THE QUESTION

How did Clement of Alexandria and Tertullian differ about philosophy?

Asked by a THF member on October 11, 2026 · published November 9, 2026 · 10 numbered quotations · the 12 early Christian passages and 129 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/how-did-clement-of-alexandria-and-tertullian-differ-about-philosophy

The short answer *From the text: says what the passages say*

They differed mostly in tone. Clement of Alexandria saw Greek philosophy as a gift from God that trained the Greeks and prepared minds for faith, though he rejected its godless parts. Tertullian saw philosophy mainly as a danger and the seedbed of heresy, and held that knowing God's truth is the only full wisdom.

LIBRARY ONLY	This study was written only from The Historic Faith's library of early-Christian writings and the Bible, never from the web. Every passage we kept from what the library gave is listed at the back, with a link to read it.
HOW IT WAS MADE	Compiled by machine learning from The Historic Faith's library of early-Christian writings and the Bible only. Every quotation was matched word for word against our stored text. Not yet reviewed by The Historic Faith.
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POINT 1 OF 8

Clement: philosophy prepares the soul for faith

Our note · compiled by machine learning · From the text: says what the passages say

Clement gives philosophy a real but limited job. It cleans up the mind and gets it ready to receive faith. But it is faith, not philosophy, that is the foundation. Only on faith does God's truth build true knowledge.

1

“Greek philosophy, in a way, cleanses the soul and prepares it beforehand to receive faith. On that faith, the Truth builds the structure of knowledge.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 7.3 (c. 190–215 AD) **Source 4, page 7** Read it in the library ›

THF's updated English

POINT 2 OF 8

Clement: God gave philosophy to the Greeks

Our note · compiled by machine learning · From the text: says what the passages say

Clement goes further. He says the same God who gave the two covenants also gave philosophy to the Greeks. Just as the law trained the Jews, Greek learning trained the Greeks. Those who come to faith from both paths are gathered into one saved people.

2

“He also shows that the same God who provided both Covenants was the one who gave Greek philosophy to the Greeks. Through it, the Almighty is glorified among the Greeks.”

later in the same passage

“So then, from Greek training and also from the training of the law, those who accept faith are gathered into the one people of the saved.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 6.5 (c. 190–215 AD) **Source 5, page 7** Read it in the library ›

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POINT 3 OF 8

Clement still rejected godless philosophy

Our note · compiled by machine learning · From the text: says what the passages say

Clement did not accept every school. He compares bad philosophy to weeds sown among wheat, and says heresies grew from it. Teaching like that of Epicurus, which lives for pleasure and only this world, is what Paul calls the wisdom of this world.

3

> “And just as in the Barbarian philosophy, so also in Greek philosophy, weeds were sown by the proper sower of weeds. From this also, heresies grew up among us along with the fruitful wheat.”
>
> *later in the same passage*
>
> “This pleasure-loving and selfish philosophy is what the apostle calls "the wisdom of this world," because it teaches the things of this world and only about this world.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 6.8 (c. 190–215 AD)
THF's updated English

Source 1, page 7 **Read it in the library ›**

POINT 4 OF 8

For Clement, God's knowledge ranks higher

Our note · compiled by machine learning · From the text: says what the passages say

Even good philosophy, Clement says, is only a starting point. It teaches people to search in a noble way, but the knowledge that leads to godliness comes from God's own mouth. He calls philosophy partial and basic compared with what Christ revealed.

4

> “The prophet says this in contrast to knowledge based on philosophy, which teaches us to investigate in a great-hearted and noble way, for our growth in piety.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 1.4 (c. 190–215 AD)
THF's updated English

Source 6, page 7 **Read it in the library ›**

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5 “Therefore this partial philosophy is very basic, while truly perfect knowledge deals with intellectual realities that are beyond the world, and with realities even more spiritual than those which "eye did not see, and ear did not hear, nor did they enter into the heart of man," until the Teacher told us about them.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 6.8 (c. 190–215 AD) **Source 1, page 7** Read it in the library ›
THF's updated English

POINT 5 OF 8

Tertullian: philosophy stirs up heresy

Our note · compiled by machine learning · From the text: says what the passages say

Tertullian is much sharper. He calls philosophy the stuff of worldly wisdom and a rash judge of God's ways. He traces heresies straight back to it, naming Plato's school and the Stoics. The heretics and the philosophers, he says, keep asking the same questions.

6 “For philosophy is the material of the world's wisdom, the rash interpreter of the nature and the divine arrangement of God. Indeed, heresies themselves are stirred up by philosophy.”

later in the same passage

“The same subjects are discussed again and again by the heretics and the philosophers.”

EARLY CHRISTIAN WRITER **Tertullian,** *On Prescription Against Heretics* 7 (c. 196–220 AD) **Source 12, page 7** Read it in the library ›
THF's updated English

POINT 6 OF 8

Tertullian calls philosophers the fathers of heretics

Our note · compiled by machine learning · From the text: says what the passages say

When he writes about the soul, Tertullian wishes he did not have to argue with philosophers at all. He calls them the fathers of heretics. He reads Paul's warning about philosophy as a prophecy of the harm it would do to the truth.

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7

"Then we would never need to test our strength in arguments about the soul with philosophers, those fathers of heretics, as they may rightly be called."

later in the same passage

"Even in his own time, the apostle saw ahead that philosophy would do great harm to the truth."

EARLY CHRISTIAN WRITER **Tertullian,** *De Anima (On the Soul)* 3 (c. 196–220 AD) **Source 9, page 7** Read it in the library ›

THF's updated English

POINT 7 OF 8

Tertullian: fearing God is full wisdom

Our note · compiled by machine learning · From the text: says what the passages say

Tertullian says a person who fears God and knows His truth has perfect wisdom, even if he knows nothing else. He grants that philosophers may have borrowed a little from Scripture. But they mixed in their own ideas, so a few drops of truth became a flood of argument.

8

"Therefore, the man who has the fear of God, even if he is ignorant of everything else, if he has come to know the knowledge and truth of God, will possess full and perfect wisdom."

later in the same passage

"The result was that even what they had discovered fell into uncertainty, and from one or two drops of truth there arose a whole flood of argument."

EARLY CHRISTIAN WRITER **Tertullian,** *Ad Nationes* 2 (c. 196–220 AD) **Source 10, page 7** Read it in the library ›

THF's updated English

POINT 8 OF 8

Both lean on Paul's warning about worldly wisdom

Our note · compiled by machine learning · Interpretation: our reading of the passages, not their words

The two men share common ground. Both read Paul's words about the foolish wisdom of the world as aimed at the philosophers. Clement says God showed that wisdom to be false. Tertullian says God chose foolish things to shame it. They differ on how much good philosophy can still do.

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9 “In this he sets, in contrast with the scribes, the disputers of this world, that is, the philosophers of the Gentiles.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 1.18 (c. 190–215 AD) **Source 2, page 7** **Read it in the library ›**
THF's updated English

10 “The Lord called this foolishness, and chose the foolish things of the world to put even philosophy itself to shame.”

EARLY CHRISTIAN WRITER **Tertullian,** *On Prescription Against Heretics* 7 (c. 196–220 AD) **Source 12, page 7** **Read it in the library ›**
THF's updated English

THE LIMITS

What these passages don’t tell us

- These short passages do not show everything either man wrote about philosophy, and Tertullian himself used careful reasoning in his arguments.
- The passages do not tell us whether Clement and Tertullian knew each other's writings or were answering each other.
- Neither man treats philosophy as a way to be saved; the difference is how useful it can be before and alongside faith.
- A word-for-word match shows that a quotation really is in our text. It does not show that our reading of it is right, or who wrote each work.

WHERE EVERY QUOTE CAME FROM

The Sources

The 12 early Christian passages and 129 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–12, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 13–111, in Bible order), then 30 more verses THF links to these passages, by reference. **Quote 1, page 2** beside a source shows where the study quotes it. Passages are in THF’s updated English unless marked “1885 English” (the Roberts–Donaldson translation, public domain). “… [continues online]” marks a passage the library gave only in part. **On paper?** At **thehistoricfaith.com**, Bible verses are in the **Audio Bible** and early Christian writings in the **Library** (search for the title).

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EARLY CHRISTIAN WRITERS *12 passages from 2 writers*

Clement of Alexandria, *c. 190–215 AD · sources 1–7*

1 *Stromata* 6.8 (1885 English) **Quotes 3, 5, pages 3, 4** "voluptuous and selfish philosophy the apostle calls the wisdom of this world… [continues online] **read ›**

2 *Stromata* 1.18 **Quote 9, page 6** to have sent forth light by bringing forward, in opposition, the despised and scorned barbarian philosophy. It is like a lamp. When the sun shines on it, it is said… [continues online] **read ›**

3 *Stromata* 1.20 (on point 4) truth. But the only true and secure truth, which cannot be overthrown, is that in which we are taught by the Son of God. In the same way, we say… [continues online] **read ›**

4 *Stromata* 7.3 (1885 English) **Quote 1, page 2** "the Greek philosophy, as it were, purges the soul, and prepares it beforehand for the reception of faith, on which the Truth builds up the edifice of knowledge… [continues online] **read ›**

5 *Stromata* 6.5 (1885 English) **Quote 2, page 2** "further, that the same God that furnished both the Covenants was the giver of Greek philosophy to the Greeks, by which the Almighty is glorified among the Greeks, he shows… [continues online] **read ›**

6 *Stromata* 1.4 (1885 English) **Quote 4, page 3** "to those who have been justified by philosophy, the knowledge which leads to piety is laid up as a help… [continues online] **read ›**

7 *Stromata* 6.18 (1885 English; on point 4) "if any one ruler whatever prohibit the Greek philosophy, it vanishes immediately… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 8–12*

8 *Against Marcion* 8 (on point 8) "the rudiments of the world, and by this he does not mean the structure of heaven and earth, but worldly learning and the tradition of men, subtle in their speech… [continues online] **read ›**

9 *De Anima (On the Soul)* 3 (1885 English) **Quote 7, page 5** "noxious vapours, accordingly, exhaled from philosophy, obscure the clear and wholesome atmosphere of truth, it will be for Christians to clear away, both by shattering to pieces the arguments which… [continues online] **read ›**

10 *Ad Nationes* 2 (1885 English) **Quote 8, page 5** "although, in their inquisitive disposition to search into all kinds of learning, the philosophers may seem to have investigated the sacred Scriptures themselves for their antiquity, and to have derived… [continues online] **read ›**

11 *Apology* 47 (on point 7) the second. Some think that He is made of atoms, others of numbers: those are the different views of Epicurus and Pythagoras. One thinks that He is made of fire… [continues online] **read ›**

12 *On Prescription Against Heretics* 7 **Quotes 6, 10, pages 4, 6** "to the Colossians, he says, "See that no one beguile you through philosophy and vain deceit, after the tradition of men, and contrary to the wisdom of the Holy Ghost… [continues online] **read ›**

THE BIBLE *99 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

13 **Ecclesiastes 4:13** Better is a poor and wise youth than an old and foolish king who no longer knows how to pay attention. **read ›**

14 **Ecclesiastes 4:15** I saw all the living who walk under the sun with the second youth, who will stand up in his place. **read ›**

15 **Ecclesiastes 12:2** before the sun and the light are darkened, and the moon and the stars, and the clouds return after the rain; **read ›**

16 **Isaiah 1:1** The vision which Isaiah the son of Amoz saw, which he saw against Judea and against Jerusalem, in the reign of Uzziah, and Jotham, and Ahaz, and Hezekiah, who reigned over Judea. **read ›**

17 **Isaiah 1:15** When you stretch out your hands, I will turn my eyes away from you; and if you multiply your pleas, I will not listen to you; for your hands are full of blood. **read ›**

18 **Isaiah 1:16** Wash yourselves; become clean; remove the evils from your souls before my eyes; cease from your evils; **read ›**

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19 **Isaiah 1:17** learn to do good; seek out judgment; rescue the one who is wronged; judge for the orphan, and do justice for the widow. **read ›**

20 **Isaiah 1:18** And come, let us reason together, says the Lord: though your sins are like crimson, I will make them white as snow; and though they are like scarlet, I will make them white as wool. **read ›**

21 **Isaiah 2:2** For in the last days the mountain of the Lord shall be manifest, and the house of God shall be on the top of the mountains, and it shall be raised above the hills; and all the nations shall come to it. **read ›**

22 **Isaiah 5:11** Woe to those who rise early in the morning and pursue strong drink, who wait until evening; for the wine will inflame them. **read ›**

23 **Isaiah 5:16** But the Lord of hosts shall be exalted in judgment, and the holy God shall be glorified in righteousness. **read ›**

24 **Isaiah 5:22** Woe to the strong among you who drink wine, and the mighty who mix strong drink, **read ›**

25 **Isaiah 7:1** Now it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin king of Aram and Pekah the son of Remaliah, king of Israel, came up against Jerusalem to make war on it, but they could not besiege it. **read ›**

26 **Isaiah 7:16** For before the child knows good or evil, he refuses evil, to choose the good; and the land which you fear shall be forsaken because of the two kings. **read ›**

27 **Isaiah 7:21** And it shall be in that day that a man shall rear a young cow and two sheep; **read ›**

28 **Isaiah 7:24** With arrow and bow they shall go in there, for all the land shall be barren land and thorns; **read ›**

29 **Isaiah 8:7** therefore, behold, the Lord brings up upon you the water of the river, strong and abundant, the king of the Assyrians and his glory; and he shall go up over every valley of yours, and walk over every wall of yours, **read ›**

30 **Isaiah 13:1** The vision which Isaiah the son of Amoz saw against Babylon. **read ›**

31 **Isaiah 13:3** I am giving command, and I bring them; giants are coming to fulfill my wrath, rejoicing and insulting together. **read ›**

32 **Isaiah 18:3** all of them, will be inhabited like an inhabited country; their land will be as when a signal is raised from a mountain; it will be heard like the sound of a trumpet. **read ›**

33 **Daniel 9:6** and we have not listened to your slaves the prophets, who spoke in your name to our kings and our rulers and our fathers, and to all the people of the land. **read ›**

34 **Hosea 1:2** The beginning of the word of the Lord through Hosea. And the Lord said to Hosea, “Go, take for yourself a wife of prostitution and children of prostitution, for the land will surely prostitute itself, turning away from the Lord.” **read ›**

35 **Hosea 12:8** And Ephraim said, “But I have become rich; I have found relief for myself.” None of his labors shall be found for him, because of the unrighteous deeds by which he sinned. (Septuagint Hosea 12:9 (Hosea 12:8 in most Bibles)) **read ›**

36 **Amos 3:11** Therefore thus says the Lord God: Tyre! Your land shall be laid waste all around you, and he shall bring down your strength out of you, and your regions shall be plundered. **read ›**

37 **Amos 6:10** and the rest shall be left behind; and their relatives shall take them, and shall press hard to carry their bones out of the house; and one shall say to those in charge of the house, “Is there still anyone with you?” And he shall say, “No one else.” And he shall say, “Be silent, so as not to name the name of the Lord.” **read ›**

38 **Amos 7:14** And Amos answered and said to Amaziah, “I was not a prophet, nor the son of a prophet, but I was a goatherd and a scraper of sycamore figs; **read ›**

39 **Amos 8:7** The Lord swears by the pride of Jacob: None of your works shall ever be forgotten. **read ›**

40 **Wisdom of Solomon 3:11** For whoever treats wisdom and discipline with contempt is miserable; their hope is empty, their labors without profit, and their works useless. **read ›**

41 **Wisdom of Solomon 6:10** For those who keep holy things in holiness will be made holy, and those who have been taught them will find a defense. **read ›**

42 **Wisdom of Solomon 7:14** For she is an unfailing treasure for men; those who use it gain friendship with God, commended by the gifts that come from discipline. **read ›**

43 **Wisdom of Solomon 8:7** And if anyone loves righteousness, her labors are virtues; for she teaches self-control and sound judgment, righteousness and courage, and nothing in life is more useful for men than these. **read ›**

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44 **Wisdom of Solomon 10:8** For passing wisdom by, they were not only harmed by not knowing the good things, but they also left to the living a memorial of their foolishness, so that they could not even go unnoticed in their failures. **read ›**

45 **Wisdom of Solomon 13:1** For all men who were ignorant of God were foolish by nature, and from the good things that are seen they were unable to know him who is, nor by paying attention to the works did they recognize the craftsman; **read ›**

46 **Wisdom of Solomon 13:6** Yet for these the blame is small, for they perhaps go astray while seeking God and wishing to find him. **read ›**

47 **Wisdom of Solomon 14:14** For through the empty pride of men they entered the world, and therefore a swift end has been planned for them. **read ›**

48 **Wisdom of Sirach 3:24** For their own assumption has led many astray, and evil suspicion has made their minds slip. **read ›**

49 **Wisdom of Sirach 16:23** One who lacks heart thinks these things, and a foolish man who goes astray thinks foolish things. **read ›**

50 **Wisdom of Sirach 31:1** Open the verse to read it. **read ›**

51 **Wisdom of Sirach 31:5** Open the verse to read it. **read ›**

52 **Baruch 3:28** And they perished because they had no sound judgment; they perished through their lack of counsel. **read ›**

53 **2 Maccabees 4:13** There was such a height of Hellenism and such an advance of a foreign way of life because of the surpassing wickedness of Jason, who was ungodly and no high priest, **read ›**

54 **2 Maccabees 4:15** They held the honors of their fathers as nothing, and thought the glories of the Greeks the finest. **read ›**

55 **2 Maccabees 12:2** But among the local governors, Timothy and Apollonius the son of Gennaeus, and also Hieronymus and Demophon, and besides these Nicanor the Cypriarch, would not let them settle down and live in quiet. **read ›**

56 **3 Maccabees 2:30** But so that he might not appear hostile to all, he wrote underneath: “But if any of them choose to live among those initiated into the rites, these shall have citizenship equal to the Alexandrians.” **read ›**

57 **4 Maccabees 1:1** Since I am about to set forth a most philosophical subject, whether devout reason is absolute master of the passions, I would rightly advise you to give earnest attention to philosophy. **read ›**

58 **4 Maccabees 1:15** Reason, then, is the mind joined with an upright life, giving first place to the teaching of wisdom. **read ›**

59 **4 Maccabees 1:16** And wisdom is knowledge of divine and human matters and of their causes. **read ›**

60 **4 Maccabees 1:17** This, then, is the education of the Law, by which we learn divine things reverently and human things to our profit. **read ›**

61 **4 Maccabees 1:18** And the kinds of wisdom are sound judgment, righteousness, courage, and self-control. **read ›**

62 **4 Maccabees 2:2** It is on this ground, at any rate, that the self-controlled Joseph is praised, because by reason, through his mind, he mastered sensual pleasure. **read ›**

63 **4 Maccabees 5:11** Will you not scatter the nonsense of your reasonings, and, taking up a mind worthy of your age, seek as a philosopher the truth of what is to your advantage, **read ›**

64 **4 Maccabees 5:16** “Antiochus, we who are persuaded to live by a divine law think that no compulsion is stronger than our obedience to the Law. **read ›**

65 **4 Maccabees 5:22** You scoff at our philosophy, as though we did not live in it with sound reason. **read ›**

66 **4 Maccabees 5:35** I will not put you to shame, philosophic reason, nor will I deny you, honored priesthood and knowledge of the Law. **read ›**

67 **4 Maccabees 7:1** Just like a most excellent pilot, the reason of our father Eleazar, steering the ship of godliness on the sea of the passions, **read ›**

68 **4 Maccabees 7:16** If, then, an old man despised tortures even to death for the sake of godliness, beyond dispute devout reason is ruler over the passions. **read ›**

69 **4 Maccabees 7:21** For who, living as a philosopher devoutly by the whole rule of philosophy, and having believed God, **read ›**

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70 **4 Maccabees 7:24** This is why even mere boys, living as philosophers by the reason of godliness, have prevailed over still harsher instruments of torture. **read ›**

71 **4 Maccabees 8:7** And share in the Greek way of life, change your manner of living, and take delight in your youth. **read ›**

72 **4 Maccabees 13:1** If, then, the seven brothers despised sufferings even to death, it is agreed on every side that devout reason is absolute master of the passions. **read ›**

73 **4 Maccabees 13:3** but as it is, it is not so; rather, by the reason that is praised, they prevailed over the passions. **read ›**

74 **4 Maccabees 13:24** For having been trained by the same Law, and having practiced the same virtues, and having been brought up together in the righteous life, they drew this harmony all the more toward one another. **read ›**

75 **4 Maccabees 18:3** Therefore those who gave up their bodies to sufferings for the sake of godliness were not only admired by men, but were also counted worthy of a divine portion. **read ›**

76 **1 Enoch 98:9** Woe to you, fools, for you shall perish through your foolishness; and you will certainly not listen to those of sound judgment, and good things will not meet you, but evil things … you. **read ›**

77 **John 12:20** Now there were certain Greeks among those who went up to worship at the feast. **read ›**

78 **Acts 5:21** When they heard this, they entered into the temple about daybreak and taught. But the high priest and those who were with him came and called the council together, with all the senate of the children of Israel, and sent to the prison to have them brought. **read ›**

79 **Acts 14:1** In Iconium, they entered together into the synagogue of the Jews, and so spoke that a great multitude both of Jews and of Greeks believed. **read ›**

80 **Acts 17:11** These were more noble than those in Thessalonica, for they received the word with all eagerness, examining the Scriptures daily to see whether these things were so. **read ›**

81 **Acts 17:12** Therefore many of them believed, including prominent Greek women and many men. **read ›**

82 **Acts 17:18** Some of the Epicurean and Stoic philosophers also disputed with him. Some said, “What does this babbler want to say?” Others said, “He seems to be a proclaimer of foreign deities,” because he preached the gospel of Jesus and the resurrection. **read ›**

83 **Acts 18:25** He had been instructed in the way of the Lord, and being fervent in spirit, he spoke and taught accurately the things concerning the Lord, though he knew only the baptism of John. **read ›**

84 **Acts 19:9** But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them and separated the disciples, reasoning daily in the school of Tyrannus. **read ›**

85 **Acts 20:2** When he had gone through those parts and had encouraged them with many words, he came into Greece. **read ›**

86 **Acts 20:21** testifying to both Jews and Greeks about repentance toward God and faithfulness toward our Lord Jesus. **read ›**

87 **Acts 22:3** “I am a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, educated strictly according to the law of our fathers, zealous for God just as all of you are today. **read ›**

88 **Acts 23:9** A great outcry arose, and the scribes of the Pharisees’ party stood up and argued strongly, saying, “We find no evil in this man. But if a spirit or an angel has spoken to him, let us not fight against God!” **read ›**

89 **Acts 28:22** But we desire to hear your views, for we know that this sect is spoken against everywhere.” **read ›**

90 **Romans 1:14** I am debtor both to Greeks and to foreigners, both to the wise and to the foolish. **read ›**

91 **Romans 8:9** But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man does not have the Spirit of Christ, he does not belong to Christ. **read ›**

92 **1 Corinthians 1:12** Now I mean this: each of you says, “I am Paul’s,” or “I am Apollos’s,” or “I am Cephas’s,” or “I am Christ’s.” **read ›**

93 **1 Corinthians 1:20** Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made the wisdom of this world foolish? **read ›**

94 **1 Corinthians 1:22** For Jews ask for a sign, and Greeks seek wisdom, **read ›**

95 **1 Corinthians 2:6** Yet we speak wisdom among the mature, but not the wisdom of this age or of the rulers of this age, who are coming to nothing. **read ›**

96 **1 Corinthians 3:4** For when one says, “I am Paul’s,” and another, “I am Apollos’s,” are you not fleshly? **read ›**

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97 **1 Corinthians 3:18** Let no one deceive himself. If anyone among you thinks himself wise in this age, let him become a fool so that he may become wise. **read ›**

98 **1 Corinthians 3:19** For the wisdom of this world is foolishness with God. For it is written: He who catches the wise in their craftiness. **read ›**

99 **1 Corinthians 3:20** And again: The Lord knows the thoughts of the wise, that they are futile. **read ›**

100 **Philippians 1:10** so that you may approve the things that are excellent, that you may be sincere and without offense for the day of Christ, **read ›**

101 **Philippians 2:5** For let this way of thinking be in you which was also in Christ Jesus, **read ›**

102 **Philippians 2:29** Receive him therefore in the Lord with all joy, and hold such men in honor; **read ›**

103 **Philippians 3:15** Let us therefore, as many as are perfect, think this way; and if in anything you think otherwise, God will reveal this also to you. **read ›**

104 **Philippians 4:2** I urge Euodia and I urge Syntyche to be of the same mind in the Lord. **read ›**

105 **Philippians 4:8** Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are well spoken of—if there is any virtue and if there is any praise—think on these things. **read ›**

106 **Colossians 2:8** Be careful that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elements of the world, and not according to Christ. **read ›**

107 **Colossians 2:22** (all of which perish with use), according to the precepts and doctrines of men? **read ›**

108 **Colossians 2:23** These things indeed have an appearance of wisdom in self-imposed worship, humility, and severity to the body, but have no value against the indulgence of the flesh. **read ›**

109 **2 Timothy 3:8** Just as Jannes and Jambres opposed Moses, so these also oppose the truth: men corrupted in mind, disqualified concerning the faith. **read ›**

110 **Hebrews 13:9** Do not be carried away by various and strange teachings, for it is good that the heart be established by grace, not by foods, through which those who were so occupied were not benefited. **read ›**

111 **James 3:15** This wisdom does not come down from above, but is earthly, natural, demonic. **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *30 verses, by reference*

Partly machine-linked: related to the passages, not always quoted in them. Each reference links to the verse in our audio Bible.

Genesis 2:7

John 1:3

Acts 2:41 · 3:5

Romans 9:14

1 Corinthians 1:19 · 1:21 · 1:27

2 Corinthians 5:17

Ephesians 1:10 · 1:23 · 4:24 · 4:28

Colossians 1:5 · 1:6 · 1:15 · 1:19 · 1:20 · 1:21 · 1:22 · 1:24 · 2:13 · 2:16 · 2:18

1 Timothy 1:4 · 4:1

2 Timothy 2:17

Titus 2:14 · 3:9

James 1:21

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Searched: Ante-Nicene Fathers volumes 1–9 and the Bible, including the Septuagint.

ABOUT THIS STUDY

A THF member asked “How did Clement of Alexandria and Tertullian differ about philosophy?” on October 11, 2026. The Historic Faith answered it as a public study on November 9, 2026.

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THE END OF THIS STUDY