites. There is the place for promulgating such repentance, where the delinquency itself shall haunt. There is the place to read the pardon, where entrance shall be made under the hope thereof. But it is in the church that this (edict) is read, and in the church that it is pronounced; and (the church) is a virgin! Far, far from Christ’s betrothed be such a proclamation! She, the true, the modest, the saintly, shall be free from stain even of her ears. She has none to whom to make such a promise; and if she have had, she does not make it; since even the earthly temple of God can sooner have been called by the Lord a “den of robbers,” (Note: Matthew 21:13, Mark 11:17, Luke 19:46, Jeremiah 7:11) than of adulterers and fornicators.”

Tertullian refers to the edict that was given by Pope Callixtus I. “In 217, Pope Saint Callixtus I of Rome issued a decree that the sins of adultery and fornication could be remitted by the Catholic Church through the office of the bishop.”

<https://taylormarshall.com/2016/05/could-adultery-and-fornication-be-forgiven-in-the-early-catholic-church.html>

And we read that, “In 217, when Callixtus followed Zephyrinus as Bishop of Rome, he started to admit into the Church converts from sects or schisms who had not done penance. He fought with success the heretics, and established the practice of absolution of all sins, including adultery and murder. Hippolytus found Callixtus's policy of extending forgiveness of sins to

cover sexual transgressions shockingly lax and denounced him for allowing believers to regularize liaisons with their own slaves by recognizing them as valid marriages. As a consequence also of doctrinal differences, Hippolytus was elected as a rival bishop of Rome, the first antipope.” https://en.wikipedia.org/wiki/Pope_Callixtus_I

Tertullian refers in context to **Matthew 21 (KJV):12** And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, 13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

And in context to **Mark 11 (KJV):17** And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

And in context to **Luke 19 (KJV):45** And he went into the temple, and began to cast out them that sold therein, and them that bought; 46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

And to **Jeremiah 7 (KJV):11** Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.

Tertullian continues, and says, “This too, therefore, shall be a count in my indictment against the Psychics; against the fellowship of sentiment also which I myself formerly maintained with them; in order that they may the more cast this in my teeth for a mark of fickleness. Repudiation of fellowship is never a pre-indication of sin. As if it were not easier to err with the majority, when it is in the company of the few that truth is loved! But, however, a profitable fickleness shall no more be a disgrace to me, than I should wish a hurtful one to be an ornament. I blush not at an error which I have ceased to hold, because I am delighted at having ceased to hold it, because I recognise myself to be better and more modest. No one blushes at his own improvement. Even in Christ, knowledge had its stages of growth; (Note: Luke 2:52)”

He refers in context to **Luke 2 (KJV):51** And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favour with God and man.

And so we read in **2 Peter 3 (KJV):18** But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

The “Psychics” Tertullian refers to are those who were opposed to the exercise of the gifts of the Spirit by Montanus because they thought that the gifts of the Spirit had ceased in the Church.

Tertullian continues, and says, “through which stages the apostle, too, passed. “When I was a child,” he says, “as a child I spake, as a child I understood; but when I became a man, those (things) which had been the child’s I abandoned:” (Note: 1 Corinthians 13:11) so truly did he turn away from his early opinions: nor did he sin by becoming an emulator not of ancestral but of Christian traditions, (Note: Galatians 1:14, 2 Thessalonians 2:15) wishing even the precision of them who advised the retention of circumcision. (Note Galatians 5:12)”

He refers to **1 Corinthians 13 (KJV):11** When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

And to **Galatians 1 (KJV):14** And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

And to **2 Thessalonians 2 (KJV):15** Therefore, brethren, stand fast, and hold the

traditions which ye have been taught, whether by word, or our epistle.

And in context to **Galatians 5 (KJV):11** And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. 12 I would they were even cut off which trouble you.

Tertullian continues, and says, “And would that the same fate might befall those, too, who obtruncate the pure and true integrity of the flesh; amputating not the extremest superficialities, but the inmost image of modesty itself, while they promise pardon to adulterers and fornicators, in the teeth of the primary discipline of the Christian Name; a discipline to which heathendom itself bears such emphatic witness, that it strives to punish that discipline in the persons of our females rather by defilements of the flesh than tortures; wishing to wrest from them that which they hold dearer than life!”

The word “obtruncate” means “to cut the head or top from”. (**Merriam Webster**)

And the word “superficialities” means “a surface of a body or a region of space (**Merriam Webster**)

Tertullian continues, and says, “But now this glory is being extinguished, and that by means of those who ought with all the more constancy to refuse concession of any pardon to defilements of this kind, that they make the fear of succumbing to adultery and fornication their reason for marrying as often as they please—since “better it is to marry than to burn.” (Note: 1 Corinthians 7:9)”

He refers in context to **1 Corinthians 7 (KJV):8** I say therefore to the unmarried and widows, it is good for them if they abide even as I. 9 But if they cannot contain, let them marry: for it is better to marry than to burn.

Tertullian continues, and says, “No doubt it is for continence sake that incontinence is necessary—the “burning” will be extinguished by “fires!” Why, then, do they withal grant indulgence, under the name of repentance, to crimes for which they furnish remedies by their law of multinuptialism? For remedies will be idle while crimes are indulged, and crimes will remain if remedies are idle. And so, either way, they trifle with solicitude and negligence; by taking emptiest precaution against (crimes) to which they grant quarter, and granting absurdist quarter to (crimes) against which they take precaution: whereas either precaution is not to be taken where quarter is given, or quarter not given where precaution is taken; for they take precaution, as if they were unwilling that something should be committed; but grant indulgence, as if they were willing it should be committed: whereas, if they be unwilling it should be committed, they ought not to grant indulgence; if they be willing to grant indulgence, they ought not to take precaution. For, again, adultery and fornication will not be ranked at the same time among the moderate and among the greatest sins, so that each course may be equally open with regard to them—the solicitude which takes precaution, and the security which grants indulgence. But since they are such as to hold the culminating place among crimes, there is no room at once for their indulgence as if they were moderate, and for their precaution as if they were greatest. But by *us* precaution is thus also taken against the greatest, or, (if you will), *highest* (crimes, viz.,) in that it is not permitted, after believing, to know even a second marriage, differentiated though it be, to be sure, from the work of adultery and fornication by the nuptial and dotal tablets: and accordingly, with the utmost strictness, we excommunicate digamists, as bringing infamy upon the Paraclete by the irregularity of their discipline. The self-same liminal limit we fix for adulterers also and fornicators; dooming them to pour forth tears

barren of peace, and to regain from the Church no ampler return than the publication of their disgrace.”

The word “liminal” means “of, relating to, or situated at a sensory threshold : barely perceptible or capable of eliciting a response”. (**Merriam Webster**)

And a “digamist” is “one who has a second marriage after the termination of the first”. (**Merriam Webster**)

Tertullian was absolutely against second marriages, and he would “excommunicate digamists”.

But Jesus taught the reason for a valid divorce and remarriage in **Matthew 19 (KJV):9** And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

If the husband or wife is unfaithful, divorce and remarriage is within the will of the Lord. And adultery and fornication are sins, and all sins are forgiven if we confess them, as we read in **1 John 1 (KJV):7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. **8** If we say that we have no sin, we deceive ourselves, and the truth is not in us. **9** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Page 75-77: “Chapter II.—God Just as Well as Merciful; Accordingly, Mercy Must Not Be Indiscriminate.

“But,” say they, “God is ‘good,’ and ‘most good,’ (Note: Matthew 19:17, Mark 10:18, Luke 18:19) and ‘pitiful-hearted,’ and ‘a pitier,’ and ‘abundant in pitiful-heartedness,’ (Note: Exodus 34:6-7) which He holds ‘dearer than all sacrifice’ (Note: Hosea 6:6, Micah 6:8, Matthew 9:13, 12:7) ‘not thinking the sinner’s death of so much worth as his repentance’, (Note: Ezekiel 18:23, 32, 33:11) ‘a Saviour of all men, most of all of believers.’ (Note: 1 Timothy 4:10) And so it will be becoming for ‘the sons of God’ (Note: 1 John 3:1-2) too to be ‘pitiful-hearted’ (Note: Luke 6:36) and ‘peacemakers;’ (Note: Matthew 5:9) ‘giving in their turn just as Christ withal hath given to us;’ (Note: Matthew 10:8, Ephesians 4:32) ‘not judging, that we be not judged.’ (Note: Matthew 7:1, Luke 6:37) For ‘to his own lord a man standeth or falleth; who art thou, to judge another’s servant?’ (Note: Romans 14:4) ‘Remit, and remission shall be made to thee.” (Note: Luke 6:37) Such and so great futilities of theirs wherewith they flatter God and pander to themselves, effeminating rather than invigorating discipline, with how cogent and contrary (arguments) are we for our part able to rebut,—(arguments) which set before us warningly the “severity” (Note: Romans 11:22) of God, and provoke our own constancy? Because, albeit God is by nature good, still He is “just” (Note: Isaiah 45:21, Romans 3:26) too. For, from the nature of the case, just as He knows how to “heal,” so does He withal know how to “smite;” (Note: Job 5:18, Deuteronomy 32:39) “making peace,” but withal “creating evils;” (Note: Isaiah 45:7) preferring repentance, but withal commanding Jeremiah not to pray for the aversion of ills on behalf of the sinful People,—“since, if they shall have fasted,” saith He, “I will not listen to their entreaty.” (Note Jeremiah 14:11-12, 7:16, 11:14) And again: “And pray not thou unto (me) on behalf of the People, and request not on their behalf in prayer and supplication, since I will not listen to (them) in the time wherein they shall have invoked me, in the time of their affliction.” (Note: Jeremiah 11:14) And further, above, the same

preferrer of mercy above sacrifice (says): “And pray not thou unto (me) on behalf of this People, and request not that they may obtain mercy, and approach not on their behalf unto me, since I will not listen to (them)” (Note: Jeremiah 7:16) —of course when they sue for mercy, when out of repentance they weep and fast, and when they offer their self-affliction to God. For God is “jealous,” (Note: Exodus 20:5 34:14) and is One who is not contemptuously derided (Note: Galatians 6:7) —derided, namely, by such as flatter His goodness—and who, albeit “patient,” (Note: Romans 15:5) yet threatens, through Isaiah, an end of (His) patience. “I have held my peace; shall I withal always hold my peace and endure? I have been quiet as (a woman) in birth-throes; I will arise, and will make (them) to grow arid.” (Note: Isaiah 42:14) For “a fire shall proceed before His face, and shall utterly burn His enemies;” (Note: Psalm 97:3) striking down not the body only, but the souls too, into hell. (Note: Matthew 10:28, Luke 12:4-5) Besides, the Lord Himself demonstrates the manner in which He threatens such as judge: “For with what judgment ye judge, judgment shall be given on you.” (Note: Matthew 7:2, Luke 6:37) Thus He has not prohibited judging, but taught (how to do it). Whence the apostle withal judges, and that in a case of fornication, (Note: 1 Corinthians 5:1) that “such a man must be surrendered to Satan for the destruction of the flesh;” (Note: 1 Corinthians 5:5) chiding them likewise because “brethren” were not “judged at the bar of the saints:” (Note: 1 Corinthians 6:1-6, 12) for he goes on and says, “To what (purpose is it) for me to judge those who are without?” “But you remit, in order that remission may be granted you by God.” The sins which are (thus) cleansed are such as a man may have committed against his brother, not against God. We profess, in short, in our prayer, that we will grant remission to our debtors; (Note: Luke 11:4) but it is not becoming to distend further, on the ground of the authority of such Scriptures, the cable of contention with alternate pull into diverse directions; so that one (Scripture) may seem to draw tight, another to relax, the reins of discipline—in uncertainty, as it were,—and the latter to debase the remedial aid of repentance through lenity, the former to refuse it through austerity. Further: the authority of Scripture will stand within its own limits, without reciprocal opposition. The remedial aid of repentance is determined by its own conditions, without unlimited concession; and the causes of it themselves are anteriorly distinguished without confusion in the proposition. We agree that the causes of repentance are sins. These we divide into two issues: some will be remissible, some irremissible: in accordance wherewith it will be doubtful to no one that some deserve chastisement, some condemnation. Every sin is dischargeable either by pardon or else by penalty: by pardon as the result of chastisement, by penalty as the result of condemnation. Touching this difference, we have not only already premised certain antithetical passages of the Scriptures, on one hand retaining, on the other remitting, sins; (Note: John 20:23) but John, too, will teach us: “If any knoweth his brother to be sinning a sin not unto death, he shall request, and life shall be given to him;” because he is not “sinning unto death,” this will be remissible. “(There) is a sin unto death; not for this do I say that any is to request” (Note: 1 John 5:16)—this will be irremissible. So, where there is the efficacious power of “making request,” there likewise is that of remission: where there is no (efficacious power) of “making request,” there equally is none of remission either. According to this difference of sins, the condition of repentance also is discriminated. There will be a condition which may possibly obtain pardon,—in the case, namely, of a remissible sin: there will be a condition which can by no means obtain it,—in the case, namely, of an irremissible sin. And it remains to examine specially, with regard to the position of adultery and fornication,

to which class of sins they ought to be assigned.”

Comment: Tertullian begins, and says, ““But,” say they, “God is ‘good,’ and ‘most good,’ (Note: Matthew 19:17, Mark 10:18, Luke 18:19) and ‘pitiful-hearted,’ and ‘a pitier,’ and ‘abundant in pitiful-heartedness,’ (Note: Exodus 34:6-7) which He holds ‘dearer than all sacrifice’ (Note: Hosea 6:6, Micah 6:8, Matthew 9:13, 12:7) ‘not thinking the sinner’s death of so much worth as his repentance’, (Note: Ezekiel 18:23, 32, 33:11) ‘a Saviour of all men, most of all of believers.’ (Note: 1 Timothy 4:10)”

He refers to **Matthew 19 (KJV):17** And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

And to **Mark 10 (KJV):18** And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

And to **Luke 18 (KJV):19** And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

And to **Exodus 34 (KJV):6** And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth,

And to **Hosea 6 (KJV):6** For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

And to **Micah 6 (KJV):8** He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

And to **Matthew 9 (KJV):13** But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

And to **Matthew 12 (KJV):7** But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

And to **Ezekiel 18 (KJV):23** Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?

And to **Ezekiel 18 (KJV):32** For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.

And to **Ezekiel 33 (KJV):11** Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

And to **1 Timothy 4 (KJV):10** For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

Tertullian continues, and says, “And so it will be becoming for ‘the sons of God’ (Note: 1 John 3:1-2) too to be ‘pitiful-hearted’ (Note: Luke 6:36) and ‘peacemakers;’ (Note: Matthew 5:9) ‘giving in their turn just as Christ withal hath given to us;’ (Note: Matthew 10:8, Ephesians 4:32) ‘not judging, that we be not judged.’ (Note: Matthew 7:1, Luke 6:37)”

He refers to **1 John 3 (KJV):1** Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And to **Matthew 5 (KJV):9** Blessed are the peacemakers: for they shall be called the

children of God.

And to **Matthew 10 (KJV):8** Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

And to **Ephesians 4 (KJV):32** And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

And to **Matthew 7 (KJV):1** Judge not, that ye be not judged.

And to **Luke 6 (KJV):37** Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Tertullian continues, and says, "For 'to his own lord a man standeth or falleth; who art thou, to judge another's servant?' (Note: Romans 14:4) 'Remit, and remission shall be made to thee.'" (Note: Luke 6:37)"

He refers to **Romans 14 (KJV):4** Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

And to **Luke 6 (KJV):37** Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Tertullian continues, and says, "Such and so great futilities of theirs wherewith they flatter God and pander to themselves, effeminating rather than invigorating discipline, with how cogent and contrary (arguments) are we for our part able to rebut,—(arguments) which set before us warningly the "severity" (Note: Romans 11:22) of God, and provoke our own constancy? Because, albeit God is by nature good, still He is "just" (Note: Isaiah 45:21, Romans 3:26) too."

He refers to **Romans 11 (KJV):22** Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

And to **Isaiah 45 (KJV):21** Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me.

And to **Romans 3 (KJV):26** To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Tertullian continues, and says, "For, from the nature of the case, just as He knows how to "heal," so does He withal know how to "smite;" (Note: Job 5:18, Deuteronomy 32:39) "making peace," but withal "creating evils;" (Note: Isaiah 45:7) preferring repentance, but withal commanding Jeremiah not to pray for the aversion of ills on behalf of the sinful People,— "since, if they shall have fasted," saith He, "I will not listen to their entreaty." (Note Jeremiah 14:11-12, 7:16, 11:14)"

He refers to **Job 5 (KJV):18** For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

And to **Deuteronomy 32 (KJV):39** See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

And to **Isaiah 45 (KJV):7** I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.

And to **Jeremiah 14 (KJV):11** Then said the Lord unto me, Pray not for this people for their good.

And to **Jeremiah 7 (KJV):16** Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

And to **Jeremiah 11 (KJV):14** Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.

Tertullian continues, and says, “And again: “And pray not thou unto (me) on behalf of the People, and request not on their behalf in prayer and supplication, since I will not listen to (them) in the time wherein they shall have invoked me, in the time of their affliction.” (Note: Jeremiah 11:14)”

He refers again to **Jeremiah 11 (KJV):14** Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.

Tertullian continues, and says, “And further, above, the same preferrer of mercy above sacrifice (says): “And pray not thou unto (me) on behalf of this People, and request not that they may obtain mercy, and approach not on their behalf unto me, since I will not listen to (them)” (Note: Jeremiah 7:16) —of course when they sue for mercy, when out of repentance they weep and fast, and when they offer their self-affliction to God.”

He refers again to **Jeremiah 7 (KJV):16** Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

Tertullian continues, and says, “For God is “jealous,” (Note: Exodus 20:5 34:14) and is One who is not contemptuously derided (Note: Galatians 6:7) —derided, namely, by such as flatter His goodness—and who, albeit “patient,” (Note: Romans 15:5)”

“Derided” means “to laugh at or insult contemptuously. got derided by a carnival clown. (Merriam Webster)

He refers to **Exodus 20 (KJV):5** Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And to **Exodus 34 (KJV):14** For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God:

And to **Galatians 6 (KJV):7** Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

And to **Romans 15 (KJV):5** Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

Tertullian continues, and says, “yet threatens, through Isaiah, an end of (His) patience. “I have held my peace; shall I withal always hold my peace and endure? I have been quiet as (a woman) in birth-throes; I will arise, and will make (them) to grow arid.” (Note: Isaiah 42:14)”

He refers to **Isaiah 42 (Septuagint):14** I have been silent: shall I also always be silent and forbear: I have endured like a travailing [woman]: I will [now] amaze and wither at once.

And to **Isaiah 42 (KJV):14** I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.

Tertullian continues, and says, “For “a fire shall proceed before His face, and shall utterly burn His enemies;” (Note: Psalm 97:3) striking down not the body only, but the souls too, into

hell. (Note: Matthew 10:28, Luke 12:4-5)”

He refers to **Psalm 97 (KJV):3** A fire goeth before him, and burneth up his enemies round about.

And to **Matthew 10 (KJV):28** And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

And to **Luke 12 (KJV):4** And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

Tertullian continues, and says, “Besides, the Lord Himself demonstrates the manner in which He threatens such as judge: “For with what judgment ye judge, judgment shall be given on you.” (Note: Matthew 7:2, Luke 6:37)”

He refers to **Matthew 7 (KJV):2** For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And to **Luke 6 (KJV):37** Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Tertullian continues, and says, “Thus He has not prohibited judging, but taught (how to do it). Whence the apostle withal judges, and that in a case of fornication, (Note: 1 Corinthians 5:1) that “such a man must be surrendered to Satan for the destruction of the flesh;” (Note: 1 Corinthians 5:5) chiding them likewise because “brethren” were not “judged at the bar of the saints:” (Note: 1 Corinthians 6:1-6, 12)”

He refers in context to **1 Corinthians 5 (KJV):1** It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

And to **1 Corinthians 6 (KJV):1** Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more things that pertain to this life? 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. 5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? 6 But brother goeth to law with brother, and that before the unbelievers.

And to **1 Corinthians 6 (KJV):12** All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

Tertullian continues, and says, “for he goes on and says, “To what (purpose is it) for me to judge those who are without?””

He refers to **1 Corinthians 5 (KJV):12** For what have I to do to judge them also that are without? do not ye judge them that are within?

Tertullian continues, and says, ““But you remit, in order that remission may be granted

you by God.” The sins which are (thus) cleansed are such as a man may have committed against his brother, not against God. We profess, in short, in our prayer, that we will grant remission to our debtors; (Note: Luke 11:4) but it is not becoming to distend further, on the ground of the authority of such Scriptures, the cable of contention with alternate pull into diverse directions;”

He refers to **Luke 11 (KJV):4** And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Tertullian continues, and says, “so that one (Scripture) may seem to draw tight, another to relax, the reins of discipline—in uncertainty, as it were,—and the latter to debase the remedial aid of repentance through lenity, the former to refuse it through austerity. Further: the authority of Scripture will stand within its own limits, without reciprocal opposition. The remedial aid of repentance is determined by its own conditions, without unlimited concession; and the causes of it themselves are anteriorly distinguished without confusion in the proposition. We agree that the causes of repentance are sins. These we divide into two issues: some will be remissible, some irremissible: in accordance wherewith it will be doubtful to no one that some deserve chastisement, some condemnation. Every sin is dischargeable either by pardon or else by penalty: by pardon as the result of chastisement, by penalty as the result of condemnation. Touching this difference, we have not only already premised certain antithetical passages of the Scriptures, on one hand retaining, on the other remitting, sins; (Note: John 20:23) but John, too, will teach us: “If any knoweth his brother to be sinning a sin not unto death, he shall request, and life shall be given to him;” because he is not “sinning unto death,” this will be remissible. “(There) is a sin unto death; not for this do I say that any is to request” (Note: 1 John 5:16)—this will be irremissible.”

He refers to **John 20 (KJV):23** Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

And to **1 John 5 (KJV):16** If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

Tertullian continues, and says, “So, where there is the efficacious power of “making request,” there likewise is that of remission: where there is no (efficacious power) of “making request,” there equally is none of remission either. According to this difference of sins, the condition of repentance also is discriminated. There will be a condition which may possibly obtain pardon,—in the case, namely, of a remissible sin: there will be a condition which can by no means obtain it,—in the case, namely, of an irremissible sin. And it remains to examine specially, with regard to the position of adultery and fornication, to which class of sins they ought to be assigned.”

Tertullian and the early Church did not understand the Biblical truth about the regeneration of a believer in Jesus Christ. Jesus explained to Nicodemus that unless one is born again they cannot enter the kingdom of heaven. The reason one must be born again is because all mankind died spiritually when Adam sinned, as we read in **1 Corinthians 15 (KJV):21** For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive.

So we were dead in our sins, as we read in **Ephesians 2 (NASB):1** And you were dead in your offenses and sins, 2 in which you previously walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of

disobedience.³ Among them we too all previously lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, just as the rest.

But when we believed in Jesus Christ, God made us alive, as we continue to read in **Ephesians 2 (NASB)**:⁴ But God, being rich in mercy, because of His great love with which He loved us, ⁵ even when we were dead in our wrongdoings, made us alive together with Christ (by grace you have been saved), ⁶ and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, ⁷ so that in the ages to come He might show the boundless riches of His grace in kindness toward us in Christ Jesus.

Our spirit was made spiritually alive by the Holy Spirit, as Jesus explained to Nicodemus in **John 3 (KJV)**:⁵ Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. ⁶ That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. ⁷ Marvel not that I said unto thee, Ye must be born again. ⁸ The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

The early Church thought that “water” in verse 5 referred to water baptism, but Jesus is comparing the two births in verse 6. The one is of the flesh, and the other is of the Spirit. Our spirit, which was dead to God in trespasses and sins, was born of the Holy Spirit when we believed in Jesus Christ. The life that was given to us in our spirit was eternal life. This is what John was teaching in **1 John 5 (KJV)**:¹³ These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. ¹⁴ And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: ¹⁵ And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

John then speaks of a sin unto death, as we continue in **1 John 5 (KJV)**:¹⁶ If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. ¹⁷ All unrighteousness is sin: and there is a sin not unto death.

John is speaking of a “brother” in Christ in verse 16. So a brother or a sister in Christ can commit a sin unto death. But this is not an “irremissible” sin as Tertullian wrote, because the believer has eternal life. There is a “law of sin and death” in our flesh, but our spirit has life from the Holy Spirit, which has set us free from the “law of sin and death”, as we read in **Romans 8 (KJV)**:² For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

An example of a sin unto death of a believer is given in **1 Corinthians 11 (KJV)**:²⁷ Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. ²⁸ But let a man examine himself, and so let him eat of that bread, and drink of that cup. ²⁹ For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. ³⁰ For this cause many are weak and sickly among you, and many sleep. ³¹ For if we would judge ourselves, we should not be judged. ³² But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

In verse 30, those who ate the Lord’s supper in an unworthy manner were judged by the Lord, and chastened. Some were weak and sickly, and some slept in death. But in verse 32, they were chastened of the Lord, but not condemned with the world.

An example of an irremissible sin is given by Jesus in **Mark 3 (KJV):22** And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. 28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. 30 Because they said, He hath an unclean spirit.

The scribes saw the miracles Jesus did, and they said in verse 22, “He hath Beelzebub, and by the prince of the devils casteth he out devils”. This is blasphemy “against the Holy Ghost”. This is not a sin which a believer in Jesus Christ can commit. In verse 29, the one who blasphemes the Holy Ghost is “in danger of eternal damnation”. If he or she does not repent before they die, and accept Christ, they will never be forgiven.

Page 86 (PDF Page 194-195): “Chapter XII.—Of the Verdict of the Apostles, Assembled in Council, Upon the Subject of Adultery.

Accordingly, these who have received “another Paraclete” in and through the apostles,—(a Paraclete) whom, not recognising Him even in His special prophets, they no longer possess in the apostles either;—come, now, let them, even from the apostolic instrument, teach us the possibility that the stains of a flesh which after baptism has been repolluted, can by repentance be washed away. Do we not, in the apostles also, recognise the form of the Old Law with regard to the demonstration of adultery, how great (a crime) it is; lest perchance it be esteemed more trivial in the new stage of disciplines than in the old? When first the Gospel thundered and shook the old system to its base, when dispute was being held on the question of retaining or not the Law; this is the first rule which the apostles, on the authority of the Holy Spirit, send out to those who were already beginning to be gathered to their side out of the nations: “It has seemed (good),” say they, “to the Holy Spirit and to us to cast upon you no ampler weight than (that) of those (things) from which it is necessary that abstinence be observed; from sacrifices, and from fornications, and from blood: (Note: Acts 15:28-29) by abstaining from which ye act rightly, the Holy Spirit carrying you.” Sufficient it is, that in this place withal there has been preserved to adultery and fornication the post of their own honour between idolatry and murder: for the interdict upon “blood” we shall understand to be (an interdict) much more upon *human* blood. Well, then, in what light do the apostles will those crimes to appear which alone they select, in the way of careful guarding against, from the pristine Law? which alone they prescribe as necessarily to be abstained from? Not that they permit others; but that these alone they put in the foremost rank, of course as not remissible; (they,) who, for the heathens’ sake, made the other burdens of the law remissible. Why, then, do they release our neck from so heavy a yoke, except to place forever upon those (necks) these compendia of discipline? Why do they indulgently relax so many bonds, except that they may wholly bind us in perpetuity to such as are more necessary? They loosed us from the more numerous, that we might be bound up to abstinence from the more noxious. The matter has been settled by compensation: we have gained much, in order that we may render somewhat. But the compensation is not revocable; if, that is, it will be revoked by iteration—(iteration) of adultery, of course, and blood and idolatry:

for it will follow that the (burden of) the whole law will be incurred, if the condition of pardon shall be violated. But it is not lightly that the Holy Spirit has come to an agreement with us—coming to this agreement even without our asking; whence He is the more to be honoured. His engagement none but an ungrateful man will dissolve. In that event, He will neither accept back what He has discarded, nor discard what He has retained. Of the latest Testament the condition is ever immutable; and, of course the public recitation of that decree, (Note: Acts 15:30, Acts 16:4) and the counsel embodied therein, will cease (only) with the world. He has definitely enough refused pardon to those crimes the careful avoidance whereof He selectively enjoined; He has claimed whatever He has not inferentially conceded. Hence it is that there is no restoration of peace granted by the Churches to “idolatry” or to “blood.” From which final decision of theirs that the apostles should have departed, is (I think) not lawful to believe; or else, if some find it possible to believe so, they will be bound to prove it.

Comment: Tertullian begins, and says, “Accordingly, these who have received “another Paraclete” in and through the apostles,—(a Paraclete) whom, not recognising Him even in His special prophets, they no longer possess in the apostles either;—come, now, let them, even from the apostolic instrument, teach us the possibility that the stains of a flesh which after baptism has been repolluted, can by repentance be washed away. Do we not, in the apostles also, recognise the form of the Old Law with regard to the demonstration of adultery, how great (a crime) it is; lest perchance it be esteemed more trivial in the new stage of disciplines than in the old? When first the Gospel thundered and shook the old system to its base, when dispute was being held on the question of retaining or not the Law; this is the first rule which the apostles, on the authority of the Holy Spirit, send out to those who were already beginning to be gathered to their side out of the nations: “It has seemed (good),” say they, “to the Holy Spirit and to us to cast upon you no ampler weight than (that) of those (things) from which it is necessary that abstinence be observed; from sacrifices, and from fornications, and from blood: (Note: Acts 25:28-29) by abstaining from which ye act rightly, the Holy Spirit carrying you.””

He refers to **Acts 15 (KJV):28** For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; **29** That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

The “the possibility that the stains of a flesh which after baptism has been repolluted, can by repentance be washed away”, is shown to us in **1 John 1 (KJV):6** If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: **7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. **8** If we say that we have no sin, we deceive ourselves, and the truth is not in us. **9** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

As we “walk in the light”, the Lord shows us our sin. “If we confess our sins, the Lord “is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”. Tertullian and the early Church did not understand that we have an “advocate with the Father”, as we read in **1 John 2 (KJV):1** My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: **2** And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Tertullian continues, and says, “Sufficient it is, that in this place withal there has been preserved to adultery and fornication the post of their own honour between idolatry and murder: for the interdict upon “blood” we shall understand to be (an interdict) much more upon *human* blood. Well, then, in what light do the apostles will those crimes to appear which alone they select, in the way of careful guarding against, from the pristine Law? which alone they prescribe as necessarily to be abstained from? Not that they permit others; but that these alone they put in the foremost rank, of course as not remissible; (they,) who, for the heathens’ sake, made the other burdens of the law remissible.”

But the apostles and elders in Acts 15 said nothing about sins being “irremissible”. The issue in Acts 15 was whether circumcision was still necessary, as we read in **Acts 15 (KJV):1** And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

Their decision was that circumcision was not necessary for the Gentiles to be saved, and so they said in **Acts 15 (KJV):19** Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

And fornication, adultery, idolatry, and even murder are indeed remissible, as we read in **1 Corinthians 6 (NASB):9** Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the sexually immoral, nor idolaters, nor adulterers, nor homosexuals, 10 nor thieves, nor the greedy, nor those habitually drunk, nor verbal abusers, nor swindlers, will inherit the kingdom of God. 11 Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

When we believed in Jesus Christ, we were washed, sanctified, and justified “in the name of the Lord Jesus Christ and in the Spirit of our God”. Jesus then became our wisdom, righteousness, sanctification, and redemption, as we read in **1 Corinthians 1 (KJV):30** But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

We therefore stand in grace, as we read in **Romans 5 (NASB):1** Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom we also have obtained our introduction by faith into this grace in which we stand; and we celebrate in hope of the glory of God.

Having a standing in grace does not mean we cannot still sin. But the same blood which cleansed us from all our sins when we believed is still there for all sin, as we read again in **1 John 1 (KJV):7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

The early Church did not have this understanding, and they took verses out of context to prove in their thinking that one could lose their eternal life and salvation if they committed certain sins after baptism.

Tertullian continues, and says, “Why, then, do they release our neck from so heavy a yoke, except to place forever upon those (necks) these compendia of discipline? Why do they indulgently relax so many bonds, except that they may wholly bind us in perpetuity to such as

are more necessary? They loosed us from the more numerous, that we might be bound up to abstinence from the more noxious. The matter has been settled by compensation: we have gained much, in order that we may render somewhat. But the compensation is not revocable; if, that is, it will be revoked by iteration—(iteration) of adultery, of course, and blood and idolatry: for it will follow that the (burden of) the whole law will be incurred, if the condition of pardon shall be violated.”

But because of our standing in grace, we are not under the law. Paul makes that perfectly clear in **Romans 6 (KJV):14** For sin shall not have dominion over you: for ye are not under the law, but under grace.

And Paul says in **Romans 3 (KJV):28** Therefore we conclude that a man is justified by faith without the deeds of the law.

Therefore, the “compensation” of salvation cannot be “revoked by iteration”, that is, by sins committed after we have believed in Jesus Christ. The blood of Jesus cannot be revoked. If we confess our sins, “he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”, as we read in 1 John 1:9 above. If we continue to sin without repentance, God will judge us accordingly. He will chasten us with weakness, sickness, and even physical death, but not spiritual death that we should be condemned with the world, as we read again in **1 Corinthians 11 (KJV):31** For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Tertullian continues, and says, “But it is not lightly that the Holy Spirit has come to an agreement with us—coming to this agreement even without our asking; whence He is the more to be honoured. His engagement none but an ungrateful man will dissolve. In that event, He will neither accept back what He has discarded, nor discard what He has retained. Of the latest Testament the condition is ever immutable; and, of course the public recitation of that decree, (Note: Acts 15:30, Acts 16:4) and the counsel embodied therein, will cease (only) with the world.”

He refers to **Acts 15 (KJV):30** So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

And to **Acts 16 (KJV):4** And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

Tertullian continues, and says, “He has definitely enough refused pardon to those crimes the careful avoidance whereof He selectively enjoined; He has claimed whatever He has not inferentially conceded. Hence it is that there is no restoration of peace granted by the Churches to “idolatry” or to “blood.” From which final decision of theirs that the apostles should have departed, is (I think) not lawful to believe; or else, if some find it possible to believe so, they will be bound to prove it.”

Tertullian and the early Church began to assume the role of the judge of what were “remissible” sins, and what were “irremissible” sins. Tertullian himself has quoted **1 Corinthians 4 (NASB):3** But to me it is an insignificant matter that I would be examined by you, or by any human court; in fact, I do not even examine myself. 4 For I am not aware of anything against myself; however I am not vindicated by this, but the one who examines me is the Lord. 5 Therefore do not go on passing judgment before the time, but wait until the Lord comes, who will both bring to light the things hidden in the darkness and disclose the motives

of human hearts; and then praise will come to each person from God.

And so we read in **Romans 14 (KJV):**10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12 So then every one of us shall give account of himself to God. 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

As brothers and sisters in Christ, we will all “give account” of ourselves to God at “the judgment seat of Christ”. We are not to have communion with darkness, as we read in **2 Corinthians 6 (KJV):**14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

And Paul taught that we should put out of fellowship those who commit fornication, adultery, or other such sins, as we read in **1 Corinthians 5 (KJV):**1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Delivering one unto Satan is putting them out of fellowship with the Church. It is not causing one to lose their salvation, but as in verse 5, so that their “spirit may be saved in the day of the Lord Jesus.”

While we are not to have fellowship with darkness, we are not to condemn those who are brothers and sisters in Christ that have sinned, and judge them as those who have lost their salvation.

But we can ask them to examine themselves, as we read in **2 Corinthians 13 (KJV):**5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Page 86-88 (PDF Page 196-198): Chapter XIII.—Of St. Paul, and the Person Whom He Urges the Corinthians to Forgive.

We know plainly at this point, too, the suspicions which they raise. For, in fact, they suspect the Apostle Paul of having, in the second (Epistle) to the Corinthians, granted pardon to the self-same fornicator whom in the first he has publicly sentenced to be “surrendered to Satan, for the destruction of the flesh,” (Note: 1 Corinthians 5:5) —impious heir as he was to his father’s wedlock; as if he subsequently erased his own words, writing: “But if any hath wholly

saddened, he hath not wholly saddened *me*, but in part, lest I burden you all. Sufficient is such a chiding which is given by many; so that, on the contrary, ye should prefer to forgive and console, lest, perhaps, by more abundant sadness, such an one be devoured. For which reason, I pray you, confirm toward him affection. For to this end withal have I written, that I may learn a proof of you, that in all (things) ye are obedient to me. But if ye shall have forgiven any, so (do) I; for I, too, if I have forgiven ought, have forgiven in the person of Christ, lest we be overreached by Satan, since we are not ignorant of his injections.” (Note: 2 Corinthians 2:5-11) What (reference) is understood here to the fornicator? what to the contaminator of his father’s bed? (Note: Genesis 49:4) what to the Christian who had overstepped the shamelessness of heathens?—since, of course, he would have absolved by a special pardon one whom he had condemned by a special anger. He is more obscure in his pity than in his indignation. He is more open in his austerity than in his lenity. And yet, (generally), anger is more readily indirect than indulgence. Things of a sadder are more wont to hesitate than things of a more joyous cast. Of course the question in hand concerned some *moderate* indulgence; which (moderation in the indulgence) was now, if ever, to be divined, when it is usual for all the *greatest* indulgences not to be granted without public proclamation, so far (are they from being granted) without particularization. Why, do you yourself, when introducing into the church, for the purpose of melting the brotherhood by his prayers, the repentant adulterer, lead into the midst and prostrate him, all in haircloth and ashes, a compound of disgrace and horror, before the widows, before the elders, suing for the tears of all, licking the footprints of all, clasping the knees of all? And do you, good shepherd and blessed father that you are, to bring about the (desired) end of the man, grace your harangue with all the allurements of mercy in your power, and under the parable of the “ewe” go in quest of your goats? (Matthew 25:32-33) do you, for fear lest your “ewe” again take a leap out from the flock—as if that were no more lawful for the future which was not even once lawful—fill all the rest likewise full of apprehension at the very moment of granting indulgence? And would the apostle so carelessly have granted indulgence to the atrocious licentiousness of fornication burdened with incest, as not at least to have exacted from the criminal even this legally established garb of repentance which you ought to have learned from him? as to have uttered no commination on the past? no allocution touching the future? Nay, more; he goes further, and beseeches that they “would confirm toward him affection,” as if he were making satisfaction to him, not as if he were granting an indulgence! And yet I hear (him speak of) “affection,” not “communion;” as (he writes) withal to the Thessalonians: “But if any obey not our word through the epistle, him mark; and associate not with him, that he may feel awed; not regarding (him) as an enemy, but rebuking as a brother.” (Note: 2 Thessalonians 3:14-15) Accordingly, he could have said that to a fornicator, too, “affection” only was conceded, not “communion” as well; to an incestuous man, however, not even “affection;” whom he would, to be sure, have bidden to be banished from their *midst* (Note: 1 Corinthians 5:2)—much more, of course, from their *mind*. “But he was apprehensive lest they should be ‘overreached by Satan’ with regard to the loss of that person whom himself had cast forth to Satan; or else lest, ‘by abundance of mourning, he should be devoured’ whom he had sentenced to ‘destruction of the flesh.’” Here they go so far as to interpret “destruction of the flesh” of the office of repentance; in that by fasts, and squalor, and every species of neglect and studious ill treatment devoted to the extermination of the flesh, it seems to make satisfaction to God; so that they argue that that fornicator—that incestuous person rather—having been delivered by the

apostle to Satan, not with a view to “perdition,” but with a view to “emendation,” on the hypothesis that subsequently he would, on account of the “destruction” (that is, the general affliction) “of the flesh,” attain pardon, therefore did actually attain it. Plainly, the selfsame apostle delivered to Satan Hymenæus and Alexander, “that they might be emended into not blaspheming,” (Note: 1 Timothy 1:20) as he writes to his Timotheus. “But withal himself says that ‘a stake (Note: 2 Corinthians 12:7-10) was given him, an angel of Satan,’ by which he was to be buffeted, lest he should exalt himself.” If they touch upon this (instance) withal, in order to lead us to understand that such as were “delivered to Satan” by him (were so delivered) with a view to emendation, not to perdition; what similarity is there between blasphemy and incest, and a soul entirely free from these,—nay, rather elated from no other source than the highest sanctity and all innocence; which (elation of soul) was being restrained in the apostle by “buffets,” if you will, by means (as they say) of pain in the ear or head? Incest, however, and blasphemy, deserved to have delivered the entire persons of men to Satan himself for a possession, not to “an angel” of his. And (there is yet another point): for about this it makes a difference, nay, rather withal in regard to this it is of the utmost consequence, that we find those men delivered by the apostle to Satan, but to the apostle himself an angel of Satan given. Lastly, when Paul is praying the Lord for its removal, what does he hear? “Hold my grace sufficient; for virtue is perfected in infirmity.” (Note: 2 Corinthians 12:9) This they who are surrendered to Satan cannot hear. Moreover, if the crime of Hymenæus and Alexander—blasphemy, to wit—is irremissible in this and in the future age, (Note: Matthew 12:32) of course the apostle would not, in opposition to the determinate decision of the Lord, have given to Satan, *under a hope of pardon*, men already sunken from the faith into blasphemy; whence, too, he pronounced them “shipwrecked with regard to faith,” (Note: 1 Timothy 1:19) having no longer the solace of the ship, the Church. For to those who, after believing, have struck upon (the rock of) blasphemy, pardon is denied; on the other hand, *heathens* and *heretics* are daily emerging *out of* blasphemy. But even if he did say, “I delivered them to Satan, that they might receive the discipline of not blaspheming,” he said it of the rest, who, by *their* deliverance to Satan—that is, their projection outside the Church—had to be trained in the knowledge that there must be no blaspheming. So, therefore, the incestuous fornicator, too, he delivered, not with a view to emendation, but with a view to perdition, to Satan, to whom he had already, by sinning above an heathen, gone over; that they might learn there must be no fornicating. Finally, he says, “for the *destruction* of the flesh,” not its “*torture*”—condemning the actual substance through which he had fallen out (of the faith), which substance had already perished immediately on the loss of baptism—“in order that the spirit,” he says, “may be saved in the day of the Lord.” And (here, again, is a difficulty): for let this point be inquired into, whether *the man’s own spirit* will be saved. In that case, a spirit polluted with so great a wickedness will be saved; the object of the perdition of the flesh being, that the spirit may be saved *in penalty*. In that case, the interpretation which is contrary to ours will recognise a penalty *without the flesh*, if we lose the resurrection of the flesh. It remains, therefore, that his meaning was, that *that* spirit which is accounted to exist *in the Church* must be presented “saved,” that is, untainted by the contagion of impurities in the day of the Lord, by the ejection of the incestuous fornicator; if, that is, he subjoins: “Know ye not, that a little leaven spoileth the savour of the whole lump?” (1 Corinthians 5:6) And yet incestuous fornication was not a little, but a large, leaven.

Comment: Tertullian begins, and says, “We know plainly at this point, too, the suspicions which they raise. For, in fact, they suspect the Apostle Paul of having, in the second (Epistle) to the Corinthians, granted pardon to the self-same fornicator whom in the first he has publicly sentenced to be “surrendered to Satan, for the destruction of the flesh,” (Note: 1 Corinthians 5:5) —impious heir as he was to his father’s wedlock; as if he subsequently erased his own words, writing: “But if any hath wholly saddened, he hath not wholly saddened *me*, but in part, lest I burden you all. Sufficient is such a chiding which is given by many; so that, on the contrary, ye should prefer to forgive and console, lest, perhaps, by more abundant sadness, such an one be devoured. For which reason, I pray you, confirm toward him affection. For to this end withal have I written, that I may learn a proof of you, that in all (things) ye are obedient to me. But if ye shall have forgiven any, so (do) I; for I, too, if I have forgiven ought, have forgiven in the person of Christ, lest we be overreached by Satan, since we are not ignorant of his injections.” (Note: 2 Corinthians 2:5-11)”

He refers to **1 Corinthians 5 (KJV):5** To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

And to **2 Corinthians 2 (KJV):5** But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. 6 Sufficient to such a man is this punishment, which was inflicted of many. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm your love toward him. 9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. 10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; 11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

Tertullian continues, and says, “What (reference) is understood here to the fornicator? what to the contaminator of his father’s bed? (Note: Genesis 49:4)”

He refers to **Genesis 35 (KJV):22** And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve:

And in context to **Genesis 49 (KJV):1** And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. 2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. 3 Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: 4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

And to **1 Corinthians 5 (KJV):1** It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

Tertullian continues, and says, “what to the Christian who had overstepped the shamelessness of heathens?—since, of course, he would have absolved by a special pardon one whom he had condemned by a special anger. He is more obscure in his pity than in his indignation. He is more open in his austerity than in his lenity.”

The word “austerity” means “a stern and serious quality”. (**Merriam Webster**)

Tertullian continues, and says, “And yet, (generally), anger is more readily indirect than

indulgence. Things of a sadder are more wont to hesitate than things of a more joyous cast. Of course the question in hand concerned some *moderate* indulgence; which (moderation in the indulgence) was now, if ever, to be divined, when it is usual for all the *greatest* indulgences not to be granted without public proclamation, so far (are they from being granted) without particularization. Why, do you yourself, when introducing into the church, for the purpose of melting the brotherhood by his prayers, the repentant adulterer, lead into the midst and prostrate him, all in haircloth and ashes, a compound of disgrace and horror, before the widows, before the elders, suing for the tears of all, licking the footprints of all, clasping the knees of all? And do you, good shepherd and blessed father that you are, to bring about the (desired) end of the man, grace your harangue with all the allurements of mercy in your power, and under the parable of the “ewe” go in quest of your goats? (Matthew 25:32-33) do you, for fear lest your “ewe” again take a leap out from the flock—as if that were no more lawful for the future which was not even once lawful—fill all the rest likewise full of apprehension at the very moment of granting indulgence?”

He refers in context to **Matthew 25 (KJV):31** When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left.

But this vision is “When the Son of man shall come in his glory”. This vision relates to what nations will go into the millennium. It does not refer to the Judgment Seat of Christ which is for believers only. It is also different from the White Throne Judgment which is the final judgment of unbelievers, and is separate from believers, and which also happens at the end of the millennium.

The early Church did not have this understanding.

Tertullian continues, and says, “And would the apostle so carelessly have granted indulgence to the atrocious licentiousness of fornication burdened with incest, as not at least to have exacted from the criminal even this legally established garb of repentance which you ought to have learned from him? as to have uttered no commination on the past?”

The word “commination” means “denunciation”. (**Merriam Webster**)

Tertullian continues, and says, “no allocution touching the future? Nay, more; he goes further, and beseeches that they “would confirm toward him affection,” as if he were making satisfaction to him, not as if he were granting an indulgence! And yet I hear (him speak of) “affection,” not “communion;” as (he writes) withal to the Thessalonians: “But if any obey not our word through the epistle, him mark; and associate not with him, that he may feel awed; not regarding (him) as an enemy, but rebuking as a brother.” (Note: 2 Thessalonians 3:14-15)”

He refers to **2 Thessalonians 3 (KJV):14** And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count him not as an enemy, but admonish him as a brother.

But the Scripture Tertullian refers to says in verse 15 that we are to “count him not as an enemy, but admonish him as a brother”. A brother in this sense is one who is “in Christ”, that is, a fellow believer, as we read in the same epistle, in **2 Thessalonians 1 (KJV):3** We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

And we read in **Galatians 3 (KJV):28** There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

We are all baptized into the body of Christ by the Holy Spirit when we believe in Jesus, as we read in **1 Corinthians 12 (KJV):13** For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Tertullian continues, and says, “Accordingly, he could have said that to a fornicator, too, “affection” only was conceded, not “communion” as well; to an incestuous man, however, not even “affection;” whom he would, to be sure, have bidden to be banished from their *midst* (Note: 1 Corinthians 5:2)—much more, of course, from their mind.”

He refers in context to **1 Corinthians 5 (KJV):1** It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. **2** And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

But Paul wrote later, as in **2 Corinthians 2 (KJV):6** Sufficient to such a man is this punishment, which was inflicted of many. **7** So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. **8** Wherefore I beseech you that ye would confirm your love toward him.

The context of the Scripture indicates that the man, who was punished by being put out of fellowship, repented, and so Paul encourages the Corinthians to “forgive him” and “comfort him”, and to “confirm” their “love toward him”. Therefore, he would have been received back into fellowship.

Tertullian continues, and says, ““But he was apprehensive lest they should be ‘overreached by Satan’ with regard to the loss of that person whom himself had cast forth to Satan; or else lest, ‘by abundance of mourning, he should be devoured’ whom he had sentenced to ‘destruction of the flesh.’” Here they go so far as to interpret “destruction of the flesh” of the office of repentance; in that by fasts, and squalor, and every species of neglect and studious ill treatment devoted to the extermination of the flesh, it seems to make satisfaction to God; so that they argue that that fornicator—that incestuous person rather—having been delivered by the apostle to Satan, not with a view to “perdition,” but with a view to “emendation,” on the hypothesis that subsequently he would, on account of the “destruction” (that is, the general affliction) “of the flesh,” attain pardon, therefore did actually attain it.”

The “destruction of the flesh” would ultimately result in the death of the sinner. The “destruction of the flesh” relates to the trials that come about in life because of our bad choices. This could be the cause of weakness, illness, and even death. Paul was not talking about “fasts, and squalor, and every species of neglect and studious ill treatment devoted to the extermination of the flesh”, in order “to make satisfaction to God”, which was penance in the early Church. Paul committed him unto Satan for the destruction of the flesh with the hope that he would repent, that is, turn from his sin, and turn back to God. This is according to the context of the Scripture.

The Lord is our shield, as we read in **Psalms 84 (LKV):11** For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

As we walk uprightly, we find the abundant life that Jesus promised in

John 10 (KJV):10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

If we don't walk uprightly, we let down our shield.

Tertullian continues, and says, "Plainly, the selfsame apostle delivered to Satan Hymenæus and Alexander, "that they might be emended into not blaspheming," (Note: 1 Timothy 1:20) as he writes to his Timotheus."

He refers in context to **1 Timothy 1 (KJV):**19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Tertullian continues, and says, ""But withal himself says that 'a stake (Note: 2 Corinthians 12:7-10) was given him, an angel of Satan,' by which he was to be buffeted, lest he should exalt himself.'""

He refers to **2 Corinthians 12 (KJV):**7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 8 For this thing I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Tertullian continues, and says, "If they touch upon this (instance) withal, in order to lead us to understand that such as were "delivered to Satan" by him (were so delivered) with a view to emendation, not to perdition; what similarity is there between blasphemy and incest, and a soul entirely free from these,—nay, rather elated from no other source than the highest sanctity and all innocence; which (elation of soul) was being restrained in the apostle by "buffets," if you will, by means (as they say) of pain in the ear or head?"

But the Scripture is clear. One who has been born again has eternal life. They cannot lose this life because it is eternal. But the Lord chastens those He loves, and chastening may include physical death in order that "the spirit may be saved in the day of the Lord Jesus", as we read again in **1 Corinthians 5 (KJV):**5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Tertullian continues, and says, "Incest, however, and blasphemy, deserved to have delivered the entire persons of men to Satan himself for a possession, not to "an angel" of his. And (there is yet another point): for about this it makes a difference, nay, rather withal in regard to this it is of the utmost consequence, that we find those men delivered by the apostle to Satan, but to the apostle himself an angel of Satan given. Lastly, when Paul is praying the Lord for its removal, what does he hear? "Hold my grace sufficient; for virtue is perfected in infirmity." (Note: 2 Corinthians 12:9)"

He refers in context to **2 Corinthians 12 (KJV):**1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) 4 How that he was caught up into

paradise, and heard unspeakable words, which it is not lawful for a man to utter. 5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. 6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. 7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 8 For this thing I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Paul was caught up to the “third heaven” in verse 2, and therefore into “paradise” in verse 4. The word “messenger” in verse 8 in the Greek is ἄγγελος (pronounced ang'-el-os); from ἄγγελλω (pronounced aggéllō) (probably derived from G71; compare G34) (to bring tidings); a messenger; especially an "angel"; by implication, a pastor:—angel, messenger. **Strong's Exhaustive Concordance, G32**

In order that he would not be “exalted above measure through the abundance of the revelations, there “was given” to him “a thorn in the flesh, the messenger of Satan to buffet” him.

Tertullian continues, and says, “This they who are surrendered to Satan cannot hear. Moreover, if the crime of Hymenæus and Alexander—blasphemy, to wit—is irremissible in this and in the future age, (Note: Matthew 12:32) of course the apostle would not, in opposition to the determinate decision of the Lord, have given to Satan, *under a hope of pardon*, men already sunken from the faith into blasphemy; whence, too, he pronounced them “shipwrecked with regard to faith,” (Note: 1 Timothy 1:19) having no longer the solace of the ship, the Church.”

He refers in context to **Matthew 12 (KJV):22** Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the son of David? 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. 25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

And in context to **1 Timothy 1 (KJV):19** Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

The error of Hymenæus was as we read in **1 Timothy 2 (KJV):17** And their word will eat as doth a canker: of whom is Hymenæus and Philetus; 18 Who concerning the truth have

erred, saying that the resurrection is past already; and overthrow the faith of some.

But the blasphemy that Jesus mentioned in Matthew 12:31 was the blasphemy “against the Holy Ghost”, which is attributing the working of the Holy Spirit to a demon. The blasphemy of Hymenaeus, Alexander, and Philetus was error in their teaching that “the resurrection is past already”, which overthrew “the faith of some”. We are to hold those who teach accountable to the word of God rightly divided. But we are not to judge whether they are saved or not. This is something only God knows, and we can trust His judgment.

And when Paul said that Hymenaeus and Philetus “concerning faith have made shipwreck”, it did not mean that they were without “the solace of the ship, the Church”, but that they greatly misunderstood the Scriptures, so much so, that they overthrew “the faith of some”. And the Church is the body of Christ, which it is good to remember.

Tertullian continues, and says, “For to those who, after believing, have struck upon (the rock of) blasphemy, pardon is denied; on the other hand, *heathens* and *heretics* are daily emerging *out of* blasphemy. But even if he did say, “I delivered them to Satan, that they might receive the discipline of not blaspheming,” he said it of the rest, who, by *their* deliverance to Satan—that is, their projection outside the Church—had to be trained in the knowledge that there must be no blaspheming. So, therefore, the incestuous fornicator, too, he delivered, not with a view to emendation, but with a view to perdition, to Satan, to whom he had already, by sinning above an heathen, gone over; that they might learn there must be no fornicating.”

Tertullian will not allow the one who committed incest mentioned in 1 Corinthians 5:1-5 to repent, which he evidently did, as we read in 2 Corinthians 2:1-11. The blood of Jesus cleanses us from “all sin”, as we read again in **1 John 1 (KJV):7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

And Paul said that the delivery to Satan “for the destruction of the flesh” was so that “the spirit may be saved in the day of the Lord Jesus”, as we read again in **1 Corinthians 5 (KJV):5** To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

The hope of “emendation” is evident in this verse.

But to blaspheme the Holy Spirit is to attribute the works of God to the devil. This is the blasphemy that Jesus condemned in **Matthew 12 (KJV):31** Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

Tertullian misunderstood this Scripture.

Tertullian continues, and says, “Finally, he says, “for the *destruction* of the flesh,” not its “*torture*”—condemning the actual substance through which he had fallen out (of the faith), which substance had already perished immediately on the loss of baptism—“in order that the spirit,” he says, “may be saved in the day of the Lord.” And (here, again, is a difficulty): for let this point be inquired into, whether *the man’s own spirit* will be saved. In that case, a spirit polluted with so great a wickedness will be saved; the object of the perdition of the flesh being, that the spirit may be saved *in penalty*. In that case, the interpretation which is contrary to ours will recognise a penalty *without the flesh*, if we lose the resurrection of the flesh. It remains,

therefore, that his meaning was, that *that* spirit which is accounted to exist *in the Church* must be presented “saved,” that is, untainted by the contagion of impurities in the day of the Lord, by the ejection of the incestuous fornicator; if, that is, he subjoins: “Know ye not, that a little leaven spoileth the savour of the whole lump?” (1 Corinthians 5:6) And yet incestuous fornication was not a little, but a large, leaven.”

He refers again in context to **1 Corinthians 5 (KJV)**: 1 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 9 I wrote unto you in an epistle not to company with fornicators: 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 12 For what have I to do to judge them also that are without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

In verse 5 above, the word “destruction” in the Greek is ὄλεθρος (pronounced ol'-eth-ros); from a primary ὄλλωμι (pronounced óllymi) (to destroy; a prolonged form); ruin, i.e. death, punishment:—destruction. **Strong’s Exhaustive Concordance, G3639**

If the one did not repent, the result would be physical death, which would not prevent the resurrection of the same flesh since the spirit would still be saved if the one had been born again, because the spirit that is born from above has a new divine nature, as we read in **2 Peter 1 (KJV)**: 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Paul was not referring to “*that* spirit which is accounted to exist *in the Church*”, but the spirit of the one who had sinned. The early Church misunderstood the makeup of man.

In 1 Corinthians 5:6 Paul says, “a little leaven leaveneth the whole lump”. By allowing a brother who is committing fornication to share in the fellowship of the saints could cause others to fall into sin. This is why Paul wants the Corinthians to “Purge out therefore the old leaven” in verse 7, in order to keep themselves clean. But we are not to pass ultimate judgment on people. We can trust the Lord to do that.

Page 88-90 (PDF Page 199-202): “Chapter XIV.—The Same Subject Continued.

And—these intervening points having accordingly been got rid of—I return to the second of Corinthians; in order to prove that this saying also of the apostle, “Sufficient to such a man be *this rebuke* which (is administered) by many,” is not suitable to the person of the fornicator. For if he had sentenced him “to be surrendered to Satan for the destruction of the flesh,” of course he had *condemned* rather than *rebuked* him. Some other, then, it was to whom he willed the “rebuke” to be sufficient; if, that is, the fornicator had incurred not “rebuke” from his

sentence, but “condemnation.” For I offer you withal, for your investigation, this very question: Whether there were in the first Epistle others, too, who “wholly saddened” the apostle by “acting disorderly,” (Note: 2 Thessalonians 3:6,11) and “were wholly saddened” by him, through incurring (his) “rebuke,” according to the sense of the second Epistle; of whom some particular one may in that (second Epistle) have received pardon. Direct we, moreover, our attention to the entire first Epistle, written (that I may so say) as a whole, not with ink, but with gall; swelling, indignant, disdainful, comminatory, invidious, and shaped through (a series of) individual charges, with an eye to certain individuals who were, as it were, the proprietors of those charges? For so had schisms, and emulations, and discussions, and presumptions, and elations, and contentions required, that they should be laden with invidiousness, and rebuffed with curt reproof, and filed down by haughtiness, and deterred by austerity. And what kind of invidiousness is the pungency of humility? “To God I give thanks that I have baptized none of you, except Crispus and Gaius, lest any say that I have baptized in mine own name.” (Note: 1 Corinthians 1:14-15 but the Greek is, εἰς τὸ ἐμὸν ὄνομα) “For neither did I judge to know anything among you but Jesus Christ, and Him crucified.” (Note: 1 Corinthians 2:2) And, “(I think) God hath selected us the apostles (as) hindmost, like men appointed to fight with wild beasts; since we have been made a spectacle to this world, both to angels and to men:” And, “We have been made the offscourings of this world, the refuse of all:” And, “Am I not free? am I not an apostle? have I not seen Christ Jesus our Lord?” (Note: 1 Corinthians 9:1) With what kind of superciliousness, on the contrary, was he compelled to declare, “But to me it is of small moment that I be interrogated by you, or by a human court-day; for neither am I conscious to myself (of any guilt);” and, “My glory none shall make empty.” (Note: 1 Corinthians 9:15) “Know ye not that we are to judge angels?” (Note: 1 Corinthians 6:3) Again, of how open censure (does) the free expression (find utterance), how manifest the edge of the spiritual sword, (in words like these): “Ye are already enriched! ye are already satiated! ye are already reigning!” (Note: 1 Corinthians 4:8) and, “If any thinks himself to know, he knoweth not yet how it behoves him to know!” (Note: 1 Corinthians 8:2) Is he not even then “smiting some one’s face,” (Note: 2 Corinthians 11:20) in saying, “For who maketh *thee* to differ? What, moreover, hast thou which thou hast not received? Why gloriest thou as if thou have not received?” (Note: 1 Corinthians 4:7) Is he not withal “smiting them upon the mouth,” (Note: Acts 23:2) (in saying): “But some, in (their) conscience, even until now eat (it) as if (it were) an idol-sacrifice. But, so sinning, by shocking the weak consciences of the brethren thoroughly, they will sin against Christ.” (Note: 1 Corinthians 8:7,12) By this time, indeed, (he mentions individuals) by name: “Or have we not a power of eating, and of drinking, and of leading about women, just as the other apostles withal, and the brethren of the Lord, and Cephas?” and, “If others attain to (a share) in power over you, (may) not we rather?” In like manner he pricks *them*, too, with an individualizing pen: “Wherefore, let *him* who thinketh himself to be standing, see lest he fall;” and, “*If any seemeth* to be contentious, we have not such a custom, nor (has) the Church of the Lord.” With such a final clause (as the following), wound up with a malediction, “*If any loveth not* the Lord Jesus, be he anathema maranatha,” he is, of course, striking *some particular individual* through.

But I will rather take my stand at that point where the apostle is more fervent, where the fornicator himself has troubled others also. “As if I be not about to come unto you, some are inflated. But I will come with more speed, if the Lord shall have permitted, and will learn not

the speech of those who are inflated, but the power. For the kingdom of God is not in speech, but in power. And what will ye? shall I come unto you in a rod, or in a spirit of lenity?" For what was to succeed? "There is heard among you generally fornication, and such fornication as (is) not (heard) even among the Gentiles, that one should have his own father's wife. And are ye inflated, and have ye not rather mourned, that he who hath committed such a deed may be taken away from the midst of you?" *For* whom were they to "mourn?" Of course, for one dead. *To* whom were they to mourn? Of course, to the Lord, in order that in some way or other he may be "taken away from the midst of them;" not, of course in order that he may be put outside the Church. For a thing would not have been requested of God which came within the official province of the president (of the Church); but (what would be requested of Him was), that through death—not only this death common to all, but one specially appropriate to that very flesh which was already a corpse, a tomb leprous with irremediable uncleanness—he might more fully (than by simple excommunication) incur the penalty of being "taken away" from the Church. And accordingly, in so far as it was meantime possible for him to be "taken away," he "adjudged such an one to be surrendered to Satan for the destruction of the flesh." For it followed that flesh which was being cast forth to the devil should be accursed, in order that it might be discarded from the sacrament of blessing, never to return into the camp of the Church.

And thus we see in this place the apostle's severity divided, against one who was "inflated," and one who was "incestuous." (we see the apostle) armed against the one with "a rod," against the other with a sentence,—a "rod," which he was threatening; a sentence, which he was executing: the former (we see) still brandishing, the latter instantaneously hurtling; (the one) wherewith he was rebuking, and (the other) wherewith he was condemning. And certain it is, that forthwith thereafter the rebuked one indeed trembled beneath the menace of the uplifted rod, but the condemned perished under the instant infliction of the penalty. Immediately the former retreated fearing the blow, the latter paying the penalty. When a letter of the self-same apostle is sent a second time to the Corinthians, pardon is granted plainly; but it is uncertain *to whom*, because neither person nor cause is advertised. I will compare the cases with the senses. If the "incestuous" man is set before us, on the same platform will be the "inflated" man too. Surely the analogy of the case is sufficiently maintained, when the "inflated" is rebuked, but the "incestuous" is condemned. To the "inflated" pardon is granted, but after rebuke; to the "incestuous" no pardon seems to have been granted, as under condemnation. If it was to him for whom it was feared that he might be "devoured by mourning" that pardon was being granted, the "rebuked" one was still in danger of being devoured, losing heart on account of the commination, and mourning on account of the rebuke. The "condemned" one, however, was permanently accounted as already devoured, alike by his fault and by his sentence; (accounted, that is, as one) who had not to "mourn," but to *suffer* that which, before suffering it, he might have mourned. If the reason why pardon was being granted was "lest we should be defrauded by Satan," the loss against which precaution was being taken had to do with that which had not yet perished. No precaution is taken in the use of a thing finally despatched, but in the case of a thing still safe. But the condemned one—condemned, too, to the possession of Satan—had already perished *from the Church* at the moment when he had committed such a deed, not to say withal at the moment of being forsworn by the Church itself. How should (the Church) fear to suffer a fraudulent loss of him whom she had already lost on his erection, and whom, after condemnation, she could not have held? Lastly, to what will it be becoming for a judge to grant

indulgence? to that which by a formal pronouncement he has decisively settled, or to that which by an interlocutory sentence he has left in suspense? And, of course, (I am speaking of) *that* judge who is not wont “to rebuild those things which he has destroyed, lest he be held a transgressor.” (Note: Galatians 2:18)

Come, now, if he had not “wholly saddened” so many persons in the first Epistle; if he had “rebuked” none, had “terrified” (Note: 2 Corinthians 10:9) none; if he had “smitten” the incestuous man alone; if, for his cause, he had sent none into panic, had struck (no) “inflated” one with consternation,—would it not be better for you to suspect, and more believing for you to argue, that rather some one far different had been in the same predicament at that time among the Corinthians; so that, rebuked, and terrified, and already wounded with mourning, he therefore—the moderate nature of his fault permitting it—subsequently received pardon, than that you should interpret that (pardon as granted) to an incestuous fornicator? For this you had been bound to read, even if not in an Epistle, yet impressed upon the very character of the apostle, by (his) modesty more clearly than by the instrumentality of a pen: not to steep, to wit, Paul, the “apostle of Christ,” (Note: Romans 1:1) the “teacher of the nations in faith and verity,” (Note: 1 Timothy 2:7) the “vessel of election,” (Note: Acts 9:15) the founder of Churches, the censor of discipline, (in the guilt of) levity so great as that he should either have condemned rashly one whom he was presently to absolve, or else rashly absolved one whom he had not rashly condemned, albeit on the ground of that fornication which is the result of simple immodesty, not to say on the ground of incestuous nuptials and impious voluptuousness and parricidal lust,—(lust) which he had refused to compare even with (the lusts of) the nations, for fear it should be set down to the account of custom; (lust) on which he would sit in judgment though absent, for fear the culprit should “gain the time;” (Note: Daniel 2:8) (lust) which he had condemned after calling to his aid even “the Lord’s power,” for fear the sentence should seem human. Therefore he has trifled both with his own “spirit,” (Note: 1 Corinthians 5:3) and with “the angel of the Church,” (Note: Revelation 1:20, 2:1,8,12,18, 3:1,7,14) and with “the power of the Lord,” if he rescinded what by their counsel he had formally pronounced.”

Comment: Tertullian begins, and says, “And—these intervening points having accordingly been got rid of—I return to the second of Corinthians; in order to prove that this saying also of the apostle, “Sufficient to such a man be *this rebuke* which (is administered) by many,” is not suitable to the person of the fornicator. For if he had sentenced him “to be surrendered to Satan for the destruction of the flesh,” of course he had *condemned* rather than *rebuked* him. Some other, then, it was to whom he willed the “rebuke” to be sufficient; if, that is, the fornicator had incurred not “rebuke” from his sentence, but “condemnation.” For I offer you withal, for your investigation, this very question: Whether there were in the first Epistle others, too, who “wholly saddened” the apostle by “acting disorderly,” (Note: 2 Thessalonians 3:6,11) and “were wholly saddened” by him, through incurring (his) “rebuke,” according to the sense of the second Epistle; of whom some particular one may in that (second Epistle) have received pardon.”

He refers again to **2 Corinthians 2 (KJV):** 1 But I determined this with myself, that I would not come again to you in heaviness. 2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? 3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having

confidence in you all, that my joy is the joy of you all. 4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. 5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. 6 Sufficient to such a man is this punishment, which was inflicted of many. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm your love toward him. 9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. 10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; 11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

It is clear that Paul in 2 Corinthians 2:1-11 is referring to the one who had “his father’s wife” in 1 Corinthians 5:1. Yet Tertullian and the early Church would not have it so. Instead, he says it must have been someone else “who “wholly saddened” the apostle by “acting disorderly,””, as it is recorded in context in **2 Thessalonians 3 (KJV):**6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; 8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: 9 Not because we have not power, but to make ourselves an ensample unto you to follow us. 10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat. 11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. 12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. 13 But ye, brethren, be not weary in well doing. 14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count him not as an enemy, but admonish him as a brother.

But this was a whole different church setting with no connection in Paul’s writing to Corinth. It is actually a reference in the text by the commentator. And Tertullian actually said, “Whether there were in the first Epistle others, too, who “wholly saddened” the apostle by “acting disorderly,” possibly referring to **1 Corinthians 3 (KJV):**1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

But Paul was speaking to all the Corinthians here, and not to one who ““wholly saddened” the apostle by “acting disorderly””. There is just no evidence that Paul was speaking of anyone else in 2 Corinthians 2:1-11, other than the one whom he had delivered unto Satan.

Tertullian continues, and says, “Direct we, moreover, our attention to the entire first Epistle, written (that I may so say) as a whole, not with ink, but with gall; swelling, indignant, disdainful, comminatory, invidious, and shaped through (a series of) individual charges, with an eye to certain individuals who were, as it were, the proprietors of those charges? For so had schisms, and emulations, and discussions, and presumptions, and elations, and contentions required, that they should be laden with invidiousness, and rebuffed with curt reproof, and filed

down by haughtiness, and deterred by austerity.”

The word “invidiousness” means “of an unpleasant or objectionable nature: **OBNOXIOUS**”. (Merriam Webster)

Tertullian continues, and says, “And what kind of invidiousness is the pungency of humility? “To God I give thanks that I have baptized none of you, except Crispus and Gaius, lest any say that I have baptized in mine own name.” (Note: 1 Corinthians 1:14-15 but the Greek is, **εἰς τὸ ἑμὸν ὄνομα (pronounced ace ta emon anama)**)”

Literally the Greek is “into the name of me”. He refers to **1 Corinthians 1 (KJV):14** I thank God that I baptized none of you, but Crispus and Gaius; **15** Lest any should say that I had baptized in mine own name.

To Tertullian and the early Church, this would mean that the only known ones to be saved in the church at Corinth were Crispus and Gaius, because they had been baptized. But Paul addresses the church in Corinth as saints, as we read in **1 Corinthians 1 (KJV):1** Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, **2** Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's: **3** Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. **4** I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; **5** That in every thing ye are enriched by him, in all utterance, and in all knowledge; **6** Even as the testimony of Christ was confirmed in you: **7** So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

Tertullian continues, and says, ““For neither did I judge to know anything among you but Jesus Christ, and Him crucified.” (Note: 1 Corinthians 2:2)”

He refers in context to **1 Corinthians 2 (KJV):1** And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. **2** For I determined not to know any thing among you, save Jesus Christ, and him crucified.

Tertullian continues, and says, “And, “(I think) God hath selected us the apostles (as) hindmost, like men appointed to fight with wild beasts; since we have been made a spectacle to this world, both to angels and to men:” And, “We have been made the offscourings of this world, the refuse of all:” And, “Am I not free? am I not an apostle? have I not seen Christ Jesus our Lord?” (Note: 1 Corinthians 9:1)”

He refers to **1 Corinthians 4 (KJV):9** For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

And to **1 Corinthians 4 (KJV):13** Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

And to **1 Corinthians 9 (KJV):1** Am I am not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

Tertullian continues, and says, “With what kind of superciliousness, on the contrary, was he compelled to declare, “But to me it is of small moment that I be interrogated by you, or by a human court-day; for neither am I conscious to myself (of any guilt);” and, “My glory none shall make empty.” (Note: 1 Corinthians 9:15)”

The word “superciliousness” means “coolly and patronizingly haughty”. (Merriam Webster)

He refers to **1 Corinthians 4 (NASB):3** But to me it is an insignificant matter that I would be examined by you, or by any human court; in fact, I do not even examine myself. 4 For I am not aware of anything against myself; however I am not vindicated by this, but the one who examines me is the Lord.

And to **1 Corinthians 9 (KJV):15** But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

Tertullian continues, and says, ““Know ye not that we are to judge angels?” (Note: 1 Corinthians 6:3)”

He refers to **1 Corinthians 6 (KJV):3** Know ye not that we shall judge angels? how much more things that pertain to this life?

Tertullian continues, and says, “Again, of how open censure (does) the free expression (find utterance), how manifest the edge of the spiritual sword, (in words like these): “Ye are already enriched! ye are already satiated! ye are already reigning!” (Note: 1 Corinthians 4:8) and, “If any thinks himself to know, he knoweth not yet how it behoves him to know!” (Note: 1 Corinthians 8:2)”

He refers to **1 Corinthians 4 (KJV):8** Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

And to **1 Corinthians 8 (KJV):2** And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

Tertullian continues, and says, “Is he not even then “smiting some one’s face,” (Note: 2 Corinthians 11:20) in saying, “For who maketh *thee* to differ? What, moreover, hast thou which thou hast not received? Why gloriest thou as if thou have not received?” (Note: 1 Corinthians 4:7)”

He refers to **2 Corinthians 11 (KJV):20** For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

And to **1 Corinthians 4 (KJV):7** For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

Tertullian continues, and says, “Is he not withal “smiting them upon the mouth,” (Note: Acts 23:2) (in saying): “But some, in (their) conscience, even until now eat (it) as if (it were) an idol-sacrifice. But, so sinning, by shocking the weak consciences of the brethren thoroughly, they will sin against Christ.” (Note: 1 Corinthians 8:7,12)”

He refers to **Acts 23 (KJV):2** And the high priest Ananias commanded them that stood by him to smite him on the mouth.

And in context to **1 Corinthians 8 (KJV):7** Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. 8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. 9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. 10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 11 And through thy knowledge shall the weak brother perish, for whom Christ died? 12 But when

ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

Tertullian continues, and says, “By this time, indeed, (he mentions individuals) by name: “Or have we not a power of eating, and of drinking, and of leading about women, just as the other apostles withal, and the brethren of the Lord, and Cephas?” and, “If others attain to (a share) in power over you, (may) not we rather?” In like manner he pricks *them*, too, with an individualizing pen: “Wherefore, let *him* who thinketh himself to be standing, see lest he fall;” and, “*If any seemeth* to be contentious, we have not such a custom, nor (has) the Church of the Lord.” With such a final clause (as the following), wound up with a malediction, “*If any loveth not* the Lord Jesus, be he anathema maranatha,” he is, of course, striking *some particular individual* through.

He refers to **1 Corinthians 9 (KJV):4** Have we not power to eat and to drink? 5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? 6 Or I only and Barnabas, have not we power to forbear working?

But Tertullian did not say, “lead about a sister, a wife, as well as other apostles”, but “leading about women, just as the other apostles withal”. He didn’t believe that any of the apostles, other than Peter, were married.

And in context to **1 Corinthians 9 (KJV):11** If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

And to **1 Corinthians 11 (KJV):16** But if any man seem to be contentious, we have no such custom, neither the churches of God.

And to **1 Corinthians 16 (KJV):22** If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

Tertullian continues, and says, “But I will rather take my stand at that point where the apostle is more fervent, where the fornicator himself has troubled others also. “As if I be not about to come unto you, some are inflated. But I will come with more speed, if the Lord shall have permitted, and will learn not the speech of those who are inflated, but the power. For the kingdom of God is not in speech, but in power. And what will ye? shall I come unto you in a rod, or in a spirit of lenity?””

He refers to **1 Corinthians 4 (KJV):18** Now some are puffed up, as though I would not come to you. 19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. 20 For the kingdom of God is not in word, but in power. 21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

Tertullian continues, and says, “For what was to succeed? “There is heard among you generally fornication, and such fornication as (is) not (heard) even among the Gentiles, that one should have his own father’s wife. And are ye inflated, and have ye not rather mourned, that he who hath committed such a deed may be taken away from the midst of you?””

He refers to **1 Corinthians 5 (KJV):1** It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

Tertullian continues, and says, “*For* whom were they to “mourn?” Of course, for one

dead. *To* whom were they to mourn? Of course, to the Lord, in order that in some way or other he may be “taken away from the midst of them;” not, of course in order that he may be put outside the Church.”

But the mourning Paul speaks of is sorrow in repentance. In 1 Corinthians 5:2, Paul was telling the Corinthians that they needed to have a change of mind about letting one who had his father’s wife stay in fellowship in the church.

Tertullian continues, and says, “For a thing would not have been requested of God which came within the official province of the president (of the Church); but (what would be requested of Him was), that through death—not only this death common to all, but one specially appropriate to that very flesh which was already a corpse, a tomb leprous with irremediable uncleanness—he might more fully (than by simple excommunication) incur the penalty of being “taken away” from the Church. And accordingly, in so far as it was meantime possible for him to be “taken away,” he “adjudged such an one to be surrendered to Satan for the destruction of the flesh.” For it followed that flesh which was being cast forth to the devil should be accursed, in order that it might be discarded from the sacrament of blessing, never to return into the camp of the Church.”

Tertullian will not allow for the repentance of the one who had his father’s wife, but would rather that that person died. He misunderstood what the purpose of delivering one unto Satan was about.

Paul was telling the Corinthians to put away the “wicked person” from among themselves, as we read in **1 Corinthians 5 (KJV):** 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 12 For what have I to do to judge them also that are without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

There is no mention of a “president (of the Church)” who should do this.

Tertullian continues, and says, “And thus we see in this place the apostle’s severity divided, against one who was “inflated,” and one who was “incestuous:” (we see the apostle) armed against the one with “a rod,” against the other with a sentence,—a “rod,” which he was threatening; a sentence, which he was executing: the former (we see) still brandishing, the latter instantaneously hurtling; (the one) wherewith he was rebuking, and (the other) wherewith he was condemning. And certain it is, that forthwith thereafter the rebuked one indeed trembled beneath the menace of the uplifted rod, but the condemned perished under the instant infliction of the penalty.”

Tertullian mentions “one who was “inflated”, and “one who was “incestuous””.

And both of these are clearly mentioned in **1 Corinthians 5 (KJV):** 1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

The “one who was “incestuous”” is mentioned in verse 1, that is, the one who had “his father’s wife”. But the word “ye” in verse 2 in the Greek is ὑμεῖς (pronounced hoo-mace) which is a Personal Possessive Pronoun in the Nominative Plural case. **Strong’s**

Exhaustive Concordance, G5210

Therefore, because “ye” is in the plural case, Paul was speaking to all of the Corinthians

in verse 2, and not to “one” who was “inflated”, or “puffed up”.

Tertullian continues, and says, “Immediately the former retreated fearing the blow, the latter paying the penalty. When a letter of the self-same apostle is sent a second time to the Corinthians, pardon is granted plainly; but it is uncertain *to whom*, because neither person nor cause is advertised. I will compare the cases with the senses. If the “incestuous” man is set before us, on the same platform will be the “inflated” man too. Surely the analogy of the case is sufficiently maintained, when the “inflated” is rebuked, but the “incestuous” is condemned. To the “inflated” pardon is granted, but after rebuke; to the “incestuous” no pardon seems to have been granted, as under condemnation.”

Again, Tertullian refers to **1 Corinthians 5 (KJV):1** It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. **2** And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

Tertullian clearly misinterpreted the Scripture here. The “inflated” in verse 2 were all the Corinthians, that is, the whole church of Corinthians, who had not put away the “wicked person” in 1 Corinthians 5:13, that is, the one who had “his father’s wife”. The word “ye” in verse 2 is plural and not singular.

Tertullian continues, and says, “If it was to him for whom it was feared that he might be “devoured by mourning” that pardon was being granted, the “rebuked” one was still in danger of being devoured, losing heart on account of the commination, and mourning on account of the rebuke. The “condemned” one, however, was permanently accounted as already devoured, alike by his fault and by his sentence; (accounted, that is, as one) who had not to “mourn,” but to *suffer* that which, before suffering it, he might have mourned. If the reason why pardon was being granted was “lest we should be defrauded by Satan,” the loss against which precaution was being taken had to do with that which had not yet perished.”

He refers in context to **2 Corinthians 2 (KJV):6** Sufficient to such a man is this punishment, which was inflicted of many. **7** So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. **8** Wherefore I beseech you that ye would confirm your love toward him. **9** For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. **10** To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; **11** Lest Satan should get an advantage of us: for we are not ignorant of his devices.

Contrary to what Tertullian wrote, Paul is speaking of the man who had his father’s wife here. The man evidently repented, and Paul is asking the Corinthians to forgive him.

Tertullian continues, and says, “No precaution is taken in the use of a thing finally despatched, but in the case of a thing still safe. But the condemned one—condemned, too, to the possession of Satan—had already perished *from the Church* at the moment when he had committed such a deed, not to say withal at the moment of being forsworn by the Church itself. How should (the Church) fear to suffer a fraudulent loss of him whom she had already lost on his erection, and whom, after condemnation, she could not have held?”

The word “ereption” means “A snatching away”. (**Merriam Webster**)

Tertullian is taking the place of God in that he condemns the man who had his father’s wife. But there is no indication that the man was condemned in the Scripture. Instead, it seems

he repented, and was to be accepted back in the fellowship of the church.

Tertullian continues, and says, “Lastly, to what will it be becoming for a judge to grant indulgence? to that which by a formal pronouncement he has decisively settled, or to that which by an interlocutory sentence he has left in suspense? And, of course, (I am speaking of) *that* judge who is not wont “to rebuild those things which he has destroyed, lest he be held a transgressor.” (Note: Galatians 2:18)”

He refers to **Galatians 2 (KJV):18** For if I build again the things which I destroyed, I make myself a transgressor.

The word “interlocutory” means “made during the progress of a legal action and not final or definitive”. (**Merriam Webster**)

The Lord’s chastening of His sons and daughters may include physical death. But once we are born again, we are not our own, as we read in **1 Corinthians 6 (KJV):19** What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Tertullian continues, and says, “Come, now, if he had not “wholly saddened” so many persons in the first Epistle; if he had “rebuked” none, had “terrified” (Note: 2 Corinthians 10:9) none; if he had “smitten” the incestuous man alone; if, for his cause, he had sent none into panic, had struck (no) “inflated” one with consternation,—would it not be better for you to suspect, and more believing for you to argue, that rather some one far different had been in the same predicament at that time among the Corinthians; so that, rebuked, and terrified, and already wounded with mourning, he therefore—the moderate nature of his fault permitting it—subsequently received pardon, than that you should interpret that (pardon as granted) to an incestuous fornicator?”

He refers in context to **2 Corinthians 10 (KJV):8** For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: 9 That I may not seem as if I would terrify you by letters. 10 For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

The word “you” in verse 9 in the Greek is ὑμᾶς (pronounced hoo-mas), and is a Personal Possessive Pronoun in the 2nd Person Accusative Plural case. **Strong’s Exhaustive Concordance, G5209**

Paul is not talking to the “one” who he says was “inflated”, but to all of the Corinthians in the Church at Corinth who were “inflated”.

Tertullian continues, and says, “For this you had been bound to read, even if not in an Epistle, yet impressed upon the very character of the apostle, by (his) modesty more clearly than by the instrumentality of a pen: not to steep, to wit, Paul, the “apostle of Christ,” (Note: Romans 1:1) the “teacher of the nations in faith and verity,” (Note: 1 Timothy 2:7) the “vessel of election,” (Note: Acts 9:15)”

He refers to **Romans 1 (KJV):1** Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

And to **1 Timothy 2 (KJV):7** Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

And to **Acts 9 (KJV):15** But the Lord said unto him, Go thy way: for he is a chosen

vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

Tertullian continues, and says, “the founder of Churches, the censor of discipline, (in the guilt of) levity so great as that he should either have condemned rashly one whom he was presently to absolve, or else rashly absolved one whom he had not rashly condemned, albeit on the ground of that fornication which is the result of simple immodesty, not to say on the ground of incestuous nuptials and impious voluptuousness and parricidal lust,—(lust) which he had refused to compare even with (the lusts of) the nations, for fear it should be set down to the account of custom; (lust) on which he would sit in judgment though absent, for fear the culprit should “gain the time;” (Note: Daniel 2:8) (lust) which he had condemned after calling to his aid even “the Lord’s power,” for fear the sentence should seem human.”

He refers to **Daniel 2 (KJV):8** The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

Tertullian continues, and says, “Therefore he has trifled both with his own “spirit,” (Note: 1 Corinthians 5:3) and with “the angel of the Church,” (Note: Revelation 1:20, 2:1,8,12,18, 3:1,7,14) and with “the power of the Lord,” if he rescinded what by their counsel he had formally pronounced.”

He refers in context to **1 Corinthians 5 (KJV):3** For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Paul was delivering “such an one unto Satan for the destruction of the flesh”, in order “that the spirit may be saved in the day of the Lord Jesus”. Paul had his salvation in mind. This was a discipline from the Lord, but not a condemnation to hell.

And Tertullian refers to **Revelation 1 (KJV):20** The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

And to **Revelation 2 (KJV):1** Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

And to **Revelation 2 (KJV):8** And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

And to **Revelation 2 (KJV):12** And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

And to **Revelation 2 (KJV):18** And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

And to **Revelation 3 (KJV):1** And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

And to **Revelation 3 (KJV):7** And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

And to **Revelation 3 (KJV):14** And unto the angel of the church of the Laodiceans write;

These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Paul had not “rescinded” what “by their counsel”, that is the counsel of the angel of the church at Corinth, what “he had formally pronounced”. Tertullian is assuming that there was an angel at the church of Corinth who was guiding Paul. But Paul was being guided by the Holy Spirit, as also the angel of the church of Corinth would have been guided, who was not mentioned in the Scriptures. Tertullian assumed that one could lose their salvation, and he assumed that being delivered unto Satan for the destruction of the flesh was a final condemnation. But the Scripture reads again, as in **1 Corinthians 5 (KJV):3** For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, **4** In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, **5** To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

The one who had his father’s wife was delivered by Paul “unto Satan for the destruction of the flesh”, in order that “the spirit may be saved in the day of the Lord Jesus”. Tertullian and the early Church did not understand man’s makeup of the three parts, body, soul, and spirit. At the resurrection, our spirit and soul will be united again with our body, which will be changed to be immortal if we are still alive when He comes, and raised immortal if we have already died. If we have been born again of the Holy Spirit, our spirit now has eternal life, which is eternal.

Page 90 (PDF Page 203-204): “Chapter XV.—The Same Subject Continued.

If you hammer out the sequel of that Epistle to illustrate the meaning of the apostle, neither will that sequel be found to square with the obliteration of incest; lest even here the apostle be put to the blush by the incongruity of his later meanings. For what kind (of hypothesis) is it, that the very moment after making a largess of restoration to the privileges of ecclesiastical peace to an incestuous fornicator, he should forthwith have proceeded to accumulate exhortations about turning away from impurities, about pruning away of blemishes, about exhortations to deeds of sanctity, as if he had decreed nothing of a contrary nature just before? Compare, in short, (and see) whether it be his province to say, “Wherefore, having this ministration, in accordance with (the fact) that we have obtained mercy, we faint not; but renounce the secret things of disgrace,” (Note: 2 Corinthians 4:1-2) who has just released from condemnation one manifestly convicted of, not “disgrace” merely, but crime too: whether it be province, again, to excuse a conspicuous immodesty, who, among the counts of his own labours, after “straits and pressures,” after “fasts and vigils,” has named “chastity” also: (Note: 2 Corinthians 4:5-6) whether it be, once more, his province to receive back into communion whatsoever reprobates, who writes, “For what society (is there) between righteousness and iniquity? what communion, moreover, between light and darkness? what consonance between Christ and Belial? or what part for a believer with an unbeliever? or what agreement between the temple of God and idols?” Will he not deserve to hear constantly (the reply); “And in what manner do you make a separation between things which, in the former part of your Epistle, by restitution of the incestuous one, you have joined? For by his restoration to concorporate unity with the Church, righteousness is made to have fellowship with iniquity, darkness has communion with light, Belial is consonant with Christ, and believer shares the sacraments with unbeliever. And idols may see to themselves: the very vitiator of the temple of God is converted into a temple of God: for here, too, he says, ‘For ye are a temple of the living God. For He saith,

That I will dwell in you, and will walk in (you), and will be their God, and they shall be to Me a people. Wherefore depart from the midst of them, be separate, and touch not the unclean.’ (Note: 2 Corinthians 6:16-18) This (thread of discourse) also you spin out, O apostle, when at the very moment you yourself are offering your hand to so huge a whirlpool of impurities; nay, you superadd yet further, ‘Having therefore this promise, beloved, cleanse we ourselves out from every defilement of flesh and spirit, perfecting chastity in God’s fear.’” (Note: 2 Corinthians 7:1) I pray you, had he who fixes such (exhortations) in our minds been recalling some notorious fornicator into the Church? or is his reason for writing it, to prevent himself from appearing to you in the present day to have so recalled him? These (words of his) will be in duty bound alike to serve as a prescriptive rule for the foregone, and a prejudgment for the following, (parts of the Epistle). For in saying, toward the end of the Epistle, “Lest, when I shall have come, God humble me, and I bewail many of those who have formerly sinned, and have not repented of the impurity which they have committed, the fornication, and the vileness,” (Note: 2 Corinthians 12:21) he did not, of course, determine that they were to be received back (by him *into* the Church) if they should have entered (the path of) repentance, whom he was to find *in* the Church, but that they were to be bewailed, and indubitably ejected, that they might lose (the benefit of) repentance. And, besides, it is not congruous that he, who had above asserted that there was no communion between light and darkness, righteousness and iniquity, should in this place have been indicating somewhat touching communion. But all such are ignorant of the apostle as understand anything in a sense contrary to the nature and design of the man himself, contrary to the norm and rule of his doctrines; so as to presume that he, a teacher of every sanctity, even by his own example, an execrator and expiator of every impurity, and universally consistent with himself in these points, restored ecclesiastical privileges to an incestuous person sooner than to some more mild offender.”

Comment: Tertullian begins, and says, “If you hammer out the sequel of that Epistle to illustrate the meaning of the apostle, neither will that sequel be found to square with the obliteration of incest; lest even here the apostle be put to the blush by the incongruity of his later meanings. For what kind (of hypothesis) is it, that the very moment after making a largess of restoration to the privileges of ecclesiastical peace to an incestuous fornicator, he should forthwith have proceeded to accumulate exhortations about turning away from impurities, about pruning away of blemishes, about exhortations to deeds of sanctity, as if he had decreed nothing of a contrary nature just before? Compare, in short, (and see) whether it be his province to say, “Wherefore, having this ministration, in accordance with (the fact) that we have obtained mercy, we faint not; but renounce the secret things of disgrace,” (Note: 2 Corinthians 4:1-2) who has just released from condemnation one manifestly convicted of, not “disgrace” merely, but crime too: whether it be province, again, to excuse a conspicuous immodesty, who, among the counts of his own labours, after “straits and pressures,” after “fasts and vigils,” has named “chastity” also: (Note: 2 Corinthians 4:5-6) whether it be, once more, his province to receive back into communion whatsoever reprobates, who writes, “For what society (is there) between righteousness and iniquity? what communion, moreover, between light and darkness? what consonance between Christ and Belial? or what part for a believer with an unbeliever? or what agreement between the temple of God and idols?””

He refers in context to **2 Corinthians 4 (KJV):1** Therefore seeing we have this ministry,

as we have received mercy, we faint not; 2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 3 But if our gospel be hid, it is hid to them that are lost: 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

And he refers to **2 Corinthians 6 (KJV):14** Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Tertullian continues, and says, "Will he not deserve to hear constantly (the reply); "And in what manner do you make a separation between things which, in the former part of your Epistle, by restitution of the incestuous one, you have joined? For by his restoration to concorporate unity with the Church, righteousness is made to have fellowship with iniquity, darkness has communion with light, Belial is consonant with Christ, and believer shares the sacraments with unbeliever."

To Tertullian, the one who had his father's wife must have been an unbeliever, or one who became an unbeliever. So he should therefore not be readmitted to the fellowship of the church at Corinth. But because we sin after becoming a believer does not make us an unbeliever. We do not lose salvation because we sin. God has provided a way for us to confess our sins, so that He can cleanse us of all unrighteousness, as we read in **1 John 1 (KJV):7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

The blood of Jesus is still there for the believer when he sins. The early Church did not have this understanding. In the thinking of the early Church, baptism washed away all previous sins. Any sin committed after that had to be atoned for by good works, and some were considered so serious that there was no further atonement for the sin. But when we believe in Jesus Christ, we are not made perfect yet, as we read in **1 John 3 (KJV):2** Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

But we have a standing as righteous ones, as we read in **1 Corinthians 1 (KJV):30** But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord.

Tertullian continues, and says, "And idols may see to themselves: the very vitiator of the temple of God is converted into a temple of God: for here, too, he says, 'For ye are a temple of the living God. For He saith, That I will dwell in you, and will walk in (you), and will be their

God, and they shall be to Me a people. Wherefore depart from the midst of them, be separate, and touch not the unclean.’ (Note: 2 Corinthians 6:16-18)”

The word “vitiator” means “to make faulty or defective : **IMPAIR**”. (**Merriam Webster**)

He refers to **2 Corinthians 6 (KJV):16** And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Tertullian continues, and says, “This (thread of discourse) also you spin out, O apostle, when at the very moment you yourself are offering your hand to so huge a whirlpool of impurities; nay, you superadd yet further, ‘Having therefore this promise, beloved, cleanse we ourselves out from every defilement of flesh and spirit, perfecting chastity in God’s fear.’” (Note: 2 Corinthians 7:1)”

He refers to **2 Corinthians 7 (KJV):1** Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Tertullian continues, and says, “I pray you, had he who fixes such (exhortations) in our minds been recalling some notorious fornicator into the Church? or is his reason for writing it, to prevent himself from appearing to you in the present day to have so recalled him? These (words of his) will be in duty bound alike to serve as a prescriptive rule for the foregone, and a prejudgment for the following, (parts of the Epistle). For in saying, toward the end of the Epistle, “Lest, when I shall have come, God humble me, and I bewail many of those who have formerly sinned, and have not repented of the impurity which they have committed, the fornication, and the vileness,” (Note: 2 Corinthians 12:21) he did not, of course, determine that they were to be received back (by him *into* the Church) if they should have entered (the path of) repentance, whom he was to find *in* the Church, but that they were to be bewailed, and indubitably ejected, that they might lose (the benefit of) repentance.”

He refers to **2 Corinthians 12 (KJV):21** And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

Tertullian will not allow repentance to one who has committed such a grievous sin as having his father’s wife. But the Scripture is clear that the blood of Jesus cleanses us from all sin, as we read again in **1 John 1 (KJV):7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

We have simply to confess our sins, as we read again in **1 John 1 (KJV):9** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Tertullian continues, and says, “And, besides, it is not congruous that he, who had above asserted that there was no communion between light and darkness, righteousness and iniquity, should in this place have been indicating somewhat touching communion. But all such are ignorant of the apostle as understand anything in a sense contrary to the nature and design of the man himself, contrary to the norm and rule of his doctrines; so as to presume that he, a teacher

of every sanctity, even by his own example, an execrator and expiator of every impurity, and universally consistent with himself in these points, restored ecclesiastical privileges to an incestuous person sooner than to some more mild offender.”

It is clear in the Scripture that Paul encouraged the Corinthians to receive back the incestuous person whom he indicated had repented. And it is clear in 1 John, chapter 1, that the blood of Jesus cleanses us from all sin. We must consider what the apostle Paul wrote in context with what the apostle John wrote, for all Scripture is inspired by God, as we read in **2 Timothy 3 (KJV):16** All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.

But Tertullian will not have it so. He is taking the writing of Paul out of context with the writing of John. We must be willing to forgive if we see true repentance. The road of true repentance will require recognition of our sin, and turning from it. This is a path of recovery that will take time to process. But as we see the one who has sinned on this pathway of recovery, his trustworthiness may gradually be regained.

Page 90-92 (PDF Page 205-208):

Chapter XVI.—General Consistency of the Apostle.

Necessary it is, therefore, that the (character of the) apostle should be continuously pointed out to them; whom I will maintain to be such in the second of Corinthians withal, as I know (him to be) in all his letters. (He it is) who even in the first (Epistle) was the first of all (the apostles) to dedicate the temple of God: “Know ye not that ye are the temple of God, and that in you the Lord dwells?” (Note: 1 Corinthians 3:16) —who likewise, for the consecrating and purifying (of) that temple, wrote the law pertaining to the temple-keepers: “If any shall have marred the temple of God, him shall God mar; for the temple of God is holy, which (temple) are ye.” (Note: 1 Corinthians 3:17) Come, now; who in the world has (ever) redintegrated one who has been “marred” by God (that is, delivered to Satan with a view to destruction of the flesh), after subjoining for that reason, “Let none seduce himself;” (Note: 1 Corinthians 3:18) that is, let none presume that one “marred” by God can possibly be redintegrated anew? Just as, again, among all other crimes—nay, even *before* all others—when affirming that “adulterers, and fornicators, and effeminate, and co-habitors with males, will not attain the kingdom of God,” he premised, “Do not err” (Note: 1 Corinthians 6:9-10)—to wit, if you think they will attain it. But to them from whom “the kingdom” is taken away, of course the life which exists in the kingdom is not permitted either. Moreover, by superadding, “But such indeed ye have been; but ye have received ablution, but ye have been sanctified, in the Name of the Lord Jesus Christ, and in the Spirit of our God;” (Note: 1 Corinthians 6:11) in as far as he puts on the paid side of the account such sins *before* baptism, in so far *after* baptism he determines them irremissible, if it is true, (as it is), that they are not allowed to “receive ablution” anew. Recognise, too, in what follows, Paul (in the character of) an immovable column of discipline and its rules: “Meats for the belly, and the belly for meats: God maketh a full end both of the one and of the others; but the body (is) not for fornication, but for God;” (Note: 1 Corinthians 6:13) for “Let Us make man,” said God, “(conformable) to Our image and likeness.” “And God made man; (conformable) to the image and likeness of God made He him.” (Note: Genesis 1:26-27) “The Lord for the body:” yes; for “the Word was made flesh.”

(Note: John 1:14) “Moreover, God both raised up the Lord, and will raise up us through His own power;” (Note: 1 Corinthians 6:14) on account, to wit, of the union of our body with Him. And accordingly, “Know ye not your bodies (to be) members of Christ?” because Christ, too, is God’s temple. “Overturn this temple, and I will in three days’ space resuscitate it.” (Note: John 2:19) “Taking away the members of Christ, shall I make (them) members of an harlot? Know ye not, that whoever is agglutinated to an harlot is made one body? (for the two shall be (made) into one flesh): but whoever is agglutinated to the Lord is one spirit? Flee fornication.” (Note: 1 Corinthians 6:15-17) If revocable by pardon, in what sense am I to flee it, to turn adulterer anew? I shall gain nothing if I do flee it: I shall be “one body,” to which by communion I shall be agglutinated. “Every sin which a human being may have committed is extraneous to the body; but whoever fornicateth, sinneth against his own body.” (Note: 1 Corinthians 6:18) And, for fear you should fly to that statement for a licence to fornication, on the ground that you will be sinning against a thing which is yours, not the Lord’s, he takes you away from yourself, and awards you, according to his previous disposition, to Christ: “And ye are not your own;” immediately opposing (thereto), “for bought ye are with a price”—the blood, to wit, of the Lord.” (Note: 1 Peter 1:19) “glorify and extol the Lord in your body.” (Note: 1 Corinthians 6:20) See whether he who gives this injunction be likely to have pardoned one who has disgraced the Lord, and who has cast Him down from (the empire of) his body, and this indeed through incest. If you wish to imbibe to the utmost all knowledge of the apostle, in order to understand with what an axe of censorship he lops, and eradicates, and extirpates, every forest of lusts, for fear of permitting aught to regain strength and sprout again; behold him desiring souls to keep a fast from the legitimate fruit of nature—the apple, I mean, of marriage: “But with regard to what ye wrote, good it is for a man to have no contact with a woman; but, on account of fornication, let each one have his own wife: let husband to wife, and wife to husband, render what is due.” (Note: 1 Corinthians 7:1-3) Who but must know that it was against his will that here laxed the bond of this “good,” in order to prevent fornication? But if he either has granted, or does grant, indulgence to fornication, of course he has frustrated the design of his own remedy, and will be bound forthwith to put the curb upon the nuptials of continence, if the fornication for the sake of which those nuptials are permitted shall cease to be feared. For (a fornication) which has indulgence granted it will not be feared. And yet he professes that he has granted the use of marriage “by way of indulgence, and not of command.” (Note: 1 Corinthians 7:6) For he “wills” all to be on a level with himself. But when things lawful are (only) granted by way of indulgence, who hope for things unlawful? “To the unmarried” also, “and widows,” he says, “It is good, by his example, to persevere” (in their present state); “but if they were too weak, to marry; because it is preferable to marry than to burn.” (Note: 1 Corinthians 7:8-9) With what fires, I pray you, is it preferable to “burn”—(the fires) of concupiscence, or (the fires) of penalty? Nay, but if fornication is pardonable, it will not be an object of *concupiscence*. But it is more (the manner) of an apostle to take forethought for the fires of *penalty*. Wherefore, if it is *penalty* which “burns,” it follows that fornication, which *penalty* awaits, is not pardonable. Meantime withal, while prohibiting divorce, he uses the Lord’s precept against adultery as an instrument for providing, in place of divorce, either perseverance in widowhood, or else a reconciliation of peace: in as much as “whoever shall have dismissed a wife (for any cause) except the cause of adultery, maketh her commit adultery; and he who marrieth one dismissed by a husband committeth adultery.” (Note: Matthew 5:32)

What powerful remedies does the Holy Spirit furnish, to prevent, to wit, the commission anew of that which He wills not should anew be pardoned!

Now, if in all cases he says it is best for a man thus to be; “Thou art joined to a wife, seek not loosing” (that you may give no occasion to adultery); “thou art loosed from a wife, seek not a wife,” that you may reserve an opportunity for yourself: “but withal, if thou shalt have married a wife, and if a virgin shall have married, she sinneth not; pressure, however, of the flesh such shall have,”—even here he is granting a permission by way of “sparing them.” (Note: 1 Corinthians 7:26-28) On the other hand, he lays it down that “the time is wound up,” in order that even “they who have wives may be as if they had them not.” “For the fashion of this world is passing away,”—(this world) no longer, to wit, requiring (the command), “Grow and multiply.” Thus he wills us to pass our life “without anxiety,” because “the unmarried care about the Lord, how they may please God; the married, however, muse about the world, how they may please their spouse.” (Note: 1 Corinthians 7:32-33) Thus he pronounces that the “preserver of a virgin” doeth “better” than her “given in marriage.” (Note: 1 Corinthians 7:38) Thus, too, he discriminatingly judges her to be more blessed, who, after losing her husband subsequently to her entrance into the faith, lovingly embraces the opportunity of widowhood.” (Note: 1 Corinthians 7:39-40) Thus he commends as Divine all these counsels of continence: “I think,” he says, “I too have the Spirit of God.” (Note: 1 Corinthians 7:40)

Who is this your most audacious asserter of all immodesty, plainly a “most faithful” advocate of the adulterous, and fornicators, and incestuous, in whose honour he has undertaken this cause against the Holy Spirit, so that he recites a false testimony from (the writings of) His apostle? No such indulgence granted Paul, who endeavours to obliterate “necessity of the flesh” wholly from (the list of) even honourable pretexts (for marriage unions). He does grant “indulgence,” I allow;—not to adulteries, but to nuptials. He does “spare,” I allow;—marriages, not harlotries. He tries to avoid giving pardon even to nature, for fear he may flatter guilt. He is studious to put restraints upon the union which is heir to blessing, for fear that which is heir to curse be excused. This (one possibility) was left him—to purge the flesh from (natural) dregs, for (cleanse it) from (foul) stains he cannot. But this is the usual way with perverse and ignorant heretics; yes, and by this time even with Psychics universally: to arm themselves with the opportune support of some one ambiguous passage, in opposition to the disciplined host of sentences of the entire document.”

Comment: Tertullian begins, and says, “Necessary it is, therefore, that the (character of the) apostle should be continuously pointed out to them; whom I will maintain to be such in the second of Corinthians withal, as I know (him to be) in all his letters. (He it is) who even in the first (Epistle) was the first of all (the apostles) to dedicate the temple of God: “Know ye not that ye are the temple of God, and that in you the Lord dwells?” (Note: 1 Corinthians 3:16) —who likewise, for the consecrating and purifying (of) that temple, wrote the law pertaining to the temple-keepers: “If any shall have marred the temple of God, him shall God mar; for the temple of God is holy, which (temple) are ye.” (Note: 1 Corinthians 3:17) Come, now; who in the world has (ever) reintegrated one who has been “marred” by God (that is, delivered to Satan with a view to destruction of the flesh), after subjoining for that reason, “Let none seduce himself;” (Note: 1 Corinthians 3:18) that is, let none presume that one “marred” by God can possibly be reintegrated anew?”

The word “redintegrated” is an archaic word which means “to restore to a former and especially sound state”. (Merriam Webster)

He refers to **1 Corinthians 3 (KJV):**16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

Tertullian continues, and says, “Just as, again, among all other crimes—nay, even *before* all others—when affirming that “adulterers, and fornicators, and effeminate, and co-habitors with males, will not attain the kingdom of God,” he premised, “Do not err” (Note: 1 Corinthians 6:9-10)—to wit, if you think they will attain it.”

He refers to **1 Corinthians 6 (KJV):**9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Paul was not speaking of the righteous here, but of the “unrighteous”. Paul was saying that there will be no fornication, drunkenness, reviling, or extortion in the kingdom of God. And so we read in **Revelation 21 (KJV):**3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

Tertullian continues, and says, “But to them from whom “the kingdom” is taken away, of course the life which exists in the kingdom is not permitted either. Moreover, by superadding, “But such indeed ye have been; but ye have received ablution, but ye have been sanctified, in the Name of the Lord Jesus Christ, and in the Spirit of our God;” (Note: 1 Corinthians 6:11) in as far as he puts on the paid side of the account such sins *before* baptism, in so far *after* baptism he determines them irremissible, if it is true, (as it is), that they are not allowed to “receive ablution” anew.”

He refers to **1 Corinthians 6 (KJV):**11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Tertullian reflects the thinking of the early Church which believed that one was regenerated by baptism, and that all sins committed before baptism were paid for, but some sins were “irremissible” after baptism. But Jesus is the propitiation for our sins as we read in **1 John 2 (KJV):**2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

And in **1 John 4 (KJV):**10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

And in **Romans 3 (KJV):**25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

His blood has obtained “eternal redemption for us”, as we read in **Hebrews 9 (KJV):12** Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The “transgressions that were under the first testament” are those under the law, which condemned the whole world, as we read in **Romans 3 (KJV):19** Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

But the believer in Jesus is not under the law, as Paul wrote in **Romans 6 (KJV):14** For sin shall not have dominion over you: for ye are not under the law, but under grace.

The reason the believer is under grace is because of their faith, as we read in **Romans 5 (NASB):1** Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom we also have obtained our introduction by faith into this grace in which we stand; and we celebrate in hope of the glory of God. 3 And not only this, but we also celebrate in our tribulations, knowing that tribulation brings about perseverance; 4 and perseverance, proven character; and proven character, hope; 5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.

The believer now stands in grace in verse 2, because they have been justified by faith in verse 1. We are not to continue in sin, as we read in **Romans 6 (KJV):15** What then? shall we sin, because we are not under the law, but under grace? God forbid.

But if we sin, we still have an advocate with the Father. We are to confess our sins in order to maintain our fellowship with our Father, as we read in **1 John 2 (KJV):1** My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Jesus Christ is the only propitiation for sin. He is “the way, the truth, and the life”, as in **John 14 (KJV):6** Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Tertullian continues, and says, “Recognise, too, in what follows, Paul (in the character of) an immovable column of discipline and its rules: “Meats for the belly, and the belly for meats: God maketh a full end both of the one and of the others; but the body (is) not for fornication, but for God:” (Note: 1 Corinthians 6:13) for “Let Us make man,” said God, “(conformable) to Our image and likeness.” “And God made man; (conformable) to the image and likeness of God made He him.” (Note: Genesis 1:26-27)”

He refers to **1 Corinthians 6 (KJV):13** Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

And to **Genesis 1 (KJV):26** And God said, Let us make man in our image, after our

likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them.

Tertullian continues, and says, ““The Lord for the body:” yes; for “the Word was made flesh.” (Note: John 1:14) “Moreover, God both raised up the Lord, and will raise up us through His own power;” (Note: 1 Corinthians 6:14) on account, to wit, of the union of our body with Him.”

He refers to **John 1 (KJV):14** And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

And to **1 Corinthians 6 (KJV):14** And God hath both raised up the Lord, and will also raise up us by his own power.

Tertullian continues, and says, “And accordingly, “Know ye not your bodies (to be) members of Christ?” because Christ, too, is God’s temple. “Overturn this temple, and I will in three days’ space resuscitate it.” (Note: John 2:19) “Taking away the members of Christ, shall I make (them) members of an harlot? Know ye not, that whoever is agglutinated to an harlot is made one body? (for the two shall be (made) into one flesh): but whoever is agglutinated to the Lord is one spirit? Flee fornication.” (Note: 1 Corinthians 6:15-17)”

He refers to **John 2 (KJV):19** Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

And in context to **1 Corinthians 6 (KJV):15** Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. 16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

Being members of Christ speaks of our standing in the body of Christ. We have been justified, as we read in **Romans 5 (NASB):1** Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom we also have obtained our introduction by faith into this grace in which we stand; and we celebrate in hope of the glory of God.

And Paul explains in **Romans 3 (KJV):21** But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law. 29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

It is by faith that we are justified, and not by keeping the law. The moment we had faith in Jesus Christ, God justified us, and put His righteousness down to our account. Now we have

“peace with God through our Lord Jesus Christ”. The word “peace” in Greek is **εἰρήνη** (pronounced i-ray'-nay); probably from a primary verb εἶρω eirō (to join); peace (literally or figuratively); by implication, prosperity:—one, peace, quietness, rest, + set at one again. **Strong’s Exhaustive Concordance, G1515**

When we believed in Jesus Christ, we were set at one again with God.

Tertullian continues, and says, “If revocable by pardon, in what sense am I to flee it, to turn adulterer anew? I shall gain nothing if I do flee it: I shall be “one body,” to which by communion I shall be agglutinated. “Every sin which a human being may have committed is extraneous to the body; but whoever fornicateth, sinneth against his own body.” (Note: 1 Corinthians 6:18)”

He refers to **1 Corinthians 6 (KJV):18** Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

The word “agglutinated” means “to cause to adhere : **FASTEN**”. (**Merriam Webster**) According to Tertullian’s logic, if we commit adultery, we will no longer be a member of Christ, but fastened to the body of adultery. But Tertullian did not understand that we have a standing of righteousness in Christ. If we sin, God will discipline us because He loves us as our Father, as we read in **Hebrews 12 (KJV):6** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

His chastening may include weakness, sickness, and physical death, as we read in **1 Corinthians 11 (KJV):29** For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Tertullian did not understand that the chastening of the Lord did not mean that we lose our salvation, but that we would not be conformed to this world, as we read in **Romans 12 (KJV):1** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

God works in the believer to bring about a progressive sanctification in their soul. Our minds are cleansed of our old ways of thinking, and our hurt feelings in our emotions are healed as we process our feelings with the Lord.

Tertullian continues, and says, “And, for fear you should fly to that statement for a licence to fornication, on the ground that you will be sinning against a thing which is yours, not the Lord’s, he takes you away from yourself, and awards you, according to his previous disposition, to Christ: “And ye are not your own;” immediately opposing (thereto), “for bought ye are with a price”—the blood, to wit, of the Lord:” (Note: 1 Peter 1:19) “glorify and extol the Lord in your body.” (Note: 1 Corinthians 6:20)”

He refers in context to **1 Peter 1 (KJV):18** Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

And in context to **1 Corinthians 6 (KJV):19** What? know ye not that your body is the

temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?
20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Tertullian continues, and says, “See whether he who gives this injunction be likely to have pardoned one who has disgraced the Lord, and who has cast Him down from (the empire of) his body, and this indeed through incest. If you wish to imbibe to the utmost all knowledge of the apostle, in order to understand with what an axe of censorship he lops, and eradicates, and extirpates, every forest of lusts, for fear of permitting aught to regain strength and sprout again; behold him desiring souls to keep a fast from the legitimate fruit of nature—the apple, I mean, of marriage: “But with regard to what ye wrote, good it is for a man to have no contact with a woman; but, on account of fornication, let each one have his own wife: let husband to wife, and wife to husband, render what is due.” (Note: 1 Corinthians 7:1-3)”

He refers to **1 Corinthians 7 (KJV):1** Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. **2** Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. **3** Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

Tertullian continues, and says, “Who but must know that it was against his will that here laxated the bond of this “good,” in order to prevent fornication? But if he either has granted, or does grant, indulgence to fornication, of course he has frustrated the design of his own remedy, and will be bound forthwith to put the curb upon the nuptials of continence, if the fornication for the sake of which those nuptials are permitted shall cease to be feared. For (a fornication) which has indulgence granted it will not be feared. And yet he professes that he has granted the use of marriage “by way of indulgence, and not of command.” (Note: 1 Corinthians 7:6)”

He refers in context to **1 Corinthians 7 (KJV):6** But I speak this by permission, and not of commandment. **7** For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

Paul was not authorizing fornication but preventing it by acknowledging the fact that not all have the gift that Paul had, as he also notes in **Romans 12 (KJV):3** For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. **4** For as we have many members in one body, and all members have not the same office: **5** So we, being many, are one body in Christ, and every one members one of another. **6** Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

Because all of us have a different measure of faith “according to the grace given to us”, Paul realized that marriage was ordained by God, who also said that it was not good for man to be alone, as we read in **Genesis 2 (KJV):18** And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

And so God made a woman for him, as we read in **Genesis 2 (KJV):21** And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; **22** And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. **23** And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. **24** Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be

one flesh.

And so we read in **Proverbs 18 (KJV):22** Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.

Tertullian continues, and says, “For he “*wills*” all to be on a level with himself. But when things lawful are (only) granted by way of indulgence, who hope for things unlawful? “To the unmarried” also, “and widows,” he says, “It is good, by his example, to persevere” (in their present state); “but if they were too weak, to marry; because it is preferable to marry than to burn.” (Note: 1 Corinthians 7:8-9)”

He refers to **1 Corinthians 7 (KJV):8** I say therefore to the unmarried and widows, it is good for them if they abide even as I. 9 But if they cannot contain, let them marry: for it is better to marry than to burn.

Tertullian continues, and says, “With what fires, I pray you, is it preferable to “burn”—(the fires) of concupiscence, or (the fires) of penalty? Nay, but if fornication is pardonable, it will not be an object of *concupiscence*. But it is more (the manner) of an apostle to take forethought for the fires of *penalty*. Wherefore, if it is *penalty* which “burns,” it follows that fornication, which *penalty* awaits, is not pardonable.”

Fornication is pardonable, if the one who commits fornication repents. But love in marriage is not a sin. The early Church did not understand that marriage was honorable in all, and the bed undefiled, as we read in **Hebrews 13 (KJV):4** Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

Tertullian continues, and says, “Meantime withal, while prohibiting divorce, he uses the Lord’s precept against adultery as an instrument for providing, in place of divorce, either perseverance in widowhood, or else a reconciliation of peace: in as much as “whoever shall have dismissed a wife (for any cause) except the cause of adultery, maketh her commit adultery; and he who marrieth one dismissed by a husband committeth adultery.” (Note: Matthew 5:32)”

He refers to **Matthew 5 (KJV):32** But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Jesus is saying that divorce is valid if the partner commits adultery. And if one is divorced because of adultery, remarriage is valid for the innocent partner, as Jesus taught in **Matthew 19 (KJV):9** And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Tertullian continues, and says, “What powerful remedies does the Holy Spirit furnish, to prevent, to wit, the commission anew of that which He wills not should anew be pardoned!

Now, if in all cases he says it is best for a man thus to be; “Thou art joined to a wife, seek not loosing” (that you may give no occasion to adultery); “thou art loosed from a wife, seek not a wife,” that you may reserve an opportunity for yourself: “but withal, if thou shalt have married a wife, and if a virgin shall have married, she sinneth not; pressure, however, of the flesh such shall have,”—even here he is granting a permission by way of “sparing them.” (Note: 1 Corinthians 7:26-28)”

He refers to **1 Corinthians 7 (KJV):26** I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. 27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 28 But and if thou marry, thou

hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

Tertullian continues, and says, “On the other hand, he lays it down that “the time is wound up,” in order that even “they who have wives may be as if they had them not.” “For the fashion of this world is passing away,”—(this world) no longer, to wit, requiring (the command), “Grow and multiply.” Thus he wills us to pass our life “without anxiety,” because “the unmarried care about the Lord, how they may please God; the married, however, muse about the world, how they may please their spouse.” (Note: 1 Corinthians 7:32-33)”

He refers in context to **1 Corinthians 7 (KJV):**29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; 30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; 31 And they that use this world, as not abusing it: for the fashion of this world passeth away. 32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: 33 But he that is married careth for the things that are of the world, how he may please his wife.

Tertullian continues, and says, “Thus he pronounces that the “preserver of a virgin” doeth “better” than her “given in marriage.” (Note: 1 Corinthians 7:38) Thus, too, he discriminatingly judges her to be more blessed, who, after losing her husband subsequently to her entrance into the faith, lovingly embraces the opportunity of widowhood.” (Note: 1 Corinthians 7:39-40) Thus he commends as Divine all these counsels of continence: “I think,” he says, “I too have the Spirit of God.” (Note: 1 Corinthians 7:40)”

He refers to **1 Corinthians 7 (KJV):**38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. 39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. 40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

Tertullian continues, and says, “Who is this your most audacious asserter of all immodesty, plainly a “most faithful” advocate of the adulterous, and fornicators, and incestuous, in whose honour he has undertaken this cause against the Holy Spirit, so that he recites a false testimony from (the writings of) His apostle? No such indulgence granted Paul, who endeavours to obliterate “necessity of the flesh” wholly from (the list of) even honourable pretexts (for marriage unions). He does grant “indulgence,” I allow;—not to adulteries, but to nuptials. He does “spare,” I allow;—marriages, not harlotries. He tries to avoid giving pardon even to nature, for fear he may flatter guilt. He is studious to put restraints upon the union which is heir to blessing, for fear that which is heir to curse be excused. This (one possibility) was left him—to purge the flesh from (natural) dregs, for (cleanse it) from (foul) stains he cannot. But this is the usual way with perverse and ignorant heretics; yes, and by this time even with Psychics universally: to arm themselves with the opportune support of some one ambiguous passage, in opposition to the disciplined host of sentences of the entire document.”

Tertullian does “allow;—marriages, not harlotries.” But he does not allow the repentance of an adulterer.

Page 98-100 (PDF Page 222-224): “Chapter XXI.—Of the Difference Between Discipline and Power, and of the Power of the Keys.

If the apostles understood these (figurative meanings of the Law) better, of course they were more careful (with regard to them than even apostolic men). But I will descend even to this point of contest now, making a separation between the *doctrine* of apostles and their *power*. Discipline governs a man, power sets a seal upon him; apart from the fact that power is the Spirit, but the Spirit is God. What, moreover, used (the Spirit) to teach? That there must be no communicating with the works of darkness. (Note: Ephesians 5:11) Observe what He bids. Who, moreover, was able to forgive sins? This is His alone prerogative: for “who remitteth sins but God alone?” (Note: Mark 2:7, Luke 5:21) and, of course, (who but He can remit) *mortal* sins, such as have been committed against Himself, (Note: Psalm 51:4, LXX 50:6) and against His temple? For, as far as you are concerned, such as are chargeable with offence against you personally, you are commanded, in the person of Peter, to forgive even seventy times sevenfold. (Note: Matthew 18:22) And so, if it were agreed that even the blessed apostles had granted any such indulgence (to any crime) the pardon of which (comes) from God, not from man, it would be competent (for them) to have done so, not in the exercise of discipline, but of power. For they both raised the dead, (Note: Acts 9:36-43, 20:9-12) which God alone (can do), and restored the debilitated to their integrity, (Note: Acts 3:1-11, 13-16) which none but Christ (can do); nay, they inflicted plagues too, which Christ would not do. For it did not beseem Him to be severe who had come to suffer. Smitten were both Ananias (Note: Acts 5:1-6) and Elymas (Note: Acts 13:6-12)—Ananias with death, Elymas with blindness—in order that by this very fact it might be proved that Christ had *had the power* of doing even *such* (miracles). So, too, had the prophets (of old) granted to the repentant the *pardon* of murder, and therewith of adultery, in as much as they gave, at the same time, manifest proofs of *severity*. (Note: 2 Samuel 12:1-14) Exhibit therefore even now to me, apostolic sir, prophetic evidences, that I may recognise your divine virtue, and vindicate to yourself the *power* of remitting such sins! If, however, you have had the functions of *discipline* alone allotted you, and (the duty) of presiding not imperially, but ministerially; (Note: 1 Peter 5:1-4) who or how great are you, that you should grant indulgence, who, by exhibiting neither the prophetic nor the apostolic character, lack that virtue whose property it is to indulge?

“But,” you say, “*the Church* has the power of forgiving sins.” This I acknowledge and adjudge more (than you; I) who have the Paraclete Himself in the persons of the new prophets, saying, “The Church has the power to forgive sins; but I will not do it, lest they commit others withal.” “What if a pseudo-prophetic spirit has made that declaration?” Nay, but it would have been more the part of a subverter on the one hand to commend himself on the score of clemency, and on the other to influence all others to sin. Or if, again, (the pseudo-prophetic spirit) has been eager to affect this (sentiment) in accordance with “the Spirit of truth,” (Note: John 15:26) it follows that “the Spirit of truth” has indeed the *power* of indulgently granting pardon to fornicators, but *wills* not to do it if it involve evil to the majority.

I now inquire into your opinion, (to see) from what source you usurp this right to “the Church.”

If, because the Lord has said to Peter, “Upon this rock will I build My Church,” (Note: Matthew 16:18) “to thee have I given the keys of the heavenly kingdom;” (Note Matthew 16:19) or, “Whatsoever thou shalt have bound or loosed in earth, shall be bound or loosed in the heavens,” (Note: Matthew 16:19) you therefore presume that the power of binding and loosing has derived to you, that is, to every Church akin to Peter, what sort of man are you, subverting

and wholly changing the manifest intention of the Lord, conferring (as that intention did) this (gift) personally upon Peter? “*On thee,*” He says, “will I build My Church;” and, “I will give *to thee* the keys,” not *to the Church*; and, “Whatsoever *thou shalt have loosed or bound,*” not what *they* shall have loosed or bound. For so withal the result teaches. In (Peter) himself the Church was reared; that is, *through* (Peter) himself; (Peter) himself essayed the key; you see *what* (key): “Men of Israel, let what I say sink into your ears: Jesus the Nazarene, a man destined by God for you,” and so forth. (Note: Acts 2:22) (Peter) himself, therefore, was the first to unbar, in Christ’s baptism, the entrance to the heavenly kingdom, in which (kingdom) are “loosed” the sins that were beforetime “bound;” and those which have not been “loosed” are “bound,” in accordance with true salvation; and Ananias he “bound” with the bond of death, and the weak in his feet he “absolved” from his defect of health. Moreover, in that dispute about the observance or nonobservance of the Law, Peter was the first of all to be endued with the Spirit, and, after making preface touching the calling of the nations, to say, “And now why are ye tempting the Lord, concerning the imposition upon the brethren of a yoke which neither we nor our fathers were able to support? But however, through the grace of Jesus we believe that we shall be saved in the same way as they.” (Note: Acts 15:7-11) This sentence both “loosed” those parts of the law which were abandoned, and “bound” those which were reserved. Hence the power of loosing and of binding committed to Peter had nothing to do with the capital sins of believers; and if the Lord had given him a precept that he must grant pardon to a brother sinning against *him* even “seventy times sevenfold,” of course He would have commanded him to “bind”—that is, to “retain” (Note: John 20:23)—*nothing* subsequently, unless perchance such (sins) as one may have committed against *the Lord*, not against a *brother*. For the forgiveness of (sins) committed in the case of a *man* is a prejudgment against the remission of sins against *God*.

What, now, (has this to do) with the Church, and *your* (church), indeed, Psychic? For, in accordance with the person of Peter, it is to *spiritual* men that this power will correspondently appertain, either to an apostle or else to a prophet. For the very Church itself is, properly and principally, the Spirit Himself, in whom is the Trinity of the One Divinity—Father, Son, and Holy Spirit. (The Spirit) combines that Church which the Lord has made to consist in “three.” And thus, from that time forward, (Note: Matthew 18:20) every number (of persons) who may have combined together into this faith is accounted “a Church,” from the Author and Consecrator (of the Church). And accordingly “the Church,” it is true, will forgive sins: but (it will be) the Church of the Spirit, by means of a spiritual man; not the Church which consists of a number of bishops. For the right and arbitrament is the Lord’s, not the servant’s; God’s Himself, not the priest’s.”

Comment: Tertullian begins, and says, “If the apostles understood these (figurative meanings of the Law) better, of course they were more careful (with regard to them than even apostolic men). But I will descend even to this point of contest now, making a separation between the *doctrine* of apostles and their *power*. Discipline governs a man, power sets a seal upon him; apart from the fact that power is the Spirit, but the Spirit is God. What, moreover, used (the Spirit) to teach? That there must be no communicating with the works of darkness. (Note: Ephesians 5:11)”

He refers to **Ephesians 5 (KJV):11** And have no fellowship with the unfruitful works of darkness, but rather reprove them.

Tertullian continues, and says, “Observe what He bids. Who, moreover, was able to forgive sins? This is His alone prerogative: for “who remitteth sins but God alone?” (Note: Mark 2:7, Luke 5:21) and, of course, (who but He can remit) *mortal* sins, such as have been committed against Himself, (Note: Psalm 51:4, LXX 50:6) and against His temple?”

He refers to **Mark 2 (KJV):7** Why doth this man thus speak blasphemies? who can forgive sins but God only?

And to **Luke 5 (KJV):21** And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

And to **Psalm 51 (KJV):4** Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

And to **Psalm 50 (Septuagint):6** Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Tertullian continues, and says, “For, as far as you are concerned, such as are chargeable with offence against you personally, you are commanded, in the person of Peter, to forgive even seventy times sevenfold. (Note: Matthew 18:22)”

He refers in context to **Matthew 18 (KJV):21** Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

Tertullian continues, and says, “And so, if it were agreed that even the blessed apostles had granted any such indulgence (to any crime) the pardon of which (comes) from God, not from man, it would be competent (for them) to have done so, not in the exercise of discipline, but of power. For they both raised the dead, (Note: Acts 9:36-43,20:9-12) which God alone (can do), and restored the debilitated to their integrity, (Note: Acts 3:1-11,13-16) which none but Christ (can do);”

He refers to **Acts 9 (KJV):36** Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. 37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. 38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. 39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. 40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. 41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. 42 And it was known throughout all Joppa; and many believed in the Lord. 43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

And to **Acts 20 (KJV):9** And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. 10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. 11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. 12 And they brought the young man alive, and were not a little

comforted.

And in context to **Acts 3 (KJV)**: 1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 Who seeing Peter and John about to go into the temple asked an alms. 4 And Peter, fastening his eyes upon him with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something of them. 6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. 7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. 8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking and praising God: 10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. 11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. 12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. 14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. 16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

But it is still God who pardons sin, and not the apostles.

Tertullian continues, and says, “nay, they inflicted plagues too, which Christ would not do. For it did not beseem Him to be severe who had come to suffer. Smitten were both Ananias (Note: Acts 5:1-6) and Elymas (Note: Acts 13:6-12)—Ananias with death, Elymas with blindness—in order that by this very fact it might be proved that Christ had *had the power* of doing even such (miracles).”

He refers in context to **Acts 5 (KJV)**: 1 But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. 3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. 5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. 6 And the young men arose, wound him up, and carried him out, and buried him. 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. 9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. 10 Then fell she down straightway at his feet,

and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. 11 And great fear came upon all the church, and upon as many as heard these things.

And to **Acts 13 (KJV)**:6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus: 7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. 9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him. 10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Tertullian continues, and says, “So, too, had the prophets (of old) granted to the repentant the pardon of murder, and therewith of adultery, in as much as they gave, at the same time, manifest proofs of severity. (Note: 2 Samuel 12:1-14)”

He refers to **2 Samuel 12 (KJV)**:1 And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. 2 The rich man had exceeding many flocks and herds: 3 But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. 4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. 5 And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: 6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. 7 And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; 8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. 9 Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. 10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. 11 Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. 12 For thou didst it secretly: but I will do this thing before all Israel, and before the sun. 13 And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. 14 Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

In verse 13, we read that, “The Lord also hath put away thy sin”. It was not the prophet Nathan that “granted the pardon of murder” to David. Nathan was just the vessel the Lord used. Because of David’s position as king, and because David did not realize what he had done, and because David said in verse 13, “I have sinned against the Lord”, the Lord forgave David. But the Lord did chasten David.

Tertullian continues, and says, “Exhibit therefore even now to me, apostolic sir, prophetic evidences, that I may recognise your divine virtue, and vindicate to yourself the *power* of remitting such sins! If, however, you have had the functions of *discipline* alone allotted you, and (the duty) of presiding not imperially, but ministerially; (Note: 1 Peter 5:1-4) who or how great are you, that you should grant indulgence, who, by exhibiting neither the prophetic nor the apostolic character, lack that virtue whose property it is to indulge?”

He refers to **1 Peter 5 (KJV)**:1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over God's heritage, but being examples to the flock. 4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

There is no “property” to “indulge” any sins for anyone in the Church. All sins are forgiven by repentance and confession to the Lord who stands as our “advocate”, as we read in **1 John 2 (KJV)**:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

He is also our “one mediator”, as we read in **1 Timothy 2 (KJV)**:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

The power to grant indulgence for sins was never given to the apostles or prophets. Jesus told them in **John 20 (KJV)**:23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

Jesus was telling them that they have authority to tell all who believe in Him that their sins are forgiven, and to tell all who do not believe that they are still in their sins.

Tertullian continues, and says, ““But,” you say, “*the Church* has the power of forgiving sins.” This I acknowledge and adjudge more (than you; I) who have the Paraclete Himself in the persons of the new prophets, saying, “The Church has the power to forgive sins; but I will not do it, lest they commit others withal.” “What if a pseudo-prophetic spirit has made that declaration?” Nay, but it would have been more the part of a subverter on the one hand to commend himself on the score of clemency, and on the other to influence all others to sin. Or if, again, (the pseudo-prophetic spirit) has been eager to affect this (sentiment) in accordance with “the Spirit of truth,” (Note: John 15:26) it follows that “the Spirit of truth” has indeed the *power* of indulgently granting pardon to fornicators, but *wills* not to do it if it involve evil to the majority.”

He refers to **John 15 (KJV)**:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

Tertullian continues, and says, “I now inquire into your opinion, (to see) from what source you usurp this right to “the Church.”

If, because the Lord has said to Peter, “Upon this rock will I build My Church,” (Note: Matthew 16:18) “to thee have I given the keys of the heavenly kingdom;” (Note Matthew 16:19) or, “Whatsoever thou shalt have bound or loosed in earth, shall be bound or loosed in the heavens,” (Note: Matthew 16:19) you therefore presume that the power of binding and loosing has derived to you, that is, to every Church akin to Peter, what sort of man are you, subverting and wholly changing the manifest intention of the Lord, conferring (as that intention did) this (gift) personally upon Peter?”

He refers in context to **Matthew 16 (KJV):15** He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

The Greek word translated “Peter” is Πέτρος (pronounced pet'-ros); apparently a primary word; a (piece of) rock (larger than G3037); as a name, Petrus, an apostle:—Peter, rock. Compare G2786. **Strong’s Exhaustive Concordance, G4074**

And the Greek word translated “rock” in verse 18 is πέτρα (pronounced pet'-ra); feminine of the same as G4074; a (mass of) rock (literally or figuratively):—rock. **Strong’s Exhaustive Concordance, G4073**

The mass of rock that the Lord will build His Church upon is the testimony that He is the Christ.

Tertullian continues, and says, ““*On thee,*” He says, “will I build My Church;” and, “I will give *to thee* the keys,” not *to the Church*; and, “Whatsoever *thou shalt have loosed or bound,*” not what *they* shall have loosed or bound.”

But the Lord did not say, “On thee” that “I build My Church”, but on “this rock” which was the fact that He is the Christ, as Peter testified. The early Church misunderstood this Scripture. And the Lord also gave the disciples the power to bind and loose in **Matthew 18 (KJV):18** Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

The words, “ye shall bind” and “ye shall loose”, are in the second person plural in the Greek.

Tertullian continues, and says, “For so withal the result teaches. In (Peter) himself the Church was reared; that is, *through* (Peter) himself; (Peter) himself essayed the key; you see *what* (key): “Men of Israel, let what I say sink into your ears: Jesus the Nazarene, a man destined by God for you,” and so forth. (Note: Acts 2:22)”

He refers to **Acts 2 (KJV):22** Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Jesus is the Key. And whoever is in the body of Christ has the Key, for the only way to get into the body of Christ, the Church, is through faith in Jesus Christ.

Tertullian continues, and says, “(Peter) himself, therefore, was the first to unbar, in

Christ's baptism, the entrance to the heavenly kingdom, in which (kingdom) are "loosed" the sins that were beforetime "bound;" and those which have not been "loosed" are "bound," in accordance with true salvation; and Ananias he "bound" with the bond of death, and the weak in his feet he "absolved" from his defect of health. Moreover, in that dispute about the observance or nonobservance of the Law, Peter was the first of all to be endued with the Spirit, and, after making preface touching the calling of the nations, to say, "And now why are ye tempting the Lord, concerning the imposition upon the brethren of a yoke which neither we nor our fathers were able to support? But however, through the grace of Jesus we believe that we shall be saved in the same way as they." (Note: Acts 15:7-11)"

He refers to **Acts 15 (KJV):7** And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; 9 And put no difference between us and them, purifying their hearts by faith. 10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Tertullian continues, and says, "This sentence both "loosed" those parts of the law which were abandoned, and "bound" those which were reserved. Hence the power of loosing and of binding committed to Peter had nothing to do with the capital sins of believers;"

Tertullian is saying that the law is still binding for "the capital sins of believers". But the Scripture says we are not under the law, as in **Romans 6 (KJV):14** For sin shall not have dominion over you: for ye are not under the law, but under grace.

Listed below are the mortal offenses which were punishable by death under the law in the Old Testament.

1.) Murder

Exodus 21 (KJV):12 He that smiteth a man, so that he die, shall be surely put to death. 13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. 14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

2.) Striking your mother or father

Exodus 21 (KJV):15 And he that smiteth his father, or his mother, shall be surely put to death.

3.) Kidnapping

Exodus 21 (KJV):16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

4.) Cursing your father or mother

Exodus 21 (KJV):17 And he that curseth his father, or his mother, shall surely be put to death.

Leviticus 20 (KJV):9 For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.

5.) You were also held responsible if it is in your power, and you had knowledge of danger to anyone and you do nothing about it

Exodus 21 (KJV):28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. 29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

6.) Bestiality

Exodus 22 (KJV):19 Whosoever lieth with a beast shall surely be put to death.

Leviticus 20 (KJV):15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. 16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

7.) Idolatry

Exodus 22 (KJV):20 He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.

8.) Breaking the Sabbath, that is, doing work on the Sabbath

Exodus 31 (KJV):13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. 14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. 15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

9.) Offering a child sacrifice

Leviticus 20 (KJV):1 And the LORD spake unto Moses, saying, 2 Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. 3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

10.) Adultery

Leviticus 20 (KJV):10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

Leviticus 20 (KJV):11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

Leviticus 20 (KJV):12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

Leviticus 20 (KJV):14 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

11.) Homosexuality

Leviticus 20 (KJV):13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

12.) Cursing God

Leviticus 24 (KJV):15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. 16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.

13.) Entering the court of the tabernacle if you were not a Levite.

Numbers 1 (NASB):51 So when the tabernacle is to set out, the Levites shall take it down; and when the tabernacle encamps, the Levites shall set it up. But the layman who comes near shall be put to death.

14.) Entering the tabernacle in the midst of the court if you were not a priest. Only a son of Aaron could enter.

Numbers 3 (NASB):10 So you shall appoint Aaron and his sons that they may keep their priesthood, but the layman who comes near shall be put to death.

Numbers 3 (NASB):38 Now those who were to camp before the tabernacle eastward, before the tent of meeting toward the sunrise, are Moses and Aaron and his sons, performing the duties of the sanctuary for the obligation of the sons of Israel; but the layman coming near was to be put to death.

Numbers 18 (NASB):7 But you and your sons with you shall attend to your priesthood for everything concerning the altar and inside the veil, and you are to perform service. I am giving you the priesthood as a bestowed service, but the outsider who comes near shall be put to death.

15.) False prophets

Deuteronomy 13 (NASB):1 "If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, 2 and the sign or the wonder comes true, concerning which he spoke to you, saying, 'Let us go after other gods (whom you have not known) and let us serve them,' 3 you shall not listen to the words of that prophet or that dreamer of dreams; for the LORD your God is testing you to find out if you love the LORD your God with all your heart and with all your soul. 4 You shall follow the LORD your God and fear Him; and you shall keep His commandments, listen to His voice, serve Him, and cling to Him. 5 But that prophet or that dreamer of dreams shall be put to death, because he has counseled rebellion against the LORD your God who brought you from the land of Egypt and redeemed you from the house of slavery, to seduce you from the way in which the LORD your God commanded you to walk. So you shall purge the evil from among you."

So, for the first six of the ten commandments, you could suffer the death penalty if you broke them. Tertullian would hold all mortal sins under the law as irremissible.

Tertullian continues, and says, "and if the Lord had given him a precept that he must grant pardon to a brother sinning against *him* even "seventy times sevenfold," of course He would have commanded him to "bind"—that is, to "retain" (Note: John 20:23)—*nothing* subsequently, unless perchance such (sins) as one may have committed against *the Lord*, not against a *brother*. For the forgiveness of (sins) committed in the case of a *man* is a prejudgment against the remission of sins against *God*."

But we read in **1 John 1 (KJV):7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

There is only one thing that cleanses us from “all sin” and that is our faith in the blood of Jesus Christ. The early Church misinterpreted baptism as the time of regeneration. But Jesus said we pass from death to life when we believe, as we read again in **John 5 (KJV):24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Tertullian continues, and says, “What, now, (has this to do) with the Church, and *your* (church), indeed, Psychic? For, in accordance with the person of Peter, it is to *spiritual* men that this power will correspondently appertain, either to an apostle or else to a prophet. For the very Church itself is, properly and principally, the Spirit Himself, in whom is the Trinity of the One Divinity—Father, Son, and Holy Spirit. (The Spirit) combines that Church which the Lord has made to consist in “three.” And thus, from that time forward, (Note: Matthew 18:20) every number (of persons) who may have combined together into this faith is accounted “a Church,” from the Author and Consecrator (of the Church).”

He refers to **Matthew 18 (KJV):20** For where two or three are gathered together in my name, there am I in the midst of them.

Tertullian continues, and says, “And accordingly “the Church,” it is true, will forgive sins: but (it will be) the Church of the Spirit, by means of a spiritual man; not the Church which consists of a number of bishops. For the right and arbitrament is the Lord’s, not the servant’s; God’s Himself, not the priest’s.”

Believers in Jesus Christ have authority to tell anyone who has believed in Jesus Christ that their sins have been forgiven, and they have the authority to tell anyone who has not believed in Jesus Christ that they are still in their sins. No one in the Church has the right to forgive sins. God alone has the right to forgive sins, and He does so by the blood of Jesus Christ. There is no other atonement or propitiation for sin, as we read in **1 John 2 (KJV):2** And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

And in **1 John 4 (KJV):10** Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

The word “propitiation” in the Greek is **ἱλασμός** (pronounced hil-as-mos’); atonement, i.e. (concretely) an expiator:—propitiation. **Strong’s Exhaustive Concordance, G2434**

On Fasting (Volume 4)

Page 102 (PDF Page 230-231): “Chapter I.—Connection of Gluttony and Lust. Grounds of Psychical Objections Against the Montanists. ”

I should wonder at the Psychics, if they were enthralled to voluptuousness alone, which leads them to repeated marriages, if they were not likewise bursting with gluttony, which leads them to hate fasts. Lust without voracity would certainly be considered a monstrous phenomenon; since these two are so united and concrete, that, had there been any possibility of disjoining them, the pudenda would not have been affixed to the belly itself rather than elsewhere. Look at the body: the region (of these members) is one and the same. In short, the order of the vices is proportionate to the arrangement of the members. First, the belly; and then immediately the materials of all other species of lasciviousness are laid subordinately to daintiness: through love of eating, love of impurity finds passage. I recognise, therefore, *animal* faith by its care of the flesh (of which it wholly consists)—as prone to manifold feeding as to manifold marrying—so that it deservedly accuses the *spiritual* discipline, which according to its ability opposes it, in this species of continence as well; imposing, as it does, reins upon the appetite, through taking, sometimes no meals, or late meals, or dry meals, just as upon lust, through allowing but one marriage.

It is really irksome to engage with such: one is really ashamed to wrangle about subjects the very defence of which is offensive to modesty. For how am I to protect chastity and sobriety without taxing their adversaries? What those adversaries are I will once for all mention: they are the exterior and interior *botuli* of the Psychics. It is these which raise controversy with the Paraclete; it is on this account that the New Prophecies are rejected: not that Montanus and Priscilla and Maximilla preach another God, nor that they disjoin Jesus Christ (from God), nor that they overturn any particular rule of faith or hope, but that they plainly teach more frequent fasting than marrying. Concerning the limit of marrying, we have already published a defence of monogamy. Now our battle is the battle of the secondary (or rather the primary) continence, in regard of the chastisement of diet. They charge us with keeping fasts of our own; with prolonging our Stations generally into the evening; with observing xerophagies likewise, keeping our food unmoistened by any flesh, and by any juiciness, and by any kind of specially succulent fruit; and with not eating or drinking anything with a winery flavour; also with abstinence from the bath, congruent with our dry diet. They are therefore constantly reproaching us with novelty; concerning the unlawfulness of which they lay down a prescriptive rule, that either it must be adjudged *heresy*, if (the point in dispute) is a human presumption; or else pronounced *pseudo-prophecy*, if it is a spiritual declaration; provided that, either way, we who reclaim hear (sentence of) anathema.”

Comment: Tertullian begins, and says, “I should wonder at the Psychics, if they were enthralled to voluptuousness alone, which leads them to repeated marriages, if they were not likewise bursting with gluttony, which leads them to hate fasts. Lust without voracity would certainly be considered a monstrous phenomenon; since these two are so united and concrete, that, had there been any possibility of disjoining them, the pudenda would not have been affixed to the belly itself rather than elsewhere.”

The word “voracity” means “having a huge appetite : **RAVENOUS**”. (**Merriam Webster**)

The word “*pubenda*” means “the external genital organs of a human being and especially of a woman—usually used in plural”. (**Merriam Webster**)

Tertullian continues, and says, “Look at the body: the region (of these members) is one and the same. In short, the order of the vices is proportionate to the arrangement of the members. First, the belly; and then immediately the materials of all other species of lasciviousness are laid subordinately to daintiness: through love of eating, love of impurity finds passage. I recognise, therefore, *animal* faith by its care of the flesh (of which it wholly consists)—as prone to manifold feeding as to manifold marrying—so that it deservedly accuses the *spiritual* discipline, which according to its ability opposes it, in this species of continence as well; imposing, as it does, reins upon the appetite, through taking, sometimes no meals, or late meals, or dry meals, just as upon lust, through allowing but one marriage.”

Jesus allowed divorce and remarriage if one of the partners was unfaithful, as we read in **Matthew 19 (KJV):9** And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Tertullian will not allow remarriage, but he imposes “reins upon the appetite, through taking, sometimes no meals, or late meals, or dry meals”.

Tertullian continues, and says, “It is really irksome to engage with such: one is really ashamed to wrangle about subjects the very defence of which is offensive to modesty. For how am I to protect chastity and sobriety without taxing their adversaries? What those adversaries are I will once for all mention: they are the exterior and interior *botuli* of the Psychics.”

The word “*botuli*” is a Latin word which means an *inflection of botulus*, which means sausage. <https://en.wiktionary.org/wiki/botuli>

Tertullian continues, and says, “It is these which raise controversy with the Paraclete; it is on this account that the New Prophecies are rejected: not that Montanus and Priscilla and Maximilla preach another God, nor that they disjoin Jesus Christ (from God), nor that they overturn any particular rule of faith or hope, but that they plainly teach more frequent fasting than marrying. Concerning the limit of marrying, we have already published a defence of monogamy. Now our battle is the battle of the secondary (or rather the primary) continence, in regard of the chastisement of diet. They charge us with keeping fasts of our own; with prolonging our Stations generally into the evening; with observing xerophagies likewise, keeping our food unmoistened by any flesh, and by any juiciness, and by any kind of specially succulent fruit; and with not eating or drinking anything with a winy flavour; also with abstinence from the bath, congruent with our dry diet.”

The word “xerophagies” means “the strictest Christian fast which is observed chiefly in the Eastern churches during Lent or especially Holy Week and in which only bread, salt, water, and vegetables may be eaten and meat, fish, milk, cheese, butter, oil, wine, and all seasonings or spices are excluded”. (**Merriam Webster**)

Tertullian continues, and says, “They are therefore constantly reproaching us with novelty; concerning the unlawfulness of which they lay down a prescriptive rule, that either it must be adjudged *heresy*, if (the point in dispute) is a human presumption; or else pronounced *pseudo-prophecy*, if it is a spiritual declaration; provided that, either way, we who reclaim hear

(sentence of) anathema.”

But “xerophagies” are not a reason for “anathema”. Those who rejected Tertullian and Montanus should have read **Romans 14 (KJV):** 1 Him that is weak in the faith receive ye, but not to doubtful disputations. 2 For one believeth that he may eat all things: another, who is weak, eateth herbs. 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. 4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

Tertullian here gives us some understanding of why he and Montanus were rejected and branded as “lapsed”.

Page 109-110 (PDF Page 247-248): “Chapter XI.—Of the Respect Due to “Human Authority;” And of the Charges of “Heresy” And “Pseudo-Prophecy.”

But all these (instances) I believe to be unknown to those who are in a state of agitation at our proceedings; or else known by the reading alone, not by careful study as well; in accordance with the greater bulk of “the unskilled” (Note: 2 Peter 3:16) among the over boastful multitude, towit, of the Psychics. This is why we have steered our course straight through the different individual species of fastings, of xerophagies, of stations: in order that, while we recount, according to the materials which we find in either Testament, the advantages which the dutiful observances of abstinence from, or curtailment or deferment of, food confer, we may refute those who invalidate these things as empty observances; and again, while we similarly point out in what rank of religious duty they have always had place, may confute those who accuse them as novelties: for neither is that novel which has always been, nor that empty which is useful.

The question, however, still lies before us, that some of these observances, having been commanded by God to man, have constituted this practice legally binding; some, offered by man to God, have discharged some votive obligation. Still, even a vow, when it has been accepted by God, constitutes a law for the time to come, owing to the authority of the Acceptor; for he who has given his approbation to a deed, when done, has given a mandate for its doing thence forward. And so from this consideration, again, the wrangling of the opposite party is silenced, while they say: “It is either a pseudo-prophecy, if it is a spiritual voice which institutes these your solemnities; or else a heresy, if it is a human presumption which devises them.” For, while censuring that form in which the ancient economies ran their course, and at the same time drawing out of that form arguments to hurl back (upon us) which the very adversaries of the ancient economies will in their turn be able to retort, they will be bound either to reject those arguments, or else to undertake these proven duties (which they impugn): necessarily so; chiefly because these very duties (which they impugn), from whatsoever institutor they are, be he a spiritual man or merely an ordinary believer, direct their course to the honour of the same God as the ancient economies. For, indubitably, both heresy and pseudo-prophecy will, in the eyes of us who are all priests of one only God the Creator and of His Christ, be judged by diversity of divinity: and so far forth I defend this side indifferently, offering my opponents to join issue on whatever ground they choose. “It is the spirit of the devil,” you say, O Psychic. And how is it that he enjoins duties which belong to our God, and enjoins them to be offered to none other than our God? Either contend that the devil works with our God, or else let the Paraclete be held to be Satan. But you affirm it is “a human Antichrist:” for by this name heretics are called in

John. (Note: 1 John 2:18,29, 2 John 7-10) And how is it that, whoever he is, he has in (the name of) our Christ directed these duties toward our Lord; whereas withal antichrists have (ever) gone forth (professedly teaching) towards God, (but) in opposition to our Christ? On which side, then, do you think the Spirit is confirmed as existing among us; when He commands, or when He approves, what our God has always both commanded and approved? But you again set up boundary-posts to God, as with regard to grace, so with regard to discipline; as with regard to gifts, so, too, with regard to solemnities: so that our observances are supposed to have ceased in like manner as His benefits; and you thus deny that He still continues to impose duties, because, in this case again, “the Law and the prophets (were) until John.” It remains for you to banish Him wholly, being, as He is, so far as lies in *you*, so otiose.”

Comment: Tertullian begins, and says, “But all these (instances) I believe to be unknown to those who are in a state of agitation at our proceedings; or else known by the reading alone, not by careful study as well; in accordance with the greater bulk of “the unskilled” (Note: 2 Peter 3:16) among the over boastful multitude, towit, of the Psychics.”

He refers in context to **2 Peter 3 (KJV):15** And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Tertullian continues, and says, “This is why we have steered our course straight through the different individual species of fastings, of xerophagies, of stations: in order that, while we recount, according to the materials which we find in either Testament, the advantages which the dutiful observances of abstinence from, or curtailment or deferment of, food confer, we may refute those who invalidate these things as empty observances; and again, while we similarly point out in what rank of religious duty they have always had place, may confute those who accuse them as novelties: for neither is that novel which has always been, nor that empty which is useful.

The question, however, still lies before us, that some of these observances, having been commanded by God to man, have constituted this practice legally binding; some, offered by man to God, have discharged some votive obligation.”

The word “votive” means “consisting of or expressing a vow, wish, or desire”. (**Merriam Webster**)

Tertullian continues, and says, “Still, even a vow, when it has been accepted by God, constitutes a law for the time to come, owing to the authority of the Acceptor; for he who has given his approbation to a deed, when done, has given a mandate for its doing thence forward. And so from this consideration, again, the wrangling of the opposite party is silenced, while they say: “It is either a pseudo-prophecy, if it is a spiritual voice which institutes these your solemnities; or else a heresy, if it is a human presumption which devises them.” For, while censuring that form in which the ancient economies ran their course, and at the same time drawing out of that form arguments to hurl back (upon us) which the very adversaries of the ancient economies will in their turn be able to retort, they will be bound either to reject those arguments, or else to undertake these proven duties (which they impugn): necessarily so; chiefly because these very duties (which they impugn), from whatsoever institutor they are, be he a

spiritual man or merely an ordinary believer, direct their course to the honour of the same God as the ancient economies.”

However, Jesus taught as in **Matthew 5 (KJV):33** Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Tertullian continues, and says, “For, indubitably, both heresy and pseudo-prophecy will, in the eyes of us who are all priests of one only God the Creator and of His Christ, be judged by diversity of divinity: and so far forth I defend this side indifferently, offering my opponents to join issue on whatever ground they choose. “It is the spirit of the devil,” you say, O Psychic. And how is it that he enjoins duties which belong to our God, and enjoins them to be offered to none other than our God? Either contend that the devil works with our God, or else let the Paraclete be held to be Satan. But you affirm it is “a human Antichrist:” for by this name heretics are called in John. (Note: 1 John 2:18,29, 2 John 7-10)”

He refers to **1 John 2 (KJV):18** Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

And to **1 John 2 (KJV):29** If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

And in context to **2 John 2 (KJV):7** For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 For he that biddeth him God speed is partaker of his evil deeds.

Tertullian continues, and says, “And how is it that, whoever he is, he has in (the name of) our Christ directed these duties toward our Lord; whereas withal antichrists have (ever) gone forth (professedly teaching) towards God, (but) in opposition to our Christ? On which side, then, do you think the Spirit is confirmed as existing among us; when He commands, or when He approves, what our God has always both commanded and approved? But you again set up boundary-posts to God, as with regard to grace, so with regard to discipline; as with regard to gifts, so, too, with regard to solemnities: so that our observances are supposed to have ceased in like manner as His benefits; and you thus deny that He still continues to impose duties, because, in this case again, “the Law and the prophets (were) until John.” It remains for you to banish Him wholly, being, as He is, so far as lies in you, so otiose.”

He refers to **Matthew 11 (KJV):12** And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come.

The word “otiose” means “producing no useful result : FUTILE” (**Merriam Webster**)

As the early Church grew in numbers, the exercise of the gifts of the Spirit decreased because there were fewer trained to use the gifts. Gradually the early Church lost all understanding of the gifts of the Spirit. Some understanding was restored by Montanus, but those unfamiliar with the Scriptures that speak of the gifts of the Spirit branded Montanus a heretic. Because Tertullian associated with Montanus, he himself was considered “lapsed”.

The gifts of the Spirit are described in 1 Corinthians 12 through 14. When we understand that the Holy Spirit is still in the Church today, we know that the gifts of the Spirit are still given by the Spirit today. We must rightly divide the Scripture to understand today the proper exercise of the gifts of the Spirit.

But fasting must be left up to individual believers as they are lead by the Holy Spirit.

Page 111-112 (PDF Page 252): “Chapter XIV.—Reply to the Charge of “Galaticism.”

Being, therefore, observers of “seasons” for these things, and of “days, and months, and years,” (Note: Galatians 4:10) we *Galaticize*. Plainly we do, if we are observers of *Jewish* ceremonies, of *legal* solemnities: for *those* the apostle unteaches, suppressing the continuance of the Old Testament which has been buried in Christ, and establishing that of the New. But if there is a new creation in Christ, (Luke 22:20, 2 Corinthians 5:17) our solemnities too will be bound to be new: else, if the apostle has erased *all* devotion absolutely “of seasons, and days, and months, and years,” why do we celebrate the Passover by an *annual* rotation in the *first month*? Why in the *fifty* ensuing *days* do we spend our time in all exultation? Why do we devote to Stations the *fourth* and *sixth* days of the week, and to fasts the “*preparation-day*?” (Note: Mark 15:42) Anyhow, *you* sometimes continue your Station even over the Sabbath,—a day never to be kept as a fast except at the passover season, according to a reason elsewhere given. With us, at all events, *every* day likewise is celebrated by an ordinary consecration. And it will not, then, be, in the eyes of the apostle, the *differentiating principle*—distinguishing (as he is doing) “things new and old” (Note: Matthew 13:52) —which will be ridiculous; but (in this case too) it will be your own unfairness, while you taunt us with the *form* of *antiquity* all the while you are laying against us the *charge* of *novelty*.”

Comment: Tertullian begins, and says, “Being, therefore, observers of “seasons” for these things, and of “days, and months, and years,” (Note: Galatians 4:10) we *Galaticize*. Plainly we do, if we are observers of *Jewish* ceremonies, of *legal* solemnities: for *those* the apostle unteaches, suppressing the continuance of the Old Testament which has been buried in Christ, and establishing that of the New.”

He refers in context to **Galatians 4 (KJV):10** Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labour in vain.

Tertullian continues, and says, “But if there is a new creation in Christ, (Luke 22:20, 2 Corinthians 5:17) our solemnities too will be bound to be new: else, if the apostle has erased *all* devotion absolutely “of seasons, and days, and months, and years,” why do we celebrate the Passover by an *annual* rotation in the *first month*? Why in the *fifty* ensuing *days* do we spend our time in all exultation? Why do we devote to Stations the *fourth* and *sixth* days of the week, and to fasts the “*preparation-day*?” (Note: Mark 15:42)”

He refers to **Luke 22 (KJV):20** Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

And to **2 Corinthians 5 (KJV):17** Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

And to **Mark 15 (KJV):42** And now when the even was come, because it was the preparation, that is, the day before the Sabbath...

The Passover was the day before the Feast of Unleavened Bread which lasted for seven days, and began with a Sabbath, and ended with a Sabbath. The early Church assumed that the Sabbath spoken of here in Mark 15:42 was the end of the week Sabbath. Jesus ate the Passover meal on the evening of the Passover, and He was crucified on the day of the Passover. The Jews counted the evening and the morning as one day. So the Passover day was the preparation day before the Sabbath day that began the Feast of Unleavened Bread. In order for Jesus to be in the tomb for three days and three nights, He must have been crucified on Wednesday daytime. The Sabbath that began the Feast of Unleavened Bread would have begun on Wednesday night and continued on Thursday day. Therefore, Jesus was in the tomb Wednesday, Thursday, and Friday nights, and Thursday, Friday, and Saturday days. This would make three days and three nights in the tomb. He rose from the dead sometime after sundown on Saturday, which would be the beginning of Sunday, the first day of the week, according to the Jewish time of an evening and morning until sundown as one day.

Tertullian continues, and says, “Anyhow, *you* sometimes continue your Station even over the Sabbath,—a day never to be kept as a fast except at the passover season, according to a reason elsewhere given. With us, at all events, *every* day likewise is celebrated by an ordinary consecration. And it will not, then, be, in the eyes of the apostle, the *differentiating principle*—distinguishing (as he is doing) “things new and old” (Note: Matthew 13:52) —which will be ridiculous; but (in this case too) it will be your own unfairness, while you taunt us with the *form of antiquity* all the while you are laying against us the *charge of novelty*.”

He refers to **Matthew 13 (KJV):52** Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

But Tertullian seems to have discounted what Paul also wrote in **Galatians 3 (KJV):1** O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? **2** This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? **3** Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? **4** Have ye suffered so many things in vain? if it be yet in vain. **5** He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

We are not to set up a “new law” because we are new creations in Christ. We must abide in His word, as we read in **John 8 (KJV):31** Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; **32** And ye shall know the truth, and the truth shall make you free.

De Fuga in Persecutione (Volume 4)

Page 119-120 (PDF Page 266-268): “6. Nay, says some one, he fulfilled the command, when he fled from city to city. For so a certain individual, but a fugitive likewise, has chosen to maintain, and others have done the same who are unwilling to understand the meaning of that declaration of the Lord, that they may use it as a cloak for their cowardice, although it has had its persons as well as its times and reasons to which it specially applies. “When they begin,” He says, “to persecute you, flee from city to city.” (Note: Matthew 10:23) We maintain that this belongs specially to the persons of the apostles, and to their times and circumstances, as the following sentences will show, which are suitable only to the apostles: “Do not go into the way of the Gentiles, and into a city of the Samaritans do not enter: but go rather to the lost sheep of the house of Israel.” (Note: Matthew 10:5) But to us the way of the Gentiles is also open, as in it we in fact were found, and to the very last we walk; and no city has been excepted. So we preach throughout all the world; nay, no special care even for Israel has been laid upon us, save as also we are bound to preach to all nations. Yes, and if we are apprehended, we shall not be brought into Jewish councils, nor scourged in Jewish synagogues, but we shall certainly be cited before Roman magistrates and judgment seats. (Note: Matthew 10:17) So, then, the circumstances of the apostles even required the injunction to flee, their mission being to preach first to the lost sheep of the house of Israel. That, therefore, this preaching might be fully accomplished in the case of those among whom this behoved first of all to be carried out—that the sons might receive bread before the dogs, for that reason He commanded them to flee then for a time—not with the object of eluding danger, under the plea strictly speaking which persecution urges (rather He was in the habit of proclaiming that they would suffer persecutions, and of teaching that these must be endured); but in order to further the proclamation of the Gospel message, lest by their being at once put down, the diffusion of the Gospel too might be prevented. Neither were they to flee to any city as if by stealth, but as if everywhere about to proclaim their message; and for this, everywhere about to undergo persecutions, until they should fulfill their teaching. Accordingly the Saviour says, “Ye will not go over all the cities of Israel.” (Note: Matthew 10:23) So the command to flee was restricted to the limits of Judea. But no command that shows Judea to be specially the sphere for preaching applies to us, now that the Holy Spirit has been poured out upon all flesh. Therefore Paul and the apostles themselves, mindful of the precept of the Lord, bear this solemn testimony before Israel, which they had now filled with their doctrine—saying, “It was necessary that the word of God should have been first delivered to you; but seeing ye have rejected it, and have not thought yourselves worthy of eternal life, lo, we turn to the Gentiles.” (Note: Acts 13:46) And from that time they turned their steps away, as those who went before them had laid it down, and departed into the way of the Gentiles, and entered into the cities of the Samaritans; so that, in very deed, their sound went forth into all the earth, and their words to the end of the world. (Note: Psalm 19:4) If, therefore, the prohibition against setting foot in the way of the Gentiles, and entering into the cities of the Samaritans, has come to an end, why should not the command to flee, which was issued at the same time, have come also to

an end? Accordingly, from the time when, Israel having had its full measure, the apostles went over to the Gentiles, they neither fled from city to city, nor hesitated to suffer. Nay, Paul too, who had submitted to deliverance from persecution by being let down from the wall, as to do so was at this time a matter of command, refused in like manner now at the close of his ministry, and after the injunction had come to an end, to give in to the anxieties of the disciples, eagerly entreating him that he would not risk himself at Jerusalem, because of the sufferings in store for him which Agabus had foretold; but doing the very opposite, it is thus he speaks, “What do ye, weeping and disquieting my heart? For I could wish not only to suffer bonds, but also to die at Jerusalem, for the name of my Lord Jesus Christ.” (Note: Acts 21:13) And so they all said, “Let the will of the Lord be done.” What was the will of the Lord? Certainly no longer to flee from persecution. Otherwise they who had wished him rather to avoid persecution, might also have adduced that prior will of the Lord, in which He had commanded flight. Therefore, seeing even in the days of the apostles themselves, the command to flee was temporary, as were those also relating to the other things at the same time enjoined, that [command] cannot continue with us which ceased with our teachers, even although it had not been issued specially for them; or if the Lord wished it to continue, the apostles did wrong who were not careful to keep fleeing to the last.”

Comment: Tertullian begins, and says, “6. Nay, says some one, he fulfilled the command, when he fled from city to city. For so a certain individual, but a fugitive likewise, has chosen to maintain, and others have done the same who are unwilling to understand the meaning of that declaration of the Lord, that they may use it as a cloak for their cowardice, although it has had its persons as well as its times and reasons to which it specially applies. “When they begin,” He says, “to persecute you, flee from city to city.” (Note: Matthew 10:23)”

He refers to **Matthew 10 (KJV):23** But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

Tertullian continues, and says, “We maintain that this belongs specially to the persons of the apostles, and to their times and circumstances, as the following sentences will show, which are suitable only to the apostles: “Do not go into the way of the Gentiles, and into a city of the Samaritans do not enter: but go rather to the lost sheep of the house of Israel.” (Note: Matthew 10:5)”

He refers in context to **Matthew 10 (KJV):5** These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel.

Jesus said this before He went to the cross. Now we must go to both the Jews and the Gentiles, as Jesus taught in **Matthew 28 (KJV):16** Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even

unto the end of the world. Amen.

Tertullian continues, and says, “But to us the way of the Gentiles is also open, as in it we in fact were found, and to the very last we walk; and no city has been excepted. So we preach throughout all the world; nay, no special care even for Israel has been laid upon us, save as also we are bound to preach to all nations. Yes, and if we are apprehended, we shall not be brought into Jewish councils, nor scourged in Jewish synagogues, but we shall certainly be cited before Roman magistrates and judgment seats. (Note: Matthew 10:17)”

He refers in context to **Matthew 10 (KJV):**16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Tertullian continues, and says, “So, then, the circumstances of the apostles even required the injunction to flee, their mission being to preach first to the lost sheep of the house of Israel. That, therefore, this preaching might be fully accomplished in the case of those among whom this behoved first of all to be carried out—that the sons might receive bread before the dogs, for that reason He commanded them to flee then for a time—not with the object of eluding danger, under the plea strictly speaking which persecution urges (rather He was in the habit of proclaiming that they would suffer persecutions, and of teaching that these must be endured); but in order to further the proclamation of the Gospel message, lest by their being at once put down, the diffusion of the Gospel too might be prevented.”

The Gentiles were considered dogs by the Jews, as we read in **Matthew 15 (KJV):**22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 25 Then came she and worshipped him, saying, Lord, help me. 26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Tertullian continues, and says, “Neither were they to flee to any city as if by stealth, but as if everywhere about to proclaim their message; and for this, everywhere about to undergo persecutions, until they should fulfill their teaching. Accordingly the Saviour says, “Ye will not go over all the cities of Israel.” (Note: Matthew 10:23) So the command to flee was restricted to the limits of Judea.”

He refers to **Matthew 10 (KJV):**23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

But there was no specific command to flee only in Judea. In whatever city they were persecuted in, they were to flee in order to get the message of salvation out to the lost.

Tertullian continues, and says, “But no command that shows Judea to be specially the sphere for preaching applies to us, now that the Holy Spirit has been poured out upon all flesh. Therefore Paul and the apostles themselves, mindful of the precept of the Lord, bear this solemn testimony before Israel, which they had now filled with their doctrine—saying, “It was necessary that the word of God should have been first delivered to you; but seeing ye have rejected it, and have not thought yourselves worthy of eternal life, lo, we turn to the Gentiles.” (Note: Acts 13:46)”

He refers in context to **Acts 13 (KJV):**45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. 48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. 49 And the word of the Lord was published throughout all the region.

The “region” was the region around Antioch, for this was the city they were preaching in, as we read in **Acts 13 (KJV):**14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

But Paul continued to preach to the Jew first, and then to the Greek, as we read in **Romans 1 (KJV):**16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

And we read in **Romans 2 (KJV):**10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

Tertullian continues, and says, “And from that time they turned their steps away, as those who went before them had laid it down, and departed into the way of the Gentiles, and entered into the cities of the Samaritans; so that, in very deed, their sound went forth into all the earth, and their words to the end of the world. (Note: Psalm 19:4)”

He refers in context to **Psalm 19 (KJV):**4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, 5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. 6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

Tertullian continues, and says, “If, therefore, the prohibition against setting foot in the way of the Gentiles, and entering into the cities of the Samaritans, has come to an end, why should not the command to flee, which was issued at the same time, have come also to an end? Accordingly, from the time when, Israel having had its full measure, the apostles went over to the Gentiles, they neither fled from city to city, nor hesitated to suffer. Nay, Paul too, who had submitted to deliverance from persecution by being let down from the wall, as to do so was at this time a matter of command, refused in like manner now at the close of his ministry, and after the injunction had come to an end, to give in to the anxieties of the disciples, eagerly entreating him that he would not risk himself at Jerusalem, because of the sufferings in store for him which Agabus had foretold; but doing the very opposite, it is thus

he speaks, “What do ye, weeping and disquieting my heart? For I could wish not only to suffer bonds, but also to die at Jerusalem, for the name of my Lord Jesus Christ.” (Note: Acts 21:13)”

He refers in context to **Acts 21 (KJV):13** Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

But Paul was directed where to go by the Holy Spirit, as we read in **Acts 16 (KJV):6** Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, 7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. 8 And they passing by Mysia came down to Troas. 9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. 10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

And in **Acts 19 (KJV):21** After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

And in **Acts 23 (KJV):11** And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

But Paul fled from being stoned before going to Rome, as we read in **Acts 14 (NASB):1** In Iconium they entered the synagogue of the Jews together, and spoke in such a way that a large number of people believed, both of Jews and of Greeks. 2 But the unbelieving Jews stirred up the minds of the Gentiles and embittered them against the brothers. 3 Therefore they spent a long time there speaking boldly with reliance upon the Lord, who was testifying to the word of His grace, granting that signs and wonders be performed by their hands. 4 But the people of the city were divided; and some sided with the Jews, while others, with the apostles. 5 And when an attempt was made by both the Gentiles and the Jews with their rulers, to treat them abusively and to stone them, 6 they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region; 7 and there they continued to preach the gospel.

Iconium is in present day Turkey, and not in Judea. Tertullian was wrong to forbid fleeing persecution.

Tertullian continues, and says, “And so they all said, “Let the will of the Lord be done.” What was the will of the Lord? Certainly no longer to flee from persecution. Otherwise they who had wished him rather to avoid persecution, might also have adduced that prior will of the Lord, in which He had commanded flight. Therefore, seeing even in the days of the apostles themselves, the command to flee was temporary, as were those also relating to the other things at the same time enjoined, that [command] cannot continue with us which ceased with our teachers, even although it had not been issued specially for them; or if the Lord wished it to continue, the apostles did wrong who were not careful to keep fleeing to the last.”

The Lord was giving Paul wisdom, and directing his steps as he trusted in Him. We

must be led by the Spirit. The command to flee has not been discontinued. There is no Scripture which says to not flee. Paul eventually made it to Rome miraculously on the ocean voyage which brought him there. He then preached the Gospel there for at least two years, as we read in **Acts 28 (KJV):16** And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

And in **Acts 28 (KJV):30** And Paul dwelt two whole years in his own hired house, and received all that came in unto him, **31** Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

We must be led by the Spirit, as we read in **Romans 8 (KJV):14** For as many as are led by the Spirit of God, they are the sons of God.

Conclusion

The writings of Tertullian are very valuable because he quotes so many Scriptures. This is another proof of the truth of the dating of the New Testament to be only a few years after Jesus was crucified. Tertullian's interpretation of the Scriptures was definitely impacted by the traditions of the early Church.

Remember that, in the chapter, **History of Montanism**, Philip Schaff writes in **History of the Christian Church, Volume 2**, the following points about Montanism:

- “Montanism, in the first place, sought a forced continuance of the miraculous gifts of the apostolic church, which gradually disappeared as Christianity became settled in humanity, and its supernatural principle was naturalized on earth.”

Comment: The word “naturalized” in the sense that Philip Schaff uses it, means “to bring into conformity with nature”. (**Merriam Webster**) And this is a good description of what happened to the spirituality of the early Church. As the apostles died, this left the early Church dependent on their writings, all of which the individual churches did not have. A general acceptance of the canon of the New Testament was not held until Athanasius in 367 A.D. wrote his annual Easter letter to his churches. It contained the same list of the 27 books of the New Testament that are found in our Bibles today. Montanism was a revival of New Testament spirituality, but it was greatly hindered in its interpretation of the Scriptures by the traditions which had already developed in the early Church, and which the early Church held to be handed down by the apostles.

- “Montanism turned with horror from all the enjoyments of life, and held even art to be incompatible with Christian soberness and humility.”

Comment: In the chapter, **On Idolatry (Volume 3)**, under Page 64-65 (PDF Page 38);, we read in Chapter VIII. that Tertullian said, “There are also other species of very many arts which, although they extend not to the *making* of idols, yet, with the same criminality, *furnish the adjuncts* without which idols have no power.”

His main point about art was that it should not make idols. Tertullian does not want our artwork to be “in the honour and service, of demons”, as was often done in his day. He is not against the work of craftsmen who build “houses, and official residences, and baths, and tenements”. He urged “men generally to such kinds of handicrafts as do not come in contact with an idol indeed and with the things which are appropriate to an idol”. We can agree with him here. However, Montanism did take it to an extreme and would not allow any art.

In the chapter, Page 65-66 (PDF Page 39-41): Chapter IX.—Professions of Some Kinds Allied to Idolatry. Of Astrology in Particular, Tertullian begins, and says, “We observe among the arts also some professions liable to the charge of idolatry.”

He does not say that he observes all “among the arts”, but “some professions liable to the charge of idolatry”, such as “Of astrologers”.

- “It forbade women all ornamental clothing, and required virgins to be veiled.”

Comment: In the chapter, **On the Veiling of Virgins (Volume 4)**, under Page 27 (PDF Page 54): CHAP. I. “Chapter I., Tertullian says, “Having already undergone the trouble peculiar to my opinion, I will show in Latin also that it behooves our virgins to be veiled from the time that they have passed the turning point of their age: that this observance is exacted by truth, on which no one can impose prescription—no space of times, no influence of persons, no privilege of regions.”

And he says, referring to the Holy Spirit, “He is the only prelate, because He alone succeeds Christ. They who have received Him set truth before custom. They who have heard Him prophesying even to the present time, not of old, bid virgins be wholly covered.”

“Prophesying” in the “present time” must be judged by the word of God, rightly divided. Whatever has been accepted as tradition needs to be judged by the word of God rightly divided. The covering of “virgins” with a veil is a “custom” and not “truth”. We are not under the law of the Old Testament in the New Testament.

- “It courted the blood-baptism of martyrdom, and condemned concealment or flight in persecution as a denial of Christ.”

Comment: In the chapter, **De Fuga in Persecutione (Volume 4)**, under, Page 119-120 (PDF Page 266-268): Tertullian writes “6. Nay, says some one, he fulfilled the command, when he fled from city to city. For so a certain individual, but a fugitive likewise, has chosen to maintain, and others have done the same who are unwilling to understand the meaning of that declaration of the Lord, that they may use it as a cloak for their cowardice, although it has had its persons as well as its times and reasons to which it specially applies. “When they begin,” He says, “to persecute you, flee from city to city.” (Note: Matthew 10:23) We maintain that this belongs specially to the persons of the apostles, and to their times and circumstances, as the following sentences will show, which are suitable only to the apostles: “Do not go into the way of the Gentiles, and into a city of the Samaritans do not enter: but go rather to the lost sheep of the house of Israel.” (Note: Matthew 10:5)”

And then Tertullian concludes, “If, therefore, the prohibition against setting foot in the way of the Gentiles, and entering into the cities of the Samaritans, has come to an end, why should not the command to flee, which was issued at the same time, have come also to an end? Accordingly, from the time when, Israel having had its full measure, the apostles went over to the Gentiles, they neither fled from city to city, nor hesitated to suffer.”

And Tertullian argues that Paul would not be persuaded to forego going up to

to Jerusalem because of the persecution that awaited him, and that therefore it had become a law not to flee persecution. But Paul was especially chosen of the Lord, and the Lord had determined that Paul would see Rome and revealed the same to him in Acts 23:11. The Holy Spirit even forbade Paul to preach the word in Asia, and would not allow him to go into Bythinia. Paul was led by the Holy Spirit to go into Macedonia, and so must we be led by the Holy Spirit.

But Paul fled from being stoned in Iconium, as we read in Acts 14:1-7. Iconium is in present day Turkey, and not in Judea. Tertullian was wrong to forbid fleeing persecution.

- “It multiplied fasts and other ascetic exercises, and carried them to extreme severity, as the best preparation for the millennium.”

Comment: In the chapter, **On Fasting (Volume 4)**, under Page 111-112 (PDF Page 252): Chapter XIV.—Reply to the Charge of “Galaticism.”, Tertullian says, “Being, therefore, observers of “seasons” for these things, and of “days, and months, and years,” (Note: Galatians 4:10) we *Galaticize*. Plainly we do, if we are observers of *Jewish* ceremonies, of *legal* solemnities: for *those* the apostle unteaches, suppressing the continuance of the Old Testament which has been buried in Christ, and establishing that of the New. But if there is a new creation in Christ, (Luke 22:20, 2 Corinthians 5:17) our solemnities too will be bound to be new: else, if the apostle has erased *all* devotion absolutely “of seasons, and days, and months, and years,” why do we celebrate the Passover by an *annual* rotation in the *first month*? Why in the *fifty* ensuing *days* do we spend our time in all exultation? Why do we devote to Stations the *fourth* and *sixth* days of the week, and to fasts the “*preparation-day*?” (Note: Mark 15:42) Anyhow, *you* sometimes continue your Station even over the Sabbath,—a day never to be kept as a fast except at the passover season, according to a reason elsewhere given. With us, at all events, *every* day likewise is celebrated by an ordinary consecration.”

To Tertullian, they were not following the Old Testament laws, but they were making new “solemnities”, and why not, he argues. And he argues that he is not being a Galatian for so doing because they are not “Jewish ceremonies, of legal solemnities”. But Paul warns as in **Galatians 4 (KJV):9** But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 10 Ye observe days, and months, and times, and years.

Paul doesn’t mention any Jewish ceremonies, but just “days, and months, and times, and years”. Tertullian and the Montanists were starting new “solemnities” which were just as legalistic as the old were.

- “It prohibited second marriage as adultery, for laity as well as clergy, and inclined even to regard a single marriage as a mere concession on the part of God to the sensuous infirmity of man.”

Comment: In the chapter, **On Monogomy**, under Page 70-71 (PDF Page 161-162): “Chapter XIV.—Even If the Permission Had Been Given by St. Paul in the Sense Which the Psychics Allege, It Was Merely Like the Mosaic Permission of Divorce—A Condescension to Human Hard-Heartedness, Tertullian says, “The New Law abrogated divorce—it had (somewhat) to abrogate; the New Prophecy (abrogates) second marriage, (which is) no less a divorce of the former (marriage).”

The New Prophecy must be judged according to the word of God, as Peter taught in **2 Peter 1 (KJV):19** We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Tertullian must not exceed the word of God, which he is doing by prohibiting a valid second marriage, which Jesus Himself did not prohibit, as we read again in **Matthew 19 (KJV):9** And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Tertullian and the “New Prophecy” were making it a law that there could be no second marriage. This is not according to Scripture, and in fact exceeds Scripture.

Under Page 70 (PDF Page 159-160): Chapter XIII.—Further Objections from St. Paul Answered., Tertullian continues, and argues, “and in as far as you would *not* be accounted an adulteress if you became (wife) to a second husband after the death of your (first) husband, if you were still bound to act in (subjection to) the law, in so far as a result of the diversity of (your) condition, he *does* prejudge you (guilty) of adultery if, after the death of your husband, you do marry another: inasmuch as you have now been made dead to the law, it cannot be lawful for you, now that you have withdrawn from that (law) in the eye of which it *was* lawful for you.”

According to Tertullian’s logic, in his interpretation of Romans 7:4, he is arguing that, because we are “married to another, even to him who is raised from the dead, that we should bring forth fruit unto God”, we are not to marry again if our husband or wife dies. But this goes against the clear teaching of Jesus in Mathew 19:19, and to 1 Corinthians 7:39.

- “It taught the impossibility of a second repentance, and refused to restore the lapsed to the fellowship of the church.”

Comment: In the chapter, **On Repentance**, under Page 660-661 (PDF Page 1453-1454): Chapter V.—Sin Never to Be Returned to After Repentance, Tertullian says, “Thus he who, through repentance for sins, had begun to make satisfaction to the Lord, will, through another repentance of his repentance, make satisfaction to the devil, and will be the more hateful to God in proportion as he will be the more acceptable to His rival.”

Under Page 663-664 (PDF Page 1460-1461): Chapter VIII.—Examples from Scripture to Prove the Lord’s Willingness to Pardon, Tertullian allows for the repentance even of a prodigal, but he also believes one can lose their salvation.

Then under Page 664 (PDF Page 1462): Chapter IX.—Concerning the Outward Manifestations by Which This Second Repentance is to Be Accompanied, Tertullian says, “The narrower, then, the sphere of action of this second and only (remaining) repentance, the more laborious is its probation; in order that it may not be exhibited in the conscience alone, but may likewise be carried out in some (external) act. This act, which is more usually expressed and commonly spoken of under a Greek name, is ἐξομολόγησις (pronounced ex-omolo-gehsis), whereby we confess our sins to the Lord, not indeed as if He were ignorant of them, but inasmuch as by confession satisfaction is settled, of confession repentance is born; by repentance God is appeased. And thus *exomologesis* is a discipline for man’s prostration and humiliation, enjoining a demeanor calculated to move mercy. With regard also to the very dress and food, it commands (the penitent) to lie in sackcloth and ashes, to cover his body in mourning, to lay his spirit low in sorrows, to exchange for severe treatment the sins which he has committed; moreover, to know no food and drink but such as is plain,—not for the stomach’s sake, to wit, but the soul’s; for the most part, however, to feed prayers on fastings, to groan, to weep and make outcries unto the Lord your God; to bow before the feet of the presbyters, and kneel to God’s dear ones; to enjoin on all the brethren to be ambassadors to bear his deprecatory supplication (before God).”

Tertullian would not allow a second repentance for the seven deadly sins, as we shall read of in the next section.

- "Tertullian held all mortal sins (of which he numbers seven), committed after baptism, to be unpardonable, at least in this world, and a church, which showed such lenity towards gross offenders, as the Roman church at that time did, according to the corroborating testimony of Hippolytus, he called worse than a den of thieves," even a "spelunca maechorum et fornicatorum.””

Comment: In the chapter, **The Five Books Against Marcion, Book IV (Volume 3)**, under Page 355-357 (PDF Page -767): Chapter IX., Tertullian said, “The cleansing of the Syrian rather was significant throughout the nations of the world of their own cleansing in Christ their light, (Note: Luke 2:32) steeped as they were in the stains of the seven deadly sins: idolatry, blasphemy, murder, adultery, fornication, false-witness, and fraud.”

Tertullian considered the “seven deadly sins” to be irremissible. Repentance was not possible for these sins, according to Tertullian.

Tradition

There were other issues in Tertullian’s writings. In **The Chaplet or De Corona (Volume 3)**, under Page 94-95 (PDF Page 193): CHAP. III., we read, “And how long shall we draw the saw to and fro through this line, when we have an ancient practice, which by anticipation has made for us the state, i.e., of the question? If no passage of Scripture has prescribed it, assuredly custom, which without doubt flowed from tradition, has confirmed it. For how can anything come into use, if it has not first been handed down? Even in pleading

tradition, written authority, you say, must be demanded. Let us inquire, therefore, whether tradition, unless it be written, should not be admitted. Certainly we shall say that it ought not to be admitted, if no cases of other practices which, without any written instrument, we maintain on the ground of tradition alone, and the countenance thereafter of custom, affords us any precedent.”

Then under Page 95 (PDF Page 194-195): CHAP. IV., we read, “Tertullian begins, and says, “If for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer. That reason will support tradition, and custom and faith, you will either yourself perceive, or learn from some one who has.”

And he also says under the same chapter, “If I nowhere find a law, it follows that tradition has given the fashion in question to custom, to find subsequently (its authorization in) the apostle’s sanction, from the true interpretation of reason. This instances, therefore, will make it sufficiently plain that you can vindicate the keeping of even unwritten tradition established by custom; the proper witness for tradition when demonstrated by long-continued observance.”

This is a picture of how tradition began to hold equal value with Scripture in the early Church.

The Soul

In the chapter, **Treatise on the Soul (Volume 3)**, under Page 185 (PDF Page 381-382): CHAP. V., Tertullian here says that the “spirit” is “the soul”, and “that the soul is a corporeal substance”. He is following Greek philosophy.

Under Page 190-191 (PDF Page 395-396): “Chapter XI., Tertullian calls the “soul spirit or breath”. His logic is that the action of the soul is “to respire” and what is respired, or breathed, is “breath”. So to him, breathing was an operation of the soul.

Tertullian says, “Consequently, as the spirit neither of God nor of the devil is naturally planted with a man’s soul at his birth, this soul must evidently exist apart and alone, previous to the accession to it of either spirit: if thus apart and alone, it must also be simple and uncompounded as regards its substance; and therefore it cannot respire from any other cause than from the actual condition of its own substance.”

In the chapter, **The Five Books Against Marcion, Book II (Volume 3)**, under Page 304-305 (PDF Page 581-583): CHAP. IX., in the thinking of the early Church and Tertullian, when God breathed into man the breath of life, man became a living soul. So man was composed of body and soul in their thinking. And when one was born again, the Holy Spirit united with the body and soul of man as an influence. The Holy Spirit would then leave if one committed a mortal sin.

Then under Page 220 (PDF Page 457): Chapter XL., Tertullian thought that our flesh was just a vessel, and that the soul was responsible for our sin. But what the Scripture, in context with Romans 7, is saying is that the “law of sin” in our flesh is pulling us to look with lust, and so we read as in **Romans 8 (KJV):5** For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against

God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God.

Our flesh pulls on our mind to fulfill its desires. When we yield to the desires of our flesh we become carnally minded. When we yield to the desires of the Spirit of God we become spiritually minded. Our soul is composed of our mind, will, heart, emotions or feelings, and conscience. Our soul is where we interact with our fellow man and woman. Our soul holds all of the experiences of our life here on earth. Our mind holds all of our perceptions of this world. Our heart is the center of our emotions or feelings. Our soul holds all of our hurt feelings. Our conscience is defiled by having lived according to the course of this world. All of our soul will need to be cleansed after we believe in Jesus Christ and we are born again.

After we are born again, we must understand that the Spirit of life in Christ Jesus has made us free from the “law of sin” in our flesh. We don’t have to yield to it now. The flesh is more than just a “cup” used by the soul. The flesh is pulling on the soul to sin. The soul of the Christian must now yield to the divine nature, which is now in our spirit, and not yield to the desires of the sinful nature in our flesh. Tertullian and the early Church did not understand the triune nature of man, and the new divine nature that is in our spirit after we are born again.

Hades

In the chapter, **Treatise on the Soul (Volume 3)**, under Page 231 (PDF Page 481-482): Chapter LV., Tertullian says, “To no one is heaven opened; the earth is still safe for him, I would not say it is shut against him. When the world, indeed, shall pass away, then the kingdom of heaven shall be opened.”

Tertullian believed that no one could go to heaven until “the world, indeed, shall pass away”.

Under Page 234-235 (PDF Page 489-491): CHAP LVIII., Tertullian says, “All souls, therefore, are shut up within Hades: do you admit this? (It is true, whether) you say yes or no: moreover, there are already experienced there punishments and consolations; and there you have a poor man and a rich. And now, having postponed some stray questions for this part of my work, I will notice them in this suitable place, and then come to a close. Why, then, cannot you suppose that the soul undergoes punishment and consolation in Hades in the interval, while it awaits its alternative of judgment, in a certain anticipation either of gloom or of glory?”

And Tertullian adds, “In short, inasmuch as we understand “the prison” pointed out in the Gospel to be Hades, and as we also interpret “the uttermost farthing” (Note: Matthew 5:25-26) to mean the very smallest offence which has to be recompensed there before the resurrection, no one will hesitate to believe that the soul undergoes in Hades some compensatory discipline, without prejudice to the full process of the resurrection, when the recompense will be administered through the flesh besides.”

Tertullian seems to indicate that even the righteous will undergo “in Hades some compensatory discipline” until one has “paid the uttermost farthing”. This will add support for the acceptance of the doctrine of purgatory in the Roman Catholic Church in the years following.

In the chapter, **On the Resurrection of the Flesh (Volume 3)**, under Page 556-557 (PDF Page 1230-1231): Chapter XVII., Tertullian says, “That souls are even now susceptible of

torment and of blessing in Hades, though they are disembodied, and notwithstanding their banishment from the flesh, is proved by the case of Lazarus.”

The Tertullian and the early Church thought that all the righteous were still in Hades. But the Scripture is clear in Ephesians 4:8-10 that Jesus “descended first into the lower parts of the earth”, and then led “captivity captive” and “ascended up far above all heavens”. The “captivity” were those in Abraham’s bosom, or the lower Paradise that Jesus referred to the thief on the cross.

The Rule of Faith

In the chapter, **On Prescription Against Heretics (Volume 3)**, under Page 251-252 (PDF Page 520): CHAP. XIX. —Appeal, in Discussion of Heresy, Lies Not to the Scriptures. The Scriptures Belong Only to Those Who Have the Rule of Faith.

Tertullian says, “Our appeal, therefore, must not be made to the Scriptures; nor must controversy be admitted on points in which victory will either be impossible, or uncertain, or not certain enough. But even if a discussion from the Scriptures should not turn out in such a way as to place both sides on a par, (yet) the natural order of things would require that this point should be first proposed, which is now the only one which we must discuss: “With whom lies that very faith to which the Scriptures belong. From what and through whom, and when, and to whom, has been handed down that rule, by which men become Christians?” For wherever it shall be manifest that the true Christian rule and faith shall be, *there* will likewise be the true Scriptures and expositions thereof, and all the Christian traditions.”

And under Page 265 (PDF Page 557): CHAP. XLIV., Tertullian says, “On the present occasion, indeed, our treatise has rather taken up a general position against heresies, (showing that they must) all be refuted on definite, equitable, and necessary rules, without any comparison with the Scriptures.”

Tertullian is saying that, in the discussion of heresy, no appeal should be made to the Scriptures, but rather, one should defer to “wherever it shall be manifest that the true Christian rule and faith shall be”. To him, the rule of faith, and submission to an apostolic church, was enough.

And in the chapter, **On the Veiling of Virgins (Volume 4)**, under Page 27 (PDF Page 54): CHAP. I., Tertullian says, “The rule of faith, indeed, is altogether one, alone immovable and irreformable; the rule, to wit, of believing in one only God omnipotent, the Creator of the universe, and His Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, raised again the third day from the dead, received in the heavens, sitting now at the right (hand) of the Father, destined to come to judge quick and dead through the resurrection of the flesh as well (as of the spirit).”

Tertullian was definitely saved. He just followed a lot of tradition in the early Church.

Apostolic Succession

In the chapter, **On Prescription Against Heretics (Volume 3)**, under Page 253 (PDF Page 524-525): “Chapter XXII. “Was anything withheld from the knowledge of Peter, who is called “the rock on which the church should be built,” who also obtained “the keys of the

kingdom of heaven,” with the power of “loosing and binding in heaven and on earth?””

Then in Page 260-261 (PDF Page 545-546): Chapter XXXVI., Tertullian says, “Come now, you who would indulge a better curiosity, if you would apply it to the business of your salvation, run over the apostolic churches, in which the very thrones of the apostles are still preeminent in their places, in which their own authentic writings are read, uttering the voice and representing the face of each of them severally.”

Tertullian believed in apostolic succession. One had to submit to churches that were founded by an apostle. That Peter was “the rock on which the church should be built”, and that Peter had been in Rome planting the church, had become a tradition handed down by the apostles. But there is no historical evidence that Peter was ever in Rome. And Matthew 16:18 was misinterpreted by Tertullian and the early Church. Matthew 16:18 actually says that Peter is a small rock, and that the Lord Jesus is the massive rock upon which He is building His Church.

The Trinity

In the chapter, **Against Praxeas**, under Page 598 (PDF Page 1321-1322): “Chapter II., Tertullian defines the error of Praxeas here who said that “one cannot believe in One Only God in any other way than by saying that the Father, the Son, and the Holy Ghost are the very selfsame Person.”

Under Page 620-621 (PDF Page 1372-1374): “Chapter XXIV., Tertullian argues, “But there were some who even then did not understand. For Thomas, who was so long incredulous, said: “Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye would have known the Father also: but henceforth ye know Him, and have seen Him.” (Note: John 14:5-7) And now we come to Philip, who, roused with the expectation of seeing the Father, and not understanding in what sense he was to take “seeing the Father,” says: “Show us the Father, and it sufficeth us.” Then the Lord answered him: “Have I been so long time with you, and yet hast thou not known me, Philip?” (Note: John 14:8-9) Now whom does He say that they ought to have known?—for this is the sole point of discussion. Was it as the Father that they ought to have known Him, or as the Son? If it was as the Father, Praxeas must tell us how Christ, who had been so long time with them, could have possibly ever been (I will not say understood, but even) supposed to have been the Father.”

Tertullian understood the trinity of the Godhead. He makes a good point and argues well against Praxeas. Tertullian was a defender of the faith in the measure of the faith which he had.

Unpardonable Sins

In the chapter, **Scorpiace (Volume 3)**, under Page 638-639 (PDF Page 1407-1408): Chapter VI., Tertullian says, “God had foreseen also other weaknesses incident to the condition of man,—the stratagems of the enemy, the deceptive aspects of the creatures, the snares of the world; that faith, even after baptism, would be endangered; that the most, after attaining unto salvation, would be lost again, through soiling the wedding-dress, through failing to provide oil for their torchlets—would be such as would have to be sought for over mountains

and woodlands, and carried back upon the shoulders. He therefore appointed as second supplies of comfort, and the last means of succour, the fight of martyrdom and the baptism—thereafter free from danger—of blood.”

Tertullian refers to the parable of the wedding garment in Matthew 22:1-14, and the parable of the oil in the lamps in Matthew 25:1-13, to show that one could “be lost again” even “after baptism”, that is in his thinking, “after attaining unto salvation”.

In the chapter, **On Modesty**, under Page 75-77: “Chapter II., Tertullian said, “We agree that the causes of repentance are sins. These we divide into two issues: some will be remissible, some irremissible: in accordance wherewith it will be doubtful to no one that some deserve chastisement, some condemnation. Every sin is dischargeable either by pardon or else by penalty: by pardon as the result of chastisement, by penalty as the result of condemnation. Touching this difference, we have not only already premised certain antithetical passages of the Scriptures, on one hand retaining, on the other remitting, sins; (Note: John 20:23) but John, too, will teach us: “If any knoweth his brother to be sinning a sin not unto death, he shall request, and life shall be given to him;” because he is not “sinning unto death,” this will be remissible. “(There) is a sin unto death; not for this do I say that any is to request” (Note: 1 John 5:16)—this will be irremissible.”

Under Page 86 (PDF Page 194-195): Chapter XII., Tertullian said, “When first the Gospel thundered and shook the old system to its base, when dispute was being held on the question of retaining or not the Law; this is the first rule which the apostles, on the authority of the Holy Spirit, send out to those who were already beginning to be gathered to their side out of the nations: “It has seemed (good),” say they, “to the Holy Spirit and to us to cast upon you no ampler weight than (that) of those (things) from which it is necessary that abstinence be observed; from sacrifices, and from fornications, and from blood: (Note: Acts 25:28-29) by abstaining from which ye act rightly, the Holy Spirit carrying you.””

He refers to **Acts 15 (KJV):28** For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

Tertullian continues, and says, “Sufficient it is, that in this place withal there has been preserved to adultery and fornication the post of their own honour between idolatry and murder: for the interdict upon “blood” we shall understand to be (an interdict) much more upon *human* blood. Well, then, in what light do the apostles will those crimes to appear which alone they select, in the way of careful guarding against, from the pristine Law? which alone they prescribe as necessarily to be abstained from? Not that they permit others; but that these alone they put in the foremost rank, of course as not remissible; (they,) who, for the heathens’ sake, made the other burdens of the law remissible.”

But the apostles and elders in Acts 15 said nothing about sins being “irremissible”. The issue in Acts 15 was whether circumcision was still necessary, as we read in **Acts 15 (KJV):1** And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

Their decision was that circumcision was not necessary for the Gentiles, and so they said in **Acts 15 (KJV):19** Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from

pollutions of idols, and from fornication, and from things strangled, and from blood.

And fornication, adultery, idolatry, and even murder are indeed remissible, as we read in **1 Corinthians 6 (NASB):**9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the sexually immoral, nor idolaters, nor adulterers, nor homosexuals, 10 nor thieves, nor the greedy, nor those habitually drunk, nor verbal abusers, nor swindlers, will inherit the kingdom of God. 11 Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

In the Kingdom of God that we will inherit, there will be no more sexual immorality, idolatry, adultery, homosexuality, thievery, greed, drunkenness, verbal abuse, or swindling. This is because all who inherit the Kingdom of God will be glorified, that is, changed to be immortal in their flesh. The Lord is not saying that if you have committed any of these sins you will not be able to enter the Kingdom of God. He is describing what it will be like in the Kingdom of God for those who will inherit it.

That all sins are remissible is stated in **1 John 1 (KJV):**7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

There is a sin unto death, that is physical death, but not spiritual death for a believer. This sin is mentioned in 1 Corinthians 11:27-32.

The Supposed Lapse of Tertullian

In the chapter, **The Five Books Against Marcion, Book III (Volume 3)**, Chapter VIII. Tertullian argues well from the Scriptures. His faith in the resurrection of Jesus Christ is very evident here. There is no evidence of a lapse, or a denial of Christ in his writing.

And we read his proof about the bread and the cup in the chapter, **The Five Books Against Marcion, Book IV (Volume 3)**, under Page 417-419 (PDF Page 903-905): “Chapter XL. of his writing against Marcion. And he was correct there, that the bread is a “figure” of the body of Jesus, and as Tertullian has argued correctly, bread could not be a “figure” of a phantom.

Tertullian’s supposed “lapse” was his siding with Montanus, who was promoting the exercise of spiritual gifts, which the early Church had given up. There were problems with the understanding of Montanus as to how the gifts were to be exercised. And there were problems in part with Tertullian’s understanding of Scripture and tradition, as there were also problems in the understanding of Scripture in the early Church in his time.

The canon of Scripture had not been clearly stated until the Easter letter to the churches of Athanasius in 367 A.D. Yet Tertullian quotes almost entirely from the canon of Scripture we have today. And again, there is no evidence of a lapse, or a denial of Christ in any of his writing. Tertullian was part of the early Church which was growing in grace and knowledge, just as it is today.

The early Church had a ways to go before they found the freedom in Christ, which we read of in **Galatians 5 (NASB):**1 It was for freedom that Christ set us free; therefore keep

standing firm and do not be subject again to a yoke of slavery.

There are four rests of the believer in Scripture. There is the rest of salvation, which we read of in **Matthew 11 (KJV):28** Come unto me, all ye that labour and are heavy laden, and I will give you rest.

There there is the rest of service, which we read of in **Matthew 11 (KJV):29** Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

This is the rest of our ministry gift. As each member has been placed by the Lord in His body, each one has a function to perform, according to our own individuality. As we find our place in His body, we find His yoke and rest for our souls.

There is also the rest of the inheritance, which we read of in **Hebrews 4 (NASB):8** For if Joshua had given them rest, He would not have spoken of another day after that. 9 Consequently, there remains a Sabbath rest for the people of God. 10 For the one who has entered His rest has himself also rested from his works, as God did from His. 11 Therefore let's make every effort to enter that rest, so that no one will fall by following the same example of disobedience.

As Israel did not enter His rest in the promised land, which was the rest of their inheritance because they were disobedient, so we can find rest in the "promised land", the rest of our inheritance, as we walk in the light of His word.

Then there is the rest of perfection, which we read of **Philippians 3 (KJV):20** For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

And in **1 John 3 (KJV):2** Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Remember that Jesus came to give us life, as we read in **John 10 (KJV):10** The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Tertullian has said something that is very important in understanding how one is to hear. He pointed out that it is with the "hearing of the heart" that Jesus was teaching. Tertullian may not have stood with the mainstream Church in his time. But he understood what was most important, and that is to believe in Jesus Christ from the heart, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation", as Paul wrote in Romans 10:10.