Thesis Approved

by

L. V. Jacks, Major Adviser

Thomas D. Brown, Dean
PLATO'S INFLUENCE UPON JUSTIN MARTYR AS SHOWN IN THE
DIALOG WITH TRYPHO

BY
MYRTLE GRAHAM

A THESIS

Submitted to the Faculty of The Creighton University
in Partial Fulfillment of the Requirements
for the Degree of Master of Arts
in the Department of
Classical Languages (Latin)

OMAHA, 1935
To

Dr. Leo V. Jacks

under whose direction
the work was accomplished
this thesis
is gratefully dedicated
## CONTENTS

<table>
<thead>
<tr>
<th>CHAPTER</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PART ONE</strong></td>
<td></td>
</tr>
<tr>
<td>Justin Martyr's Importance Among Second Century Thinkers</td>
<td></td>
</tr>
<tr>
<td>I Introduction. Statement of the Thesis.</td>
<td>1</td>
</tr>
<tr>
<td>II Justin's Position Among Second Century Writers and Importance of His Knowledge of Philosophy.</td>
<td>4</td>
</tr>
<tr>
<td>III Life of Justin.</td>
<td>11</td>
</tr>
<tr>
<td><strong>PART TWO</strong></td>
<td></td>
</tr>
<tr>
<td>Evidence of Knowledge of Plato Shown in The Dialog with Trypho</td>
<td></td>
</tr>
<tr>
<td>I Summary of the Plot.</td>
<td>16</td>
</tr>
<tr>
<td>II Imitation of Form and Style</td>
<td>18</td>
</tr>
<tr>
<td>III Direct Reference.</td>
<td>25</td>
</tr>
<tr>
<td>IV Ideas Similar to Those of Plato.</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>Praise of Philosophy.</td>
</tr>
<tr>
<td>V Nature of the Soul.</td>
<td>34</td>
</tr>
<tr>
<td>VI Nature of God.</td>
<td>46</td>
</tr>
<tr>
<td>VII Theory of Reward and Punishment.</td>
<td>53</td>
</tr>
<tr>
<td><strong>PART THREE</strong></td>
<td></td>
</tr>
<tr>
<td>Summary</td>
<td></td>
</tr>
<tr>
<td>Study of The Dialog With Trypho Shows That Justin Knew Plato Well</td>
<td></td>
</tr>
<tr>
<td>I Summary</td>
<td>59</td>
</tr>
</tbody>
</table>
PART ONE

CHAPTER ONE

Statement of the Thesis

1. Conversion of Justin marked a new era in gospel history because the intellectual enemies of the faith were met.

2. Justin's knowledge of Plato helped him to encounter the philosophers of the day.

3. His knowledge is revealed through a study of the most important work, The Dialog with Trypho.
   a. This is shown by direct reference to Plato
   b. and by expression of ideas similar to those of Plato.

Conversion of the learned philosopher, Justin, whose writings became the foundation of theological literature, marked a new era in gospel history, for his knowledge of pagan philosophy made it possible for him to answer the arguments of the philosophers of the day, who, because intellectually reputable, provided Christianity with its most serious opponents.

Knowledge of his life is gained almost entirely from his writings. A study of his most important work, The Dialog with Trypho the Jew, shows acquaintance with Plato.
Ten direct references in the first chapters indicate that he knew the great Greek thinker. Justin quotes Plato with the readiness and understanding of a person on familiar ground. He names the dialog Timaeus and in many passages refers to Platonic ideas.

Scholars have decided that in all probability Justin was a teacher of Plato in Ephesus and that he continued to read him after his conversion.

Ideas similar to those of Plato are expressed in praise of philosophy, on the nature of the soul and of God, and the theory of reward and punishment.

Justin calls philosophy man's greatest possession, for philosophers alone spend their time in contemplation of God and the soul. Philosophy contributes to the cultivation of the virtues and reason arrived at through philosophy should rule in all things.

The soul is life, he says, and the spirit immortal. The body is a hindrance to the soul and through the mind alone does man comprehend God.

God, Justin says, is the First Cause, the Creator. He is a loving Father concerned about each one; He is Good, ingenerate, and incorruptible. The good are rewarded and the evil punished. All these ideas are parallel with thoughts in Plato's works.

Justin, foremost of second century writers,
who thought, spoke, and died for his belief, served
Christianity by showing that the Faith can be defended
reasonably. His acquaintance with pagan philosophy
gave him the understanding necessary to do this.
PART ONE

CHAPTER TWO

JUSTIN'S POSITION AMONG SECOND CENTURY WRITERS

1. His conversion marked a new era in Christian history because his acquaintance with philosophy gave him the ability to answer arguments of the intellectual class.

2. His writings directed thought along the lines of social and political ideals.

3. He directed attention to the Old Testament writers for a revelation of God.

4. Many tenets of the creed are expressed in his writings.

5. He answered the arguments of the philosophers and made Christianity a faith founded on reason.

Most noteworthy of the earliest group of Christian apologists, Justin Martyr because of his acquaintance with the philosophies of the day was able to meet the arguments of the most serious opponents of the faith. These were scholars and philosophers, who, because highly regarded intellectually, furnished Christianity with its most potent enemies.

Justin by meeting their arguments established
the new faith upon a reasonable basis. His conversion therefore marks a new era in gospel history, and his writings are the foundation of theological literature.

Opening the sub-apostolic age, his works with those of other apologists come down as the first response of converted nations to the faith. So extraordinary was Justin's knowledge of the Old Testament that he virtually drew from it a life of Christ in outline and in the Apology wrote many tenets of the creed.

Justin exposed the impotence of even Socratic philosophy and showed in contrast the force of the Christian faith. Coxe calls him the star of the West leading its Wise Men to the cradle of Bethlehem.

The importance of the Old Testament as a revelation of the nature of God, Justin showed, and in his apology and the dialog expressed ideas which have developed through the centuries into social and political ideals. He fostered the ideal of the sacredness of the home and family and woman's position as wife and mother. He idealized the idea of man and infused an atmosphere of benevolence and love. He declared that liberty may be chastened by law and proclaimed the universal brotherhood of man.

Justin's writings are characterized by intense Christian fervor, and give insight to relations existing
between Christians and pagans of the day.

His principal work, *The Dialog with Trypho*, an exposition of the reasons for regarding Christ as the Messiah of the Old Testament, was the first systematic attempt to exhibit the false position of the Jews in regard to Christianity. Many of Justin's writings have perished and of those attributed to him the two apologies written about 150 and the dialog written in 152 are the only ones declared unquestionably genuine. The dramatic date of the dialog is 132 to 135 during the Jewish wars.

Apologetic literature is studied properly only in the works of Justin. Although not the first to write apologies in behalf of the Christians, he wrote the first that survive.

In his apology he defended the Christians who were politically dangerous in the Roman Empire because of their refusal to worship the emperor. This refusal was an assault upon the whole structure of the state and society. The Christians, in turn, on account of the persecution, the social and political boycott, faced apostacy or starvation.

Other writers of the period show current thought, but Justin only, of those who undertook the intellectual defense of their faith, has influenced later writers and thinkers.

Authors preceding Justin who treated of kindred
subjects include: Quadratus (125); Aristides whose works were discovered in modern research (140); Aris ton of Pella who wrote a dispute between a Christian and a Jew (135); Tatian (170); Theophilus of Antioch who wrote on the resurrection and an epistle to Diognetus (169-182); Athenagoras (177); Hermias who wrote "Irrisio", a mockery of heathen philosophy. Rhodon, Melito, Miltiades, and Apolonaris all survive in fragments. Tertullian writing in 197 followed Justin.

What Justin did was to assert that the main principle of Christianity can be defended reasonably; that faith and reason are not discordant. Martindale writes:

"It is not true that Justin transformed Christianity from a sentiment into a philosophy; but he once and for all made impossible within the church, the success of those who shrank from duly applying reason to the mysteries of faith. --Justin gave Celsus, the first systematic enemy of the faith, no excuse for his assertion that it was impossible to argue with Christians since they merely repeated, "Believe, believe, thy faith will save thee."

Justin illustrating Christianity in the ideas and language of the prevalent philosophy was able to answer the scholars of his time.

For many years pagan thought had striven to give an account of the ultimate principles underlying the life of the universe and man in particular, and strong
systems had been thought out, few of which discarded altogether the ideas and terminology of religion. For philosophy and Christianity had ideas or doctrines on the same subjects, and in much of what philosophy was teaching Christianity could find elements to approve.

The Stoics considered the underlying principle of the universe a dynamic monism—one Force expressing itself in all existing forms and most perfectly in the mind of man. This force caused a harmony in the cosmos still in process of formation. The sole business of everything—especially man—was to adapt himself to this with a detached, non-resisting co-operation. The Stoic ideal was a personality refraining from selfish departmental desire and one which subordinated itself to the world movement. Resistance had the appearance of sin, and obedience alone led to salvation. They called the immanent Force God, and conceived of His relation to mankind as a Father, Pilot, Guide, and Friend. Man's attitude toward God was filial and toward other human beings, fraternal. The great figure of this philosophy was Seneca.

The Epicureans anticipated fairly modern theories of atomic composition of matter, and conservation of energy and evolution. The gods were atoms aloof from coarse humanity, and the soul at death was separated
into its component parts. The after-life and its terrors were eliminated and religion too. Lucretius, the poet, espoused this cult.

The Gnostics believed that spirit and matter were opposed and therefore the more one maltreated the body the more one liberated the spirit. Again they considered the body so alien to the spirit that it did not matter how it behaved and therefore some followers became loose in conduct.

The Gnostics considered that only the purer souls knew the truth and thus comes their name. Their ideas survive in a modern cult.

The Platonists believed with Socrates in an omnipotent Supreme Being, the First Cause, and that the rational in man was a part of this governing being. They believed that in abstract thought, totally removed from earthly bonds, the soul beheld the Absolute—God.

The Jews pushed the idea of God to the unnameable and all-too-inaccessible.

In the dialog Justin tells the story of his conversion. In search of a philosophy of life, he passed from the Stoics whom he found agnostic about God, (for the personal relation was impossible with their World Force), to the Peripatetics whom he considered too mercenary. The Pythagoreans he found exacted a knowledge
of geometry, astronomy, music, and other sciences before he could rise to contemplation of the Good and Beautiful, and the Platonists told him that in abstract thought only could he comprehend the Absolute.

The mysterious old man in the dialog, a learned Greek, directed his thought to the Hebrew prophets and later he embraced Christianity as the true philosophy. Justin, then, using his knowledge of the pagan philosophies was able to meet these arguments. His service to the world is that he pointed to concrete facts and demanded that these be looked at not excluding God and Grace. He showed the relation of reason and revelation.
PART ONE

CHAPTER THREE

LIFE OF JUSTIN

The principal facts of Justin's life are gathered from his writings with little clue as to dates. He lived in the reign of Antoninus Pius and suffered martyrdom in the reign of Marcus Aurelius.

The date of his birth is set by scholars at 110 or 114 A.D. The Chronicon Paschale gives 165 as the date of his death. Born in Flavia Neapolis, the modern Nablous in Samaria, he is thought to have been of Roman ancestry because of the names of his father and grandfather, Priscus and Bacchus. He was brought up under pagan influences.

According to the story of his life told in the dialog, Justin studied in the schools of the philosophers of the day seeking for a life philosophy among the Stoics, Peripatetics, Pythagoreans, and Platonists. The probability is that he was a teacher of philosophy in Ephesus at this time.

He met at last a learned old man who directed his attention to the Hebrew prophets and the Christian faith. The sublimity and antiquity of the prophets
captivated him and the lives and deaths of the Christians inspired him. He embraced their faith at Ephesus and, continuing to wear his philosopher's cloak as a token that he had attained the only true philosophy, he taught the new faith there.

This philosopher's gown in slightly varying forms survives in the pulpits of Christendom today in Greek, Latin, Anglican, and Lutheran churches.

Finally Justin went to Rome and opened a lay lecture there discoursing with Jews, pagans, and others. Widely traveled intellectually, Justin says regarding his faith, "Our arguments are able to convey faith together with reason to those who welcome truth and are not in love with opinions nor governed by their passions."

Only a few of his numerous writings survive. The two apologies and the Dialog with Trypho are the only ones considered genuine in our own day.

His frank writings apparently did him no harm for Christians ordinarily were unmolested unless definitely denounced, or if a popular outburst demanded it.

Crescens, a Cynic philosopher, at last denounced him and Justin was tried before the prefect, Rusticus. Although Hadrian's rescript insured a trial for the Christians, to be proved a Christian was to be proved guilty and to incur the sentence of death.
The story of Justin's martyrdom is given in quotations from "The Martyrdom of the Holy Martyrs" translated by the Rev. M. Dods, M. A., Preserving the quaint language of an earlier era.¹

In the time of the lawless partisans of idolatry, wicked decrees were passed against the godly Christians in town and country, to force them to offer libations to vain idols; and accordingly the holy men, having been apprehended, were brought before the prefect of Rome, Rusticus by name.

After admonishing the defendants to obey the emperors, Rusticus asked what kind of doctrine they professed.

Justin replied:

I have endeavored to learn all doctrines; but I have acquiesced at last in the true doctrines, those namely of the Christians, even though they do not please those who hold false opinions.

Again when Rusticus inquired what his dogma was, Justin replied:

That according to which we worship the God of the Christians, whom we reckon to be One from the beginning, the Maker and Fashioner of the whole creation, visible and invisible; and the Lord Jesus Christ, the Son of God, who had also been preached beforehand by the prophets as about to be present with the race of men, the heralds of salvation and teacher of good disciples. And I, being a man, think that what I can say is insignificant in comparison with

His boundless divinity, acknowledging a certain prophetic power, since it was prophesied concerning Him of Whom now I say that He is the Son of God. For I know that of old the prophets foretold His appearance among men.

Justin told his place of residence and his occupation in answer to the question, "Where do you assemble your followers?"

I live above one Martinus, at the Timiotinian Bath; and during the whole time (and I am now living in Rome for the second time) I am unaware of any other meeting than his. And if any one wished to come to me, I communicated to him the doctrines of truth.

Chariton, Charites, Paeon, and Liberianus who were accused with Justin were then questioned regarding the source of their teachings. They all said they had received the faith from their parents.

At last Rusticus said, "Do you suppose then, that you will ascend into heaven to receive some recompense?"

Justin said, "I do not suppose it, but I know and am fully persuaded of it."

Rusticus the prefect said, "Let us, then, now come to the matter in hand, and which presses. Having come together, offer sacrifice with one accord to the gods."

Justin said, "No right-thinking person falls away from piety to impiety."
Rusticus the prefect said, "Unless ye obey, ye shall be mercilessly punished."

And all the martyrs said that they were Christians and would not make the sacrifice.

Rusticus finally pronounced sentence saying, "Let those who have refused to sacrifice to the gods and to yield to the command of the emperor be scourged, and led away to suffer the punishment of decapitation, according to the laws."

The holy martyrs having glorified God, and gone forth to the accustomed place were beheaded, and perfected their testimony in the confession of the Saviour. And some of the faithful having secretly removed their bodies, laid them in a suitable place.

His mien and his language were so noble and fearless in the hour of death that to me he appeared blessed. I thought that in going to the other world he could not be without a divine call, and that he would be happy, if any man ever was, when he arrived there; and therefore I did not pity him as might seem natural at such a time.²

Said of Socrates by Phaedo in narrating the story of his death, the passage might apply to Justin.

² Phaedo, 58.
PART TWO

CHAPTER ONE

SUMMARY OF THE PLOT OF THE DIALOG

Justin's Dialog with Trypho, by far the most important of his writings, begins with a characteristic Platonic opening—two friends meeting along the walks of the Xystus, a public place in Ephesus.

In their conversation the Christian explains to the Jew Trypho the reasons for regarding Christ as the Messiah of the Old Testament. This dialog has been called the first systematic attempt of the Christians to exhibit the false position of the Jews in regard to Christianity.

The acquaintances start the conversation with a discussion of philosophy and its value. Philosophers alone, they agree, are concerned about the soul and the nature of God. Justin related the story of his study of philosophy—how that investigating many systems he sought an adequate explanation of the universe and of God.

At last shunning the paths of men, he wandered one day by the shore of the sea where he met a mysterious old man who spoke with him regarding philosophy and directed his attention to the Hebrew prophets. Christian
and pagan spoke of the philosophers of the day, their ideas of God, the soul, the after life, and of reward and punishment.

Impressed with the story of the prophets, Justin read them and inspired by the lives and deaths of the early Christians he embraced their faith.

From here on the dialog centers upon the attitude of the Jews to the new faith and Justin shows the position of Christ arguing from the Mosaic law and at last declaring the honor due Him—the Incarnate Word.

Friends of Trypho present at the dialog interrupt at intervals with rude laughter. Trypho, however, remains polite and at the close although unconvinced bids his friend a cultivated and courteous goodbye.

Trypho, identified by Von Christ as a certain learned Rabbi Tarphon, is portrayed as an honorable, open minded and even attractive adversary.

Reference to the philosophies of the day come in the first eight paragraphs in the general discussion of Trypho and Justin and in the story of Justin's conversion.

The main part of the dialog comprising 141 paragraphs consists of extremely long speeches by Justin in which he quotes at length from the psalms and Isaiah.
PART TWO

CHAPTER TWO

JUSTIN'S IMITATION OF PLATO'S STYLE

1. The Dialog form is a reminder of Plato.

2. Contrasts

   Plato's dialog is short and dramatic.

   Justin forgot the characters in the philosophical discussion.

3. Characterization

   Plato is an artist and all the characters of the dialog are distinct. 
   Dress, age, and character traits are revealed. Justin's characters are 
   mouthpieces for their words.

4. Loud and rude laughter of Trypho's followers like that of the followers of Protagoras.

   Although no artist of the first water, Justin gives interest to his treatise by imitating Plato's style, giving his discussion a dramatic setting, and attempting some characterization.

   The dialog begins in characteristic Platonic manner with two friends meeting in a market place, and, beginning with trivial subjects, they pass on to questions of import.
The narrative within a narrative is another device reminiscent of Plato. For Justin tells the story of his encounter with Trypho to friends even as Phaedo told the story of the last day of Socrates’ life to his friend, Echecrates of Phlius.

Rude interruptions and loud laughter of Trypho’s followers interrupt the discussion between Justin and Trypho even as the Pythagorean disciples interrupted their teacher and Socrates.

Dialog in Plato is kept short and dramatic, and even in discussion of learned questions the reader is always conscious of the setting and background of the talk. For example in the Phaedo, though the conversation treats of immortality, the nature of God, the after life, reward and punishment, Socrates and his friends are kept to the fore, the prison background is constantly referred to, and the immediate happenings are brought in.

In contrast, Justin, as soon as he has entered the serious part of his discussion, apparently forgets his characters in his long involved speeches. These are in the nature of essays and the reader tends to forget Justin and Trypho in the philosophic subject. By the time a reader has reached the middle of the dialog he feels that he is reading a long sermon and is
recalled back to Trypho and Justin at the end when the two exchange a few courteous greetings.

Ages, tastes, personalities, feelings, and appearance of Plato's characters are known, but Justin's are mouth pieces for the presentation of abstract expression.

Despite Justin's less artistic use of the dialog form his discussion is more interesting than if he had written in essay form.

Quotations from Justin reminiscent of Plato follow:

While I was going about one morning in the walks of the Xystus, a certain man, with others in his company, having met me, and said, "Hail, O philosopher!" And immediately after saying this, he turned round and walked along with me; his friends likewise followed him. And I in turn having addressed him, said, "What is there important?" (Chapter One)

In Justin revealing details of dress and appearance are almost negligible. One reference is to the philosopher's gown which Justin wore.

"I was instructed," says he, "by Corinthius
the Socratic in Argos, that I ought not to despise or treat with indifference those who array themselves in this dress, but to show them all kindness, and to associate with them, as perhaps some advantage would spring from the intercourse either to some such man or to myself.— On this account, therefore, whenever I see anyone in such a costume, I gladly approach him, and now, for the same reason, have I willingly accosted you; and these accompany me, in the expectation of hearing for themselves something profitable from you." 2 (Chapter One)

Trypho is hardly characterized. He seems like a personified Jew. "I am a Hebrew of the circumcision, and having escaped from the war lately carried on there, I am spending my days in Greece, and chiefly at Corinth." 3 (Chapter One)

Justin's mention of the lonely walk by the sea and his encounter with the learned men there is a reminder of the Phaedrus with its setting beyond the walls of Athens under the plane tree.
And while I was thus disposed, when I wished at one period to be filled with great quietness, and to shun the path of men, I used to go into a certain field not far from the sea. And when I was near the spot one day, which having reached I purposed to be by myself, a certain old man, by no means contemptible in appearance exhibiting meek and venerable manners, followed me at a little distance. And when I turned round to him, having halted, I fixed my eyes rather keenly on him. 4 (Chapter Three)

And again, "I delight in such walks," I said, "where my attention is not distracted, for converse with myself is uninterrupted; and such places are most fit for philology." 5 (Chapter Three)

Rude behavior of the listeners is described by Plato in several dialogs and Justin has several examples.

"When I had said this, my beloved friends, those who were with Trypho laughed." 6 (Chapter Eight)
And again in Chapter nine, "Then again those who were in his company laughed, and shouted in an unseemly manner. Then I rose up and was about to leave; but he, taking hold of my garment, said I should not accomplish that until I had performed what I promised."

Let not, then your companions be so tumultuous, or behave so disgracefully, I said, but if they wish, let them listen in silence or, if some better occupation prevent them let them go away; while we, having retired to some spot, and resting there may finish the discourse.

(Chapter Nine)

The setting of the rest of the dialog reminds a reader of Socrates and his followers often seated.

It seemed good to Trypho that we should do so; and accordingly, having agreed upon it, we retired to the middle space of the Xystus. Two of his friends, when they had ridiculed and made game of our zeal, went off, and when we were come to that place, where there were stone seats on both sides, those with Trypho, having seated themselves on the one side, conversed with each other, some one of them having thrown in a remark about the war waged in Judea.

(Chapter Nine)
The dialog then is reminiscent of the discussions of Socrates written by the great artist Plato. Justin has made his treatise more interesting by the use of this fiction than if he had written only an argument. Certain characterizations and references to setting also are reminiscent of Plato.
PART TWO

CHAPTER THREE

DIRECT REFERENCE TO PLATO

Respect for Plato and admiration of his philosophy engendering self-control, moderation, and fortitude is shown in ten direct references in the opening chapters. Justin characterizes many of Plato's theories and refers to him with Pythagoras as the wall and bulwark of philosophy. The Timaeus he singles out for special mention. The references show acquaintance with Plato and knowledge of his teachings.

The quotations follow:

It occurred to me to try the Platonists too; for they also enjoyed a high reputation; I accordingly devoted as much time as possible to the sage, who has lately arrived in our city, and who was distinguished among that school; with him I improved, and made rapid advance daily. 1 (Chapter Three)

The Platonic conception of incorporeal greatly captivated me, and their theory of ideas added 'wings to my thoughts.' So that within a short time I considered myself to have become a wise man, and in my vanity I hoped shortly to see God, for this is the object of the philosophy of Plato. 2 (Chapter Three)
For there would be neither Platonists, nor Stoics, nor Peripatetics, nor Theoretics, nor Pythagoreans, this knowledge being one. 3

(Chapter Two)

The deity is not to be viewed by the organs of sight, like other creatures, but He is to be comprehended by the mind alone, as Plato declares, and I believe him. 4 (Chapter Three)

For as Plato says, "Such is the eye of the mind---" 5 (Chapter Four)

"The soul is ingenerate and immortal", I replied, "according to some who are called Platonists." 6 (Chapter Five)

"Is not your doctrine then the same as that of Plato in his Timaeus about the world when he says, that it is subject to corruption because it was created---" 7 (Chapter Five)

"Where Plato then and Pythagoras ignorant of these truths, wise men as they were, and the walls and
bulwarks of our philosophy? 8 (Chapter Five)

"I pay no regard, " he answered, "to Plato or Pythagoras or anyone else who holds such opinions, but that the truth is so you may learn from hence." 9 (Chapter Six)

It were better for you to follow Plato or any other philosopher, and live in the practise of fortitude, self-control, and moderation, than to suffer yourself to be led away by lying doctrines." 10 (Chapter Seven)
PART TWO
CHAPTER FOUR

PRAISE OF PHILOSOPHY

1. Philosophy is the greatest possession
2. Philosophers spend their time in contemplation of God and the soul.
3. Philosophy contributes to the cultivation of the virtues
4. Reason—arrived at through philosophy—should rule in all things.

Justin like Plato devotes some time to the praise of philosophy. Man's greatest possession is philosophy, he says, for philosophers spend their time in contemplation of God and the soul. Philosophy fosters the virtues, and reason developed by philosophy should rule all things.

Following the story of his conversion under the influence of the mysterious old man Justin says of the Christian faith, "A flame was kindled in my soul, and I found this philosophy alone (Christian) to be safe and profitable. Thus, and for this reason, I am a philosopher."1 (Chapter Eight)
Referring to the philosopher's gown which Justin wore Trypho says:

"I was instructed," says he, "by Corinthus, the Socratic in Argos, that I ought not to despise or treat with indifference those who array themselves in this dress, but show them all kindness, and to associate with them as perhaps some advantage would spring from the intercourse either to some such man or to myself." 2 (Chapter One)

And, therefore for this reason, when I see others in this garment freely I go up to him, for this reason gladly do I receive you, but others follow me because they hope that with you they will hear something worth while. 3 (Chapter One)

In praise of philosophy Justin says, "Philosophy is the greatest possession, most honorable before God, to whom it leads us and alone commends us." 4 (Chapter Two)

Again in chapter three Justin says,

Every man therefore should give himself up to philosophy and account it the greatest and most precious of gains, all other things being
in comparison only of second or third rate value. 5 (Chapter Three)

Philosophy is the only savior of virtue according to Plato and the source of the best and truest pleasures. In the Republic he writes:

Let those who have distinguished themselves in every action of their lives come at last to their consummation. They must raise the eye of the soul to the universal light which lightens all things, and behold the absolute good; for this is the pattern according to which they are to order the State and lives of individuals, and the remainder of their own lives also; making philosophy their chief pursuit. 6

In the face of death Socrates says in the Phaedo:

He who has lived as a true philosopher has reason to be of good cheer when he is about to die, and after death he may hope to receive the greatest good in the other world. 7

Philosophers make an inquiry into the nature of God, Justin says:

"For surely," he said, "is not all the discourse of philosophers turned upon God, and are they not always proposing questions among themselves regarding his oneness and his

6. Republic,
7. Phaedo, 8.
providence? For is it not the very work of a philosopher to inquire about God?" 8 (Chapter One)

Plato says in the Phaedo: "But he who is a philosopher or lover of learning, and is entirely pure at departing, is alone permitted to reach the gods." 9

Cultivation of the virtues results from pursuit of philosophy, Justin says:

"I approve," he answered, "the rest of what you have said, and I much admire your zeal of obtaining Divine knowledge; but it were better for you to follow Plato or any other philosopher and live in the practise of fortitude, self-control, and moderation, than to suffer yourself to be led away by lying doctrines." 10

Paralleled passages from Plato occur in the Phaedo and the Republic:

Is not the calm, and control, and disdain of passions which even the many call temperance, a quality belonging only to those who despise the body and live in philosophy? 11

And do you think a philosopher should care about the pleasures of eating and drinking—or other ways of indulging the body—for example, acquisition of costly raiment of sandals, or other adornment of the body? Instead of caring about them does he not rather despise anything more than nature needs? 12

---

8. Phaedo, 32.
9. Phaedo, 32.
Regarding self-control again in the Phaedo Plato says:

The soul of a philosopher will ask philosophy to release her—make herself calm of passion, and follow Reason, and dwell in her, beholding the true and divine, and thence derive nourishment. Thus she seeks to live while she lives." 13

Regarding reason much prized by Plato and other philosophers Justin says, "It is right that reason should rule." 14 (Chapter Three) and "Without philosophy and right reason, prudence would not be present to any man." 15 (Chapter Three) Again Justin says, "It is necessary for every man to philosophize." 16 (Chapter Three) "One mounted upon reason is able to look down upon the errors and pursuits of others," Justin declares.17

In the Timaeus, Protagoras, and the Republic Plato praises reason. "The manner in which a man may govern himself and be governed best, and live most according to reason." 18

"And what is most required?" Socrates was asked in a discussion of conduct in the Republic.

13. Phaedo, 34.
14. τοῦ δὲ γὰρ μὲν τὴν λόγον ἐπεμοιεύομαι πάντων. 15. Ἀλλὰ δὲ φιλοσοφία καὶ ὁρθὸν λόγον οὐκ ἀλλὰ παρ' ἐν φρονήσει. 16. Διὸ χρὴ πάντα ἀνθρωπον ϕιλοσοφεῖν... 17. συλλαβῶντα δὲ καὶ ἐπὶ αὐτῷ ὁχοῦμεν καὶ θυμάν την τῶν ἄλλων πλάνην καὶ τὰ ἐκείνων ἐγκατέκτομα... 18. Timaeus, 89/
That we should take counsel about what has happened, and when the dice have been thrown order our affairs in the way which reason deems best; not, like children who have had a fall, keeping hold of the part struck and wasting time in setting up a howl, but always accustoming the soul forthwith to apply a remedy, raising up that which is sickly and fallen, banishing the cry of sorrow with the healing art.

Other quotations are:

"Those who have knowledge are more courageous than those who have not." 20

and, "You will be doing me much good if you cure my soul of ignorance than if you were to cure my body of disease." 21

The learned Greek who converted Justin asked him what philosophy was and what happiness was. Justin replied that philosophy is the "knowledge of that which really exists, and a clear perception of the truth; and happiness is the reward of such knowledge and such wisdom." 13 (Chapter Three)

These answers are reflections of what he had formerly read in Plato.


PART TWO

CHAPTER FIVE

THE NATURE OF THE SOUL

1. The soul is life.
2. The spirit is immortal.
3. The body is a hindrance to the soul.
4. Through the mind alone does one see God.

The soul is life, both Justin and Plato declare. The soul is immortal and is at its best when least influenced by the body. Through the mind alone does one comprehend God. These are other ideas regarding the soul expressed by both Justin and Plato.

The Soul Is Life

"The soul either is life, or has life", ¹

(Chapter Six) the mysterious old man says in the dialog.

A similar idea from Plato occurs in Cratylus in the discussion of the origin of words. Regarding the word "psyche" (soul) Socrates explains that it comes from its root meaning "breath".

¹ ἡ ψυχή ἡτοι ἡ ψυχή ἐστιν, ἡ"
To speak on the spur of the moment, I think those who gave the soul its name had something of this sort in mind; they thought when it was present in the body it was the cause of its living, giving it the power to breathe and reviving it; and when this revivifying force fails, the body perishes and comes to an end; therefore, I think, they called it psyche. 2 (Loeb translation)

Again Justin represents the old man elaborating the idea of the soul and its relation to life.

If it is life, it would cause something else to live and not itself, as motion is the source of moving to something extraneous rather than to itself. Now that the soul lives, no one will deny, if it does live, it lives not as being itself life, but as partaking of life; but that which partakes is different from that of which it does partake. The soul partakes of life, since God wills it to live; and hence it will cease to have life whenever He may please that it shall live no longer. For it is not the property of the soul to have life in itself as it is the property of God, for as man exists not forever nor is his body always untied to his soul; but whenever it is expedient that this conjunction should be dissolved, the soul leaves the body and the man exists no longer; so also when the soul is to live no more, the spirit of life is taken from it and the soul exists no more, but itself returns again to whence it came. 3 (Chapter Six)

2. Cratylos, 17.

3. Ἐπεὶ μὲν οὖν ἦν ζωή ἐστιν, ἀλλὰ θεὸς παρὰ ταῦτα ἐστὶ, ὡς ἀλλὰ θεοὶ καὶ ζωὴς ἀλλὰ θεὸς καὶ ζωής, οὐκ ἐαυτῷ μόνῳ, ἀλλὰ ἐκ τοῦ σώματος. Ἐπεὶ δὲ ζωῆς ὅσα ἦν, ἀλλὰ μεταλαμβάνουσα τῆς ζωῆς, ἐτέρῳ δὲ τοῦ μετέχει, ἐπεὶ ζωής ἔστω καὶ ζωής ἐτέρῳ, ἐπεὶ θεός ζωής, ὅπως ἔστω καὶ ζωής ἐτέρῳ, ἐπεὶ θεὸς ζωής, ἐτέρῳ δὲ τοῦ μετέχει, ἐπεὶ θεός ζωής, ὅπως ἔστω καὶ ζωής ἐτέρῳ, ἐπεὶ θεὸς ζωής, ὅπως ζωής ἐτέρῳ, ἐπεὶ θεός ζωής, ὅπως ἔστω καὶ ζωής ἐτέρῳ, ἐπεὶ θεός ζωής, ὅπως ζωής ἐτέρῳ, ἐπεὶ θεός ζωής, ὅπως ζωής ἐτέρῳ, ἐπεὶ θεός ζωής, ὅπως ζωής ἐτέρῳ, ἐπεὶ θεός ζωής, ὅπως ζωής ἐτέρῳ, ἐπεὶ θεός ζωής, ὅπως ζωής ἐτέρῳ, ἐπεὶ θεός ζωής, ὅπως ζωής ἐτέρῳ, ἐπεὶ θεός ζωής, ὅπως ζωής ἐτέρῳ, ἐπεἰ
The Spirit Is Immortal

Many arguments are required in order to prove that when the man is dead the soul yet exists, and has any force of intelligence. For men fear that when the soul leaves the body her place may be nowhere, and that on the very day of death she may be destroyed and perish—immediately on her release from the body issuing forth like smoke or air and vanishing away into nothingness. 4

Thus Plato presents the difficulty of convincing mortals of their immortality and refers in another passage to the child within each one 5 who has a terror of the mysterious separation of the soul and the body.

Justin, however, shows no doubt regarding the immortality of the soul.

Is the soul divine and immortal, and a part of that very Supreme Mind? And as it sees God, so can we in like manner with our mind comprehend Him and thus obtain happiness even now? 6 (Chapter Four)

But there are some others who having supposed the soul to be immortal and immaterial, believe that though they have committed evil they will suffer punishment (for that which is immortal is insensible) and that the soul, in consequence of its immortality needs nothing

from God.7 (Chapter One)

And again Justin writes, "The soul is ingenerate and immortal," I replied, "according to some who are called Platonists." 8 (Chapter Five)

In the Phaedo Plato says: "The whole period of three score years and ten is surely but a little thing in comparison with eternity." 9

And again,

The soul herself is invisible, departs to the invisible world to the divine and immortal and rational; thither arriving, she lives in bliss and is released from the error and folly of men, their fears and wild passions and all other human ills, and forever dwells, as they say of the initiated, in company with the gods. 10

In the Republic are many references to immortality.

"The soul which cannot be destroyed by any evil, whether inherent or external, must exist forever, and if existing forever, must be immortal." 11

7. "Αλλά τινες ὑποτελοῦσιν ἀθανάτου καὶ ἀσώματος τὴν ὕπνην ὂτε, κατὰ, δρασάντως, ἴδου μετὰ δύο μοιρὰς διδόσαντες, ἰδίως ἀσώματος τοῖς ἀνθρώποις, ὀφθῆναι τοῦ διός ἐτης.

8. Ἀρένιος δὲ καὶ ἀθανάτος, εἰς τὸν κατὰ τιμὰς λογομένους Πλατωνίκους.

9. Phaedo, Republic Ἐρ 608, E.
11. Republic,
Again in the Phaedo Plato says:

Inasmuch as the soul is shown to be immortal—let a man be of good cheer, who has cast away the pleasures and ornaments of the body alien to him, and rather hurtful in their effects, and has adorned the soul in her own proper jewels, which are temperance, and justice, and courage and nobility, and truth—in these arrayed she is ready to go on the long journey to the world below, when her time comes. Fair is the prize and the hope great. 12

The Body Is a Hindrance to the Soul

Justin agrees with Plato that the body is a hindrance to the soul.

"For the body, as it is, is an impediment," 13 (Chapter Four) Justin says, and again, "Tell me, does the soul in the body see (God) or when it is delivered from it?" 14 (Chapter Four) and in answer Justin writes, "Even whilst it is in the human form, it is able to rest upon God through the mind, but especially when freed from the body," 15 and later, "Especially when freed from the body, and existing by itself, does it possess that which it loved wholly and forever." 16

---

12. Phaedo, 63.

13. Το γαρ σώμα αυτώς, τοιούτου ευς, ἐπιστοιχίως ἐστιν.
14. Εκείνο δέ μοι εἶπε ἐστι τῷ σωματί ἐστιν ἢ
    ψυχή, ἑτέρα, ἡ ἀπαλλαγέστη τοῦτοι,
15. καὶ ἐστι μὲν ἐστιν ἢ ἀνθρώπου εἶπεν, σωματόν
16. καὶ ἐστὶν ἢ τῶν πάντων, καὶ ἀει ἢ τοῦν
    διὰ τοῦν.
17. Μάλιστα δέ ἄπολυτον τοῦ σώματος, καὶ ἁμαρτήματα πάντα τοῦ χρόνου.
Plato says in the Phaedo that after death when the soul has severed all connection with the body it will know the light of truth. Plato compares the body to a prison, and says that the demands of the body for food and clothing rob the soul of an opportunity to develop. The bodily senses deceive the mind, and only in the final dissolution is the soul able to come to her consummation.

In the Phaedo Plato says:

All experience shows that if we would have pure knowledge of anything we must be quit of the body and the soul herself must behold all things in themselves then I suppose that we shall attain that which we desire, and of which we say we are lovers, and that is wisdom; not while we live, but after death, as the argument shows; for if while in company with the body the soul cannot have pure knowledge, one of two things seems to follow—either knowledge is not to be attained at all, or if at all, after death. For then, and not till then, the soul will be in herself alone and without the body. In this present life, I reckon that we make the nearest approach to knowledge when we have the least concern or interest in the body, and are not saturated with the bodily nature, but remain pure until the hour when God himself is pleased to release us. And when the foolishness of the body will be cleared away and we shall be pure and hold converse with other pure souls, and know of ourselves the clear light everywhere; and this is surely the light of truth. For no impure thing is allowed to approach the pure. 17

17. Phaedo, 11.
Again Plato says that the body conceals the soul so that her true nature cannot be perceived. In the Republic, Book Ten, he writes:

Now we behold her (the soul) marred by communion with the body and other miseries, you must contemplate her with the eye of reason in her original purity; and then her beauty will be revealed, and justice and injustice and all the things which we have described will be manifested more clearly. —for we have seen her only in a condition which may be compared to that of the sea god Glaucus whose original image can hardly be discerned because his natural members are broken off and crushed and damaged by the waves in all sorts of ways, and incrustations have grown over them of sea weed and shells and stones, so that he is more like some monster than he is to his own natural form. And the soul which we behold is in a similar condition, disfigured by ten thousand ills. 18

Again in the Phaedo, Plato says:

Lovers of knowledge are conscious that their souls, when philosophy receives them, are simply fastened and glued to their bodies; the soul is only able to view existence through the bars of a prison wallowing in the mire of all ignorance; and philosophy seeing the nature of her confinement, the captive through desire is led to conspire in her own captivity. 19

The Demands of the Body are a Hindrance to the Soul

While we are in the body, and while the soul is mingled with this mass of evil, our desire will not be satisfied, and our desire is of the


truth. For the body is a source of endless trouble to us by reason of the mere requirement of food; and also liable to diseases which overtake and impede us in the search after truth; and by filling us so full of loves, and lusts, and fears, and fancies, and idols, and every sort of folly, prevents our ever having as people say, so much as a thought. For whence come wars, and fightings and factions? Whence but from the body and the lusts of the body? For wars are occasioned by the love of money, and money has to be acquired for the sake and in the service of the body; and in consequence of all these things the time which ought to be given to philosophy is lost. 20

Again Plato says that the body deceives the soul and leads her astray.

The soul when using the body as an instrument of perception using sight or hearing or some other sense (for the meaning of perceiving through the body is perceiving through the senses)--the soul too is then dragged by the body into the region of the changeable and wanders and is confused. 21

In the Republic Plato compares the union of the spirit and body to the imprisonment of the soul of a lion, a monster, and a man in the same image. The man he said should be given complete mastery in this creature. "He should watch over the many headed monster like a good husbandman, fostering and cultivating the gentle qualities and preventing the wild from growing. 22

20. Phaedo, 11.
22. Republic, IX, 589
Finally Plato says that true existence can be viewed only by the soul without the body. "Must not all existence be revealed to the soul in thought if at all? And knowledge of absolute justice, beauty and good comes only through the intellect and by the mind alone." 23

"How would a man profit," Plato writes, "if he received gold and silver on condition that he was to enslave the noblest part of him to the worst? Who can imagine that a man who sold his son or daughter into slavery for money, especially if he sold them into the hands of a fierce and evil man, would be the gainer however large might be the sum which he received? And will anyone say that he is not a miserable catlliff who remorselessly sells his own divine being to that which is most godless?" 24

Through the Mind Alone Does Man See God

Justin believed with Plato that the pure in heart should see God.

The eyes of the soul alone behold God. "For," writes Justin, "the deity is not to be viewed by the organs of sight, like other creatures, but He is to be comprehended by the mind alone, as Plato declares, and I believe him." 25

23. Phaedo, ll.


25. ἀλλ’ οὐκ ἔστιν ὁ δ’ ὅλοντος, ἵν σ’ ἐγώ, αὐτοῖς, ἅτερ, ὅπερ ἦν ὁ Θεόν ὡς τὰ ἄλλα σώμα, ἄλλα μόνον νῖν Καταλήπτων, μὲν φύσιν Πλάτων, ἵκε ἐγώ τε ὂμοιο τοῦ.
In the Phaedo Socrates declares that the world perceived by the senses is subject to change and the unseen world perceived by the mind is unchanging. "These you can touch and see and perceive with the senses, but the unchanging things you can only perceive with the mind. They are invisible and are not seen." 26

"The soul is the very likeness of the divine, and immortal, and intelligible, and uniform, and indissoluble, and unchangeable; and the body is the very likeness of the human, and mortal, and unintelligible, and multiform, and dissoluble, and changeable." 27

The world spins round her (the soul) and she is like a drunkard when under their influence—But when returning unto herself she reflects; then she passes into the realm of purity, and eternity, and immortality, and unchangeableness, which are her kindred, and with them she ever lives, when she is by herself and is not let nor hindered; then she ceases from her erring ways, and being in communion with the unchanging is unchanging. And this state of the soul is called wisdom. 28

And he attains to the knowledge of them in their highest purity who goes to each of them with the mind alone, not allowing when in the act of thought the intrusion or introduction of sight or any other sense in the company of reason, but with the very light of the mind in her clearness penetrates into the very light of truth in each; he has got rid, as far as he can,

27. Phaedo, 28.
28. Phaedo, 27.
of eyes and ears and of the whole body, which he conceives of only as a disturbing element, hindering the soul from the acquisition of knowledge when in company with her. Is not this the sort of man who, if ever man did, is likely to attain to knowledge or existence? 29

Nothing of earthly birth is more honorable than the heavenly, Plato says in the Republic, and he who thinks otherwise of the soul has no idea how he undervalues this wonderful possession and in another portion, "Of all things which a man has, next to the gods, his soul is the most divine and most truly his own. Wherefore I am right in bidding everyone next to the gods—honor his own soul." 30

When Justin has Trypho ask, "What relationship have we with god, or is the soul divine and immortal, and a part of that very Supreme Mind? And as it sees God, so can we in like manner with our mind comprehend Him." 31

When Justin writes this he is reminiscent of ideas gleaned from Plato in the Timaeus: "Concerning the highest part of the human soul, we should consider

30. Republic,

31. Τὴς οὖσα ζωῆς ἔλεγεν σωματικῶν τοῦ Θεοῦ ἐστὶν; καὶ οὗτος οὗτος ὦ βασιλεὺς ἡμῶν λέγοις: "Ὡς δὲ ἐκείνος ὁ ὕπόκειτο τοῦ βασιλείου ἡμῶν πρὸς τὸν Θεόν, οὕτως καὶ ζωὴ εὐφικτοῦ τῶν ἡμῶν ἡμῶν συλλαβεῖ τὸ Θεὸν, καὶ τούτῳ ἡμῖν ἕκαστῳ ἑαυτοῖς.
that God gave this as a genius to each one—to raise us like plants—from earth to our kindred in heaven." 32
PART TWO

CHAPTER SIX

NATURE OF GOD

1. God is the First Cause, the Creator.

2. God is good—ingenerate and incorruptible.

3. God is a loving Father concerned about each one.

God is the First Cause, the Creator. He is Good, ingenerate and incorruptible, a loving Father interested in each man. These ideas regarding the nature of God are expressed by Justin in the dialog. Many parallel passages in Plato express the same thought.

In telling the story of his conversion Justin gives a definition of God as "That which always maintains the same nature, and in the same manner, and is the cause of all other things—that, indeed, is God." ¹

(Chapter Three)

A similar quotation from Plato is taken from the Theatatus: "From God, the constructor, the world indeed received every good." ²

---

¹ - Το κατά τά αύτά καί ἕξωκτως δίει ἔχους καί τοῦ εἶναι θαυμά τοὺς ἀλλοις αἰτίων, τούτο σὺ ἐστὶν ὁ Ὁ ἔσως.

² - Theatatus,
In the Laws Plato writes:

God, as the old tradition declares, holding in his hand the beginning, middle, and end of all that is, moves according to His nature in a straight line towards the accomplishment of His end. 3

And again:

God the orderer of all, seeing that the world was in great straits, fearing that all might be dissolved in the storm and go to the place of chaos and infinity, again seated Himself at the helm; and reversing the elements which had fallen into dissolution and disorder when left to themselves in the previous cycle, He set them in order and restored them, and made the world imperishable and immortal. 4

God alone is Beauty and Goodness, Justin says, introducing his statement with "Plato says."

"Plato tells us," I answered, "That the eye of the mind is of such a nature and was given us to such an end as to enable us to see with it by itself when pure, that very Being Who is the source of whatever is an object of the mind itself, who has neither color nor shape, nor size, nor anything which the eye can see, but Who is above all essence, Who is ineffable and indefinable, Who is alone beautiful and good, and Who is at once implanted into those souls who are naturally well born, through their relationship to and desire of seeing Him." 5 (Chapter Four)

Again in Chapter Five Justin says, "God alone is ingenerate and incorruptible, and therefore it is that He is God." 6

3. The Laws
4. Ibid
5 and 6. See page 48.
Plato writes in the Republic, "The gods are all-wise and all-good." 7

Again in the Laws he says:

Justice always follows him and he is the punisher of those who fall short of the divine law. To that law he who would be happy holds fast, and follows it in all humility and order; but he who is lifted up with pride, or money, or honor, or beauty, who has a soul hot with folly, and youth and insolence, and thinks that he has no need of a guide or ruler, but is able himself to be the guide of others, he, I say, is left deserted of God; has utterly destroyed his family and city with him. 8

"To become like God is to become holy and just and wise, for in God is no unrighteousness at all. He is altogether righteous." 9 Plato says this in Theatatus.

7. Republic
8. Republic
9. Theatatus
In the Phaedo Plato says:

I ought to be **grieved at death**, if I were not persuaded that I am going to other gods who are wise and good (and of this I am certain as I can be of anything of the sort)—therefore I do not grieve as I might have done, for I have good hope that there is yet something remaining for the dead, and as has been said of old, some far better thing for the good than for the evil. 10

God is a loving Father concerned about each one, Justin writes in the story of his conversion. "Do not philosophers turn every discourse on God?" he asks, "And do not questions continually arise to them about this unity and providence?" 11 (Chapter One)

But most have not taken thought of these, whether there be one or more gods, and whether they have a regard for each one of us or no, as if this knowledge contributed nothing to our happiness. Nay, they moreover attempt to persuade us that God takes care of the universe with its genera and species, but not of me and you, and each individually, since otherwise we would surely not need to pray to him night and day." 12 (Chapter One)


11. οὐκ ὦν φιλόσοφοι περὶ Θεοῦ τῶν ἀντικειμένων ποιοῦσαι λόγους ἐκεῖνοι ἔχειεν, καὶ περὶ μορφῶν ἄνωθεν ἐκεῖνοι ἐκεῖνοι ἀνυψώσας καὶ προωνίας αὐτῶν ἀπὸ τοῦ παραπομπικότιν, εἰτε ἔστε καὶ πλείους ἐστὶν Θεὸν καὶ εἰτε προωνίας ἀνυψώσας εἰτέ καὶ εἰτέ καὶ συγκεκρίμενος ἓκάστου, εἰτέ καὶ συγκεκρίμενος πᾶς τῶν παραπομπικότιν, ἀλλὰ καὶ ἦμα τῆς γνώσεως τοῦ κόσμου συμπεριλαμβάνεται. "Αλλὰ καὶ ἦμα τῶν τριῶν ἔστιν. ἐκεῖνοι, ἐπὶ τῶν μὲν συμπαρατάσσεις καὶ αὐτῶν τῶν κένων ἐστὶν, ἐστὶ δὲ καὶ συγκεκρίμενος τοῦ κόσμου καὶ ἦμα τῶν κενῶν καὶ εἰσὶ δὲ καὶ ἦμα τῶν κένων καὶ ἦμα τῶν ἀνυψώσας καὶ ἦμα τῶν παραπομπικότιν.
A similar idea in Plato is found in Theatatus. "In those days God himself was their shepherd and ruled over them just as man, who is by comparison a divine being, still rules over animals." 13

In the Phaedo Socrates says, "I, too, believe the Gods are our guardians, and that we are a possession of theirs." 14

In the same dialog Cebes is represented as objecting to Socrates' argument against suicide saying:

How can you reconcile this seemingly true belief that God is our guardian and we his possession, with that willingness to die which we were attributing to the philosopher? That the wisest of men should be willing to leave this service in which they are ruled by the gods who are the best of rulers is not reasonable, for surely no wise man thinks that when set at liberty he can take better care of himself than the gods take care of him. A fool may think this—he may argue that he had better run away from his master, not considering that his duty is to remain to the end, and not to run away from the good, and there is no sense in his running away. But the wise man will want to be ever with him who is better than himself. 15

In book IV of the Republic Plato writes:

Then this must be our notion of the just man, that even when he is in sickness, or poverty, or any other seeming misfortune, all things will in the end work together for good to him.
in life and death; for the gods have a care of anyone whose desire is to become just and to be like God, as far as man can attain the divine likeness, by the pursuit of virtue. 16

The figure of the shepherd and his flock and a pilot and a ship are used by Plato in the Critias:

In former ages, the gods had the whole earth distributed among them by allotment; and when they had peopled them they tended us human beings who belonged to them as shepherds tend their flocks.

Excepting only that they did not use blows or bodily force, as the manner of shepherds is, but governed us like pilots from the stern of a vessel, which is an easy way of guiding animals, by the rudder of persuasion, taking hold of our souls according to their own pleasure; and thus did they guide all mortal creatures. 17

Regarding man and his relationship to god Plato says, "Everyman ought to make up his mind that he will be one of the followers of God." 18 Again Plato says that the right relationship with God fosters right actions.

In the Laws Plato writes:

No one ever intentionally did any unholy act, or uttered any unlawful word, retaining a belief in the existence of the gods, but he

must have supposed one of three things,—either they did not exist—that if they did they took no care of man, or they were easily appeased by sacrifices, or turned from their course by prayers. 19

Again Plato says:

For the good man to offer sacrifice to the gods, and hold converse with them by means of prayers and offerings and every kind of service, is the noblest and best of all things and also the most conducive to a happy life and very fit and meet.

The bad men has an impious soul whereas the good is pure. From the one who is polluted neither a good man nor God is right in receiving gifts. Therefore the unholy waste their gifts upon the gods, which when offered by any holy man is always accepted of them. 20

19. Laws,
20. Republic,
PART TWO

CHAPTER SEVEN

REWARD AND PUNISHMENT

1. The good are rewarded in the after life.
2. The evil are punished.
3. Justin did not believe in the transmigration of souls.

Justin and Plato both hold the innate belief that the good are rewarded and the evil punished. Justin, however, does not believe in transmigration of souls.

Justin refers to reward and punishment in the first chapter when he speaks of certain philosophical discussions.

The upshot of this fearlessness and license in speaking results to such as maintain these opinions, doing and saying whatever they choose, neither dreading punishment nor hoping for any benefit from God. For how could they? They affirm that the same things always happen; and, further, that I and you shall again live in like manner, having neither better men nor worse. But there are some others who, having supposed the soul to be immortal and immaterial, believe that though they have committed evil they will not suffer punishment (for that which is immaterial is insensible) and that the soul in consequence of its immortality needs nothing
from God." 1 (Chapter One)

Regarding the reward of the good Justin writes:

The souls of the pious remain in a better place, while those of the unjust and wicked are in a worse, waiting for the time of judgment. Thus some which have appeared worthy to God never die;" 2 (Chapter Five)

Plato speaking of the reward of the good writes in the Phaedo, "For I have good hope that there is yet something remaining for the dead, and as has been said of old, some far better thing for the good than for the evil." 3

Again in the Phaedo he writes:

Those also who are remarkable for having led holy lives are released from this earthly prison,
and go to their pure home which is above, and
dwell in the purer earth; and those who have
duly purified themselves with philosophy live
henceforth altogether without the body in
in mansions far fairer than these, which may
not be described and of which the time would
fail me to tell. 4

In the Apology Plato writes, "No evil can happen
to a good man either in life or after death." 5

We shall pass safely over the river of
Forgetfulness and our souls will not be defiled.
Wherefore my counsel is, that we hold fast
ever to the heavenly way and follow after
justice and virtue always, considering that
the soul is immortal and able to endure every
sort of good and every sort of evil. Thus
shall we live dear to one another and to the
gods, both while remaining here and when,
like conquerors in the games who go round to
gather gifts, we receive our reward. And it
shall be well with us both in this life and in
the pilgrimage of a thousand years which we
have been describing.

The wicked are punished Justin says, for in

Chapter Five he writes,

The souls of the unjust and wicked are in
a worse (place) waiting for the time of judgment.
Thus some which have appeared worthy to God
never die; but others are punished so long
as God wills them to exist and be punished. 7

5. Apology,
6. Republic, X 621
7. Tás se déikous kai tournásai en xeiropoi, tôn tēs
kai tis se xemwías xhwous iowe. Autas ai akri
ap o Theos fanerodai ouk ap xinomokhousin eti,
ai se kolazountai èstot aiw autas kai enai kai
ai se kolazoutai o Theos Selē.
Regarding the wicked Plato writes:

But the soul which has been polluted, and is impure at the time of her departure, and is the companion and servant of the body always—do you suppose that such a soul as this will depart pure and unalloyed? 8 (Phaedo)

And again,

But those who have committed many and terrible deeds of sacrilege, murders foul and violent, or the like—such are hurled into Tartarus, which is their suitable destiny. And they never come out. 9

In the Protagoras Plato says, "If he obeys well and good, if not, he is straightened by threats and blows, like a piece of warped wood." 10

Another parallel passage with Justin's statement in Chapter Five occurs in the Phaedo. Justin writes, "But I do not say, indeed, that all souls die; for that were truly a piece of good fortune to the evil." 11

Plato writes:

If death were the end of all, the wicked would have had a good bargain in dying, for

they would have been happily quit not only of their body, but of their own evil together with their souls. But now the soul plainly appears to be immortal there is no release or salvation from evil except the attainment of the highest virtue and wisdom. 12

Justin puts words regarding the transmigration of souls in the mouth of the saintly old man who caused his conversion. He says, "Souls neither see God nor transmigrate into other bodies; for they would know that they were so punished, and they would be afraid to commit even the most trivial sin afterwards." 13 (Chapter Four)

"Even some in bodies of wild beasts are chained and for them this is a punishment." 14 (Chapter Four)

Justin puts this in the mouth of the unconverted not as a belief. His statement however shows familiarity with the belief in transmigration of souls.

Plato inclines to the belief in transmigration of souls expressing his ideas for the most part in the Republic and the Phaedo.

12. Phaedo, 57.

13. Οὐτέ σὺν εἰς ἄλλα σώματα: η δεσθε γὰρ μετανείκουσίν εἰς οὐράνια σώματα, καὶ εὐθαναστηθάντες καὶ κατακαλούμενοι οὐσίας, οὐτὲ τὰ τῶν εἰς ἀρπαγμένων ὑποτεθόν.

14. εἰς τινὰ Τοῖς ἀνεφέσα οὐσίας καὶ κατακαλούμενοι σώματα, καὶ αὐτὴ ἐστὶν καλάσεως αὐτῶν.
O young man, who fancy that you are neglected by the gods, know that if you become worse you shall go to the worse souls, or if better to the better, and in every succession of life and death you will do and suffer what like many fitly suffer at the hands of like. 15

Happiest are those who have practised the civil and social virtues which are called temperance and justice, and are acquired by habit and attention. They pass into some gentle social nature like their own. 16

Men who have followed after gluttony, and wantonness, and drunkenness, and have had not thought of avoiding them, would pass into animals of that sort.

Those who have chosen the portion of injustice and tyranny and violence, will pass into wolves, or hawks, and kites.

There is no difficulty in assigning them to their several natures and propensities. 17

---

15. Republic,
17. Phaedo, 30.
1. Justin shows acquaintance with Plato
   by direct reference and,
   by expression of parallel ideas.

2. Justin's informed intelligence gave him the
   weapon to down the philosophers of the day
   and establish Christianity as a faith founded
   on reason.

3. Knowledge of the pagan philosophers gave him the
   ability to meet their arguments after his
   conversion.

Justin Martyr credited with helping Europe to
an understanding of God, of Christ, and of human history,
used his knowledge of pagan philosophers to meet the
arguments of the enemies of the Christian faith of his
day.

Study of his principal work, The Dialog with
Trypho, the Jew, shows that he was familiar with all
pagan philosophers and Plato in particular. By direct
reference and by expression of parallel ideas Justin shows that Plato was a familiar companion.

The Hebrew prophets will never be understood by an ill prepared intelligence, he said, and his own well stored mind was the weapon he used to down the enemies of the faith in his own time.
BIBLIOGRAPHY
Archambault, Georges, Test of Justin with Parallel French Translation.

Burnett, John, Greek Texts, Plato: Opera Omnia, Oxford Classical Texts.


Gomperz, Theodor, Greek Thinkers.


Library of the Fathers; Works of St. Justin the Martyr, Translated by the Members of the English Church, London, 1861.


Von Christ, Wilhelm, Handbuch Der Altertums Wissenschaft
VII, 11, 2, Griechische Litteratur Geschichte,
Die Nachklassische Periode, von 100 bis 530
Nach Christus, Leipzig, 1924.