

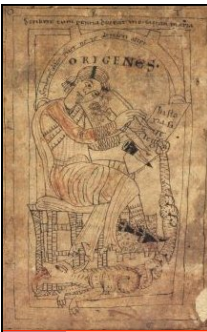
Tertullian & Origen



Tertullian
c. A.D. 160–225



Origen
c. A.D. 185–254



Origen

Origen, surnamed adamantius, as a result of a persecution raised against the Christians in the tenth year of Severus Pertinax, in which his father Leonidas received the crown of martyrdom for Christ, was left at the age of about seventeen, with his six brothers and widowed mother, in poverty, for their property had been confiscated because of confessing Christ.

When only eighteen years old, he undertook the work of conducting the Catecheses, in the scattered church of Alexandria. Later, appointed by Demetrius, bishop of this city, as successor to the presbyter Clement, he flourished for many years.

Jerome, *Lives of Illustrious Men* 54

Origen the Eunuch?



At that time, while Origen was performing the work of instruction at Alexandria, he did a thing which gave abundant proof of an immature and youthful mind, yet withal of faith and self-control. For he took the saying, “there are eunuchs which made themselves eunuchs for the kingdom of heaven’s sake” in too literal and extreme a sense, and thinking both to fulfill the Savior’s saying, and also that he might prevent all suspicion of shameful slander on the part of unbelievers (for, young as he was, he used to discourse on divine things with women as well as men), he hastened to put into effect the Savior’s saying, taking care to escape the notice of the greater number of his pupils. But, wishful thought he might be, it was not possible to hid a deed of this nature.

Eusebius, *Hist. Eccl.* 6.8.1-3

Works of Origen

“Let’s see whether your arguments can stand, then, since you’ve worked so hard and carried the struggle of writing so many books to such useless lengths. For if the story that you composed 6,000 books is true, . . .”

Epiphanius, *Panarion* 4.63.7

“Which of us can read everything he [i.e. Origen] has written? . . .”

Jerome, *Ep.* 33

“Starting from that time also Origen’s commentaries on the divine scriptures had their beginning, at the instigation of Ambrose, who not only supplied him with innumerable verbal exhortations and encouragements, but also provided him unstintingly with what was necessary. For as he dictated there were ready at hand more than seven shorthand-writers, who relived each other at fixed times, and as many copyists, as well as girls skilled in beautiful writing; for all of whom Ambrose supplied without stint the necessary means.”

Eusebius, *Hist. eccl.* 6.23.1–2

Adnotationes in Deuteronomium	Fragmenta ex homiliis in epistolam ad Hebraeos	De principiis
Adnotationes in Exodum	Fragmenta in Jeremiam	De resurrectione libri ii
Adnotationes in Genesim	Fragmenta in evangelium Joannis	Scholia in Apocalypsem
Adnotationes in Jesum filium Nave	Fragmenta in Lamentationes	Scholia in Canticum canticorum
Adnotationes in Judices	Fragmenta in Lucam	Scholia in Lucam
Adnotationes in Leviticum	Fragmenta ex commentariis in evangelium Matthaei	Scholia in Matthaem
Adnotationes in Numeros	Fragmentum ex commentariis in Osee	Selecta in Deuteronomium
In Canticum canticorum (libri duo quos scripsit in adolescentia)	Fragmenta de principiis	Selecta in Exodum
Contra Celsum	Fragmenta ex commentariis in Proverbia	Selecta in Ezechielem
Commentarius in Canticum	Fragmenta in Psalmos 1–150	Selecta in Genesim
Commentarii in Genesim	Fragmenta in librum primum Regnorum	Selecta in Jesum Nave
Commentarii in evangelium Joannis	Fragmentum in Ruth	Selecta in Job
Commentarium in evangelium Matthaei	Hexapla	Selecta in Judices
Commentarii in Romanos	Homiliae in Canticum	Selecta in Leviticum
Matt. Commentarium series in evangelium Matthaei	Homiliae in Exodum	Selecta in Numeros
Dialogus cum Heraclide	Homiliae in Ezechielem	Selecta in Psalmos
Enarrationes in Job	Homiliae in Genesim	
De engastrimytho	Homiliae in Isaiam	
Epistula ad Africanum	Homiliae in Jeremiam	
Epistula ad Gregorium Thaumaturgum	In Jesu Nave homiliae xxvi	
Epistula ad ignotum (Fabianum Romanum)	Homiliae in Job	
Excerpta in Psalmos	Homiliae in Judices	
Expositio in Proverbia	Homiliae in Leviticum	
Fragmentum ex homiliis in Acta apostolorum	Homiliae in Lucam	
Libri x in Canticum canticorum	Homiliae in Numeros	
Fragmenta ex commentariis in I Corinthios	Homiliae in Psalmos	
Fragmenta ex commentariis in Ephesios	Homiliae in I Reges	
Fragmenta ex commentariis in Exodum	De oratione	
Fragmenta ex commentariis in Ezechielem	De pascha	
	Philocalia	

Extant Treatises of Origen

1. Hexapla

Hebrew.	Hebrew Transliterated.	Aquila.	Symmachus.	LXX.	Theodotion.
תְּלִיפָה	λαμνασσηα	τῆ νικοποιᾶ	ἐπινίκιος	εἰς τὸ τέλος	τῆ νικοποιᾶ
קִרְיָה	βηη korā	τῶν υἱῶν κορέ	τῶν υἱῶν κορέ	ὑπὲρ τῶν υἱῶν κορέ (τοῖς υἱοῖς)	τοῖς υἱοῖς κορέ
וְלִי - לֵא	αλ· αλαμωθ	ἐπὶ νεανιοτήτων	ὑπὲρ τῶν αἰωνίων	ὑπὲρ τῶν κρυφίων	ὑπὲρ τῶν κρυφίων
וְשִׁיר	σιρ	ᾄσμα	ᾠδή·	ψαλμός	ᾠδή
וְלִי - לֵא	ἔλκειμ λαγου	<ὁ θεὸς ἡμῖν>	ὁ θεὸς ἡμῖν	ὁ θεὸς ἡμῶν	ὁ θεὸς ἡμῶν
וְלִי - לֵא	μαασε· ουος	ἐλπὶς καὶ κράτος	πεποιθήσεις καὶ ἰσχὺς	καταφυγὴ καὶ δύναμις	καταφυγὴ καὶ δύναμις
וְלִי - לֵא	εζρ	βοήθεια	βοήθεια	βοηθός	βοηθός
וְלִי - לֵא	βσαρωθ	ἐν θλίψεσιν	ἐν θλίψεσιν	ἐν θλίψει	ἐν θλίψεσιν
וְלִי - לֵא	νεμσα· μωδ	εὐρεθεὶς σφόδρα	εὐρισκόμενος σφόδρα	ταῖς εὐρούσαις ἡμᾶς σφόδρα (εὐρεθήσεται ἡμῖν)	εὐρέθη σφόδρα (ταῖς εὐρούσαις ἡμᾶς)
וְלִי - לֵא	αλ· χεν	ἐπὶ τούτῃ	διὰ τοῦτο	διὰ τοῦτο	διὰ τοῦτο
וְלִי - לֵא	λα· νιρα	οὐ φοβηθησόμεθα	οὐ φοβηθησόμεθα	οὐ φοβηθησόμεθα	οὐ φοβηθησόμεθα
וְלִי - לֵא	βααμיר	ἐν τῇ ἀνταλλάσσασθαι	ἐν τῇ συγχέεισθαι	ἐν τῇ ταράσσασθαι	ἐν τῇ ταράσσασθαι
וְלִי - לֵא	[a]αρσ	γῆν	γῆν	τὴν γῆν	τὴν γῆν
וְלִי - לֵא	ου βαμωτ	καὶ ἐν τῇ σφάλλυσθαι	καὶ κλίνασθαι	καὶ μετατίθεσθαι	καὶ σαλεύεσθαι (μετατίθεσθαι)
וְלִי - לֵא	αριμ	ὄρη	ὄρη	ὄρη	ὄρη
וְלִי - לֵא	βλεβ	ἐν καρδίᾳ	ἐν καρδίᾳ	ἐν καρδίᾳ	ἐν καρδίᾳ
וְלִי - לֵא	ιαμιμ	θαλασσῶν	θαλασσῶν	θαλασσῶν	θαλασσῶν

2. Scriptural Writings

- a. *Scholia*
- b. *Homilies*
- c. *Commentaries*

Origen's exegetical premises are explained in his *De principiis* 4.1.11-12:

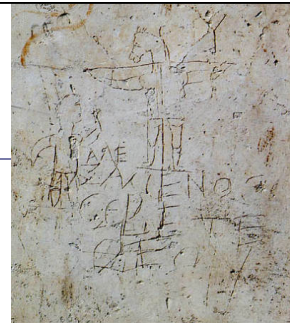
The individual ought, then, to portray the ideas of holy Scripture in a threefold manner upon his own soul in order that the simple man be edified by the "flesh," as it were, of the scripture, for so we name the obvious sense; while he who has ascended a certain way (may be edified) by the "soul," as it were. The perfect man . . . (may receive edification) from the spiritual law, which has a shadow of good things to come. For as man consists of body, and soul, and spirit, so in the same way does scripture. . . . But as there are certain passages . . . That do not at all contain "corporeal" sense . . . There are also places where we must seek only for the "soul," as it were, and "spirit" of Scripture.

3. Theological Writings

De Principiis (First Principals)

4. Apologetic Writings

Contra Celsum



Origen's End of Life

It is unnecessary to speak of the cruelty of the persecution which was raised against the Christians under Decius, who was mad against the religion of Philip, whom he had slain, the persecution in which Fabian us, bishop of the Roman church, perished at Rome, and Alexander and Babylas, pontiffs of the churches of Jerusalem and Antioch, were imprisoned for their confession of Christ.

If any one wishes to know what was done in regard to the position of Origen, he can clearly learn, first, indeed, from his own epistles, which, after the persecution, were sent to different ones, and secondly, from the sixth book of the *Church History* of Eusebius of Caesarea, and from his six volumes on behalf of the same Origen.

He lived until the time of Gallus and Volusianus, that is, until his sixty-ninth year, and died at Tyre, in which city he also was buried.

Jerome, *Lives of Illustrious Men*, 54

Second Council of Constantinople (5 May – 2 June 553)

- Council was convened by the emperor Justinian (527–565)

11th Canon of the Council

If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinaris, Nestorius, Eutyches and **Origen**, as well as their impious writings, as also all other called heretics already condemned and anathematized by the Holy Catholic and Apostolic church, and by the aforesaid four Holy Synods [if anyone do not equally anathematize] all those who have held and hold or who in their piety persist in holding to the end the same opinion as those heretics just mentioned: let him be anathema.



The Anathemas Against Origen

Anathema I

If anyone asserts the fabulous pre-existence of souls, and shall assert the monstrous restoration which follows from it: let him be anathema.

Anathema XII

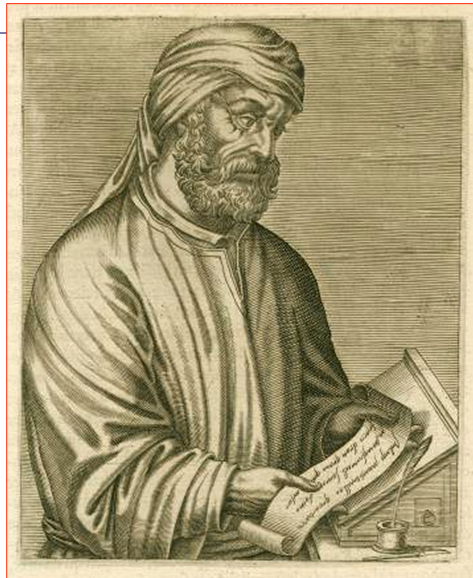
If anyone shall say that the heavenly Powers and all men and the Devil and evil spirits are united with the word of God in all respects, as the Nous which is by them called Christ and which is in the form of God, and which humbled itself as they say; and [if anyone shall say] that the Kingdom of Christ shall have an end: let him be anathema.

Anathema XIII

If anyone shall say that Christ is in no wise different from other reasonable beings, neither substantially nor by wisdom nor by his power and might over all things but that all will be placed at the right hand of God, as well as he that is called Christ, as also they were in the feigned pre-existence of all things: let him be anathema.

Tertullian

c. A.D. 160–225



TERTULLIAN

Now finally Tertullian the presbyter is ranked first of the Latin writers after Victor and Apollonius. He was from the province of Africa, from the city of Carthage where his father was a proconsular centurion.

A man of impetuous temperament, he was in his prime in the reign of the emperor Severus and Antoninus Caracalla, and he wrote many works which I need not name since they are very widely known.

At Concordia, a town in Italy, I saw an old man named Paul, who said that, when he was still a very young man, he had seen in Rome a very old man who had been secretary of blessed Cyprian and had reported to him that Cyprian was accustomed never to pass a day without reading Tertullian and would frequently say to him, "Hand me the master," meaning, of course, Tertullian.

This one was a presbyter of the church until his middle years, but later, because of the envy and reproaches of the clerics of the Roman church, he had lapsed into Montanism, and he makes mention of the new prophecy in many books.

In particular, he composed against the church the works: *On Modesty*; *On Persecution*; *On Fasting*; *On Monogamy*; six books *On Ecstasy*; and a seventh [added] which he composed *Against Apollonius*.

He is said to have lived to a very old age and to have composed many works which are not extant.

Jerome, *Lives of Illustrious Men* 53

Tertullian, who had an accurate knowledge of Roman law, a man especially famous among those most distinguished in Rome, has noted this in the *Apology for the Christians* which was written by him in Latin but translated into the Greek language; he tells the story as follows:

Eusebius, *Hist. eccl.* 2.2.4

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■ Montanism

- Ecstatic prophetic movement in the Christianity of Asia Minor, dating primarily to the late second and early third centuries.

- Founded by a man named Montanus (c. A.D. 170) who claimed direct revelations from God to support their teachings on disciplinary questions, especially extended hours of fasting and asceticism, and on eschatology.

- They emphasized greater disciplinary rigor, felt that most Christians were too lax in the beliefs and practices

- Emphasized long fasts, prohibited second marriages and flight from persecution, also stipulated that women should wear veils

List of Tertullian's Extant Works

<i>The Soul</i>	<i>Prayer</i>
<i>Apology</i>	<i>Repentance</i>
<i>Baptism</i>	<i>The Pallium</i>
<i>The Flesh of Christ</i>	<i>Patience</i>
<i>The Crown</i>	<i>Prescription against Heretics</i>
<i>The Apparel of Women</i>	<i>Against Praxeas</i>
<i>Exhortation to Chastity</i>	<i>Modesty</i>
<i>Flight in Persecution</i>	<i>The Resurrection of the Flesh</i>
<i>Against Hermogenes</i>	<i>To Scapula</i>
<i>Idolatry</i>	<i>Antidote for the Scorpion's Sting</i>
<i>On Fasting, against the Psychics</i>	<i>The Shows</i>
<i>Against the Jews</i>	<i>The Soul's Testimony</i>
<i>Against Marcion</i>	<i>To His Wife</i>
<i>To the Martyrs</i>	<i>Against the Valentinians</i>
<i>Monogamy</i>	<i>The Veiling of Virgins</i>
<i>To the Heathen</i>	

Apology

If you, the magistrates of the Roman Empire, you, who, in the light of day, set on high, at the very head of the state, preside to do justice,—if you are not allowed openly to investigate, face to face to examine, the Christian issue, to learn what it is in truth;—if, in this phase of life, and this alone, your authority either dreads or blushes to inquire in public, with all the care that Justice demands;—if finally (as recently befell) persecution of this school is so busy in the domestic tribunal as to block the way of defense;—then let truth be allowed to reach your ears at least by the hidden path of silent literature.

Apology 1.1

This, then, is the first plea we lodge with you—the injustice of your hatred of the Christian name. The very excuse that seems to acquit it, at once aggravates and convicts that injustice—to wit, ignorance. For what could be more unjust than for men to hate a thing they do not know, even though it really deserves hatred? It can only deserve hatred when it is known whether it does deserve it. . . . It is evidence of an ignorance which, while it is made an excuse for their injustice, really condemns it, that all who once hated Christianity because they were ignorant of the nature of what they hated, so soon as they cease to be ignorant of it, leave off hating it.

Apology 1.4, 6

Apology

Whatever you charge against us, when you so charge others, they use their own eloquence, they hire the advocacy of others, to prove their innocence. There is freedom to answer, to cross-question, since in fact it is against the law for men to be condemned, undefended and unheard. But to Christians alone it is forbidden to say anything to clear their case, to defend Truth, to save the judge from being unjust. No! one thing is looked for, one alone, the one thing needful for popular hatred—the confession of the name.

Apology 2.1–3

In our case nothing of the kind! Yet it ought just as much to be wrung out of us (whenever that false charge is made) how many murdered babies each of us had tasted, how many acts of incest he had done in the dark, what cooks were there—yes, and what dogs. Oh! the glory of that magistrate who had brought to light some Christian who had eaten up to date a hundred babies!

Apology 2.5

Apology

Commenting on Trajan's rescript to Pliny, were Trajan commands that Christians are not to be sought out but if brought before a magistrate are to be punished, Tertullian notes:

What a decision, how inevitably entangled! He says they must not be sought out implying they are innocent; and he orders them to be punished, implying they are guilty. He spares them and rages against them, he pretends not to see and punishes. Why cheat yourself with your judgment? If you condemn them, why not hunt them down?

Apology 2.1–3

So we are tortured when we confess; we are punished when we persist; we are acquitted when we deny; all because the battle is for a name.

Apology 2.19

Apology

Now I will take my stand on the plea of our innocence. I will not only refute the charges brought against us, but I will turn them against those who bring them; so that, in this too, all may learn that they will not find in Christians what they are unaware of in themselves, and that at the same time they may blush to accuse—no, I will not say that the worst of men are accusing the best.

Apology 4.1

Accuses Rome of forsaking ancestral laws and degrading ancient morals

Apology 6.1–10

Apology

It was in the age of Tiberius, then, that the Christian name went out into the world, and he referred to the Senate the news which he had received from Syria Palestine, which had revealed the truth of Christ's (*ipsius*) divinity; he did this exercising his prerogative in giving it his endorsement. The Senate had not approved beforehand and so rejected it. Caesar held to his opinion and threatened danger to accusers of the Christians. Consult your histories. There you will find that Nero was the first to rage with the imperial sword against this school in the very hour of its rise in Rome.

Apology 5.1–3

Apology

To refute these charges still further, I will show that these very things are done by you, sometimes openly, sometimes in secret, and that perhaps is the reason for your having believed them about us also.

Apology 9.1

In Africa infants are sacrificed to Saturn (9.2)

Infants are frequently exposed in Roman society (drowned, exposed to cold, thrown out and mangled by dogs; 9.7)

Roman practices that involve ingesting blood (9.10–11)

Roman gods are incestuous (9.16–18)

Roman gods were once men who became deified (10.3–12.1)

Attacks idolatry (12.2–13.9)

Attacks Greek/Roman myths and fables about the gods (14.1–15.8)

Apology

All such tales, then, we have cleared off, and turn now to expound our religion.

Apology 16.13

We worship one God, who is also judge 17.1–6

We know God through prophets and very ancient ones (18.5–20.5)

Discusses beliefs about Christ (21.3–23)

He was the Son of God (21.7–12)

He was born of a virgin (21.8)

There are two comings of Christ; first, meek and lowly, second, in the majesty of deity displayed (21.15)

He performed miracles, Jews dismissed him as a magician (21.16–18)

Brought before Pontius Pilate and crucified (21.18–20)

Third day he was raised from the dead, but Jews tell the story that the disciples stole the body (21.20–23)

Apostles went out to the world and began to share Christ's message (21.24–26)

Apology

“We say—and we say it openly—while you are torturing us, —mangled and bleeding—we shout it: “We worship God through Christ.” Count him man, if you will; through him and in him God would have Himself known and worshipped.”

Apology 21.28

Apology

On the other hand the name faction may I properly be given to those who join to hate the good and honest, who shout for the blood of the innocent, who use as a pretext to defend their hatred the absurdity that they take the Christians to be the cause of every disaster to the State, of every misfortune of the people. If the Tiber reaches the walls, if the Nile does not rise to the fields, if the sky doesn't move or the earth does, if there is famine, if there is plague, the cry is at once: “The Christians to the lion!”

Apology 40.1–2

But nothing whatever is accomplished by your cruelties, each more exquisite than the last. It is the bait that wins men for our school. We multiply whenever we are mown down by you; the blood of Christians is seed.

Apology 50.13