

that continues to be shrouded with mystery. He was at odds with the Roman bishops, Zephyrinus and Callistus, whom he perceived to be Monarchians. The center of his activity was North Africa and he is regarded as the first of the great Latin teachers of the church. From him we have received some of the precise terms of theology, terms such as "trinity", etc., and his influence was more towards a systematizing of truth rather than romanticizing in details and allegories.

Tertullian contributed 37 major works of apologetic and polemical significance as well as five separate works on the problems of Marcion. He was a vivid writer and able to express himself pointedly. His theological concepts are sufficiently important in the thrust of our study to merit some individual comment as well:

on the Scriptures:

They are the sole authority for the church and the believer alike. Tertullian is opposed to using philosophy as a means of establishing truth and in his DE PRESCRIPTIONE he asks: "What has Athens to do with Jerusalem or the Academy with the church?" (From this came the title of a Festschrift honoring Cornelius Van Til, a few years ago, JERUSALEM AND ATHENS.) Thinking of his own life he concluded that all of this sort of study had done nothing to bring him closer to the truth.

regarding anthropology he apparently held a traducian view of the origin of the soul and by this accounted for original sin.

on the Trinity:

It was his term and he saw "three persons/one substance" and this has become the hallmark of the orthodox expression. The term, not used in the Bible as such, can hardly be questioned as a term that indicates what the Bible teaches.

on Baptism:

Tertullian lays great stress as do most of the Fathers ... "as little fishes we are born in the water." Sometimes he is thought to have taught a baptismal regeneration but this is reading back into history the disputes of later ages. He is the first major scholar to register a protest against paedobaptism and the