

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

Chapter 1 : The Influence of Christianity on Western Civilization

Pierre de Labriolle, History and Literature of Christianity from Tertullian to Boethius. Tr. Herbert Wilson. London: Routledge & Kegan Paul () pp.

Modernized, abridged and introduced by Stephen Tomkins. Edited and prepared for the web by Dan Graves. He converted from his pagan background and devoted himself to writing impassioned books " more than 30 in total " in defense of the true faith. He attacked the pagan religions of the Roman Empire, and challenged heretical versions of Christianity. He also challenges the Roman policy of killing Christians who will not apostatize renounce their faith. He was the first theologian of the western church, and the first to write in Latin. The paragraph numbers in the text refer to sections selected from the original. Having demonstrated this unjust public hatred against us, I will now make my stand and show our blamelessness. I not only refute the charges that are laid against us, but I turn them back on our accusers, showing that while Christians are free from these crimes, they are widespread among the accusers " as well they know. We are accused as of being monsters of wickedness observing a sacred rite in which we kill a little child and then eat it. Then after the feast, we are supposed to practice incest, the dogs who rule us turning out the lights so that our impious lusts might have the cover of shameless darkness. This is what is constantly laid to our charge, and yet you never try to uncover the truth. Well, if you believe it, bring the matter to the light of day; if you will not look into it, then do not believe it. We insist that there is no reality at all in these accusations that you dare not find out the truth of. We are assaulted and betrayed every day. Our meetings are often attacked. But who ever heard a child crying out there? Who ever gave evidence to the judge of our gory deeds? Have those who discovered such atrocities concealed them or been bribed? If we are so secretive, how did you find out what we do? Not from our own guilty lips, obviously, so it must be from strangers. But how would they find out? All religious initiations keep the profane away " let alone such ones as you suppose ours are. Every one knows what rumor is like. Is it because it is fast? Is it because it carries information? Or is it because it is utterly false? Having refuted the charges laid against us, let me now show what we really are. We are a body knit together by one faith, one discipline and one hope. We meet together as a congregation, uniting together to offer prayer to God. We pray for the emperors and all in authority, for the welfare of the world, for peace and for the delay of the final end. We read our holy scriptures to nourish our faith, hope, steadfastness and good habits. We hear exhortations and rebukes. We take such judging very seriously " as befits those who believe they are in the sight of God " especially seriously when anyone sins so grievously we have to cut them off from our prayer, our congregation and all sacred things. Our elders preside over us, obtaining that honor not by money, but by their established character. There is no buying and selling in the things of God. Though we have a fund, but not because people can buy religion. Once a month, anyone who wants to makes a small donation " but only he who is able and willing; there is no compulsion. It is not spent on feasts, but to support and bury poor people, to provide for orphans, the elderly old persons, victims of shipwreck and those in prison for their faith. No one considers how great a loss it is to the Empire, what an injury to the state, when people as virtuous as we are put to death in such numbers, and so many of the truly good suffer the ultimate penalty. Here we call your own acts to witness, you who are daily presiding at the trials of prisoners, and passing sentence upon crimes. Or when Christians are brought before you purely on the charge of being Christians, do you ever find them to be guilty of such crimes? It is always with your folk [i. You will find no Christian there, unless they are there simply because they are Christians. We and we alone are without crime. And there is nothing strange about that, because it is an absolute necessity for us. We have a perfect knowledge of what goodness is, being taught by a perfect Master, God himself. And faithfully we do His will, being commanded by a Judge we dare not despise. Your ideas of virtue, on the other hand, come from mere human opinion, and you are commanded by human authority. This means that your understanding of morality is deficient: Human knowledge of what is good is easily deceived, and human authority is easily despised. Which indicates the higher mind, prohibiting

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

evil-doing or evil-speaking? Which is more thorough, not allowing an injury, or not even letting an injury done to you to be repaid? All you can do to us depends upon our own pleasure. Being a Christian is obviously a matter of my own choice, so you can only condemn me for Christianity if I choose to be condemned. Do whatever you can to me on that score, and you do it at my will, not in your own power. When they delight in our suffering, they are merely sharing in our joy, because we would far rather be condemned than betray God. Those who hate us should regret rather than rejoice in our condemnation, as we have obtained the very thing we choose. You should be grateful to us for giving you the sufferings you want. Of course, no one suffers willingly, since suffering involves fear and danger. But we are like those who object to the conflict, but fight with all our strength, and when victorious rejoice in the battle, because they reap from it glory and spoil. It is our battle to be summoned to your courts and, in fear of execution, to fight there for the truth. But the battle is won when the goal of the struggle is reached. This victory of ours gives us the glory of pleasing God, and the spoil of eternal life. But, you say, we are vanquished. Yes, when we have obtained our wishes. Therefore we conquer in dying; we seize the victory in the very moment that we are overcome. Bound to a stake, we are burned on a heap of wood. This is the attitude in which we conquer, it is our victory robe, it is our triumphal entry. This attitude does not please those whom we overcome. Because of it, we are counted a desperate, reckless race. But the very desperation and recklessness you object to in us, you exalt among yourselves as a standard of virtue in the cause of glory and of fame. Mucius of his own will left his right hand on the altar. What sublimity of mind! Empedocles gave his whole body at Catana to the fires of Etna. The founder of Carthage gave herself away in second marriage to the funeral pile. What a noble witness of her chastity! We all know how the Spartan lash, applied with the utmost cruelty under the very eyes of encouraging friends, confers honor on the young men who endure it in proportion to the blood which they shed. For such human glory, you count it neither reckless folly, nor desperate obstinacy to despise death and all kinds of savage treatment. You will endure this for your home country, for the Empire, for friendship, but not for God! You cast statues in honor of such people, you put inscriptions upon their images and carve epitaphs on their tombs, so that their names may never perish. So far as you can by your monuments, you grant your sons the resurrection of the dead. But anyone who expects the true resurrection from God and so suffers for God, is insane! Go zealously on, good presidents! You will stand higher with the people if you sacrifice us, kill us, torture us, condemn us and grind us to dust, as they demand. Your injustice is the proof that we are innocent. That is why God allows us to suffer. Did you not just recently condemn a Christian woman to be violated by men rather than thrown to the lions? In doing so, you showed that we consider a taint on our purity something more terrible than any punishment and any death. Your cruelty, however great, is more a temptation to us than a benefit to you. The more we are mown down by you, the more we grow. The blood of Christians is seed. Many of your writers, such as Cicero and Seneca exhort their readers to bear pain and death bravely, and yet their words do not find so many disciples as Christians do, who teach not by word, but by deed. In fact, the teacher is this very obstinacy that you rail against: For that secures the remission of all offenses. And this is why it is that we give you thanks, on the very spot, for your sentences on us. As the divine and human are ever opposed to each other, when we are condemned by you, we are acquitted by the Highest.

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

Chapter 2 : Tertullian - Wikipedia

The history of the Catholic Church begins with Jesus Christ and His teachings (c. 4 BC - c. AD 30), and the Catholic Church is a continuation of the early Christian community established by Jesus. download History and Literature of Christianity from Tertullian to Boethius (History of Civilization) kindle Decadence, Rome and Romania, the.

The Origins of the Church in Africa. The Christian, view of Tertullian. The intellectual equipment of Tertullian. His transition to Montanism. Tertullian, Head of a Sect. Tertullian in his relations to the Pagans. The Martyrdom of Saints Perpetua and Felicitas. Was Tertullian the author of the account? We know that during the same period her contribution to profane literature was by no means insignificant. Here is the right place to give an account of the "genius" of Africa, her tendencies and her special characteristics. We must guard against any complete synthesis of these attributes, however brilliant the partial glimpses we may obtain: Towards the end of the IVth century, there were noteworthy Christians in that country who were hardly better informed than ourselves. One would gladly consider her as an offshoot of the Church in Rome. This is a plausible hypothesis but one which goes further than the texts we have to prove it. On the 17th July, , twelve Christians 3 of the town of Scillium possibly in the Pro-Consulate of Numidia, but the exact spot has not been located , seven men and five women appeared before the Pro-Consul Vigellius Saturninus. They remained steadfast in their wish to continue Christians; they even refused the reprieve of thirty days which the Pro-Consul offered them for the purpose of thinking over the matter again, and heard their sentence to perish by the sword. We possess both in Latin and in Greek several specimens of the Acta of their martyrdom. These Acta were originally composed in Latin. A period of calm seems to have followed this short persecution 4 and during this respite the Christian communities swelled rapidly in Africa, especially at Carthage. How many butchers, how many swords would you need? What would happen to Carthage thus decimated by you when everyone would recognise there his near relations, his neighbours, perhaps men and women of your own rank, the leading citizens and the parents, or the friends of your friends? If a man like him fell into the snares offered by the wild speculations of Montanism, who could dare to feel sure of himself? They gave expression to words of grave pity in his regard not altogether lacking in bitterness. And they took advantage of his unsound reputation to copy from his writings abundantly without giving his name! His style is sometimes accounted obscure and not sufficiently polished. But what prodigious erudition! St Jerome, whose competence no one will deny, exclaims in one of his letters: So much so, that all philosophy, all the different sects of the philosophers, their founders, their adherents, and the systems defended by the latter, history and science under their multiple forms all these, the wonderful extent of his intellect embraced. It will appear still more so if we compare it to that of the most learned pagans of his time. Nowadays we have become more scrupulous and harder to please, and are sometimes tempted to find it superficial, unreliable and second-hand. But we should be wrong in minimising its solid parts and especially its amplitude. Tertullian wrote with equal facility in Latin and Greek: He was familiar with the greater part of the great systems of Greco-Roman philosophy, and, however incapable he was of following with impartiality and sympathy the ideas of others, he knew how to extract from them their leading characteristics for the purpose of refuting them, or compelling them to coincide with his contention. He borrowed much from profane philosophy especially from Stoicism. He was no stranger even to physiology: It is easy to see that in this respect he is a past-master. When he touches on law, he is not like some amateur who ventures on ground which is not his own, but, if not quite like a consulting lawyer, at least like a *causidicus* who knows all its secrets, all its machinery, all its tricks, I was going to say, and who makes them cleverly serve his own purpose. We must also consider the great number of texts from Scripture which he has quoted, interpreted, and paraphrased with so much aptness and stubborn desire to convince. It is quite easy to see that he had at his service every *instrumentum fidei*, and his wonderfully accurate memory, whatever else one may say of it, provided him on each occasion with the deciding points of which he had need. He had read the Pastor of Hermas, which for long he treated with

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

respect, then with fury and hatred when he saw the party view which his anti-Montanist adversaries drew from it; the 59 Acta Pauli on the origin of which he gives in the de Baptismo, XVII, much careful information; perhaps also the Acta Pilati cf. Among the Montanist opuscula, a collection of oracles of the Phrygian soothsayers came into his hands. In the de Anima, he quotes the Acta of Perpetua and Felicitas, certain portions of which are penetrated with the Montanist spirit. Further he examined the work of the anti-Montanist Apollonius, which appeared in about the year , next he was to add almost at once a seventh book directed against this polemist to the six books of his de Ecstasi. With regard to the Greek apologists, he did not perhaps testify all the gratitude which was their due. He only mentions Justin, and even then only on the score of his being an opponent of Gnosticism, not in his capacity of apologist. He is content to sum up en bloc and in a somewhat scornful manner at the beginning of his de Testimonio Animae the methods of his forerunners, their unfruitful efforts at conciliation between the wisdom of the pagans, and the truths of Christianity. Two of them, nevertheless, he has laid under large contribution, namely, St Justin, whose Apologies and his Dialogue with Tryphon he exploited, and Tatian, who provided him with some important notions on the theory of the Logos and on Christology. He also stripped bare, in pursuing his polemics against individuals, the writings of the Gnostics and anti-Gnostics. The longest of his treatises, the Adversus Marcionem, rests on an analysis of different documents emanating from Marcion himself, in particular the New Testament retouched by the heresiarch, and his Antitheses, in which he placed in strong relief the contradictions between the Gospel and the Law. While taking toll of the refutations previous to his own, Tertullian had read with his own eyes the Phaneroseis of Apelles, the work by Hermogenes on the eternity of matter, and several other opuscula which were circulating amongst the Gnostics, for example, a treatise on the lawfulness of flight in face of martyrdom. He made extracts from a large portion of the orthodox disputations, such as those of Irenaeus and Theophilus of Antioch, but in more than one case he went in quest of first-hand documents and thoroughly explored the prolific output of the Gnostics. He was equally familiar with the work of Melito of Sardis whose mental equipment ⁶⁰ was not without analogy to his own. As regards Clement of Alexandria, his contemporary, it seems that he did not know him and that Clement also was equally unaware of Tertullian. This is but a very rapid inventory. It will suffice however to reveal the amplitude of the breadth of his intellect. And what gives a correct estimate of its trend from this point of view, is to recognise that the cast of his mind was not purely speculative. There was nothing about him of the learned recluse, nor of the mystic absorbed in his dreams. He was admirably cognizant of the pagan and Christian world in the midst of which he was living. We find in his writings, interspersed in the midst of discussions and polemics, a host of features which make Carthage his native city, with its exterior and picturesque aspects, live again before our eyes, as well as its moral and religious life. Endowed with a mind fundamentally positive and practical, with a talent tempered to a superior fineness, which knew how to bind together in vigorous systems, theology, moral, and discipline, without mentioning the Latin tongue itself which he constrained with so much learning to new uses, this original and powerful personality inaugurated Latin Christian Literature in the West in a manner which was most resplendent. He was born probably between the years and He was a native of Carthage. According to St Jerome, his father fulfilled the duties of "proconsular centurion," which may mean either a centurion of the town cohort stationed at Carthage, or an official ⁶¹ personage bearing the title of centurion, not officially but one in use by common parlance. He himself deplors his errors of former days, and his sarcastic observations in regard to Christian beliefs: *Fiunt, non nascuntur Christiani*" ¹⁴ He confesses that he was a sinner, that he frequented the public shows, ¹⁵ that he committed adultery. The spectacle of the heroism of the Christians must have produced in his mind a lively impression: Here we see the truth displayed in its simplicity under the eyes of all, and strong in its own virtue. It is impossible to suspect any trickery. His horror of paganism, even where it was least open to blame, might have proceeded from his hatred of a past whereof he felt in himself the re-awakenings. In his Ad Uxorem, he addresses himself to his wife and asks of her not to contract a second marriage. Was this jealousy for himself after he should be dead? Certainly not, since Christ predicted the altogether spiritual conditions of the Resurrection. But a salutary counsel of which every Christian will know

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

how to draw profit. He was a priest. St Jerome gives us formal testimony on 62 this point. This testimony is in opposition to the false interpretation of critics by which they have sought to invalidate it. How can one believe, after all, that Tertullian, a layman, could constitute himself without opposition the apologist, the polemist, the Doctor, which he was, and that he could have dared to give rules to a whole community in the intimate relations of their life with so much authoritative minuteness? Such a case would have been too exceptional in the early days of Christianity for no one to have stigmatised it as unusual. After the deceptions inflicted on the Church by Tertullian, there would not have been wanting people to diminish their importance or to give some explanations of their cause by reminding themselves that he had assumed the responsibilities of a teacher to which no official charge had appointed him, and that such a usurpation had intoxicated him with pride and finally ruined him. Now these considerations so natural from the pen of writers in the Church are nowhere apparent, and this silence completes our conviction that the information given by St Jerome can be and should be accepted as authentic. How could such a man, with a mind so positive, so staunch a promotor of organised regulations, in full possession of his intellectual maturity and his prestige amongst his brethren, have allowed himself to become mixed up with an Oriental sect whose more or less frenzied external aspects were so little calculated to attract him? This is a somewhat confusing problem the solution of which, however, as we shall see, is not beyond attainment. This sect had its birth in Phrygia, probably about the year , under the impulse of Montanus, a "Prophet," in which apostolate, two women, Maximilla and Priscilla were associated. Far from separating themselves from the "rule of faith," the Phrygian prophets formulated no proposition which was of a nature to stand in its way, and allowed themselves no rash speculations. It was not in this field that they directed their special efforts. Penetrated with the feeling that the world was shortly coming to an end we know that this belief was common among the first generations of Christians, but these appeared to have sensed it with a quite special 63 intensity of apprehension , they desired above all to awaken souls from the moral lethargy under which they seemed to them to lie numbed, to arouse them by the fear of judgment to come, and to prepare them for this dread event through the agency of ascetic rules of a very precise nature. With a view to this, Montanus prescribed fastings, the carefully regulated programme of which left nothing to individual caprice; he advocated the joyful acceptance of martyrdom; he refused on principle all pardon to sinners convicted of grave delinquencies, in order not to encourage their weakness by any too accommodating amnesties. This rigorousness, however formidable, did not go however to the excessive lengths to which asceticism is sometimes tempted to carry itself. Montanus possessed a certain sense of the practical, the impress of which he had shown in the clever organisation of his propaganda. Thus, he counselled that people should suffer martyrdom patiently, but not that they should go to meet it without necessity. Similarly, though distinctly hostile to re-marriage and on this matter he had on his side a large part of the prevalent Christian opinion he avoided any condemnation of the conjugal union in itself. He intuitively realised what human nature was capable of, but he had no hesitation in claiming from nature the most painful detachment in view of the imminent catastrophe. Montanism might seem at first sight to have no other aim than to draw to itself, in order to carry them to the highest degree of exaltation and enthusiasm, the several strains of belief issuing from the purest vigour of Christianity. Notwithstanding, even in his native country, he soon awakened mistrust, and the Bishops of Asia were not lenient with him. The reason was that Montanus and his wives by no means gave themselves out as ordinary preachers of asceticism and virtue, as single-minded zealots seeking to communicate to others the flame by which they were animated. They considered themselves as the habitation of the Holy Spirit, or rather that they were identical with the Holy Spirit, the state of ecstasy being considered to have annihilated in them all that appertained to their own personality. Further still, the adherents of Montanus regarded him, and he regarded himself, as the living incarnation of this Consoler, this Intercessor, this 64 Paraclete, the coming of whom Christ had announced to his disciples according to the IVth Gospel xvi , and who, in accordance with the promise of Jesus, was to lead them to the truth in its entirety. Thenceforward the oracles of Montanus became, as it were, a new Testament which in no way rendered void the Gospels, but completed them by filling up the gaps which Christ had left therein of His own will. Montanism was not

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

merely a movement, a simple guidance in the moral order, an aspiration towards a more rigid and purer life:

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

Chapter 3 : Was Boethius an atheist

History & Literature Of Christ (History of Civilization) and millions of other books are available for Amazon Kindle. Learn more Enter your mobile number or email address below and we'll send you a link to download the free Kindle App.

It was a period of flux and experiment but also one of consolidation and growing self-confidence, and these are all mirrored in its literature. The Apostolic Fathers According to conventional reckoning, the earliest examples of patristic literature are the writings of the so-called Apostolic Fathers; the name derives from their supposed contacts with the Apostles or the apostolic community. They all belong to the late 1st or early 2nd century and were all to a greater or lesser extent influenced sometimes by way of reaction by the profoundly Jewish atmosphere that pervaded Christian thinking and practice at this primitive stage. For this reason alone, modern scholars tend to regard them as a somewhat arbitrarily selected group. A more scientific assessment would place them in the context of a much wider contemporary Jewish-Christian literature that has largely disappeared but whose character can be judged from pseudepigraphal or noncanonical works such as the Ascension of Isaiah, the Odes of Solomon, and certain extracanonical texts modeled on the New Testament. Even with this qualification, the Apostolic Fathers, with their rich variety of provenance and genre types, illustrate the difficult doctrinal and organizational problems with which the church grappled in those transitional generations. Important among these problems were the creation of a ministerial hierarchy and of an accepted structure of ecclesiastical authority. The First Letter of Clement, an official letter from the Roman to the Corinthian church, reflects the more advanced state of a collegiate episcopate, with its shared authority among an assembly of bishops. This view of authority was supported by an emergent theory of apostolic succession in which bishops were regarded as jurisdictional heirs of the early Apostles. The First Letter of Clement is also instructive in showing that the Roman church, even in the late 1st century, was asserting its right to intervene in the affairs of other churches. The letters of Ignatius, bishop of Antioch at the beginning of the 2nd century, depict the position of the monarchical bishop, flanked by subordinate presbyters priests and deacons personal assistants to the bishop, which had been securely established in Asia Minor. Almost more urgent was the question of the relation of Christianity to Judaism, and in particular of the Christian attitude toward the Old Testament Hebrew Bible. But with Barnabas the tension becomes acute; violently anti-Jewish, the Alexandrian author substitutes allegorism use of symbolism for Jewish literalism and thus enables himself to wrest a Christian meaning from the Old Testament. At the same time, all these writings—especially those of Ignatius, Polycarp, and Papias—testify to the growing awareness of a specifically Christian tradition embodied in the teaching transmitted from the Apostles. Almost all the Apostolic Fathers throw light on primitive doctrine and practice. II Clement invites its readers to think of Christ as of God and of the church as a preexistent reality. The Shepherd of Hermas seeks to modify the rigorist view that sin committed after baptism cannot be forgiven. But the real key to the theology of the Apostolic Fathers, which also explains its often curious imagery, is that it is Jewish-Christian through and through, expressing itself in categories derived from latter-day Judaism and apocalyptic literature depicting the intervention of God in history in the last times, which were soon to become unfashionable and be discarded. The gnostic writers Hardly had the church thrown off its early Jewish-Christian idiosyncrasies when it found itself confronted by the amorphous but pervasive philosophical-religious movement known as gnosticism. This movement made a strong bid to absorb Christianity in the 2nd century, and a number of Christian gnostic sects flourished and contributed richly to Christian literature. Although the church eventually maintained its identity intact, the confrontation forced it to clarify its ideas on vital issues on which it differed sharply from the gnostics. Among the leading 2nd-century Christian gnostics were Saturninus and Basilides, reputedly pupils of Menander, a disciple of Simon Magus late 1st century, the alleged founder of the movement; they worked at both Antioch and Alexandria. Most famous and influential was the Egyptian Valentinus, who acquired a great reputation at Rome c. Basilides and Valentinus are reported to have written extensively, and

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

their systems can be reconstructed from hostile accounts by Irenaeus, Clement of Alexandria, and other orthodox critics. The gnostics generally seem to have been prolific writers, and, as they needed their own distinctive scriptures, they soon created a body of apocryphal books patterned on the New Testament. It was a Syrian gnostic convert, Tatian, who compiled late 2nd century the first harmony of the four Gospels the Diatessaron – a single gospel using the material from the Gospels – and it was an Italian gnostic, Heracleon 2nd century, who prepared the earliest commentary on The Gospel According to John extracts from it were preserved by Origen. Almost the entire vast literature of gnosticism has perished, and until recently the only original documents available to scholars apart from extracts such as those already mentioned, which were preserved by orthodox critics were a handful of treatises in Coptic contained in three codices manuscript books that were discovered in the 18th and late 19th centuries. The most interesting of these are Pistis Sophia and the Apocryphon of John, the former consisting of conversations of the risen Jesus with his disciples about the fall and redemption of the aeon emanation from the Godhead called Pistis Sophia, the latter of revelations made by Jesus to St. John explaining the presence of evil in the cosmos and showing how humankind can be rescued from it. Among these, the Jung Codex named in honour of the psychoanalyst Carl Jung by those who purchased it for his library includes five important items: A figure of immense significance who is often, though perhaps mistakenly, counted among the gnostics was Marcion, who after breaking with the Roman church in set up a successful organization of his own. Teaching that there is a radical opposition between the Law and the Gospel, he refused to identify the God of love revealed in the New Testament with the wrathful Creator God of the Old Testament. The Apologists The orthodox literature of the 2nd and early 3rd centuries tends to have a distinctly defensive or polemical colouring. It was the age of Apologists, and these Apologists engaged in battle on two fronts. First, there was the hostility and criticism of pagan society. Because of its very aloofness, the church was popularly suspected of sheltering all sorts of immoralities and thus of threatening the established order. At a higher level, Christianity, as it became better known, was being increasingly exposed to intellectual attack. The physician Galen of Pergamum – c. Christianity had also to define exactly where it stood in relation to Hellenistic culture. Strictly speaking, the term Apologists denotes the 2nd-century writers who defended Christianity against external critics, pagan and Jewish. The earliest of this group was Quadratus, who about addressed an apology for the faith to the emperor Hadrian; apart from a single fragment, it is now lost. Other early Apologists who are mere names known to scholars are Aristo of Pella, the first to prepare an apology to counter Jewish objections, and Apollinaris, bishop of Hierapolis, said to be the author of numerous apologetic works and also of a critique of Montanism. An early apology that has survived intact is that of Aristides, addressed about to the emperor Antoninus Pius; after being completely lost, the text was rediscovered in the 19th century. The most famous Apologist, however, was Justin Martyr, who was converted to Christianity after trying various philosophical schools, paid lengthy visits to Rome, and was martyred there c. His contemporary Athenagoras of Athens, author of the apologetic work Embassy for the Christians and a treatise On the Resurrection of the Dead, is as friendly as Justin to Greek culture and philosophy. Two others who deserve mention are Theophilus of Antioch, a prolific publicist whose only surviving work is To Autolycus, prepared for his pagan friend Autolycus; and the anonymous author of the Letter to Diognetus, an attractive and persuasive exposition of the Christian way of life that is often included among the Apostolic Fathers. As stylists, the Apologists reach only a passable level; even Athenagoras scarcely achieves the elegance at which he obviously aimed. But they had little difficulty in refuting the spurious charges popularly brought against Christians, including atheism, cannibalism, and promiscuity, or in mounting a counterattack against the debasements of paganism. More positively, they strove to vindicate the Christian understanding of God and specific doctrines such as the divinity of Christ and the resurrection of the body. In so doing, most of them exploited current philosophical conceptions, in particular that of the Logos Word, or rational principle underlying and permeating reality, which they regarded as the divine reason, become incarnate in Jesus. They have been accused of Hellenizing Christianity making it Greek in form and method, but they were in fact attempting to formulate it in intellectual categories congenial to their age. In a

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

real sense, they were the first Christian theologians. As the 2nd century advanced, a more confident, aggressive spirit came over Christian Apologists, and their intellectual and literary stature increased greatly. Clement of Alexandria, for example, while insisting on the supremacy of faith, freely drew on Platonism and Stoicism to clarify Christian teaching. In interpreting scripture, he used an allegorizing method derived from the Jewish philosopher Philo, and against gnosticism he argued that the baptized believer who studies the scriptures is the true gnostic, faith being at once superior to knowledge and the beginning of knowledge. More brilliant as a stylist and controversialist, the North African lawyer Tertullian was also the first Latin theologian of considerable importance. Although later becoming a Montanist himself a follower of the morally rigorous and prophetic sect founded by Montanus, he wrote several antiheretical tracts, full of abuse and biting sarcasm. Yet, in castigating heresy, he was able to formulate the terminology, and to some extent the theory, of later Trinitarian and Christological orthodoxy; his teaching on the Fall of Man, aimed against gnostic dualism, in part anticipates Augustine. Roughly contemporary with Tertullian, and like him an intellectual and a rigorist, was Hippolytus, a Greek-speaking Roman theologian and antipope. He, too, had a vast literary output, and, although some of the surviving works attributed to him are disputed, it is probable that he wrote the comprehensive *Refutation of All Heresies*, attacking gnosticism, as well as treatises denouncing specifically Christian heresies. He was also the author both of numerous commentaries on scripture and probably of the *Apostolic Tradition*, an invaluable source of knowledge about the primitive Roman liturgy. His *Commentary on Daniel* c. His exegesis interpretive method is primarily typological. Late 2nd to early 4th century Meanwhile, a brilliant and distinctive phase of Christian literature was opening at Alexandria, the chief cultural centre of the empire and the meeting ground of the best in Hellenistic Judaism, gnosticism, and Neoplatonism. Marked by the desire to present Christianity in intellectually satisfying terms, this literature has usually been connected with the catechetical school, which, according to tradition, flourished at Alexandria from the end of the 2nd through the 4th century. Except for the brief period, however, when Origen was in charge of it, it may be doubted whether the school was ever itself a focus of higher Christian studies. When speaking of the school of Alexandria, some scholars claim that it is better to think of a distinguished succession of like-minded thinkers and teachers who worked there and whose highly sophisticated interpretation of Christianity exercised for generations a formative impact on large sectors of eastern Christendom. The real founder of this theology, with its Platonist leaning, its readiness to exploit the metaphysical implications of revelation, and its allegorical understanding of scripture, was Clement c. All his reasoning is dominated by the idea of the Logos who created the universe and who manifests the ineffable Father alike in the Old Testament Law, the philosophy of the Greeks, and finally the Incarnation of Christ. Clement was also a mystic for whom the higher life of the soul is a continuous moral and spiritual ascent. But it is Origen c. First and foremost, he was an exegete critical interpreter, as determined to establish the text of scripture scientifically compare his Hexapla as to wrest its spiritual import from it. In homilies, scholia annotated works, and continuous commentaries he covered the whole Bible, deploying a subtle, strongly allegorical exegesis designed to bring out several levels of significance. In all his writings, but especially his *On First Principles*, Origen shows himself to be one of the most original and profound of speculative theologians. Neoplatonist in background, he constructed a system that embraces both the notion of the preexistence of souls, with their fall and final restoration, and a deeply subordinationist doctrine of the Trinity. Meanwhile, the Alexandrian tradition was maintained by several remarkable disciples. But there are two others of note, Dionysius of Alexandria c. Dionysius of Alexandria wrote on natural philosophy and the Christian doctrine of creation but is chiefly remembered for his dispute with Pope Dionysius reigned of Rome on the correct understanding of the Trinity. If Origen inspired admiration, his daring speculations also provoked criticism. But the acutest of his critics was Methodius of Olympus died, of whose treatises *The Banquet*, exalting virginity, survives in Greek and others mainly in Old Church Slavonic translations. As a writer, he strove after literary effect, and Jerome, writing a century later, praised the excellence of his style. Latin Christian literature was slow in getting started, and North Africa has often been claimed as its birthplace.

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

Tertullian, admittedly, was the first Christian Latinist of genius, but he evidently had humbler predecessors. Latin versions of the Bible, recoverable in part from manuscripts, were appearing in Africa, Gaul, and Italy during the 2nd century. In that century, too, admired works such as the First Letter of Clement, the Letter to Barnabas, and the Shepherd of Hermas were translated into Latin. The oldest original Latin texts are probably the Muratorian Canon – a late 2nd-century Roman canon, or list of works accepted as scripture – and the Acts of the Scillitan Martyrs of Africa. The first noteworthy Roman Christian to use Latin was Novatian, the leader of a rigorist schismatic group. His surviving works reveal him as an elegant stylist, trained in rhetoric and philosophy, and a competent theologian. His rigorous moralism comes out in his *On Public Shows* and *On the Excellence of Chastity* both once attributed to Cyprian; in *On Jewish Foods* he maintains that the Old Testament food laws no longer apply to Christians, the animals that were classified as unclean having been intended to symbolize vices. A much greater writer than Novatian was his contemporary and correspondent, Cyprian, the statesmanlike bishop of Carthage. A highly educated convert to Christianity, Cyprian left a large corpus of writings, including 65 letters and a number of moral, practical, and theological treatises. A work that has been of exceptional importance historically is *On the Unity of the Catholic Church*, in which Cyprian contends that there is no salvation outside the church and defines the role of the Roman see. His *To Demetrianus* is an original, powerful essay refuting the allegation of pagans that Christianity was responsible for the calamities afflicting society. Three writers from the later portion of this period deserve mention. Victorinus of Pettau was the first known Latin biblical exegete; of his numerous commentaries the only one that remains is the commentary on Revelation, which maintained a millenarian outlook – predicting the 1,000-year reign of Christ at the end of history – and was clumsy in style. By contrast, his much abler pupil Lactantius c. His most ambitious work, the *Divine Institutes*, attempted, against increasingly formidable pagan attacks, to portray Christianity as the true form of religion and life and is in effect the first systematic presentation of Christian teaching in Latin. The later *On the Death of Persecutors*, now generally recognized as his, describes the grim fates of persecuting emperors; it is a primary source for the history of the early 4th century and also represents a crude attempt at a Christian philosophy of history. Page 1 of 3.

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

Chapter 4 : Anicius Manlius Severinus Boethius | Roman scholar, philosopher, and statesman | theinnatdu

History and Literature of Christianity from Tertullian to Boethius. By Pierre de Labriolle. New York: Barnes and Noble, xxiii + pp. \$ - Volume 39 Issue 3 - Bernard McGinn.

Rome the Law-Giver - J. Ancient Economic Organization - J. The Roman Empire - Victor Chapot. Ancient Rome at Work - Paul Louis. The Celts - H. Ancient China and Central Asia - M. A Thousand Years of the Tartars - E. The Heroic Age of India - N. Caste and Race in India - G. Jesus and the Birth of Christianity - G. The Formation of the Church - G. The Advance of Christianity - G. History and Literature of Christianity - P. The Eastern Empire - C. The Collapse of the Carolingian Empire - F. The Origins of the Slavs - Ed. The Northern Invaders - B. The Advance of Islam - L. Christendom and the Crusades - P. The Organization of the Church - R. The Papacy and the Arts - E. The Growth of Public Administration - E. The Organization of Law - E. Maritime Trade and the Merchant Gilds - P. Life and Work in Medieval Europe - P. Travel and Travellers of the Middle Ages - Ed. Philosophy in the Middle Ages - E. Russian, Byzantines, and Mongols - Ed. The Birth of the Book - G. The Grandeur and Decline of Spain - C. The Influence of Scandinavia on England - M. The Philosophy of Capitalism - T. The Prelude to the Machine Age - Mrs. Life and Work in Modern Europe - G. London Life in the Eighteenth Century - M. China and Europe in the Eighteenth Century - A. A special group of volumes will be devoted to: The History of Money - T. The History of Witchcraft - Montague Summers. The Geography of Witchcraft - Montague Summers. The History of Oriental Literature - E. The History of Music - Cecil Gray. The Peoples of Asia - L. The Threshold of the Pacific - C. Source of above list and series note: Knopf, The History of Civilization series. They are arranged roughly in the order in which they were published. But their place in the scheme of the whole series may be discovered from the list above: Director of the Natural History Museum of France. With 4 maps, 15s. Thus, starting from the origin of matter, it leads us in easy stages to homo sapiens himself. With illustrations and maps, 12s. It bears on every page the impress of the personality of its author, who strives to give the reader a clear, composite picture of early civilization, taking one topic after another. As a full survey the book has no rival, and its value is enhanced by the lavish illustrations. May the present book be of good augury for the rest. To maintain so high a standard of originality and thoroughness will be no easy task. One of the very best contributions to ethnology we possess. It has, besides its intrinsic value as a masterly record of savage life, also an. His account of magical ritual and spells will become a classical source for students. The account of the life-history of the individual is depicted with a clearness and fulness unrivalled in ethnographic literature. It covers nearly all the ground from every useful angle. A wide, level-headed and erudite study. With 7 maps, 16s. It is much more than a text-book for the student: A scholar of the finest accomplishment, an enthusiast for his subject, and himself an artist in letters, he has produced a book comprehensive and authoritative, and also a joy to read from the first page to the last. Second impression, with 8 plates, 21s. George, by her cumulative method, imparts a shuddering impression of the brutalised life led by the masses under the first two Georges. Her work is full of eloquent detail. All who like to get at close quarters with history will feel immensely debtors to her industrious research and faculty of clear statement. And she will have the satisfaction of restoring faith to many minds in the reality of progress. With 5 illustrations and maps, 12s. With an unfamiliar subject the book is not an easy one to read, but the author has done all that was possible to enliven his subject and has certainly succeeded in giving us a most valuable text-book. With 24 plates, 12s. The illustrations are numerous and beautiful. The references to literature are admirably full and complete. Second Impression, with illustrations and 4 maps, 16s. Babylonian and Assyrian Civilization By L. With 60 illustrations and maps, 16s. The author has handled his difficult material cleverly. Where he succeeds is in his admirably written description of the social life, of which he makes a fascinating story. Here is presented an entertaining picture of the inhabitants in B. Then from the earlier Babylonians he passes to the Assyrians, dealing with them in a similar excellent way. This is one of the best books of its kind which we have seen for some time. With 4 plates, 87 text

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

illustrations, and 3 maps, 16s. A wonderful book, thoroughly scholarly and attractive in presentation. The exposition of anthropological method given in an introductory chapter is admirably lucid. The style is both lucid and concise, and. With 8 plates, 16s. There is nothing that covers anything like the same ground ; indeed, there is actually no book, in English which even pretends to give an outline of European economic history as a whole. It is interestingly written, and is a storehouse of valuable information. With 16 plates and 53 text illustrations, 12s. Each of his chapters is full of interest, well furnished, with documentary and graphic evidence. With 8 plates and maps, 12s. We have said enough to indicate that this work is one which should appeal both to the general reader and to the scholar. The illustrations are good. The reader will be grateful to Mr. Newton for giving him such pleasant access to a world of knowledge as obscure as it is exciting. With 49 illustrations, 16s. Besides giving hard economic facts the author makes interesting remarks on the Greek attitude to slaves, to foreigners, and to labour. It is all told so persuasively.

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

Chapter 5 : HISTORY OF THE CHRISTIAN CHURCH*

The History and Literature Of Christ. From Tertullian to Boethius by Pierre De Labriolle. Routledge. pages. Minor crease to bottom edge of spine hardly noticeable on very clean hardback.

One of the most important channels by which Greek philosophy was transmitted to the Middle Ages was Boethius. He began to translate into Latin all the philosophical works of the Greeks, but his imprisonment and death by order of Theodoric, king of the Ostrogoths, The most succinct biography of Boethius, and the oldest, was written by Cassiodorus, his senatorial colleague, who cited him as an accomplished orator who delivered a fine eulogy of Theodoric, king of the Ostrogoths who made himself king of Italy. Cassiodorus also mentioned that Boethius wrote on theology, composed a pastoral poem, and was most famous as a translator of works of Greek logic and mathematics. He belonged to the ancient Roman family of the Anicii, which had been Christian for about a century and of which Emperor Olybrius had been a member. He became consul in under the Ostrogothic king Theodoric. His early works on arithmetic and music are extant, both based on Greek handbooks by Nicomachus of Gerasa, a 1st-century-ce Palestinian mathematician. About Boethius put his close study of Aristotle to use in four short treatises in letter form on the ecclesiastical doctrines of the Trinity and the nature of Christ; these are basically an attempt to solve disputes that had resulted from the Arian heresy, which denied the divinity of Christ. Using the terminology of the Aristotelian categories, Boethius described the unity of God in terms of substance and the three divine persons in terms of relation. The 19th-century discovery of the biography written by Cassiodorus, however, confirmed Boethius as a Christian writer, even if his philosophic sources were non-Christian. About Boethius became magister officiorum head of all the government and court services under Theodoric. His two sons were consuls together in Eventually Boethius fell out of favour with Theodoric. The Consolation contains the main extant evidence of his fall but does not clearly describe the actual accusation against him. After the healing of a schism between Rome and the church of Constantinople in, Boethius and other senators may have been suspected of communicating with the Byzantine emperor Justin I, who was orthodox in faith whereas Theodoric was Arian. Sentence was passed and was ratified by the Senate, probably under duress. In prison, while he was awaiting execution, Boethius wrote his masterwork, *De consolazione philosophiae*. Fortune and misfortune must be subordinate to that central Providence, and the real existence of evil is excluded. Man has free will, but it is no obstacle to divine order and foreknowledge. Virtue, whatever the appearances, never goes unrewarded. The prisoner is finally consoled by the hope of reparation and reward beyond death. Through the five books of this argument, in which poetry alternates with prose, there is no specifically Christian tenet. It is the creed of a Platonist, though nowhere glaringly incongruous with Christian faith. The most widely read book in medieval times, after the Vulgate Bible, it transmitted the main doctrines of Platonism to the Middle Ages. In a private collection After his detention, probably at Pavia, he was executed in Severinus of Noricum, they received the veneration due a martyr and a memorable salute from Dante. Thus, some of the literary habits of the ancient aristocracy entered the monastic tradition. Boethian logic dominated the training of the medieval clergy and the work of the cloister and court schools. The great controversy over Nominalism denial of the existence of universals and Realism belief in the existence of universals was incited by a passage in his commentary on Porphyry. Translations of the Consolation appeared early in the great vernacular literatures, with King Alfred 9th century and Chaucer 14th century in English, Jean de Meun a 13th-century poet in French, and Notker Labeo a monk of around the turn of the 11th century in German. There was a Byzantine version in the 13th century by Planudes and a 16th-century English one by Elizabeth I.

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

Chapter 6 : Patristic literature | Christianity | theinnatdunvilla.com

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

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

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

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

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

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

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

Chapter 7 : Tertullian Further Reading - Essay - theinnatdunvilla.com

History and Literature of Christianity from Tertullian to Boethius, by Pierre Champagne De Labriolle starting at \$ History and Literature of Christianity from Tertullian to Boethius, has 4 available editions to buy at Alibris.

No statistics or accurate statements, but only scattered hints in Pliny Justin Martyr about I, 7, 27; II. Dods, Edinburgh, ; new ed. Le Quien a learned Dominican, d. A complete ecclesiastical geography of the East, divided into the four patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem. The Decline and Fall of the Roman Empire. Histoire de la destruction du paganisme en Occident. Paris , 2 vols. History of the Christian Relig. Conversion of the Roman Empire Boyle Lectures for , republ. The Historical Geography of Europe. For the first three centuries Christianity was placed in the most unfavorable circumstances, that it might display its moral power, and gain its victory over the world by spiritual weapons alone. Until the reign of Constantine it had not even a legal existence in the Roman empire, but was first ignored as a Jewish sect, then slandered, proscribed, and persecuted, as a treasonable innovation, and the adoption of it made punishable with confiscation and death. Besides, it offered not the slightest favor, as Mohammedanism afterwards did, to the corrupt inclinations of the heart, but against the current ideas of Jews and heathen it so presented its inexorable demand of repentance and conversion, renunciation of self and the world, that more, according to Tertullian, were kept out of the new sect by love of pleasure than by love of life. The Jewish origin of Christianity also, and the poverty and obscurity of a majority of its professors particularly offended the pride of the Greeks, and Romans. Celsus, exaggerating this fact, and ignoring the many exceptions, scoffingly remarked, that "weavers, cobblers, and fullers, the most illiterate persons" preached the "irrational faith," and knew how to commend it especially "to women and children. Nay, the very hindrances became, in the hands of Providence, means of promotion. Persecution led to martyrdom, and martyrdom had not terrors alone, but also attractions, and stimulated the noblest and most unselfish form of ambition. Every genuine martyr was a living proof of the truth and holiness of the Christian religion. Tertullian could exclaim to the heathen: Our number increases the more you destroy us. The blood of the Christians is their seed. The predilection of the poor and oppressed for the gospel attested its comforting and redeeming power. But others also, though not many, from the higher and educated classes, were from the first attracted to the new religion; such men as Nicodemus, Joseph of Arimathaea, the apostle Paul, the proconsul Sergius Paulus, Dionysius of Athens, Erastus of Corinth, and some members of the imperial household. In the oldest part of the Catacomb of Callistus, which is named after St. Lucina, members of the illustrious gens Pomponia, and perhaps also of the Flavian house, are interred. The senatorial and equestrian orders furnished several converts open or concealed. Pliny laments, that in Asia Minor men of every rank omnis ordinis go over to the Christians. Tertullian asserts that the tenth part of Carthage, and among them senators and ladies of the noblest descent and the nearest relatives of the proconsul of Africa professed Christianity. The numerous church fathers from the middle of the second century, a Justin Martyr, Irenaeus, Hippolytus, Clement, Origen, Tertullian, Cyprian, excelled, or at least equalled in talent and culture, their most eminent heathen contemporaries. Nor was this progress confined to any particular localities. It extended alike over all parts of the empire. We leave you your temples only. We can count your armies; our numbers in a single province will be greater. Causes of the Success of Christianity. The chief positive cause of the rapid spread and ultimate triumph of Christianity is to be found in its own absolute intrinsic worth, as the universal religion of salvation, and in the perfect teaching and example of its divine-human Founder, who proves himself to every believing heart a Saviour from sin and a giver of eternal life. Christianity is adapted to all classes, conditions, and relations among men, to all nationalities and races, to all grades of culture, to every soul that longs for redemption from sin, and for holiness of life. Its value could be seen in the truth and self-evidencing power of its doctrines; in the purity and sublimity of its precepts; in its regenerating and sanctifying effects on heart and life; in the elevation of woman and of home life over which she presides; in the amelioration of the condition of the poor and suffering; in the faith, the brotherly love, the

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

beneficence, and the triumphant death of its confessors. To this internal moral and spiritual testimony were added the powerful outward proof of its divine origin in the prophecies and types of the Old Testament, so strikingly fulfilled in the New; and finally, the testimony of the miracles, which, according to the express statements of Quadratus, Justin Martyr, Irenaeus, Tertullian, Origen, and others, continued in this period to accompany the preaching of missionaries from time to time, for the conversion of the heathen. Particularly favorable outward circumstances were the extent, order, and unity of the Roman empire, and the prevalence of the Greek language and culture. In addition to these positive causes, Christianity had a powerful negative advantage in the hopeless condition of the Jewish and heathen world. Since the fearful judgment of the destruction of Jerusalem, Judaism wandered restless and accursed, without national existence. Heathenism outwardly held sway, but was inwardly rotten and in process of inevitable decay. The popular religion and public morality were undermined by a sceptical and materialistic philosophy; Grecian science and art had lost their creative energy; the Roman empire rested only on the power of the sword and of temporal interests; the moral bonds of society were sundered; unbounded avarice and vice of every kind, even by the confession of a Seneca and a Tacitus, reigned in Rome and in the provinces, from the throne to the hovel. Virtuous emperors, like Antoninus Pius and Marcus Aurelius, were the exception, not the rule, and could not prevent the progress of moral decay. Nothing, that classic antiquity in its fairest days had produced, could heal the fatal wounds of the age, or even give transient relief. The only star of hope in the gathering night was the young, the fresh, the dauntless religion of Jesus, fearless of death, strong in faith, glowing with love, and destined to commend itself more and more to all reflecting minds as the only living religion of the present and the future. While the world was continually agitated by wars, and revolutions, and public calamities, while systems of philosophy, and dynasties were rising and passing away, the new religion, in spite of fearful opposition from without and danger from within, was silently and steadily progressing with the irresistible force of truth, and worked itself gradually into the very bone and blood of the race. Gibbon, in his famous fifteenth chapter, traces the rapid progress of Christianity in the Roman empire to five causes: See the strictures of Dr. John Henry Newman, Grammar of Assent, sq. Fisher, The Beginnings of Christianity, p. The victory of Christianity in the Roman world was the victory of Christ, who was lifted up that He might draw all men unto Him. No other religion, under such circumstances, had ever combined so many distinct elements of power and attraction. Unlike the Jewish religion, it was bound by no local ties, and was equally adapted for every nation and for every class. Unlike Stoicism, it appealed in the strongest manner to the affections, and offered all the charm of a sympathetic worship. Unlike the Egyptian religion, it united with its distinctive teaching a pure and noble system of ethics, and proved itself capable of realizing it in action. It proclaimed, amid a vast movement of social and national amalgamation, the universal brotherhood of mankind. Amid the softening influence of philosophy and civilization, it taught the supreme sanctity of love. To the slave, who had never before exercised so large an influence over Roman religious life, it was the religion of the suffering and the oppressed. To the philosopher it was at once the echo of the highest ethics of the later Stoics, and the expansion of the best teaching of the school of Plato. To a world thirsting for prodigy, it offered a history replete with wonders more strange than those of Apollonius; while the Jew and the Chaldean could scarcely rival its exorcists, and the legends of continual miracles circulated among its followers. To a world deeply conscious of political dissolution, and prying eagerly and anxiously into the future, it proclaimed with a thrilling power the immediate destruction of the globe—the glory of all its friends, and the damnation of all its foes. To a world that had grown very weary gazing on the cold passionless grandeur which Cato realized, and which Lucan sung, it presented an ideal of compassion and of love—an ideal destined for centuries to draw around it all that was greatest, as well as all that was noblest upon earth—a Teacher who could weep by the sepulchre of His friend, who was touched with the feeling of our infirmities. To a world, in fine, distracted by hostile creeds and colliding philosophies, it taught its doctrines, not as a human speculation, but as a Divine revelation, authenticated much less by reason than by faith. Like all great religions, it was more concerned with modes of feeling than with modes of thought. The chief cause of its success was the congruity of its

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

teaching with the spiritual nature of mankind. It was because it was true of the moral sentiments of the age, because it represented faithfully the supreme type of excellence to which men were then tending, because it corresponded with their religious wants, aims, and emotions, because the whole spiritual being could then expand and expatiate under its influence that it planted its roots so deeply in the hearts of men. He attributes it chiefly "to the new discipline of life," and "the moral reform," which the world required, which neither philosophy nor any of the established religions could give. The Jews indeed rose high above the corruptions of the times. This accounts for its success not only in the old Roman empire, but in every country and nation where it has found a home. It is a remarkable fact that after the days of the Apostles no names of great missionaries are mentioned till the opening of the middle ages, when the conversion of nations was effected or introduced by a few individuals as St. Patrick in Ireland, St. Columba in Scotland, St. Augustine in England, St. Boniface in Germany, St. Ansgar in Scandinavia, St. Cyril and Methodius among the Slavonic races. There were no missionary societies, no missionary institutions, no organized efforts in the ante-Nicene age; and yet in less than years from the death of St. John the whole population of the Roman empire which then represented the civilized world was nominally Christianized. To understand this astonishing fact, we must remember that the foundation was laid strong and deep by the apostles themselves. The seed scattered by them from Jerusalem to Rome, and fertilized by their blood, sprung up as a bountiful harvest. The word of our Lord was again fulfilled on a larger scale: I sent you to reap that whereon ye have not labored: Christianity once established was its own best missionary. It grew naturally from within. It attracted people by its very presence. It was a light shining in darkness and illuminating the darkness. And while there were no professional missionaries devoting their whole life to this specific work, every congregation was a missionary society, and every Christian believer a missionary, inflamed by the love of Christ to convert his fellow-men. The example had been set by Jerusalem and Antioch, and by those brethren who, after the martyrdom of Stephen, "were scattered abroad and went about preaching the Word. Women and slaves introduced it into the home-circle, it is the glory of the gospel that it is preached to the poor and by the poor to make them rich. Origen informs us that the city churches sent their missionaries to the villages. The seed grew up while men slept, and brought forth fruit, first the blade, then the ear, after that the full corn in the ear. Every Christian told his neighbor, the laborer to his fellow-laborer, the slave to his fellow-slave, the servant to his master and mistress, the story of his conversion, as a mariner tells the story of the rescue from shipwreck. The gospel was propagated chiefly by living preaching and by personal intercourse; to a considerable extent also through the sacred Scriptures, which were early propagated and translated into various tongues, the Latin North African and Italian, the Syriac the Curetonian and the Peshito, and the Egyptian in three dialects, the Memphitic, the Thebaic, and the Bashmuric. Communication among the different parts of the Roman empire from Damascus to Britain was comparatively easy and safe. The highways built for commerce and for the Roman legions, served also the messengers of peace and the silent conquests of the cross. Commerce itself at that time, as well as now, was a powerful agency in carrying the gospel and the seeds of Christian civilization to the remotest parts of the Roman empire.

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

Chapter 8 : The History of Civilization (Kegan Paul, Trench, Trübner, & Co.) - Book Series List

Thankfully, we have P. Labroille's 'History and Literature of Christianity from Tertullian to Boethius' in print today, for the old hardback editions of this milestone work of literary scholarship are indeed hard to find and are, even at that juncture, very expensive.

According to Jerome[1] and Eusebius[2] he was the son of a centurion and trained as a lawyer in Rome. There has been a long history of debate whether Tertullian used Octavius as a source for his Apology or vice versa. Current opinion favours the priority of the Apology. Wall wrote that Tertullian " Indeed heresies are themselves instigated by philosophy What indeed has Athens to do with Jerusalem? What has the Academy to do with the Church? What have heretics to do with Christians? Our instruction comes from the porch of Solomon, who had himself taught that the Lord should be sought in simplicity of heart. Away with all attempts to produce a Stoic, Platonic, and dialectic Christianity! We want no curious disputation after possessing Christ Jesus, no inquisition after receiving the gospel! When we believe, we desire no further belief. For this is our first article of faith, that there is nothing which we ought to believe besides. Greek philosophy was "an amalgam of rival world-views, based on premises that are very different from the biblical revelation. AD and other leading thinkers of the 2nd century. Elsewhere Tertullian does not always speak in such robust terms of an unbridgeable chasm separating Athens and Jerusalem. He was as well educated as anyone of his time: Put simply what Tertullian is actually saying is that Thus far from seeking the abolition of reason, Tertullian must be seen as appropriating Aristotelian rational techniques and putting them to apologetic use. When writing against the Gnostic Marcion who rejected the Old Testament and all use of allegory Tertullian defended its use, noting how even Paul had used allegory in his letters. Sider, "Tertullian," Everett Ferguson, ed. Encyclopedia of Early Christianity. A Historical and Literary Study. Eerdmans, reprint , But the theological issue is clear. Yet they had to confess that they were orthodox in all matters of Christian doctrine. Only in the fourth century could polemical writers accuse the Montanists of purely theological error, and then the accusation patently relied upon a perverse and anachronistic interpretation of an utterance of Montanus himself. Monarch Publications, , Stevenson, A New Eusebius: Eerdmans, , Apollos, , Marshall Pickering, , 4. This ideal was appreciated by the leading thinkers of antiquity, but the needed substructure was not available the ecumenical foundation of modern science was to be provided by the monastic movement of the Middle Ages, a movement based on the very discipline that was advocated by Irenaeus and Tertullian. Such are the ironies of history. University of California Press, , Hall, Doctrine and Practice in the Early Church. London, SPCK, , Westminster Press, , Clarendon Press, , 2. The same idea recurs several times in his writings. Clarendon Press, , Language - Imagery - Exegesis. Nijmegen, , Roberts, The Theology of Tertullian London: Epworth Press, , Whatever is plain narrative is such for all men, and where a figurative meaning is to be discovered it is open to all.

DOWNLOAD PDF HISTORY AND LITERATURE OF CHRISTIANITY FROM TERTULLIAN TO BOETHIUS (HISTORY OF CIVILIZATION)

Chapter 9 : theinnatdunvilla.com: Tertullian of Carthage (c. -)

History and Literature of Christianity from Tertullian to Boethius. By Pierre de Labriolle. New York: Barnes and Noble, xxiii + pp. \$

What is an atheist? An atheist is a person who believes in no gods or supernatural beings. To avoid that "believe" word which is often twisted by theists to prove that we "believe" in something: An atheist is someone who has thought things through, concluded that there is no god now or ever, and accepted that fact. Theists believe in gods. The letter "a", prefixed to a word, means "the opposite to". So a-theists are the opposite of theists. Why are you an atheist? Answer I thought long and hard about the claims of religion I was raised a Christian, and I found that there was no evidence to support those claims. Not a single shred. Answer I have never discovered any evidence which suggests that any god exists or even which ones of the thousands claimed are more likely. They all have equal amounts of evidence: Answer I do not believe in claims which have zero evidence to support them. Personally, I believe it is equally illogical to claim that there is a god or gods, and there is not a god or gods. For me, it came down to a choice - I believe that many scientific theories are correct, or at least on the right track, and science tends to mesh a bit better with atheism. I get a feeling of freedom, the ability to do as I choose, and not as a higher intelligence has determined for me. Answer I am an atheist due to the fact that the theory of evolution has been proven to be true while all religions have never been proven entirely true. Christians believe God created earth and man. Evolution has proved that man has evolved from the tiniest of microorganisms. I would attribute much of my position to this factor whatever it may be. Amusingly, this could be called the "God made me this way. Having found myself unable to buy into the supernatural, I attempted to determine why others had "belief". Logic, when brought to bear on all religious belief, appeared to demolish it. This affirmed the "gut" decision that I had made. Answer I am an atheist because I simply do not believe in any religion. I think religions are like fairy tales, and were made to scam people. Scamming is a basic fact, because just look at medieval times when churches tried to sell indulgences. And Fairy tales because the idea of going to a fluffy cloud heaven place after death to live for all eternity seems illogical to me. Also the whole creation of how God made humans and Earth I think has been disproven by science and astronomy. Answer I was raised in England although not in a religious household. I am an atheist because the claims of Christianity, Islam, Judaism etc. All religions pretty much teach that unquestioning belief is a virtue. The answer is simple, if you start questioning the beliefs and dogma of these religions the only conclusion you can reach is that they are wrong. Personally I believe science disproves religion. Answer We are all born atheists. In the same way that no one is born a bigot, no one is born into a religion. It must be taught. I am an atheist because there is no reason to believe in a god at all. Gods are make-believe entities that man once used to help explain the mysteries of the world. Since science has begun to unravel those mysteries, there is really no need for a god anymore. Religion has seen this coming for centuries and has fought science at every turn. Since science often conflicts with religious texts, religious leaders see science as a threat to their way of life. So, superstitious people still cling to their religions.