

(2) In the quotation above, Irenaeus' main point is to explain that the terms "perfect" and "spiritual," when used by the apostle Paul, do not in any way devalue man's body. This point can be made equally well whether the tongues (languages) referred to were spoken by people in N.T. times or by people in his own day.

(3) It is possible that the tongues (languages) referred to in this quotation were all spoken in N.T. times and not in Irenaeus' day because the word "terms" in the statement "whom also the apostle terms 'spiritual'" is a present indicative form of the Latin verb meaning "to call or name." It is also significant that the spiritual gifts spoken of in the second sentence of this quotation are described in I Corinthians to which the first sentence of the quotation refers.

(4) It must be admitted that the second sentence of the quotation sounds like Irenaeus was referring to tongues (languages) that were spoken in his day because of the words "In like manner we do also hear" and the repetition of "tongues-speaking" which had already been mentioned in the first sentence. If so, we have an evidence for Tongue-speaking in Irenaeus' day, but we aren't told whether these tongues were spoken by the Montanists or regular church members and there still remains the puzzle about the meaning of the words, "whom the Apostle also terms 'spiritual.'"

3. Tertullian (160-220 A.D.)

- a. He is regarded as the father of Latin Theology.
- b. He joined the Montanists after his conversion.
- c. He labored in Carthage, North Africa, as a Montanist presbyter and author.
- d. He wrote a book entitled Against Marcion.

In this book he challenges Marcion with the following words: