

0100-0160 – Iustinus – Oratio ad gentiles

The Discourse to the Greeks

this file has been downloaded from: <http://www.ccel.org/ccel/schaff/anf01.html>

Chapter CXLII.—The Jews return thanks, and leave Justin.

Then Trypho, after a little delay, said, “You see that it was not intentionally that we came to discuss these points. And I confess that I have been particularly pleased with the conference; and I think that these are of quite the same opinion as myself. For we have found more than we expected, and more than it was possible to have expected. And if we could do this more frequently, we should be much helped in the searching of the Scriptures themselves. But since,” he said, “you are on the eve of departure, and expect daily to set sail, do not hesitate to remember us as friends when you are gone.”

“For my part,” I replied, “if I had remained, I would have wished to do the same thing daily. But now, since I expect, with God’s will and aid, to set sail, I exhort you to give all diligence in this very great struggle for your own salvation, and to be earnest in setting a higher value on the Christ of the Almighty God than on your own teachers.”

After this they left me, wishing me safety in my voyage, and from every misfortune. And I, praying for them, said, “I can wish no better thing for you, sirs, than this, that, recognising in this way that intelligence is given to every man, you may be of the same opinion as ourselves, and believe that Jesus is the Christ of God.”²⁴⁹²



The Discourse to the Greeks

[Translated by the Rev. M. Dods, M.A.]

Chapter I.—Justin justifies his departure from Greek customs.

Do not suppose, ye Greeks, that my separation from your customs is unreasonable and unthinking; for I found in them nothing that is holy or acceptable to God. For the very compositions of your poets are monuments of madness and intemperance. For any one who becomes the scholar of your most eminent instructor, is more beset by difficulties than all men besides. For first they say that Agamemnon, abetting the extravagant lust of his brother, and his madness and unrestrained desire, readily gave even his daughter to be sacrificed, and troubled all Greece that he might rescue

²⁴⁹² The last sentence is very dubious. For παντι ἀνθρώπινον νοῦν read παντι ἀνθρώπῳ τὸν νοῦν. For ποιήσητε read πιστεύσητε. And lastly, for τὸ ἡμῶν read τὸν Ἰησοῦν.

[But there is no doubt about the touching beauty of this close; and truly Trypho seems “not far from the kingdom of God.” Note the marvellous knowledge of the Old Testament Scriptures, which Justin had acquired, and which he could use in conversation. His quotations from the Psalms, *memoriter*, are more accurate than others. See Kaye, p. 141.]

Helen, who had been ravished by the leprous²⁴⁹³ shepherd. But when in the course of the war they took captives, Agamemnon was himself taken captive by Chryseis, and for Briseis' sake kindled a feud with the son of Thetis. And Pelides himself, who crossed the river,²⁴⁹⁴ overthrew Troy, and subdued Hector, this your hero became the slave of Polyxena, and was conquered by a dead Amazon; and putting off the god-fabricated armour, and donning the hymeneal robe, he became a sacrifice of love in the temple of Apollo. And the Ithacan Ulysses made a virtue of a vice.²⁴⁹⁵ And indeed his sailing past the Sirens²⁴⁹⁶ gave evidence that he was destitute of worthy prudence, because he could not depend on his prudence for stopping his ears. Ajax, son of Telamon, who bore the shield of sevenfold ox-hide, went mad when he was defeated in the contest with Ulysses for the armour. Such things I have no desire to be instructed in. Of such virtue I am not covetous, that I should believe the myths of Homer. For the whole rhapsody, the beginning and end both of the Iliad and the Odyssey is—a woman.

Chapter II.—The Greek theogony exposed.

But since, next to Homer, Hesiod wrote his *Works and Days*, who will believe his drivelling theogony? For they say that Chronos, the son of Ouranos,²⁴⁹⁷ in the beginning slew his father, and possessed himself of his rule; and that, being seized with a panic lest he should himself suffer in the same way, he preferred devouring his children; but that, by the craft of the Curetes, Jupiter was conveyed away and kept in secret, and afterwards bound his father with chains, and divided the empire; Jupiter receiving, as the story goes, the air, and Neptune the deep, and Pluto the portion of Hades. But Pluto ravished Proserpine; and Ceres sought her child wandering through the deserts. And this myth was celebrated in the Eleusinian fire.²⁴⁹⁸ Again, Neptune ravished Melanippe when she was drawing water, besides abusing a host of Nereids not a few, whose names, were we to recount them, would cost us a multitude of words. And as for Jupiter, he was a various adulterer, with Antiope as a satyr, with Danaë as gold, and with Europa as a bull; with Leda, moreover, he assumed wings. For the love of Semele proved both his unchastity and the jealousy of Semele. And they say that he carried off the Phrygian Ganymede to be his cup-bearer. These, then, are the exploits

²⁴⁹³ Potter would here read λιπαροῦ, “elegant” [ironically for effeminate]; but the above reading is defended by Sylburg, on the ground that shepherds were so greatly despised, that this is not too hard an epithet to apply to Paris.

²⁴⁹⁴ Of the many attempts to amend this clause, there seems to be none satisfactory.

²⁴⁹⁵ Or, won the reputation of the virtue of wisdom by the vice of deceit.

²⁴⁹⁶ That is, the manner in which he did it, stopping his companions' ears with wax, and having himself bound to the mast of his ship.

²⁴⁹⁷ Or, Saturn son of Heaven.

²⁴⁹⁸ In the mysteries of Eleusis, the return of Proserpine from the lower world was celebrated.

of the sons of Saturn. And your illustrious son of Latona [Apollo], who professed soothsaying, convicted himself of lying. He pursued Daphne, but did not gain possession of her; and to Hyacinthus,²⁴⁹⁹ who loved him, he did not foretell his death. And I say nothing of the masculine character of Minerva, nor of the feminine nature of Bacchus, nor of the fornicating disposition of Venus. Read to Jupiter, ye Greeks, the law against parricides, and the penalty of adultery, and the ignominy of pæderasty. Teach Minerva and Diana the works of women, and Bacchus the works of men. What seemliness is there in a woman's girding herself with armour, or in a man's decorating himself with cymbals, and garlands, and female attire, and accompanied by a herd of bacchanalian women?



Chapter III.—Follies of the Greek mythology.

For Hercules, celebrated by his three nights,²⁵⁰⁰ sung by the poets for his successful labours, the son of Jupiter, who slew the lion and destroyed the many-headed hydra; who put to death the fierce and mighty boar, and was able to kill the fleet man-eating birds, and brought up from Hades the three-headed dog; who effectually cleansed the huge Augean building from its dung, and killed the bulls and the stag whose nostrils breathed fire, and plucked the golden fruit from the tree, and slew the poisonous serpent (and for some reason, which it is not lawful to utter, killed Achelous, and the guest-slaying Busiris), and crossed the mountains that he might get water which gave forth an articulate speech, as the story goes: he who was able to do so many and such like and so great deeds as these, how childishly he was delighted to be stunned by the cymbals of the satyrs, and to be conquered by the love of woman, and to be struck on the hips by the laughing Lyda! And at last, not being able to put off the tunic of Nessus, himself kindling his own funeral pile, so he died. Let Vulcan lay aside his envy, and not be jealous if he is hated because he is old and club-footed, and Mars loved, because young and beautiful. Since, therefore, ye Greeks, your gods are convicted of intemperance, and your heroes are effeminate, as the histories on which your dramas are founded have declared, such as the curse of Atreus, the bed of Thyestes²⁵⁰¹ and the taint in the house of Pelops, and Danaus murdering through hatred and making Ægyptus childless in the intoxication of his rage, and the Thyestean banquet spread by the Furies.²⁵⁰² And Procne is to this day flitting about, lamenting; and her sister of Athens shrills with her tongue cut out. For what need is there

²⁴⁹⁹ Apollo accidentally killed Hyacinthus by striking him on the head with a quoit.

²⁵⁰⁰ Τριέσπερον, so called, as some think, [from his origin: "*ex concubitu trium noctium.*"]

²⁵⁰¹ Thyestes seduced the wife of his brother Atreus, whence the tragic career of the family.

²⁵⁰² There is no apodosis in the Greek.

of speaking of the goad²⁵⁰³ of Œdipus, and the murder of Laius, and the marrying his mother, and the mutual slaughter of those who were at once his brothers and his sons?

Chapter IV.—Shameless practices of the Greeks.

And your public assemblies I have come to hate. For there are excessive banquetings, and subtle flutes which provoke to lustful movements, and useless and luxurious anointings, and crowning with garlands. With such a mass of evils do you banish shame; and ye fill your minds with them, and are carried away by intemperance, and indulge as a common practice in wicked and insane fornication. And this further I would say to you, why are you, being a Greek, indignant at your son when he imitates Jupiter, and rises against you and defrauds you of your own wife? Why do you count him your enemy, and yet worship one that is like him? And why do you blame your wife for living in unchastity, and yet honour Venus with shrines? If indeed these things had been related by others, they would have seemed to be mere slanderous accusations, and not truth. But now your own poets sing these things, and your histories noisily publish them.

Chapter V.—Closing appeal.

Henceforth, ye Greeks, come and partake of incomparable wisdom, and be instructed by the Divine Word, and acquaint yourselves with the King immortal; and do not recognise those men as heroes who slaughter whole nations. For our own Ruler,²⁵⁰⁴ the Divine Word, who even now constantly aids us, does not desire strength of body and beauty of feature, nor yet the high spirit of earth's nobility, but a pure soul, fortified by holiness, and the watchwords of our King, holy actions, for through the Word power passes into the soul. O trumpet of peace to the soul that is at war! O weapon that putteth to flight terrible passions! O instruction that quenches the innate fire of the soul! The Word exercises an influence which does not make poets: it does not equip philosophers nor skilled orators, but by its instruction it makes mortals immortal, mortals gods; and from the earth transports them to the realms above Olympus. Come, be taught; become as I am, for I, too, was as ye are.²⁵⁰⁵ These have conquered me—the divinity of the instruction, and the power of the Word: for as a skilled serpent-charmer lures the terrible reptile from his den and causes it to flee, so the Word drives the fearful passions of our sensual nature from the very recesses of the soul;

²⁵⁰³ Not, as the editors dispute, either the tongue of the buckle with which he put out his eyes, nor the awl with which his heels were bored through, but the goad with which he killed his father.

²⁵⁰⁴ Αὐτὸς γὰρ ἡμῶν.

²⁵⁰⁵ [He seems to quote Gal. iv. 12.]

first driving forth lust, through which every ill is begotten—hatreds, strife, envy, emulations, anger, and such like. Lust being once banished, the soul becomes calm and serene. And being set free from the ills in which it was sunk up to the neck, it returns to Him who made it. For it is fit that it be restored to that state whence it departed, whence every soul was or is.²⁵⁰⁶



Justin's Hortatory Address to the Greeks

[Translated by the Rev. M. Dods, M.A.]

Chapter I.—Reasons for addressing the Greeks.

As I begin this hortatory address to you, ye men of Greece, I pray God that I may know what I ought to say to you, and that you, shaking off your habitual²⁵⁰⁷ love of disputing, and being delivered from the error of your fathers, may now choose what is profitable; not fancying that you commit any offence against your forefathers, though the things which you formerly considered by no means salutary should now seem useful to you. For accurate investigation of matters, putting truth to the question with a more searching scrutiny, often reveals that things which have passed for excellent are of quite another sort. Since, then, we propose to discourse of the true religion (than which, I think, there is nothing which is counted more valuable by those who desire to pass through life without danger, on account of the judgment which is to be after the termination of this life, and which is announced not only by our forefathers according to God, to wit the prophets and lawgivers, but also by those among yourselves who have been esteemed wise, not poets alone, but also philosophers, who professed among you that they had attained the true and divine knowledge), I think it well first of all to examine the teachers of religion, both our own and yours, who they were, and how great, and in what times they lived; in order that those who have formerly received from their fathers the false religion, may now, when they perceive this, be extricated from that inveterate error; and that we may clearly and manifestly show that we ourselves follow the religion of our forefathers according to God.

Chapter II—The poets are unfit to be religious teachers.

Whom, then, ye men of Greece, do ye call your teachers of religion? The poets? It will do your cause no good to say so to men who know the poets; for they know how very ridiculous a theogony

²⁵⁰⁶ [N. B. —It should be stated that modern critics consider this work as not improbably by another author.]

²⁵⁰⁷ Literally, “former.”