

Against Justin Martyr (100-165)

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This article will be a chapter in my book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics*

This article was taken from a chapter titled “The Anti-Church Fathers: Justin Martyr” in my book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics* (hereafter *HCAS*). When that book is published, this article will only be available as a section in my main Hellenization book.

His apostasy for believing that men can be saved by philosophy and reason

Although Justin Martyr did not glorify pagan works as the apostates Basil, Jerome, and others had, he was nevertheless an apostate for teaching that men are saved by reason without the need of faith. Hence he taught the heresy and idolatry that the pagan philosophers Socrates and Heraclitus were Christians. As a result, he taught the idolatry that Socrates’ and Heraclitus’ pagan philosophies are true religions or at least religions in which they can be saved and thus are not mortally offensive to the true God and his true religion:

Apostate Justin Martyr, *First Apology*, 2nd century: “[Chap. 46] ... We have been taught that Christ is the first-born of God, and we have declared above that he is the Word of whom every race of men were partakers; and those who lived reasonably are Christians, even though they have been thought atheists; as, among the Greeks, Socrates and Heraclitus, and men like them; and among the barbarians, Abraham, and Ananias, and Azarias, and Misael, and Elias...”

His apostasy for believing that men are saved without faith by obeying the natural law

Apostate Justin Martyr, *Dialogue with Trypho*, 2nd century: “[Chap. 45] Since those who did that which is universally, naturally, and eternally good are pleasing to God, they shall be saved through this Christ in the resurrection...”

His apostasy for glorifying the Sibyls

Apostate Justin Martyr, *Hortatory Address to the Greeks*, 2nd century: “[Chap. 37] And you may in part easily learn the right religion from the ancient Sibyl, who by some kind of potent inspiration teaches you, through her oracular predictions, truths which seem to be much akin to the teaching of the prophets.”

His apostasy for believing that Christ is in all men

The apostate Justin Martyr also taught the heresy that Christ (the Logos) is in all men:

Apostate Justin Martyr, *Second Apology*, 2nd century: “[Chap. 10] Christ, who was partially known even by Socrates, for he was and is the Word who is in every man.”

Although Christ enlightens all men, such as by the natural law and actual grace, Christ is *not* in all men but only in the faithful—which during the New Covenant era are Catholics in a state of grace and during the Old Covenant era were those who worshipped and obeyed the God of Noe or Abraham and whose sins were forgiven and covered.

Jesus teaches that the Spirit of truth, God the Holy Spirit, dwells only in believers:

“The spirit of truth, whom the world cannot receive because it seeth him not, nor knoweth him: but you shall know him because he shall abide with you and shall be in you.” (Jn. 14:17)

And Jesus teaches that God abides only in believers who obey all of his commandments:

“He that hath my commandments and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him... If any one love me, he will keep my word, and my Father will love him, and we will come to him and will make our abode with him.” (Jn. 14:21-23)

All unbelievers (such as the pagan philosophers Socrates and Heraclitus) violate the first three Commandments because they do not believe in and worship the true God. Hence they do not keep all of God’s commandments and therefore God the Son, Jesus Christ, the Word, does not abide in them, contrary to what the apostate Justin Martyr would have you believe.

His apostasy for believing in stoicism

Nominal *Catholic Encyclopedia*, “Justin Martyr”: “A true eclectic, he draws inspiration from different systems, especially from Stoicism and Platonism. Weizsäcker (Jahrbücher f. Protest. Theol., XII, 1867, 75) thought he recognized a Peripatetic idea, or inspiration, in his conception of God as immovable above the heavens (Dial., cxxvii); it is much more likely an idea borrowed from Alexandrian Judaism [RJMI: Hellenized Judaism]... His sympathies are above all with Platonism. He likes to compare it with Christianity... In many passages... Justin tries to trace a real bond between philosophy and Christianity: according to him both the one and the other have a part in the *Logos*, partially disseminated among men and wholly manifest in Jesus Christ (I, v, 4; I, xlvi; II, viii; II, xiii, 5, 6). The idea developed in all these passages is given in the Stoic form... For the Stoics the seminal Word (*logos spermatikos*) is the form of every being; here it is the reason inasmuch as it partakes of God. This theory of the full participation in the Divine Word (*Logos*) by the sage has its full value only in Stoicism (see LOGOS).”

His apostasy for wearing the philosopher's robe

Catholics are forbidden under pain of heresy or idolatry to wear any garb associated with a false religion because it would be an outward profession of belief in that false religion. For example, when a Moslem converts and becomes Catholic, he can no longer wear any garb that would identify him as a Moslem. Even though he was a heretic, John Chrysostom teaches the truth regarding this matter:

Heretic John Chrysostom, *Homilies on Statues*, Homily 19, 4th century: "3. These are our philosophers [Catholics], and theirs the best philosophy [Catholicism], exhibiting their virtue not by their outward appearance, but by their mind. The pagan philosophers are in character no wise better than those who are engaged on the stage and in the sports of actors; and they have nothing to shew beyond the threadbare cloak, the beard, and the long robe! But these [Catholics], quite on the contrary, bidding farewell to staff and beard, and the other accoutrements, have their souls adorned with the doctrines of the true philosophy [Catholicism], and not only with the doctrines but also with the real practice."

Hence when a philosopher converts and becomes Catholic, he can no longer wear any garb that would identify him as a philosopher. If he does, then he is an apostate for outwardly professing belief in the false religion of philosophy and thus outwardly denying the Catholic faith. This is what the apostate Justin Martyr did. After his so-called conversion from a philosopher to a Catholic, he continued to wear the philosopher's garb. Hence he wanted to be associated more with philosophers than with Catholics. As a result, he was an apostate on this point also, for glorifying the pagan religion of philosophy by his outward garb:

Church History, by the apostate Eusebius of Caesarea, 4th century: "In their times Justin [Martyr] was especially prominent in the guise of a philosopher [Footnote 19] preaching the word of God and contending for the faith in his writings."¹

Footnote 19: "The reference here is to the characteristic cloak or mantle of the Greek philosophers, which Justin continued to wear even after he became a Christian. We learn from 6.19 that Heraclas, a friend of Origen, did likewise."

*For the glory of God, the honor of the Blessed Virgin Mary and the angels and saints,
and the salvation of men.*

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¹ *The Fathers of the Church*, Catholic University of America. V. 19 (Eusebius Pamphili, *Ecclesiastical History*), b. 4, c. 11.