

**TERTULLIAN CONCERNING THE
RESURRECTION OF THE FLESH.
TRANSLATIONS OF CHRISTIAN
LITERATURE. SERIES II. LATIN
TEXTS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649003204

Tertullian concerning the resurrection of the flesh. Translations of Christian literature. Series II.
Latin texts by A. Souter

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

A. SOUTER

**TERTULLIAN CONCERNING THE
RESURRECTION OF THE FLESH.
TRANSLATIONS OF CHRISTIAN
LITERATURE.
SERIES II. LATIN TEXTS**

TRANSLATIONS OF CHRISTIAN LITERATURE

GENERAL EDITORS: W. J. SPARROW-SIMPSON, DD.,
W. K. LOWTHER CLARKE, B.D.

SERIES II

LATIN TEXTS

TERTULLIAN

TO
MY DEAR FRIEND
THE REVEREND PROFESSOR
HERBERT ADAMS GIBBONS,
M.A., B.D., PH.D., LITT.D.,
PRINCETON, NEW JERSEY,
CHEVALIER DE LA LÉGIION D'HONNEUR,
HISTORIAN
AND
CHAMPION OF OPPRESSED NATIONS,
IN GRATITUDE
FOR
A TWELVE-YEARS' FRIENDSHIP

PREFACE

THE choice of further works of Tertullian as subjects for translation in this series was determined by the list of the more important works of Tertullian given by Dr. Swete in his *Patristic Study* (London, 1902), p. 145. Among these appears the *De Carnis Resurrectione*; and certainly, whether it be considered from the point of view of subject-matter or of style, it is one of the most significant and valuable of its author's writings. At the present time its reading may be especially commended to the bereaved, at least to such of them as value Scripture teaching, as being likely to afford them much more solid comfort than they will get from spiritualistic séances.

In this work, composed with great care, Tertullian shows more traces of rhetorical training than usual (cf. c. 5). In the wonderful c. 12 he even blossoms into poetry. I cannot name a more suitable introduction to the study of his works than this *De Carnis Resurrectione*.

The general features of the present volume do not differ greatly from those of previous volumes, to which the reader is referred for information as

to my plan and purpose, but I am glad to be able to publish in the Appendix a collation of a very important manuscript, hitherto unknown, which makes the present volume indispensable to all serious students of Tertullian in the original Latin.

The Rev. J. H. Baxter's kind reading of the proofs has been very helpful to me.

A. SOUTER.

Aberdeen,

January 19, 1921.

INTRODUCTION

§ 1.—ON TERTULLIAN'S LIFE AND WORKS

OF Tertullian, as of many another who has rendered pre-eminent service to humanity, almost nothing is known. His full name was Quintus Septimius Florens Tertullianus, and he was a native of the Roman province of Africa, which corresponded roughly in area to the modern Tunis. He was of pagan parentage, and underwent a complete training as a lawyer. He appears to have visited Italy, but he spent the greatest part of his life in the city of Carthage, which had been refounded by Julius Caesar about a hundred years after the younger Scipio had laid it waste. The city had become once again a great centre, and Christianity must have reached it at an early period, probably direct from Italy. In Africa the new religion found a favourable soil, a fact not altogether undue to the Semitic origin of the old Punic stock, which found something akin to itself in the daughter of Judaism. The number of churches in Africa in Tertullian's time probably greatly exceeded the total of Italy itself. And this Christianity seems to have been more Latin than Greek. The most highly educated of the

provincials in Africa were acquainted with Greek, but the proportion of such persons was far less than would have been found in Italy.

We have no evidence as to the date of Tertullian's birth, but if we place it about A.D. 160, we shall probably not be far wrong. The date of his conversion is equally unknown, but it may be assigned to the period of mature manhood. He was a man of ardent temperament, unbounded energy and great creative faculty. In such a man conversion was sure to be followed at the earliest possible interval by active work on behalf of the Faith, and for him the pen was the obvious instrument. All his knowledge of law, literature and philosophy was at once enlisted on the side of the persecuted religion. Like a later convert from paganism, St. Ambrose, he must have taken up the study of the Scriptures as eagerly as he had followed his earlier pursuits. We have no satisfactory evidence that he held any office in the Church. It is safest to regard him as an early forerunner of a succession of Christian laymen, men like Pelagius, Marius Mercator, Junilius and Cassiodorus, who have had their share in building up the body of Christian doctrine.

The strongly ascetic vein in Tertullian led him later to adopt the doctrines of the Montanists. This sect took its name from Montanus of Pepuza in Phrygia, and among its tenets was the assertion of prophetic gifts in opposition to the regularly constituted ministry; millenarism, and abstinence