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shores are even now thronged by earthly natures, perfected in love, happy in final exemption from sin ; who still, from the very necessity of the sympathizing remembrances with which their bosoms overflow, cast down looks of loving solicitude to their old friends and companions, and would, if it were possible, break the mysterious silence, and utter audible voices of encouragement, and reach forth signals of welcome. These, in the view of faith, are undoubted realities, facts which have a stable foundation, truths most comprehensive and fruitful, the distant contemplation of which ennobles the soul, and fits it for its long-desired and blessed society. This, therefore, is one of the uses of these dispensations, — to give new vigor to faith, a fresh reality to that communion of which Christ is the source and the centre ; to enable one to feel that, however weak and unworthy he may be, he is still a citizen of a mighty commonwealth, an inmate of an imperial household, connected by bonds over which chance and time and death have no power, with those who are now pillars in the temple of God."

ARTICLE VIII.

SKETCH OF JUSTIN MARTYR.

By C. E. Stowe, D. D., Professor at Andover.

THE two parables recorded in Matthew 13: 44—46, represent two different ways in which men come to an experimental acquaintance with the religion of Christ. The first find the treasure as it were accidentally, without expecting or seeking for it. The second are anxiously in search of goodly pearls, and it is in consequence of their seeking that they find the pearl of great price. The first are the common kind of worldly natures, who feel no particular spiritual wants, and no special need of religion, till their attention is called and their desires are awakened by some striking providence ; the second are those deeper spiritual natures, whom this world can never satisfy, and who are always restlessly in search of some higher good, till they find in Christ what they need, and what can never be found in any other object.

To this second class belonged Flavius Justin, the celebrated Christian apologist and martyr, one of the first among the learned men by profession, to declare himself a Christian. He was born about the year 100, in the city of Shechem or Sychar (Neapolis), in the territory of Samaria. His father, Priscus, was a Greek of good property, who was anxious to give his son the best education that money could buy. The family, it seems probable, belonged to a Roman colony which had settled there under Vespasian.

Like Augustin, from his earliest years Justin felt an earnest longing after a knowledge of Divine things. Wandering unsatisfied from one school of philosophy to another, he at length found, in the despised and persecuted religion of Christ, the pearl of great price, of which he was in such anxious search. It will be most interesting to listen to his own relation of his experience.

Full of longing to become a proficient in philosophy (he says), I made application to a Stoic. I remained with him sometime; but when I found that I did not attain to any knowledge of God, that this philosopher neglected all such knowledge, and even despised it as something altogether superfluous, I left him and went to another, a Peripatetic, who had a high opinion of his own acuteness. He kept me with him several days, and then asked me, how much I would pay him for his instructions; for, as he expressed it, he wished to have some fruit of his labor in his connection with me. Such conduct I considered beneath the dignity of a philosopher, and immediately left him. My unsatisfied longings to find the nucleus and germinating principle of all philosophy, left my spirit no rest, and I next applied to a very celebrated Pythagorean, to whom I laid open my desires. He immediately asked me: Dost thou understand music, astronomy and geometry? Thinkest thou that thou canst understand any of those things that lead to blessedness, unless thou first become acquainted with all the sciences, which alone are capable of withdrawing the spirit from the sensible and making it capable of the supersensible, and of fitting it for an intuition of that which is in itself beautiful and good, in which the life of blessedness consists? This philosopher eulogized in lofty words the mathematics, and expatiated on their necessity. When I acknowledged my ignorance of these preparatory sciences, he dismissed me. At this I was not a little troubled, and thought then that I would apply to the Platonists. They were in high repute at that time, and fortunately one of them, a man of distinguished talent, had, a little while before this, taken up his residence in our city. I enjoyed his instructions daily, and made

commendable progress. The knowledge of supersensible things ravished me; and the intuition of ideas as it were gave me wings, on which I raised myself above myself. Within a short period I considered that I had become a truly wise man, and was foolish enough to expect that I should soon have the intuition of God, for that is what the Platonic philosophy aims at. Full of this hope, it occurred to me, that I would withdraw to some solitary place, far from the turmoil of the world, and there, in perfect self-collection, give myself to my own contemplations. I chose a spot by the sea-side. Here, there one day met me an old man, whose whole aspect was radiant with an air of mildness and dignity. I fixed my eyes upon him and earnestly observed him, but without venturing to speak. He approached me, was the first to break silence, and a conversation was commenced.

This old man was a Christian, and their conversation pertained to the nature of God, the immortality of the soul, the reward of the good and the punishment of the wicked. Justin professed himself to be a friend of science and of self-contemplation. The old man asked him, why he would not be a friend of actual deeds rather than of mere meditations. Justin replied, that without philosophy there was nothing in man either sound or pleasing to God; that to philosophize was the most important and most dignified of all employments, and that other employments had value only so far as they were connected with this. The old man expressed a desire to be informed what Justin meant by philosophy; and he replied, that it was the science of being and of the absolute, the knowledge of the true, and that the reward of this knowledge was the life of blessedness. To the inquiry of the old man as to what he understood by God, he replied, that God was the eternal and imperishable ground of all things.

The old man perceived that the youth was capable of higher things, and was pleased with his conversation. The young man answered all questions on the principles of the Platonists; and the venerable Christian now so pressed upon him with inquiries and comparisons and reasonings, that Justin at last was forced to acknowledge that the Platonic philosophy did not satisfy the wants of the human soul, and was far from solving the problem of existence. The old man then referred the earnest inquirer to the prophets, to Christ, to the apostles. Above all (he concluded) pray, that thine understanding may be opened; for no one attains to the true wisdom, till God and his Christ shall have opened the eyes of his soul.

Justin says that he immediately felt a Divine fire kindling itself

in his soul; he felt a deep love for the prophets and the friends of Christ; he began to be a Christian philosopher. The work which the old Christian had begun by his conversation, was carried on and completed by a study of the Sacred Scriptures. In the light of God's Word, he saw the nothingness of Paganism and the falsehood of the accusations against Christianity. What finally decided him to make an open profession of Christianity, was, the courage and constancy of the Christians in their martyrdoms. He who dies like these men (thought he to himself), he who has so little fear of death and of all that is generally considered most dreadful among men, cannot possibly be guilty of those vices which are generally attributed to the Christian. A man who loves extravagance and dissipation, who finds his highest, his only pleasures in sensual gratifications, could he with such cheerfulness encounter death, which robs him of everything that in this world can be considered honorable or desirable? Would not such an one rather use all means to prolong, as far as possible, his earthly life, on which everything depends; and so far from becoming his own accuser, would he not rather withdraw and hide himself from the eyes of the magistrate?

Justin was at this time about thirty years old; it was at the period of the rebellion of the Jews under the impostor Bar Cochebas, in consequence of which Palestine was overrun and laid waste by the Roman troops.

The salvation which Justin received for himself, he longed to communicate to others. He became a missionary of the cross, and traversed both Asia and Europe. He visited Rome twice; he finally fixed his residence there, established a Christian school in the city, and there he died the death of a martyr.

He always wore the philosopher's mantle, and was the first of the Christian philosophers. Of the writings of Justin extant in the time of Eusebius, this historian mentions his two Apologies, the first addressed to the emperor Antoninus Pius; the second addressed to this emperor's adopted son and successor; the Dialogue with Trypho the Jew; a work against the Greeks on philosophical questions between the Greeks and Christians, and on the nature of demons; a work against the gentiles entitled Refutation; Remarks on the Soul; Psalter or the Psalmist; and a work against Marcion. Of these all are lost to us except the first three. Incidentally, in his writings, he gives interesting notices of his own history, and of the condition of the Christian church at that early period. Of the mode in which persons were admitted to the church, and of the order of public worship on the Lord's day, he gives the following account:

Those who from conviction hold what we teach to be true, and who are willing to promise to live accordingly, are instructed to ask of God, by prayer and fasting, the forgiveness of their former sins, and we also pray and fast with them. Then we conduct them to a place where there is water, and there they are regenerated as we had been regenerated before; for in the name of the Father of all, the Lord God, and of our Saviour Jesus Christ, they receive the bath of water. The reason hereof, as we have received it from the apostles, is as follows: at our first generation, without our knowledge, we are born by a sort of natural necessity, from the seed of our parents, and grow up in bad morals and evil discipline. In order that we may no more be children of physical necessity and ignorance, but become the children of freedom and knowledge, and obtain the forgiveness of sins before committed, therefore the Christian is baptized. This bath is also called the illumination, because they who thus learn, are spiritually illuminated. And whoever is illuminated, is washed in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who by the prophets, foretold all that relates to Christ.

After the candidate for baptism has made the confession of faith and received baptism, we conduct him to the assembly of the brethren, in order that with all devotion we may offer up our united prayers for him, for ourselves, for all, wherever they may live, that we, being now in the possession of the true knowledge, may also be found active in the works of a good life and zealous in the observance of the Divine commandments, so that we may obtain everlasting blessedness. After our prayer is ended, we salute each other with a kiss. Then there is brought to him who presides over the brethren, bread and a cup of wine mingled with water. He receives it, offers praise and glory to the Father of all, in the name of the Son and of the Holy Ghost, and gives thanks that he has honored us with this gift. The prayer and thanksgiving being ended, all the people present respond Amen. Then the deacons hand to every one present a portion of the bread and of the wine mingled with water, which has received the blessing. This meal is called by us the Eucharist; and no one is allowed to partake of it unless he believes those things which are taught by us, and has received baptism for the forgiveness of sins and for the new birth; and lives according to the precepts of Christ. For we do not receive this as common food and common drink; but, as Jesus Christ our Saviour, by the word of God became flesh, and had both flesh and blood for our salvation, so also we are taught that

by the power of the prayer uttered with his word, the flesh and blood of the incarnate Jesus becomes a blessed nourishment, whereby by means of a transformation, our flesh and blood are nourished. After that we mutually exhort each other; and those who are able, contribute for the support of the poor; and thus we daily come together. For everything which we enjoy, we praise the Creator of all things, through his Son Jesus Christ, and through the Holy Ghost.

On the day which is called Sunday, all who dwell in the cities and in the country, come together in one place; and then the memoirs of the apostles or the writings of the prophets are read, so much as the time allows. When the reader has done, the presiding officer makes an exhortation that such excellent instructions be followed. Then we all stand up and pray; and this being ended, bread and wine and water are brought and the distribution begins; and to those who are absent, portions are sent by the deacons. Those who have property and are willing, contribute according to their pleasure, and that which is contributed is deposited with the presiding officer, who distributes it to the orphans or widows; or to those who are sick or strangers or otherwise needy. Generally he takes charge of all the poor. We hold our meetings on Sunday, not only because this is the first day on which God created the world, but because our Redeemer, on this same day, arose from the dead.

In this simple and beautiful account of the primitive Christian worship, no mention is made of singing or chanting; but that this was always practised, we learn abundantly from other sources. The first Christian worship, in its form, was modelled very considerably after the synagogue worship, and of this the chanting of the psalms and other sacred poetry was always a very prominent part; and Pliny, writing to inform the emperor Trajan of what he had learned respecting the Christians, among other things, says: *Quod essent soliti stato die ante lucem convenire; carmenque Christi quasi Deo dicere secum invicem.*

The incident which gave occasion to one of Justin's defences of Christianity, will illustrate the character of the times and the decision of the martyr. A woman at Rome, who with her husband had led a life of sin and scandal, was converted to the faith of Christ by a Christian named Ptolemy. The husband continuing his evil course, she obtained a divorce from him. In a rage he denounced her before the city magistrate as a Christian. She obtained permission to arrange her household affairs before the trial, and the husband, foiled in his expectation of immediate revenge, then denounced Ptolemy. He

acknowledged himself to be a Christian, and was at once condemned to death by the prefect Urbicus. A Christian, named Lucius, being present, indignantly exclaimed: Why do you condemn this man, who is neither an adulterer nor a murderer, neither a thief nor a robber — who is convicted of no crime, but only confesses that he is a Christian? O Urbicus, you do not give a judgment which is becoming to the times of a pious and philosophic emperor, and a venerable senate. Urbicus, instead of attempting a vindication of himself, only said: I think you too are a Christian. Ptolemy did not deny the charge, and he was instantly condemned to death, as was also another Christian who happened to be present. This lawless mockery of all justice, excited the indignation of Justin, who immediately wrote one of his apologies for the Christians and directed it to the reigning emperor.

A few extracts from the Apologies of Justin, and from his Dialogue with Trypho, will further illustrate the character and history of the martyr, and the condition of the Christian church in his time.

The first Apology was directed to the emperor, Antoninus Pius, and his adopted son and heir, Marcus Aurelius, called the Philosopher, and the Roman senate. Without fear or hesitation, Justin, at the very commencement of it, gives his own name, the place of his birth, and the name of his father, declares himself a Christian, and without circumlocution tells the emperor that it does not become him, who is surnamed the Pius, nor his son, who is surnamed the Philosopher, to hold on upon old opinions which are wrong, but they ought to honor and love the truth only. All the world calls you religious, philosophers, the guardians of righteousness, the friends of science. You should now show whether you are so in reality. It is not my purpose in this writing to flatter you or speak you fair; I would only exhort you that in your judicial sentences you pronounce a right judgment. Otherwise, so far as you may be influenced by a preconceived opinion, or a desire to gratify superstitious persons, or an ungovernable passion, or by false reports, which may for a long time have been spreading against us, in all this you would only pronounce your own condemnation. For, as to what pertains to ourselves, we are most deeply convinced that no one can injure us while we do no wrong. You can, indeed, put us to death; but you cannot hurt us.

We would not live, if we must purchase our life by a lie. Longing for an eternal and a pure life, we desire communion with God, the Father of all and the Creator of the universe. . . . From the

manner in which you treat a religion which leads all men to virtue, one might conclude that you feared lest all should become good and you would have nobody to punish—an idea more becoming to a hangman than to a wise prince. . . . If, however, you are resolved to imitate the foolish, and sacrifice the truth to prejudice, you are doing the worst thing you can do. For I must say to you, that even princes, when they yield more to the vain opinions of men than to the truth, have no more authority than robbers in a forest or in a desert. . . . All these things our Lord distinctly foretold, and, as we see them come to pass, we hold to him the stronger. . . . Shame, shame to you, that you should attribute to the innocent that which you yourselves publicly do, and the evil which is peculiar to yourselves and your gods you ascribe to those in whom not a trace of it is to be found—O repent and be wise.

He said to Trypho: Jews and Pagans persecute us on all sides, they rob us of all our possessions, they take our lives whenever they can. They behead us, they nail us to crosses, they throw us to wild beasts, they put us in chains, they cast us into fires. But the more evil they do us, the greater is the number of the believers, the more numerous are they who become pious in the name of Christ. As when you cut off the fruitful branches of the vine, it immediately puts forth other flourishing and fruit-bearing branches, so it is with the Christians; for the vine planted by God and Christ the Saviour is his people.

Justin expected that his boldness and fidelity would cost him his life, and in this he was not deceived. I expect (said he) that I shall be clandestinely assailed and bound to the stake by some foe or other—perhaps by Crescens, that prater and bawler; for he is not worthy of the name of a philosopher—he who calls Christians blasphemous and atheists, and in all things labors to flatter the ignorant and deceived mob.

The Crescens here alluded to, was a Cynic philosopher of very bad character, who had often been worsted in public disputes with Justin, and whose bosom rankled with rage and thirst for vengeance. By his endeavors, Justin was accused, condemned and beheaded at Rome, about A. D. 165.

The Holy Scriptures were Justin's delight, and the source from which he drew his theology. Of the Scriptures, he says: There is in them a majesty, which may well cause those who forsake the right way, to quake with fear; but the sweetest rest and quiet do they give to those who bear them in their hearts. When ridiculed for so often

citing the same texts, he says: We see that the sun and moon and stars daily pursue the same course, and always bring about the same changes of the seasons; and it is nothing ridiculous, when he who studies the Holy Scriptures, grows not weary of quoting the same passages, and does not imagine that he can find better thoughts or more appropriate expressions than those which are furnished by the Sacred Writings.

In his Dialogue with Trypho the Jew, Justin says, in allusion to the twentieth chapter of Revelation: A certain man among us, whose name was John, one of Christ's apostles, in the revelation made to him, hath prophesied that the faithful in our Lord Christ will spend a thousand years in Jerusalem, and after that will come the general and universal resurrection and judgment. When Trypho asks him if he really believes in this thousand years' reign, he replies, in substance: I have confessed to you before that I and many others entertain this opinion; as also you (the Jews) universally understand that this will take place. I and all other Christians, who are in all respects orthodox, understand that there will be a resurrection of the flesh, and then one thousand years in Jerusalem, rebuilt and adorned and enlarged; as is also declared by the prophets Ezekiel and Isaiah and others. (Ezek. 37: 12 seq. Isa. 65: 17 seq.) In his Apology, he asserts that this thousand years' reign will not be a human, political kingdom.

Of the more striking peculiarities of Justin's theological system, the following is a brief but faithful summary:

There is in every man a germ of the Divine reason, a seed of the Logos, whereby man is related to God, and becomes capable of forming an idea of God. By this spark of the Divine intelligence, the better men among the Pagan philosophers were illuminated; but more especially and far beyond these, the prophets and inspired men of the Old Testament. Still this revelation was only fragmentary and partial. Only in Christ was the Logos, the Divine reason, perfectly revealed. The Logos, the Word, is himself God, yet from God; the Word, the First-begotten, the Power, the primitive Revelation of God. He is the only-begotten of God, yet without any dividing or pouring forth of the Divine substance, but begotten solely by the will of the Father.

The Son was with God before the creation; the Word of the Father, and begotten when God by him in the beginning created and ordered all things. As to his personal subsistence, he is distinct from God, but numerically only, not essentially; and subordinate to the

Father, but only inasmuch as he has his origin and being from the counsel of the paternal will.

As He is the first revelation of the Father, so He is the medium of all the subsequent revelations of the Divine light and life. He is the Creator and Governor of the world, the universal reason. He dwells in every reasonable being, in different measure, according to the susceptibility of each individual; and He was the leader and bearer of the Old Testament theocracy. He is the God who appeared to Moses and to the patriarchs. He it is who said, I am the God of Abraham and of Isaac and of Jacob; and He was with such heathen as Socrates, though not with those who were ungodly.

When the fulness of time had come, this Word through the virgin became flesh, according to the will of the Father, that He might participate in and bear our infirmities, and take away from us the curse of the law. In him were united and made objective the human reason and the Divine intelligence; he was in the flesh both man and God incarnate, and thus the Saviour of fallen men.

This is the true and the only safe and saving philosophy; in comparison with this all other philosophy has only a subordinate value; this alone works salvation, and here only can we recognize the Divine and attain to God. He who is filled with the spirit of Christ, derives not his knowledge from the erring and imperfect and fragmentary reason, but from the fulness and perfection of reason, which is Christ himself.

[NOTE.— The above sketch of Justin is derived mainly from what is said of him by Eusebius, Böhringer, Neander and Gieseler.]